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# **Gordon Institute of Business Science**

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## **NOSTALGIA AS A FACTOR IN INFLUENCING CONSUMER WILLINGNESS TO ADOPT NEW BRANDS IN EMERGING MARKETS CHARACTERISED BY RAPID SOCIAL MOBILITY**

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A research proposal submitted to the Gordon Institute of Business Science, University of Pretoria, in partial fulfilment of the requirements for the degree of Master of Business Administration.

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# ABSTRACT

Typically nostalgia has been a valuable sales and marketing tool that has extended the life cycle of legacy brands. This study sought to determine how nostalgia could be leveraged to increase the willingness of consumers to adopt new brands.

Support was sought to confirm that a positive impact of nostalgia as an influencing factor is that it increases consumer willingness to adopt new brands in emerging markets characterised by rapid social mobility

This research clearly differentiated between the factors that drive consumption of physical products in relation the drivers of consumption of intangible services and illustrated that the benefits conspicuous consumption triggered by past deprivation is not limited to the acquisition of physical products.

The results of this qualitative research, which was conducted through face-to-face in-depth interviews with south African consumers, provides new insights that can be used by businesses to leverage the ability of nostalgia to drive exploratory consumer behaviour and growth in emerging markets where upward social mobility has resulted in increased spending power.

Additionally the research found that the advent of social media has facilitated the development of nostalgic, virtual, verbal consumption; essentially it can be regarded as an extension of word-of-mouth referral. This online socialisation is increasingly driven by the aspiration of the upwardly mobile populations that characterise emerging markets and is closely aligned with nostalgic memories from the past.

In summary the findings of this research confirmed the ability of nostalgia to drive new brand adoption and demonstrated that through nostalgic virtual verbal socialisation, even non-tangible service and information goods are conspicuously consumed by the upwardly mobile consumers in South Africa.

# DECLARATION

I declare that this research project is my own work. It is submitted in partial fulfillment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry perform research.

Yolisa Phahle

10<sup>th</sup> November 2014

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# DEDICATION

This research is dedicated to the memory of my sister.

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## CHAPTER 1: INTRODUCTION

The continued dominance in South Africa's emerging economy by longstanding or legacy brands like the SABC, Sunlight soap and Vaseline (BrandSouthAfrica, 2013) presents a major challenge to businesses that are considering launching new brands to exploit the opportunities for growth in emerging markets (Sheth, 2011). This challenge exists for many reasons. Primarily, consumers forge a deep attachment to nostalgic childhood brands. Subsequently legacy brands are able to leverage the power of nostalgia to prolong the life cycle of the products and services consumed during childhood (Muehling, 2011). Secondly, this nostalgic attachment generates trust, which is a powerful branding and sales tool that remains a significant focus of contemporary marketing theory in the quest to prolong the life and vitality of products and services (Bartier & Friedman, 2013). Thirdly emerging markets are generally more collectivist cultures and place a high value on past traditions and culture; they are less individualist than their more developed counterparts (Hofstede, 2001). Historically, this more conservative, traditional collectivism has enabled nostalgic legacy brands to retain market share. The findings of this research study sought provide insights for companies like DStv, a pan African pay-television operator founded in 1995 (MultiChoice, 2014), as the company is continually challenged by subscribers' loyalty to the legacy Free To Air (FTA) broadcasters. Despite the continued positive research results related to available new channels, audiences continue to value and utilise these legacy channels (Qualitative Intelligence, 2014).

The new South African democracy has expedited social mobility (Sheth, 2011). In some sectors of society this has resulted in the movement of consumers from the lower class to middle or even upper class within the period of one generation and has given rise to rapid social mobility. Such movement when overlaid with nostalgia makes the view of the past very different for numerous consumers. Since the pioneering work of Robertson (1967), scholars have maintained that the consumers who are most likely to embrace new brands are the upwardly mobile with a larger amount of discretionary income. When this occurs with a mass of consumers simultaneously, as seen in emerging markets, this necessitates the development of a conceptual framework that identifies the possible factors that could influence the development of a loyal and profitable customer base, as evident in South Africa and other emerging economies. In developing a conceptual framework, this research study sought to illustrate the impact of the contradictory nature of nostalgia, which can be simultaneously forward and

backward looking (Arndt, Cheung, Sedikides, Hepper, Wildschut & Vingerhoets, 2013). And whilst to date the benefits of trust generated through past performance, legacy loyalty and backward looking brand attachment formed during childhood has been leveraged by marketers, the futuristic properties of nostalgia and its ability to impact new brand adoption have not been fully interrogated, nor has the notion of a past beset with social, political and economic hardship for the main consumer base.

Deli-Gray, Haefner and Rosenbloom (2011) argued that nostalgia, defined as a sentimental longing or wistful affection for a period in the past (Oxford Dictionary, 2014) plays a role in the creation of brands that are characterised by reliability and trust. Interestingly, Ulusua (2011) found that in the absence of trust, consumer willingness to adopt new brands is reduced. Lack of trust has therefore been identified as a major obstacle, negatively affecting the buying behaviour of new products, which by virtue of being new have not had the opportunity to build trust and develop nostalgic attributes (Ulusua, 2011).

Arndt, Cheung, Hepper, Sedikides, Wildschut, and Vingerhoets (2013) supported the significance of nostalgia in relation to consumer behaviour and proposed that nostalgia is also associated with social connectedness, feelings of optimism, a sense of wellbeing about the future and exploratory consumer behaviour.

Despite this, the popularity of legacy brands in South Africa suggests that even in the presence of increased financial value, additional choice and a wide variety of aspirational substitute products, consumers appear to remain loyal to legacy brands with which they have a nostalgic history. This research study interrogated the apparent contradictory nature of nostalgia identified above and sought to develop the work of Arndt *et al.* (2013) to determine the depth of nostalgia as a mediator, with the potential to affect consumer willingness to adopt new brands (as opposed to nostalgia being a barrier to consumer willingness to adopt new brands as a result of consumers' lack of heritage and brand trust) in emerging markets.

According to Chipp, Kleyn and Manzi (2011), in emerging markets, buying behaviour is both characterised and impacted by conspicuous consumption and a desire for social identity affirmation from the collective. Hofstede (2001) illustrated the significance of group approval and acceptance whilst exploratory research conducted by Chipp, *et al.* (2011) investigated whether there is a connection between the conspicuous consumption of affluent Black South Africans and their prior experiences of discrimination and inequality. Chipp *et al.*'s (2011) research further proposed that consumer willingness to adopt new brands is to some degree dependent

on the visibility of the brand. New service and information brands (like television channels) that are not consumed conspicuously are therefore potentially at a disadvantage as they are not able to reward consumers with the social cachet and elevated social status that is typically derived from conspicuous consumption (Cavalcanti, Oliveira-Castro, Foxall, 2013);

And whilst previous research has focused on the use of nostalgia in building product brands (Kleyn, 2011, Roberts 2014, Routledge et al. 2011), this study sought to understand whether the benefits of nostalgia marketing, primarily based on tangible product research, can be applied to new service adoption (consumption of television channels, newspapers and other information brands) where consumption is not always visible and the brand is relatively new to the market. To date services and information goods have not been as extensively reviewed in relation to products in this context.

An information product, whether it is a product or service, has auxiliary properties that include the sharing of information, and also boasts the assertion of identity in social situations (Cavalcanti *et al.*, 2012). This means that legacy brands have an inherent advantage as they provide enduring conversational points. But with the change in political and economic power globally, and when it is considered that relatively little is known about the consumer perceptions of local brands in certain newly emerging markets (Anchor & Kourilova, 2009), it must be determined whether it is possible that a re-assertion of nostalgic local identity may present a strategy that encourages consumer willingness to adopt new local services and products.

South Africa is an example of an emerging market experiencing rapid social mobility. Since 1994, the country's geopolitical, social and economic landscapes have rapidly transformed due to the adoption of democracy. These changes have created opportunities that were previously unavailable for educated and resourceful Black South Africans, resulting in this segment of society being able to climb the proverbial socio-economic ladder. Within ten years of South Africa's first democratic election the number of people belonging to the Black middle class more than doubled in size, exceeding the number of White people in the same bracket and the amount of money they spend (Unilever, 2014). The number of Black South Africans classified as belonging to the middle class has continued to grow and reached 4.2 million people in 2013, an increase from 1.7 million in 2004 (Kew, 2013). Furthermore, despite the effects of the economic downturn between 2008 and 2010, Finn, Leibbrandt and Levinson (2014) found that in South Africa, median incomes for the same period had effectually risen slightly. This trend is

not evident globally, as the mean income in developed countries decreased during this timeframe.

Despite this, many new local and international brands like Virgin, Cell C and DStv's Mzansi Magic have turned their focus to the increased economic power of the beneficiaries of rapid social mobility. Companies have found that even in the presence of increased financial value, additional choice and a wide variety of aspirational substitute brands, consumers appear to remain loyal to legacy brands (Unilever, 2014).

And whilst the existing literature connects nostalgia to social connectedness (Arndt et al., 2013), which increases the likelihood of exploratory buying behaviour, the scope of Robertson's (1967) research did not differentiate between the impact of nostalgia on new brand adoption of products *versus* services.

Taking into consideration the rapid social mobility, the conspicuous consumption and increased buying power of the new middle classes, the need to reconsider the core assumptions of marketing becomes apparent (Sheth, 2011). Because overtime, the result of upward social mobility is the creation of a consumer market that plays to a new set of rules, rendering traditional marketing theory of the West obsolete (Sheth, 2001).

In this research, pertinent questions have been addressed regarding the following:

- The experience of the economic evolution in emerging markets subsequent to Sheth's (2011) research,
- The manner in which the economic evolution has impacted the influence of nostalgia on consumer behaviour,
- The influence of increased access to the Internet and social media regarding nostalgic socialisation.

This research also examined the impact of increased economic development and its impact on consumers who wish to assert a more individual and unique personal identity, which represents a departure from the nostalgic collectivism of the past.

In summary, the purpose of this study was to apply the existing theory of nostalgia in the context of emerging markets that experience rapid social mobility, as these conditions represent the opportunity for growth and increased consumer choice (Robertson, 1967).

The aim of this research sought to identify how consumers in emerging markets experience the different characteristics of new products and services with an emphasis on the services side of the continuum. The research examined the commonalities and the differences associated with the adoption of new products in relation to new service and information brands. The research also sought to determine the level of aspiration and admiration attributed to local brands in relation to international brands. The research also sought to examine the concept that improved self-esteem should automatically translate into local brand preference in an increasingly globalised world.

This research study aimed to address the business opportunity presented by rapid social mobility and sought to provide new insights concerning nostalgia and social identity theory in the context of rapid social mobility. Finally, by re-calibrating the current definition and comprehension of what constitutes the non-conspicuous consumption of some services as opposed to the conspicuous consumption of many product brands, the study pursued to inform marketers how to modify the existing theory of nostalgia in the context of increasing consumer willingness to adopt new products and service brands in emerging markets..

Ultimately the intention of the research was to provide new insights regarding service brands that add substance to the current nostalgia-related marketing theory in order to address the challenges experienced by businesses in emerging markets where rapid social mobility exists.



## CHAPTER 2: LITERATURE REVIEW

The works of Arndt *et al.* (2013), Muehling, Sprott and Sultan (2014), and Kleyn (2011) proved that the far-reaching impact of nostalgia in the marketing environment is a reality. Most of this literature however, is product related (Kleyn, 2011, Roberts 2014, Routledge *et al.* 2011). This study sought to evaluate the relevance of existing product-based theory to service and information brands in emerging markets.

This chapter identifies the components of nostalgia and examined the existing literature on nostalgia in relation to the marketing of brands. It also analyses the impact of nostalgia-related marketing in relation to tangible products *versus* intangible services. Finally, the literature review concentrates on the relevance of the existing literature for application in emerging markets.

According to Sheth (2011) there are several factors responsible for the growth of new markets and the emerging economies. Firstly, political reform preceded the new economic conditions in South Africa, Brazil, Russia, India and China and facilitated the free markets that currently exist in these countries. As a consequence, some of the largest capitalist markets today were previously communist or socialist regimes. Secondly, many of the western and northern economies are mature. Sheth's (2011) findings are of interest in this context as the new economic factors associated with emerging markets offer new growth opportunities to business. Quah (2011) confirmed this shift of economic power from East to West. Considering global GDP, he projected the world's economic centre of gravity by 2050 to be between India and China. This prediction increases the need for greater understanding of consumer behaviour in emerging markets, as these markets represent future growth for both local and international brands.

Essentially the research sought to identify a gap in the literature regarding the effects of nostalgia. Although these have been well documented, the effects of nostalgia have not been examined in the context of the conspicuous consumption that typifies emerging markets experiencing rapid social mobility. Furthermore the existing literature on this topic fails to address how the buying behaviour of service and information brands (as opposed to product brands) that are not conspicuously consumed can be influenced by nostalgic social identity theory when introduced to emerging markets.

## 2.1 Nostalgia

The definition of nostalgia has evolved and is complex. The seminal, mid-20<sup>th</sup> century work of Nawas and Platt (1965) presented nostalgia as a mechanism for coping with anxiety about the future. The late 20<sup>th</sup> century work of Davis (1979) developed the work of Nawas and Platt (1965) and characterised nostalgia as a 'positively toned evocation of a lived past in the context of some negative feeling toward the present or impending circumstance' (Davis 1979, p. 18). Belk (1990) supported and extended the work of Davis (1979) and described nostalgia as an emotion or imagined reality that can be both forward and backward looking. Whilst Higson (2013, p. 1) described nostalgia as a "multi-layered, diversely and variously exploited experience."

An important part of this research study pursued the apparent contradiction that arises from the wide-ranging definitions of nostalgia. To this end, it is worth noting that Hamilton, Edwards, Hammill, Wagner and Wilson (2013, p. 2) challenged Arndt *et al.* (2011), and in support of the late 20<sup>th</sup> century thinking these authors proposed, "the importance of idolised places persists as our contributions on urban and diasporic pasts indicate" (Hamilton, Edwards, Hammill, Wagner and Wilson, 2013, p. 2.). Hamilton *et al.*'s (2013) description of nostalgia is past orientated and conflicts with the work of Arndt *et al.* (2011) who viewed nostalgia as an emotion capable of creating optimism for the future. Hamilton *et al.* (2013) also presented a uni-directional view of nostalgia whereas Belk (1990) was able to show that nostalgia is multi directional.

Additionally, Arndt *et al.* (2011) further proposed that nostalgia evoked by music was positively correlated with perceived meaning in life. Evidence of this can be found in the multitude of advertising campaigns that utilise music from the past to promote new products. During the 1980s well known songs from the past were increasingly used in television commercials, including Aretha Franklin's "Freeway to Love" for Burger King, The Beatles' hit "Revolution" for Nike, and the ever-present Bob Seger song "Like a Rock" was used to sell Chevy trucks (Marci, 2011). These are product as opposed to service brands and add substance to the observation that most nostalgic marketing research has been product focused. Chou and, Lien, (2010) found that when using popular music in advertising, the songs' release periods (nostalgia) and the lyrics' were relevant to the product. For advertising that targets a specific demographic, the use of a popular song released during their childhood elicits feelings of nostalgia and can lead to favourable brand attitudes (Meuhling, et al., 2014).

Furthermore, Arndt *et al.* (2011) proved that nostalgia embodied a pronounced role when individuals' meaningful experiences were threatened, and that life-changing events increased feelings of nostalgia. These findings are consistent with Davis' research (1979). Moreover, Arndt *et al.* (2011) illustrated the opportunity for nostalgia to buffer fear of the unknown and restore optimism for the future. Arndt *et al.*'s (2011) model proposed that nostalgia has the potential to recreate a shared history and through social sharing foster social cohesion. Through social sharing and social cohesion, social connectedness evolves and is bolstered by nostalgia's tendency to emphasise the ability to triumph over adversity. This in turn reinforces the notion of a shared and optimistic future, which increases willingness to consume.

The optimism and positive personal identity and sense of social belonging that is generated by nostalgia (described above) is synonymous to perceiving life as meaningful and was found to be a critical buffer capable of reducing existential anxiety (Arndt *et al.*, 2011). Collectively, these emotions are significant determinants of exploratory consumer behaviour, resulting in positive brand attitudes and intention to purchase (Muehling, Spratt & Sultan, 2014). Higson (2008) supported these findings, which are significant because exploratory consumer behaviour is associated with optimism and existential meaning (Ulrich & Bourrain, 2008).

Higson's (2013) findings were consistent with Arndt *et al.*'s (2013) conclusions; both supported the perspective that nostalgia has the potential to signal a brighter future. Higson (2013) also demonstrated the recent shift from modern to post-modern versions of the nostalgic experience: "The modern, temporal version of nostalgia is founded on the unattainable distance between the past and the present; the post-modern, a temporal version erases this sense of distance. Central to the modern concept of nostalgia is the experience of wistfulness, a hopeless longing for something lost and irrecoverable. But for post-modern nostalgia, the irrecoverable is now attainable, the difference between past and present flattened out" (Higson, 2013, p. 1). Emerging markets are however characterised by turbulent political histories. South Africa for example is an emerging market that has successfully transitioned from a prior system of discrimination and inequality to a democracy. Consequently, there is an understandable preoccupation with the injustices of a past that cannot be described in glowing terms such as Higson's "wistfulness".

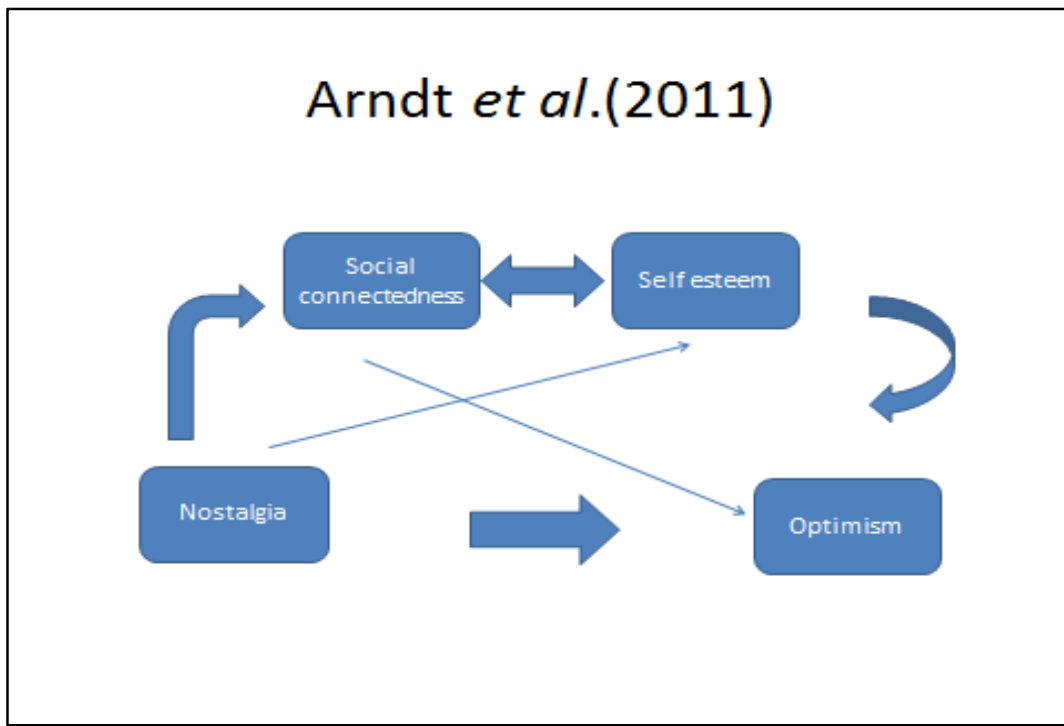
Latter definitions, such as the definition from Arndt *et al.* (2013) further claimed that nostalgia is positively associated with a heightened sense of meaning in life and positioned the concept of nostalgia as a positive lens with which to see into the future may be more in play in such

environments. Nevertheless, despite optimism for the future, the possibility of returning hardship may remain top of mind. A smooth past-present narrative cannot be said to be had in such markets. Hence the past co-exists alongside emotions of both fear and entitlement that represents an increased desire to move forward to a brighter future; thereby differentiating emerging markets from their more developed counterparts.

The human ability to reflect on the past and engage in nostalgia has been proven to trigger increased meaning in life (Arndt *et al*, 2013). This increased meaning in life is mediated by feelings of social connectedness which enables groups of people to share a sense of belonging and personal validation thereby implying the existence of a connection between nostalgia and personal meaning in life (self-esteem). This view is substantiated by the fact that Arndt *et al.*'s, (2011) study participants who reflected on nostalgic events (as opposed to other memories) referred frequently to social events (weddings, funerals) and other community-related occasions. This finding emphasises the social nature of nostalgia, which was explored in this research and clearly relates nostalgia to exploratory consumer behaviour.

The results of Arndt *et al.*'s (2011) theory are depicted in Figure 1 below. Inasmuch, Arndt *et al.* have proven that nostalgia promotes social connectedness, which is a determinant of self-esteem that generates optimism for the future.

# Nostalgia increases optimism?



**Figure 1: Nostalgia increases optimism, Arndt et al. (2011p?)**

The social significance of the construct propounded by Arndt *et al.* (2011) was initiated by Herselman (2008) who made the connection between nostalgia and social identity, a concept closely aligned to social connectedness. In 2008, Herselman considered the impact of anthropological involvement in market research that evaluated how trust fostered by nostalgia influenced consumer behaviour in financial markets. Herselman (2008) analysed the reasons why following trial, many insurance policies lapsed and examined the informal *stokvel* savings impact on this phenomena in an effort to determine the reasons that services with clear benefits (interest, access to capital and security) were being rejected in favour of legacy services like *stokvels* without these obvious benefits. His research was congruent with Sheth (2011) in that existing marketing theory fails to address the ethnographic aspects that influence the pull-and-push transaction principles of marketing in emerging markets. Whilst banking institutions and insurance companies appeared to offer more benefits, they failed to address the nostalgic cultural and social benefits associated with the *stokvel* scheme. In this study, which sought to

understand how nostalgia impacts consumption of new service and information brands in emerging markets, the work of Herselman (2008) is interesting as financial products represent service brands and are not generally consumed conspicuously. Herselman's (2008) research also represents a minority of nostalgia-focused research that deals directly with service brands.

## **2.2 Nostalgia proneness**

Kleyn (2011) formulated hypotheses that confirmed that nostalgia proneness along with gender, the affective and intellectual brand experience, and behavioural brand experience could be used to predict consumers' nostalgic connections with brands. However, the focus of Kleyn's study was on vehicles, a highly conspicuous product with no local competing brands.

Whilst gender and nostalgia proneness was identified as a predictor of consumer behaviour (Kleyn, 2011), age also appeared to be a factor. Research conducted by Lambert-Pandraud and Laurent (2010) sought to explain the reasons why older consumers buy legacy brands. The authors used the French perfume market which is characterised by market leading brands that are decades old and compete with many new entrants each year. Lambert-Pandraud and Laurent (2010) compared three mechanisms in an effort to determine why older consumers prefer older brands.

Lambert-Pandraud and Laurent (2010) found that there are increasing differences across age ranges. The younger the consumer, and hence less nostalgic, the greater the chance that they will change their brand to take advantage of the benefits offered by the new entrants. Conversely, the older the consumer the greater the attachment to the legacy brand and the less likely the consumer is to switch brands and experience the clear benefits of the new brand.

In Lambert-Pandraud and Laurent's study (2010), heterogeneity was confirmed as an emergent characteristic, denoting that at all ages some consumers change brands frequently and at all ages some remain attached to their chosen brand; the proportion of change varies across age ranges (Lambert-Pandraud and Laurent, 2010).

Kleyn (2011) however found no evidence that in the emerging market of South Africa, older consumers were more likely to harbour stronger nostalgic sentiments. This finding may be explained through consideration of the dramatic political change and rapid social mobility experienced in South Africa. This political change has given rise to a social sentiment in that is

strongly rooted in a contested rather than positive past. Freedom Day, Youth Day, and Heritage Day are national, annual public holidays meaning that even the youngest members of society are continually reminded of the past. And in so doing, each of these events becomes a testament to the historical hardship of the country's history.

### **2.3 Verbal nostalgia**

Collectively, the findings of Arndt *et al.* (2011), Arndt *et al.* (2013) and Higson (2013) indicated that the provision of existential meaning is a pivotal function of nostalgia. Furthermore the existential and social nature of nostalgia is primarily experienced in two different ways. Firstly the use of images evokes visual nostalgia. This can be achieved through public displays, branding, and packaging (Robertson, 2014). Secondly through sound, music or word-of-mouth it is possible to create auditory nostalgia (Arndt *et al.*, 2011). In the case of intangible information or service goods, which are consumed privately and inconspicuously, the opportunity for visual public display does not exist. Consequently the nostalgia relating to information or service brands is most often experienced in conversation through socialisation, or by word-of-mouth (which can be either face-to-face or virtual). Chih, Wang, Hsu, and Huang (2013) researched the influence of virtual word-of-mouth (eWOM) in Taiwan and found that favourable information consumed *via* social media positively influenced the credibility of the brand. They found that positive brand eWOM directly influences purchase intentions and indirectly influences purchase intentions. This kind of eWOM can therefore be categorised as verbal (auditory) rather than visual. In these instances nostalgia is virtually socially exchanged rather than socially enacted (through conspicuous consumption) meaning that nostalgic eWOM, although virtual can produce the effects of conspicuous consumption (triggered by nostalgia) even though the brand is inconspicuously consumed as a result of the conspicuous nature of social media.

Furthermore, marketers continue to build connections between their brands and consumers (both online and offline) as a tactic designed make positive associations between the brand and the consumers' social identity (White, Argo & Sengupta, 2012). Tajfel, (2010) defined social identity as "part of the individuals self-concept which derives from their membership of a group (or groups) together with the value and emotional significance attached to that membership" (Tajfel, 2010, p. 2). The ensuing intergroup dynamics allows individuals belonging to one social group to make judgements about their relative standing within the group as well as about the standing of their group in relation to other groups (Brookins, Lucas and Ryvkin, 2014).

This creates group hierarchies that are able to exist both online and offline, two of which for the purposes of this study are referred to as:

1. “In-groups” (the aspirational trendsetters who have benefited from the rapid social mobility and the associated increased economic power), and
2. “Out-groups” (the less economically empowered who aspire to join the” in-group”).

The advent of social media has amplified consumers’ emotional responses to brands to reveal new insights regarding the consumer brand relationship triggered by social media trends (Basile, Kaufmann, Loureiro & Vrontis, 2010). In earlier research investigating brand-switching triggers (Bogomolova, 2011) the impact of social media on the consumer brand relationship was not explored, possibly due to the immaturity of this phenomenon. However as Internet exposure in emerging markets gathers momentum (Duggan & Brenner, 2012) and as mobile penetration deepens, it is increasingly likely brands will leverage the reach of social media to connect with consumers and that social media will assume a central role in socialisation.

This provides an opportunity for further research into the value of nostalgic verbal display that is exhibited on virally verbal social media platforms (as opposed to visual display and conspicuous consumption of product brands) not only for physical product brands but also for non-tangible service and information brands. An example that illustrated the power of social media in relation to service and information brands is the positive correlation between trending social media topics related to television programming and the audience numbers delivered. In August 2014, the SABC rebroadcast a 25-year-old drama series. The programme generated an immediate Twitter trend and audience ratings in this slot increased by 500% (off a low base) for the first two episodes (DStvi data, 2014). Not only does this imply a relationship between “virally vocal” social media, it also implies that nostalgic storylines appeal not only to those old enough to remember, but also to the aspirant youth market that are large drivers of Twitter and other social media interactions (Duggan & Brenner, 2012). Additionally many of the younger viewers would not have seen the first broadcast of the series, which further suggests that the impact of verbally viral nostalgia may positively drive the consumption of new service and information brands.

This is potentially significant as the consumption of services or information goods (assuming that consumption is inconspicuous as opposed to the conspicuous consumption of many product brands) ultimately determines the consumer’s capacity to participate in social situations, where the ability to verbally discuss as opposed to visually display becomes apparent by being



able to contribute to the discussion. The ability to interact socially is also an indicator of social belonging and social status. It clearly delineates those who are part of the in-group (able to contribute) from those who are part of the out-group (unable to contribute). In this context, in-groups and out-groups are terms that have evolved from the work of Brookins, Lucas and Ryvkin (2014) who maintained that Individuals from social groups make judgments about their relative standing within the group (the in-group) as well as about the relative standing of their group among other groups (the out-group)).

This concept of verbal display suggests two simultaneously important and contradictory psychological traits. Firstly it relates to the need for social conformity. In the case of social conformists, the desire to fit-in and assume a position within the perceived in-group drives behaviour (Brookins, Lucas & Ryvkin, 2014). These individuals seek the approval of the group and do not challenge social norms. Secondly in some cases the need for uniqueness drives verbal display (Hirschman and Kendall, 2012). In this instance, early adopters search for opportunities to verbally demonstrate personal knowledge of new products or services. By doing so, they position themselves as leaders of the in-group. Hence within a single group there will be those who seek to lead and those who prefer to follow.

Hirschman and Kendall (2012) found evidence to suggest that whilst conformity was more common amongst less economically empowered social groups, the need for uniqueness increased parallel to social mobility. This concept was explored in Veblen's seminal and historical notions of conspicuous consumption and status display, which related the psychological and sociological aspects of symbolic consumption to conspicuous consumption, as cited in Hirschman and Kendall (2012). This is relevant to the current research study which sought to ascertain whether uniqueness and individualism within the sample, selected on the basis of their upward social mobility and relative economic freedom impacts nostalgia's ability to drive adoption of new brands.

## **2.4 Consumption of services and information brands**

This research was designed to examine nostalgia's impact on variations of buying behaviour associated with fast moving consumer goods (goods and physical products) and information services (intangible information-related purchases). Comparatively, services are defined as something intangible that help accomplish a task, whilst an information good is defined as a

commodity where the value is derived from the quality and usefulness of its information (Zeithaml, Bitner and Gremler, 2010).

According to Zeithaml, Bitner and Gremler (2010), services' marketing strategies are primarily concerned with delivering processes, experiences and intangibles to customers, rather than the physical product. Additionally, services, which are defined as "deeds, processes and performances" have been historically distinguished from physical product by virtue of being intangible, perishable and variable" (Zeithaml et al., 2010, p. 1).

Cavalcanti, Jorge and Foxton's (2012) Behavioural Perspective Model (BPM) offers a framework that distinguishes between the different buying patterns associated with physical products and non-physical services and information goods. To address these variables the model introduced two concepts, which were described as:

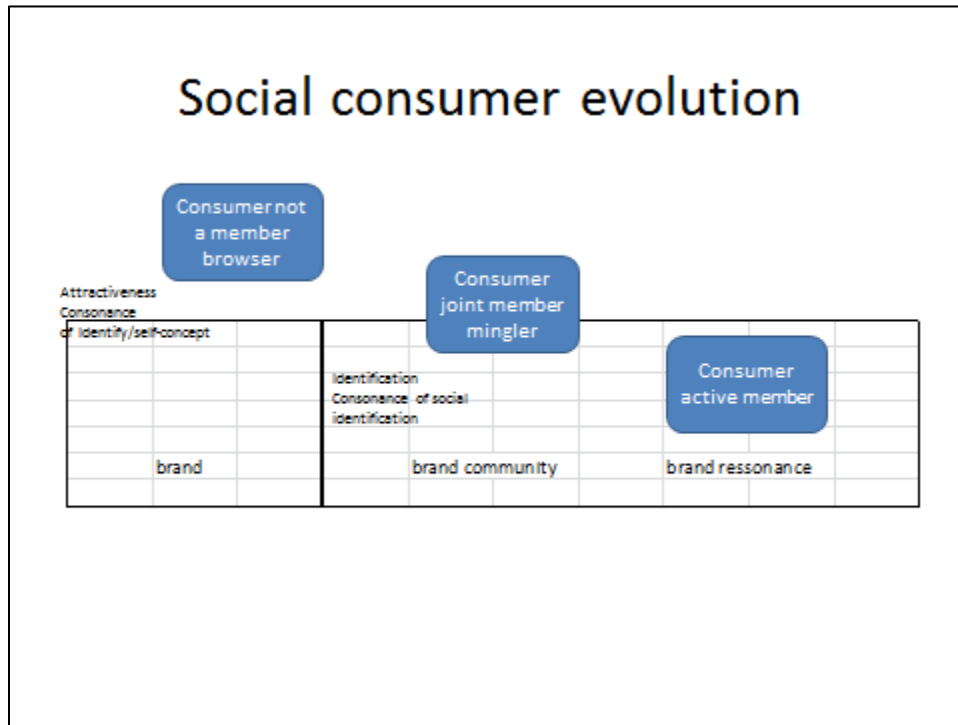
1. Utilitarian reinforcement and punishment
2. Information reinforcement and punishment

Cavalcanti *et al.*, (2012) explained that utilitarian consequences were strongly correlated with the consumption of a physical product, which has the potential to be conspicuously consumed. Conversely, informational consequences derived from the purchase of services or information goods were positively correlated with the verbal consequences that are related to group status and social feedback.

In social situations the ability to display verbally becomes important, as there is a requirement to participate in conversations to consolidate social status. This asserts the individual's position within the group (Hirschman and Kendall, 2012). Hence the implication that new services and information brands are disadvantaged needs further interrogation for two reasons. Firstly, they are not able to deliver the social cachet associated with the conspicuous consumption of a physical and tangible product. Secondly, by virtue of being new, the nostalgic attachment to the brand has not yet been solidified. These findings imply a connection between consumers' willingness to consume a service or information good with the level of social status and conspicuous consumption that is generated.

Basile Kaufmann, Loureiro and Vrontis (2012) investigated the underlying factors of conspicuous consumer behaviour in Cyprus. The research confirmed that like upwardly mobile consumers in emerging markets, Cypriots were status-seeking and that their purchasing behaviour matched their desires as opposed to current lifestyle. Additionally the research

indicated that the respondents felt the need to behave in the same way as the members of their social group (brand community). This influence on social consumer evolution is illustrated in Figure 2.



**Figure 2: Social consumer evolution adapted from Basile *et al.* (2012)**

Basile *et al.*'s (2012) framework proposed that harnessing the power of an opinion leader significantly increased the consumers' personal identification with the brand, especially in the collectivist cultures of emerging markets and supports the work of (Hirschman & Kendall, 2012). Basile *et al.*'s (2012) framework also re-enforces the role inter group hierarchies and the impact of social sharing (Chih, Wang, Hsu, & Huang, 2013). Through a process of embedded learning and word of mouth, brand image, brand trust, credibility and consumers' willingness to adopt new service and information brands may be increased and improved. Collectively these findings provide the opportunity to examine nostalgic social sharing (online and offline) in relation to the willingness to adopt new service and information goods.

## 2.5 Conspicuous verbal consumption

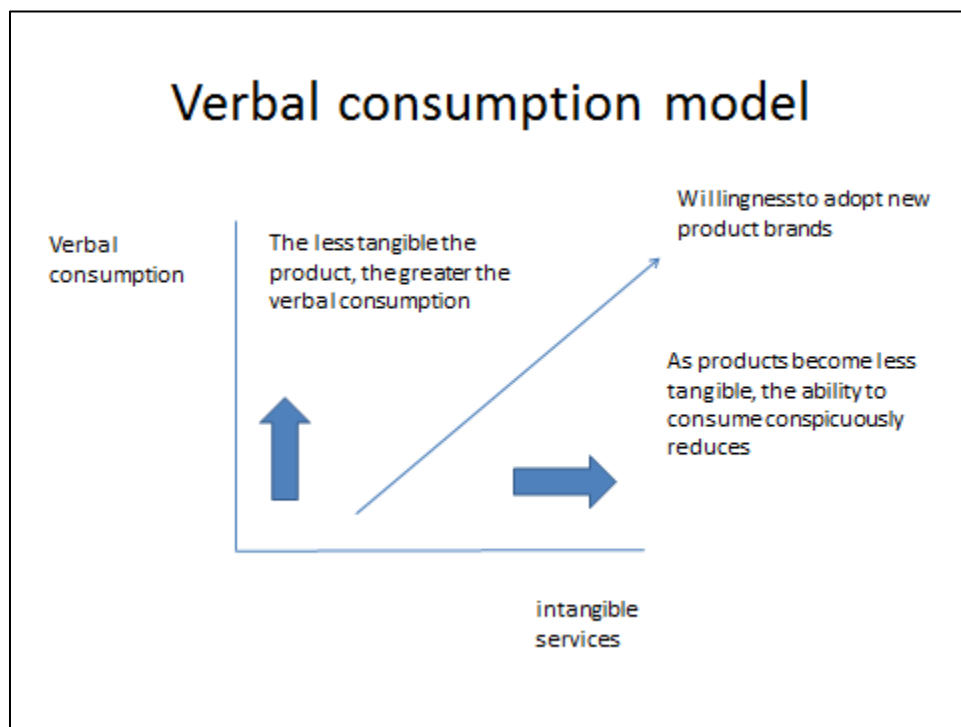
According to Chipp, Kleyn and Manzi (2011), buying behaviour in emerging markets is significantly impacted by conspicuous consumption. The exploratory research undertaken by Chipp *et al.* (2011) investigated possible connections between the conspicuous consumption of affluent Black South Africans and their prior experiences of discrimination and inequality. It proposed that consumer willingness to adopt new brands is to some extent dependent on the visibility of the brand. New service and information brands (like television channels) that are not consumed conspicuously are therefore potentially at a disadvantage as they are not able to reward consumers with the social cachet and elevated social status that is typically derived from conspicuous consumption (Chipp *et al.* 2011) this could be mitigated as the inconspicuous consumption of information and services goods is also impacted by Arndt *et al.*'s (2011) theory of social connectedness and that consumers have a need to articulate a shared past in social situations, this research investigates the possibility that the consumption of new service and information goods is positively impacted by the degree of verbal nostalgia generated in social situations.

This research investigated the proposition that the less conspicuous the product brand is, the greater the level of verbal nostalgia required to raise awareness (*via* face-to-face socialisation or *via* social media and eWOM) and increase adoption of the brand. The creation of a new model illustrated in Figure 3 below proposes that there is an inverse relationship between the level of conspicuousness of the product and the level of verbal nostalgia required to initiate acceptance. This proposition also required researching the degree to which social mobility and extent of social sharing influence the level of nostalgia required to raise awareness and adoption of the brand.

This new model presented in figure 3 proposes that in the case of purchasing a car, the owner would strive to be seen driving in the car. The act of driving the car is conspicuous and the ownership of the car can be seen by all. Ownership of the car implies a certain level of success and is accompanied by increased status in the community. In the case of a new television channel, unless an individual actively communicates what he/she watches, no one is aware that the individual has the ability to pay for the service because of his/her financial success. In this instance, the need to verbally communicate the purchase becomes critical; as it is only by verbally displaying what has been watched that the social status of the individual can be increased.

The new model presented in Figure 3 proposes that the more conspicuous the product, the less verbal nostalgia is required. The figure further proposes that the inconspicuous consumption of intangible service and information brands have the potential to become conspicuous during periods of verbal discussion.

The advent of social media has also accelerated collective sharing, which can now take place in real time on Twitter or Facebook. This has facilitated virtual conversations, which according to Huang, Kim & Kim, (2013) generates relational social capital that facilitates social shopping behaviours. The results of analysis conducted from 216 QQ users, which is the largest virtual community in China, supported the positive impact of social identification and awareness on the intention to consume products. It could therefore be argued that this social sharing, although virtual, constitutes 21<sup>st</sup> century conspicuous consumption, which can be described as verbal display.



**Figure 3: Verbal Consumption Model**

This research study also sought to establish whether verbal nostalgia for legacy information and service goods (newspapers, television channels, and magazines) provides insights that can

motivate consumer adoption of new information goods and services when consumption is not visible.

## 2.6 Brand nostalgia

Nostalgia is evident in the positioning and marketing of brands and their relationships with consumers. Muehling *et al.* (2014) contended that there is a relationship between the influence of past brand associations, which included the nostalgia associated with childhood brands and the ensuing personal attachment to those products in later life. Muehling *et al.*'s (2014) findings, however, related to a developed market where the impact of dramatic political and social reform as experienced by South Africans did not apply. The unique and painful memories of Apartheid potentially change the perception of the past. Thus Muehling *et al.*'s (2014) research findings may be limited in emerging markets where different social identities exist as a result of different political systems and different cultures.

In studying the effects of childhood memories on American consumers' propensity to buy products, Muehling *et al.* (2014) concluded that purchasing decisions are affected by employing nostalgia and past brand associations. These findings are supported by the numerous advertisements for product brands (as opposed to service and information brands) like Coca-Cola, McDonalds and Volkswagen, who employ nostalgic devices in their efforts to connect with consumers. Inability or inaccessibility of brands in the past may have unexpected consequence. Therefore, Muehling *et al.* (2014) indicated that brand nostalgia positively affects purchase intentions; the degree of brand nostalgia in different conditions is not established. This position is further underscored by Muehling *et al.*'s (2014) proposition that effective marketing designed to drive purchase decisions should take into consideration consumers' initial contact with the brand

Additionally, Muehling *et al.* (2014) did not differentiate between tangible products that are conspicuously consumed and intangible service and information goods that are generally inconspicuously consumed. These fundamental differences present consumption patterns that are potentially different in nature (Cavalcanti *et al.*, 2012).

Potentially more significant and relevant for the purposes of this study is the work of Deli-Gray, Haefner and Rosenbloom (2011) who found that the best marketing practices create a subliminal sense of trust that is developed over time as a consequence of positive memories

from the past, also known as nostalgia. Deli-Gray *et al.*'s (2011) work was based on research conducted in Bulgaria and Hungary, where the fall of the Berlin Wall in 1989 radically changed the political and economic landscape in these countries. Similarly, the emerging markets of the China in the East as well as in South Africa and Nigeria in Africa have also undergone political change that suggests a level of market homogeneity.

## **2.7 Nostalgia and brand trust**

Nostalgic, past brand associations have been found to influence consumers' responses to advertising (Muehling *et al.*, 2014). Recently, nostalgia has been positioned as a powerful themed marketing, branding and sales tool that generates unconscious trust that is developed over time due to the positive memories of the brand (Deli-Gray, Haefner & Rosenbloom, 2011). Furthermore, according to Deli-Gray *et al.* (2011) the brand is the driving force that transforms a basic need for a product into a specific want. Critically, brand liking and brand trust positively influence this process, as trust is a strategic driver that ensures repeat purchasing and is therefore able to prolong the life cycle of brands.

Ulusua (2011) advocated the need to build trust with consumers and explained that in today's increasingly competitive and global market place, brand trust emerges as one of the most highly valued aspects in a consumer's relationship with a brand. Trust is developed with time and to some degree it is the result of consumers' nostalgia that is triggered by memories of legacy brands. This supports the work of Muehling *et al.* (2014) as the existing literature on nostalgic marketing is, however, not only predominantly product related but also focused on brands that have accumulated heritage factors (Routledge *et al.*, 2011; Muehling *et al.*, 2014).

Moreover, when the work of Deli-Gray *et al.* (2011) is taken into consideration, concerning the fact that trust occurs over time and is a powerful marketing tool, it becomes evident that nostalgia has a relationship trust. Given its pervasiveness in the market place, however, nostalgia has not only been studied in relation to trust, but has also captured the interest of scholars who have investigated the concept in the context of self-concept. Muehling *et al.* (2014) contended that the effects of nostalgia—when used in advertising—are most strongly felt by those who trust the brand, by virtue of having had some prior interaction with the brand. This study investigates whether this prior interaction with brands is synonymous with the trust

fostered by social sharing, social cohesion and the sense of social belonging that forms the basis of many lifelong relationships.

## 2.8 Brand love

Albert and Merunka (2013) extended the work of Deli-Gray *et al.* (2011) and established that successful brand relationships were dependent on the ability of consumers to cultivate a personalised and psychological relationship with the brand. Brand love, according to Albert and Merunka (2013) has a greater influence on brand commitment than brand trust and positive word-of-mouth. According to Ahuvia (1993) when a brand reaches a certain level of integration with the consumer's self-concept, brand love is experienced. This research pursued to determine what constitutes brand love and to ascertain whether trust—that is built over time and through nostalgic memories—is a precursor to brand love.

Early research into the brand love relationship applied the principles of interpersonal love theory (Sternberg, 1986) and proposed that brand love comprised of the following dimensions:

1. Passion.
2. Intimacy.
3. Commitment.

Ahuvia (1993) contended that in order to demonstrate love, people need to feel part of another, and further proposed that brand love is a consequence of a high level of integration between the product and the consumer's self-concept. Therefore brand love is potentially able to trigger aspects of consumers' social identities at the brand identification stage, which increases the brand relevance. This concept was developed by Bogomolova (2011) who examined the triggers for brand repertoire change. Basile *et al.* (2012) further noted that consumers often see brands as personalities, and consequently engage with them in ways that can be compared to social relationships.

Albert and Merunka (2013) recognised that brand love is an important component of the consumer brand relationship; they were also able to demonstrate that brand love is strongly related to identification, trust and commitment. This view is closely aligned to the work of Arndt *et al.* (2013) who provided significant evidence that amongst other things, nostalgia promoted trust and commitment. Together these findings are significant in that if brand love determines



commitment and loyalty, nostalgia's ability to create brand love needs to be examined in order to answer the research question.

## **2.9 Social identity theory and its impact on local and international brands**

The literature mentioned in this chapter implies that legislative emancipation and democracy in South Africa gave rise to a more economically empowered Black middle class. This change has taken place within 20 years, resulting in rapid social mobility. The result is the creation of a consumer market that plays to a new set of rules, potentially rendering traditional marketing theory of the West obsolete. It appears that there are different rules in emerging markets that are impacted by the concept of localness and social identity affirmation as a result of historical relative deprivation (Ozsomer, 2012; Wolfhard, 2013).

To this end, the social aspect of the consumers' relationship with the brand, the spontaneous growth of social groups on social media and the role of the consumer within these groups are increasingly becoming the centre of attention for researchers and practitioners. Basile *et al.* (2012) proposed that firstly, the more a consumer is attached to the brand, the social community, and the group opinion leader, the more she/he desires to participate in the community. Secondly, the more a consumer desires to participate, the more she/he actively protects the brand's authenticity and the more the brand becomes a part of consumer's social identity. When verbal display and social media is taken into account, these social brand aspects need further exploration.

Social identity theory is also concerned with localness (Hamilton, et al., 2014). This provides the opportunity to examine the relationship between global *versus* local brands. John's (2010) study on consumer ethnocentrism and conspicuousness of buyers' behaviour in the Southern African Development Community sought to determine how ethnocentric characteristics and the conspicuousness of foreign products affected consumer preferences in the context of South African imports. John (2010) found evidence of a consumer dilemma between local or ethnocentric consumption of domestic products and conspicuous consumption of foreign productions. This dilemma appeared dependent upon the consumption mode of products, which relates to the theory of visible consumption of aspirational brands being a factor of upwardly mobile individuals in emerging markets.

Ozsomer (2012) studied consumer samples in the emerging market of Turkey and in the mature markets of Singapore and Denmark. The relationships that drove the likelihood of purchasing a global brand over a local brand were tested. Ozsomer (2012) found that the perceived global reach of the brand was positively related to local iconic status in the emerging market, but was negatively viewed in the developed market. This implies that local consumers in emerging markets attached a higher value to local brands that achieved global recognition; consumers in the developed world however, view the adoption of their local brands by consumers in emerging markets as at best insignificant and at worst as a negative attribute. Whilst in both markets developing local iconic status helped build brand prestige. The process of iconic status formation in emerging markets is of interest, particularly the role of nostalgia and childhood interactions with the brand.

In the Russian market, however, Kniazeva and Belk (2007) maintained that successful product brands in Russia used nostalgic local imagery to reflect on the past whilst alluding to a better future for all. Nostalgia and social identity was also addressed by Hamilton *et al.* (2013, p. 2) who presented nostalgia as “an enabler of democratic celebration of marginalized histories”. This concept was further supported by Roberts (2014) who found that several companies in post-socialist Russia constructed their brand identity around images associated in one way or another with nostalgic messaging and imagery from the past. Today, post-socialist Russia’s product packaging industry is not only highly creative; it is also very physical, unquestionably conspicuous and highly competitive, but it represents the affinity and preference of the consumer, thereby rendering it a success. The Russian context is somewhat different from the local market in that, while there is a great deal of social mobility in that market, not all consumers have moved and the Russian past has a different, non-oppression based historical narrative.

The proposition that packaging plays a critical role in the construction of the identity both for the brand and the consumer was also the subject of a study undertaken by Kniazeva and Belk (2007); they proposed that the images used in packaging represent cultural productions. They further proposed that the main challenge for advertisers is to explain the world and man’s place within it and positioned packaging with local images of the past (nostalgia) as a “vehicle for mythologizing the brand” (Belk, 2007,p52). Kniazeva and Belk (2007) concluded that in creating brands that align themselves with the country’s past, a utopian vision is created by glorifying the past and promoting societal dreams of an optimistic future. And whilst understandable in the

context of Russia, a former super power that is now an autocracy at best and a claptocracy at worst, the past histories of some emerging countries may not be not open to glorification.

## **2.10 Nostalgic conspicuous consumption**

According to Thompson (2013) consumers “place their societally defining differences at the symbolic centre of a collective identity” (Thompson, 2013, iii). Thompson further contended, “consumers deploy a gamut of market place resources to construct personal collective identities that in many cases challenge social stigmas and limitations that emanate from ascribed categories of gender, class, ethnicity, religiosity and nationality” (Thompson, 2013, iii). This collective social identity influences consumers’ choices of music, fashion and other aspects of buying behaviour. Thompson’s research (2013) is closely related to the findings of Scott, Mende, and Bolton (2013) who explained conspicuous consumption is not only a means by which individuals communicate their wealth but also a mechanism designed to dispel perceptions of lower intellect and social standing.

Exploratory research conducted by Chipp *et al.* (2011) investigated the existence of a relationship between the conspicuous consumption of affluent Black South Africans and their past experiences of discrimination and inequality. Chipp *et al.* (2011) through in-depth face-to-face interviews discovered that the experience of relative deprivation played a role in the avid consumption patterns of Black South Africans and posited the possibility that consumer willingness to adopt new brands is to some degree dependent on the visibility of the brand. Additionally, Thompson (2013) found that the consumer behaviour of previously marginalised groups is characterised by the need to see a more equitable distribution of economic resources and access to products previously embargoed by institutional and constitutional constraints of the past which have finally been overcome. Similarly, Bogomolova (2011) found that Cypriots display their aspirations and social standing in the buying of goods, and in South Africa consumers’ buying behaviour is also influenced by the ability to publically display what has been bought.

The work of Thompson (2013) supports the work of Scott *et al.* (2013) and Wolfhard’s (2013) signalling model of status seeking. Thompson’s (2013) findings also supported the research by Chipp *et al.* (2011) that proved that Black and coloured South African households spend relatively more on visible consumption than their White counterparts. The assumption is that

these individuals visually display their wealth to dispel the perceptions of social inferiority perpetuated under Apartheid by their White counterparts. Their desire to overcome their history of deprivation and the status-seeking behaviour identified by Chipp *et al.* (2011) and Wolfhard (2013) implied that conspicuous or visible consumption is associated with an assertion of social identity and status-seeking behaviour.

It is important to note that according to Chikweche and Fletcher (2010) who examined the factors that influence purchasing behaviour in subsistence marketplaces using a study of subsistence consumers in Zimbabwe, the past exerts a powerful influence on future buying behaviour. Chikweche and Fletcher (2010) sought to identify and rank these factors. One of the three most important influencers overwhelmingly identified by interviewees was physiological need. The requirement to meet physiological needs is of interest in the context of this research study for two reasons:

1. As emerging markets develop and the previously disadvantaged transition rapidly into the middle class, their past experiences are not lost forever. The physiological scars endured by attempting to escape deprivation, as identified by Chipp *et al.* (2011) are carried with individuals, even when poverty is no longer a threat, and like many emotions, fear transcends reality.
2. The journey out of poverty creates nostalgic memories that have the potential to influence future buying behaviour. This implies that brands have journeyed with the consumers, and continue to do so even when they have transcended poverty. Inasmuch, legacy brands are potentially at an advantage.

Collectively the works of Basile *et al.*, (2012), Thompson (2013), Chipp *et al.* (2011) and Wolfhard (2013) were formulated to determine aspects of the multi-faceted consumer-brand relationship. In all cases the power of a shared history as well as interpersonal or socially motivated factors determined how nostalgia may act as an influencing factor on consumers' identification and ultimate adoption of the brand.

## **2.11 Nostalgia as an alternative to globalisation**

Belk (1990) related nostalgia to the process of relating an individual's history to the present and the future. Routledge *et al.* (2011) expanded on the work of Belk (1990) to illustrate that the

connection of self to the past is not limited to consumer research and proved that nostalgia is also able to provide an existential component that is positively correlated with optimism.

Belk and Xin (2011) later proposed that changing sociocultural and political developments increasingly influence brands. This has resulted in a growing trend of consumer nationalism, often rooted in nostalgia, as an alternative to globalisation. In an earlier study, Belk and Xin (2008) had illuminated the precise nature of how advertising influenced the creation of an imagined and desired national identity and noted that just as America and Europe's economic growth was accompanied by increasing nationalism; the same trend was found in the emerging market of China. Belk and Xin (2008) discussed the increased nationalism and a growing demand for Chinese brands along with a renewed interest in the country's past. Implicit in these findings is the assertion of a strong local identity and the need for authenticity.

Whilst Belk and Xin (2011) proposed that changing sociocultural and political developments are increasingly shaping brands, within the interdisciplinary field of cultural studies, the politics of identity is also associated with ways in which consumers impact marketplace resources to construct personal and collective identities designed to challenge social stigmas and limitations that are a consequence of gender, class, ethnicity, religiosity, and nationality. This phenomena, termed *identity politics*, has emerged as a significant field of study, as socio-economically marginalised groups seek to redress the consequences of stigmatisation, discrimination, and disempowerment through the leveraging of a collective identity. According to McNay (2010), identity politics primarily emphasised goals oriented toward recognition and redistribution of resources. Emerging markets are characterised by both the redistribution of wealth (Sheth, 2011) and the need for social legitimisation, which makes the concept of nostalgic, political identity a force worthy of further interrogation.

## **2.12 Conclusion**

This research aimed to generate solutions for marketers in developing brand trust for intangible service and information brands that lack both heritage and the ability to be consumed conspicuously. It sought insights related to the need to consume conspicuously in order to increase social status in the in-group where nostalgic socialization has been shown to positively impact consumer willingness to adopt new brands.

In an attempt to counter challenges around consumer willingness to adopt new product brands that are neither consumed conspicuously nor are legacy brands, it must be determined whether the replication of nostalgic social identity can act as a trigger. This may involve testing the theory of (BMP) (Cavalcanti *et al.*, 2012) that was integral in the work of Arndt *et al.* (2013) who claimed that by creating powerful nostalgic memories, service and information goods generate social capital (verbal nostalgia) and become conspicuously consumed as the person's ability to engage socially increases and becomes more meaningful.

The ensuing social cohesion generates optimism and increased existential meaning, which acts as a trigger to increase consumer willingness to consume (Bogomolova, 2011; Bourrain and Orth, 2008). The challenge however is for new service brands that compete with legacy brands to differentiate and create a more powerful value proposition. Aspiration and the desire to sustain upward social mobility is a concept that is explored as part of the research process.

The current research study interrogated the assumption that although consumed inconspicuously, service and information goods have the potential to become conspicuous in conversational social situations. The research study examined the ability of social media to contribute to the conversation, thereby constituting conspicuous consumption of the not only tangible products but also of intangible service and information brands. The theory of BMP has proved previously that the largest incentive for consumption of service and information products—which are both intangible and predominantly inconspicuously consumed—is the ensuing social cachet of being able to engage verbally and conspicuously display knowledge of the brand. This implies that in seeking to encourage the adoption of new service and information goods, the impact of nostalgia may be applicable to both products as well as service and information brands. Consequently, the impact of nostalgia in social situations serves as a gateway to visible verbal consumption, which enhances the social connectedness that reinforces an individual's search for social identity and belonging.

This study explored the relationship between nostalgia and building robust and relevant brands in emerging markets experiencing rapid social mobility. Additionally, the point of departure for this research was to analyse the impact of nostalgic social identity on consumer behaviour towards service or information brands that potentially—as a consequence of their non-conspicuous consumption—are consumed differently to products. Simultaneously, this study explored the effects of nostalgic social nationalism and nostalgic social identity on upwardly mobile consumers of service and information brands in emerging markets. And critically, this

research sought to determine whether new service and information brands that are not consumed conspicuously are at a disadvantage, as they do not carry the equity of nostalgia, and also lack the cachet of conspicuous consumption.

This study wanted to ascertain whether the benefits of nostalgia-marketing, primarily based on product brands that are conspicuously consumed, can be applied to increase the willingness of consumers in emerging markets to adopt new service and information product brands that are inconspicuously consumed.

The literature reviewed further clarified the heterogeneous nature of buying behaviour. Lambert-Pandraud and Laurent (2010) were able to demonstrate that in developed markets, nostalgia created an obstacle for older consumers while younger people are more likely to adopt new brands. Kleyn (2011) however was not able to prove that age impacted nostalgia proneness.

The research study sought to determine whether the findings from the literature review could be applied to persuade the upwardly mobile demographic of consumers in emerging markets to try new service and information brands. Ultimately, this study examined the differing theories concerning the fundamental differences regarding how nostalgia impacts consumers' willingness to adopt new service and information brands, which are less frequently associated with the social cachet created by the conspicuous consumption of products. The study further scrutinised the body of knowledge that propounded that although inconspicuously consumed, new service and information brands can be leveraged by the desire for social connectedness and self-esteem, which is triggered by nostalgia.

The literature reviewed indicated that in the majority of markets, nostalgia plays a critical role in influencing buying behaviour, which can be used to extend brand loyalty and positively affects the decision to purchase legacy brands. However, the impact of nostalgia on the willingness of consumers to adopt new brands in South Africa and other emerging markets experiencing rapid social mobility remains unclear.

Ultimately, the insights gained through the process of exploratory research may form the basis for further qualitative research.

## **CHAPTER 3: RESEARCH PROPOSITION AND QUESTIONS**

The research focused on how improved economic prospects and increased spending power has increased choice for consumers positively, as impacted by upward social mobility (Sheth, 2011). The impact of nostalgia under these conditions has not yet been analysed. Furthermore there has been no distinction made between nostalgia's impacts on tangible products *versus* intangible services under these conditions.

### **3.1 Research Proposition**

The willingness of consumers to adopt new local information brands and services in emerging markets is challenged by the fact that there is little prestige associated with the consumption of these goods as they are inconspicuously consumed.

### **3.2 Research Questions**

The following open-ended questions were defined for more profound investigation:

1. How does nostalgia impact consumer willingness to adopt new brands, where legacy brands dominate?
2. How is nostalgia impacted by in-groups, out-groups and personal identity?
3. How is nostalgia impacted by localness?
4. Does nostalgia impact consumer willingness to adopt new local information goods that are less about physical display and more about verbal display in the same way it impacts local products that are conspicuously consumed?



## **CHAPTER 4: RESEARCH METHODOLOGY**

### **4.1 Research philosophy**

This study adopted a primarily pragmatic philosophy. There is a consistent focus on how the elements of nostalgia impacts socialisation, group behaviour and social identity in the research questions and research objectives. The topic however resides in the discipline of marketing, in which social factors cannot be ignored. Purposefully, the research philosophy also includes elements of critical realism. Critical realism argues that the world is experienced in two ways: Firstly there is the object and the feelings aroused by that object. Secondly there is the individual processing that follows the experience of the object (Lewis & Saunders, 2012).

### **4.2 Research approach**

A combined research approach was applied.

Deduction was used to assess the conceptual framework that was formulated using the proposition that nostalgia is a factor that influences consumer willingness to adopt new brands in emerging economies characterised by rapid social mobility and in relation to the rate of income mobility, as determined by Finn *et al* (2014).

Additionally, the principles of inductive reasoning have facilitated the development of new theories, which may emerge as a result of insights accumulated during the course of the research (Lewis & Saunders, 2012).

### **4.3 Exploratory study**

This research was exploratory in nature. In order to assess consumers' willingness to adopt new brands in a previously unknown dimension, new questions may need to be asked and additional insights may be required. For this reason, the study employed a cross-sectional, qualitative method. The research took place in South Africa where rapid social mobility has been a reality of the last twenty years and was triggered by the ending of apartheid with the first democratic

elections that took place in 1994 (Darkey, Donaldson, Pakama, Michael and Thobeka, 2013). It is hoped that the findings will form the basis for future descriptive studies.

#### **4.4 Research strategy**

The research strategy was guided by the research questions and objectives.

New insights were required regarding the impact of rapid social mobility on consumers' willingness to adopt new brands. The data collected was analysed, and it was hoped that during this period a theory would be developed.

Depth interviews, a specific type of qualitative marketing research method will allow data to be collected from a small group of respondents. The objective is to determine the motivation for consumer purchasing decisions made. These interviews were conducted with members of the population on a one to one basis.

The validity of this research was determined by:

- The quality and relevance of the questions.
- The amount of research allocated to question formulation.
- The ability of the interviewer to identify personal bias

The interviews were semi-structured in that a list of questions and a set of themes was asked to each respondent. The order in which the questions and topics were introduced may vary. Furthermore, additional questions were asked if deemed appropriated.

Nostalgia, as illustrated earlier, is a complex emotion; which required the interviews to become more conversational at times, and it also required an unstructured approach to deal with the complications of the concept. The quality of the questions asked was directly related to the body of knowledge consulted and assimilated to formulate the questions, as demonstrated by the literature reviewed in Chapter 2. Additionally the quality of the interviews was determined by the interviewer's ability to put the respondent at ease, to listen actively and to ask questions using unbiased language (Lewis & Saunders, 2012).

## **4.5 Secondary data**

The research was supplemented by using secondary data collected by M-Net, an electronic communications company; as the entity seeks to build new local brands in emerging markets (Qualitative Intelligence, 2014). A full explanation of the research brief, as proposed by M-Net, is presented in Annexure A. Qualitative research to explore consumer behaviour and perceptions of a new television brand was undertaken to determine the activators of brand equity and value. The objective was also to evaluate the new brand's perceptual positioning in relation the legacy television channels

This research was collected from focus groups and has been used as research material to assist the formulation of the questionnaire that constituted the primary research used for this study. Details of the respondents interviewed the geographic location of the respondents and the interview process is provided in Annexure 1.

## **4.6 Corroborating the primary research findings**

The M-Net secondary data was used to triangulate and verify the primary research findings. Further corroboration of the primary research findings was achieved by ensuring that the data was correctly interpreted by:

- Identifying biases and assumptions that may influence data collection and interpretation
- The application of precise methods used to collect record and analyse data to maintain objectivity
- Ensuring that the subject is described in all its complexity to provide a multifaceted picture

All of the above enhanced the credibility to the findings (Leedy & Ormrod, 2013).

## **4.7 Sample selection**

### **4.7.1 The population**

For the purposes of this study, the population included all Black South African adults who have lived through a period of rapid social mobility in an emerging economy.

To experience the changes facilitated by democracy, all respondents should have been born between 1964 and 1994. Those born in 1964 would be 50 years old and be able to recall life in the apartheid regime. The youngest respondents would be 20 years old, born in an equal democracy, but raised by parents from a different era. All respondents currently enjoy the benefits of the post-apartheid political landscape, and therefore qualify as having lived through rapid social mobility.

It was not practical to develop a sampling frame for this universe as this population was spread across multiple countries and a complete list of the members does not currently exist.

### **4.7.2 The sample**

Without a complete list of the universe, a non-probability sampling technique was utilised, which is more than acceptable practice for qualitative research (Lewis & Saunders, 2012).

The sample comprised an equal number of DStv subscribers and non-subscribers. This process was adopted to make it possible to analyse generalised insights from either subscribers or non-subscribers and facilitate the identification of any differences in responses between the two groups. To allow the sample to be grouped by non-subscribers and subscribers as well as by age and gender, quota sampling was employed by the research company Qualitative Intelligence to recruit the respondents. In this case, a need to analyse possible differences between the various ages, genders, and those who have used their increased spending power to acquire DStv (a non-legacy local service information brand) *versus* those who have not was used to determine eligible participants. This process ensured that the sample-contained members who can best answer the research questions in order to meet the research objectives.

In this case, the research study required interviews with individuals who have experienced rapid social mobility as opposed to a demographic based solely on income or age. The selected respondents have made the economic transition from poverty into the Black middle class. This allowed them to compare and contrast the nostalgic, aspirational brands of their financially

challenged childhood where choice was limited, with brands that they admire as more affluent adults. The sample included balanced portions of males and female respondents (50% male and 50% female), and all respondents were Black as this racial demographic is congruent with those who have increased economic choice as a consequence of rapid social mobility in South Africa.

Respondents who have not climbed the socio-economic ladder would not provide insights into how nostalgia impacts buying behaviour in emerging markets which are characterised by rapid social mobility. As such, they were excluded from the research study.

Table 1 provides an explanation of the sample population. A total of twelve long-form interviews took place. The sample age was restricted to respondents between the ages of 20 and 50 years. Older respondents are less likely to change their behaviour (Lambert-Pandraud and Laurent, 2010) and those under the age of 20 are less likely to have access to employment and a disposable income.

Additionally, a combination of non-DStv subscribers and existing subscribers was used. This provided the opportunity to assess potential differences in perception and reality between the two groups.

Finally, all respondents were included in the LSM 6 to 8 categories, as this best represents those with the disposable income required to be able to afford the new non-legacy service product (DStv).

**Table 1: Explanation of interviews with suitable members of population for the study**

	MALE SUB	NON-SUB	FEMALE SUB	NON-SUB
20 – 30 YRS	1	1	1	1
30 – 40 YRS	1	1	1	1
40 – 50 YRS	1	1	1	1

## **4.8 Interview process and schedule**

Data was collected by face-to-face semi-structured interviews to allow the questions and objectives to be explored comprehensively. The duration of each interview was determined by

the length of time required to reach a point of data saturation (Morse, 1995). The number of interviews required to achieve data saturation determined the number of participants requested to participate in the research (Lewis & Saunders, 2012).

The interview schedule (presented in Annexure B: Interview questions) included a set of qualifying questions to make sure the respondent met the sample requirements.

## **4.9 Unit of analysis**

Trochim (2006) explained that the unit of analysis represents the major entity being researched. In this case, the research examined consumers who have experienced rapid social mobility. These consumers therefore represent the unit of analysis.

## **4.10 Data gathering and analysis**

Interviews were recorded in audio format. They were transcribed by Qualitative Research, after which a final quality and accuracy review compared the notes taken to the audio. The qualitative data was then administered into Atlas.ti a computer-aided qualitative data analysis package. A sentence level unit of data was employed (Lewis and Saunders, 2012).

## **4.11 Limitations**

Qualitative research is limited by the subjective nature of its scope. It is usually exploratory in nature; the objective is to ascertain “why?” rather than “how many?”. The main limitations of this research related to the inability to draw major conclusions. This type of research is also prone to researcher bias and to the respondents’ levels of honesty and transparency. Additionally because of the inability for scientific measurement, the reliability of qualitative research is often questioned. Furthermore, the cost of comprehensive qualitative research transcription also has the potential to limit its reliability. Finally, even if researcher and respondent bias is mitigated, quantitative accuracy is still dependent on the right hypotheses, the right questions, the right variables and the correct measurement tools. Ultimately this research was limited by the researcher’s and business decision-makers’ judgmental interpretations of the findings (Bellenger, Bellenger, Goldstucker, Bernhardt & Goldstucker, 2011) along with a lack of

theoretical saturation, which related to the respondents being grouped as either pay-TV subscribers or non-subscribers (Holton, 2010). Theoretical saturation would have required a broader sample to allow the theory to be examined more widely.

# CHAPTER 5: RESULTS

## 5.1 Overview

In this chapter the data gathered is interpreted to create logical arguments that are based on evidence. Through rigorous categorisation of the data, this chapter embodies the analysis of meaning. The complex nature of nostalgia (described in Chapter 2) necessitates that whilst initially the data can be taken at face value, there is also a need to inductively analyse the results and develop propositions that can be examined deductively at a later stage. This chapter develops a series of insights that express how nostalgia can be leveraged to increase exploratory consumer behaviour of new brands in emerging markets experiencing rapid social mobility.

A total of twelve long-form face-to-face interviews were conducted. The sample contained a balanced number of DStv subscribers and non-subscribers between the ages of 20 and 50. This provided the opportunity to assess any differences in perceptions relating to the value of DStv from non-subscribers in relation to the subscribers evaluation of DStv's value proposition. Of particular interest were the differences in opinions expressed concerning the value of international brands between the two groups, as DStv subscribers by virtue of the multiple channels on offer would have increased exposure to international brands. Furthermore, DStv's subscriber base was of interest because of the portfolio of new channel brands on offer to viewers. These new channels do not feature in the nostalgic past of many older respondents and lack the legacy brand equity of Coca Cola and BMW.

The sample included equivalent portions of respondents in terms of gender (50% male and 50% female). All the respondents were Black, as this racial demographic is consistent with those who experience rapid social mobility, as explained in Chapter 2 and 4. Finally, all respondents were included in the LSM 6 to 8 categories, as this best represented people with the disposable income required to be able to afford the new non-legacy service products (which include the viewership of new local channels on the DStv platform).

The interviews were divided into two distinct groups. Group A contained Dstv subscribers. These respondents are described as those who have taken advantage of their social mobility, and increased spending power to embrace a new service brand. Group B were non-subscribers



and despite being able to afford DStv, these respondents had chosen not to invest in the commodity. The results were examined for any differences between these two groups.

The research questions are presented below:

1. How does nostalgia impact consumer willingness to adopt new brands in emerging markets experiencing rapid social mobility?
2. How is nostalgia impacted by localness?
3. How is nostalgia impacted by in-groups, out-groups and personal identity? How is nostalgia impacted by localness?
4. Does nostalgia impact consumer willingness to adopt new local information goods that are less about physical display and more about verbal display in the same way it impacts local products that are conspicuously consumed?

## **5.2 SUMMARY OF INTERVIEWS AND INTERVIEWEES**

Twelve face-to-face in-depth interviews were scheduled with the respondents who were selected in line with the sample discussed in Chapter 3. The objective of the interviews was to determine the impact of nostalgia on the trial and adoption of new product and service brands. The impact of nostalgia themed conversations on social media as an influencing factor on consumer interest and driver for new brand trial was also interrogated. Additionally the desire to conform socially to group norms and historical and cultural collectivism was examined in light of the increased desire for individualism that characterises upward social mobility.

The questions were designed to uncover new insights concerning nostalgia's impact on the adoption of new tangible products in relation to the adoption of new intangible service or information brands. The interviews took place in an informal setting.

The two samples (subscribers and non-subscribers to DStv) were diverse in age, but all by virtue of the South African Audience Research Foundation (SAARF) living standards index (LSMs) were upwardly mobile and Black South Africans. Upwardly mobile Black South Africans are those who have moved from lower class to either the middle or in some cases upper class and according to Finn *et al.* (2012) they have addressed and transcended the social movement in and out of poverty. Details of the respondents can be found in Table 2 below:

**Table 2: Demographic information of respondents**

<b>Interview Identifier</b>	<b>Age</b>	<b>Gender</b>	<b>Race</b>
<b>Sub 1</b>	20-30	M	Black
<b>Sub 2</b>	20-30	F	Black
<b>Sub 3</b>	30-40	M	Black
<b>Sub4</b>	30-40	F	Black
<b>Sub5</b>	40-50	M	Black
<b>Sub6</b>	40-50	F	Black
<b>Nonsub 1</b>	20-30	M	Black
<b>Nonsub 2</b>	20-30	F	Black
<b>Nonsub 3</b>	30-40	M	Black
<b>Nonsub 4</b>	30-40	F	Black
<b>Nonsub 5</b>	40-50	M	Black
<b>Nonsub 6</b>	40-50	F	Black

A summary of the interviews conducted and their duration is detailed in Table 3 below.

**Table 3: Summary of the interviews conducted and duration in minutes**

<b>Description</b>	<b>Quantity</b>
Number of interviews	12
Total duration of interviews	419m
Average duration	35m
Shortest interview	25m
Longest interview	47m

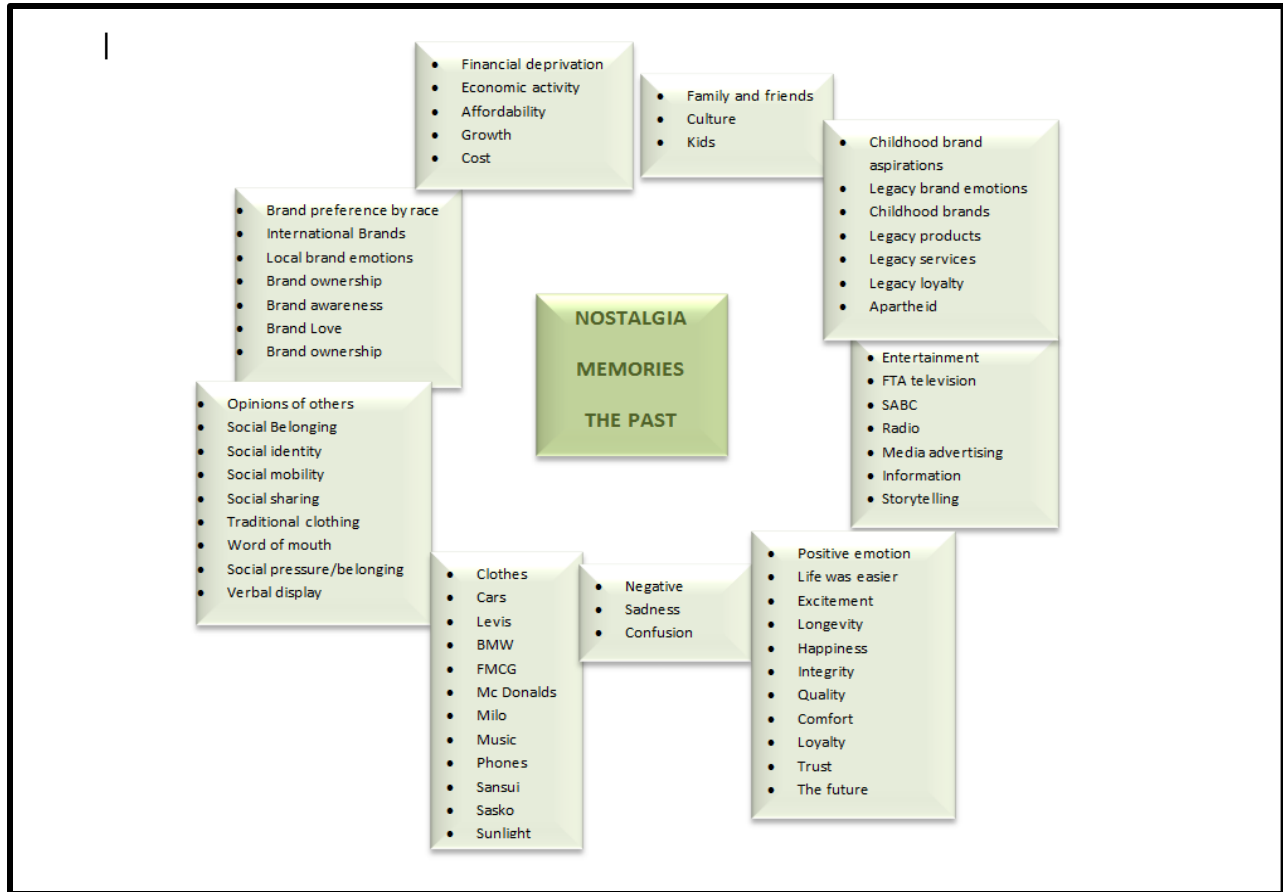
Each interview was imported into Atlas.ti for analysis. This involved coding each interview by creating a set of codes. The complete list of codes used in this analysis of the quantitative data from both groups (subscribers to DStv and non-subscribers to DStv) can be found in Appendix 3 that presents each code in alphabetical order.

The next step involved creating families of codes. These families were created by grouping similar codes (as an example, the code for cars would include all the car brands mentioned by the respondents). Groups of codes were then used to create families and super families. The emerging themes were then used to develop theories that provided insights into the drivers of specific consumer behaviours.

### **5.3 DEFINITIONS OF NOSTALGIA**

Before the analysis can proceed in terms of the research questions, nostalgia itself and its meaning for respondents needs to be classified. As illustrated in the literature review, nostalgia is a multi-faceted emotion. It is experienced universally by all people but is difficult to define by the average respondent. To deal effectively with the research topic, the interviews commenced by giving the respondents the opportunity to talk about brands they remember from their past. This facilitated a process that inadvertently resulted in a series of responses that described what nostalgia represented to the respondents historically, geographically and socially. It also provided clarity concerning the insight that brands triggered nostalgic memories.

The responses were summarised as themes by grouping the codes and families associated with the nostalgia and the past. The structure of findings for nostalgia is presented in Figure 4 and was integrated to seek possible relationships between specific codes and nostalgia.



**Figure 4: Structure of findings for definition of nostalgia**

By creating a concurrence table it is possible to identify the codes most frequently associated with nostalgia. The codes most often referred to when discussing nostalgia are described in Table 4 below:

**Table 4: Codes most often referred to when discussing nostalgia**

Discussion	Code
<b>nostalgia</b>	<b>{780} [79]</b>
childhood brands	{450} [16]
family and friends	{380} [7]
Free To Air (FTA) television	{300} [7]
legacy brand emotions	{330} [8]
legacy loyalty	{680} [17]
legacy products	{720} [11]
legacy services	{440} [10]
new brand trial	{1090} [6]
positive emotion	{850} [23]
quality	{700} [1]
the past	{800} [71]

Having found the codes most commonly referred to when discussing nostalgic brands, the percentage of airtime (defined as a percentage of the entire conversation under analysis) dedicated to the highest occurring codes was examined. Thus there are clear associations of brands from the past among the group.

Table 5 presents the total airtime (defined above) allocated by codes related to the respondents understanding of nostalgia.

**Table 5: Total airtime allocated by codes linked to the respondents' understanding of nostalgia**

<b>"nostalgia" TOTALS:</b>	
"family and friends"	0.16
"legacy loyalty"	0.13
"negative"	0.01
"positive emotion"	0.14

Table 5 illustrates that all respondents associated nostalgia with family and friends 16% of the time. Additionally loyalty to legacy brands, like Sunlight Dishwashing Liquid, can be noted 14% of the time. Whilst the emotion experienced was notably more positive (14%); negative

emotions constitute 1% of respondents' airtime. By running a query report it was possible to retrieve quotes from both subscribers and non-subscribers that explained the positive emotions associated with nostalgia and legacy brands as illustrated in Quote 1 below:

#### **Quote 1**

*'Sunlight gives me the comfort ability, something that I am used to. I also use it with my kids at home'*  
*Busi, Female, 30-40, subscriber*

#### **Quote 2**

*'The person that I used to love doing with was my dad. It made me feel very close to them and comfortable. It made me feel that I could do anything with them; to talk about anything with them, you know. You know when you are growing up you meet challengers out there - the peer pressure and stuff - with them you are able to; so whatever challengers you meet outside you are able to talk about them in the house.'*  
*Busi, Female, 30-40, subscriber*

The female subscriber from Quote 2 illustrated the positive emotions generated by her positive memories of her family and the past. The impression created is that with family support, anything is possible. The childhood activity and brand association are interconnected. This creates security and the childhood brand becomes a trusted figure in her life.

#### **Quote 3**

*"It was tough, yes. It was tough but we had fun at the same time."*  
*Sabi, Male, 30-40, non-subscriber*

This male non-subscriber quoted above (Quote 3) clearly illustrates the contradictory nature of nostalgia. The tough times are regarded as rewarding and also remembered as good times. This is central to the duality of nostalgia.

The qualitative data associated with the research questions was then analysed by grouping the codes into families.

### 5.3.1 Code Families

Table 6 contains the complete list of families created from the list of codes. Each family can be related to an aspect of the research questions. For example, the families “Black owned brands”, “White owned brands” and “brand preference by race” were created by grouping codes that related to Research Question 2 (How is nostalgia impacted by in-groups, out-groups and personal identity?).

This process is illustrated by a code family such as the “social identity theory” which, as illustrated in Table 6 below, includes codes that are connected to the respondents’ sense of identity; Black people, race, social belonging, culture and resonance are codes that represent some of the concepts associated with the bigger family code of “social identity”.

Also illustrated in Table 6 is the family relating to “childhood brands” that contains the following codes: Coca-Cola, Nike, All Stars, Adidas, maize meal, Absa, BMW, cars, clothes, McDonalds, Sasko, Selati, Sunlight and Vaseline.

These brands are predominantly a combination of fast moving consumer goods that provide two main insights. Firstly, the code *Coca-Cola* speaks to the respondents’ aspirations. Secondly in the case of maize meal, a cost effective staple food, the respondents’ financial hardships experienced as children is emphasised.

Cars were also featured in relation to childhood brands, namely BMW and Mercedes. These brands were aspirational and can also be found in the structure of findings for aspirational childhood brands. Of further interest were the mentions of brand quality in relation to childhood and other nostalgic brands.

#### Quote 4

*‘Even if we buy for learners, we buy brands that are quality. Brands that will last you forever, and that will make your mark.’*  
*Nathaniel,, Male, 40-50, subscriber*

#### Quote 5

*‘I feel good as long as it’s quality.’*  
*Thabiso, Male, 30-40, subscriber*

Quote 4 provides evidence of this respondent's need be seen as having the best. This may be related to his desire to stand for something of substance and may emanate from nostalgic recollections of the past when Black people were viewed by White South Africa as inconsequential, inferior citizens. This sentiment is explicitly communicated in Quote 5 that denotes that later on, the emotional benefits of quality would manifest themselves in conspicuous consumption.

The results discussed above position nostalgia as a significant factor in the respondents' lives.



**Table 6: Code Families (should this not be an annexure?)**

<b>CODE FAMILY:</b>	<b>BLACK-OWNED BRANDS</b>
Created:	2014-09-06 12:30:34 (Super)
Codes (10):	[apartheid] [Black-owned brands] [bonang] [cars] [confusion] [funeral services] [hair products] [lack of Black-owned brands] [MTN] [SAA]
Quotation(s):	105
<b>CODE FAMILY:</b>	<b>BRAND</b>
Created:	2014-09-06 12:31:25 (Super)
Codes (8):	[Black-owned brands] [brand aspiration] [brand awareness] [brand curiosity] [brand familiarity] [brand love] [brand ownership] [brand personification]
Quotation(s):	141
<b>CODE FAMILY:</b>	<b>BRAND ASPIRATION</b>
Created:	2014-09-06 13:13:09 (Super)
Codes (19):	[Apple] [Armani] [BMW] [brand aspiration] [cars] [celebrities] [childhood brand aspirations] [clothes] [Diesel] [Dolce and Gabbana] [DStv] [DStv aspiration] [fashion labels] [iPhone] [Mercedes] [new products] [new services] [plasma tv] [Walker]
Quotation(s):	280
<b>CODE FAMILY:</b>	<b>BRAND PREFERENCE BY RACE</b>
Created:	2014-09-06 12:32:58 (Super)
Codes (12):	[buy Black-owned] [buy White-owned] [confusion] [economic activity] [empowered] [environmentally friendly] [growth] [non-racial] [support my brother] [White or Black-owned preference] [White-owned brands] [why buy Black-owned]
Quotation(s):	103
<b>CODE FAMILY:</b>	<b>CHILDHOOD BRAND EMOTIONS</b>
Created:	2014-09-06 12:09:40 (Super)
Codes (21):	[brand familiarity] [brand love] [brand ownership] [brand personification] [comfort] [ease of use] [excitement] [family and friends] [family benefits] [family and friends] [friends] [happiness] [knows my needs] [life was easier] [memories] [nostalgia] [positive emotion] [sadness] [security] [trust] [truth]
Quotation(s):	270

<b>CODE FAMILY:</b>	<b>CHILDHOOD BRANDS</b>
Created:	2014-09-06 12:05:12 (Super)
Codes (17):	[ABSA] [Adidas] [All Stars] [BMW] [cars] [childhood brands] [clothes] [Coca-Cola] [FMCG] [maize meal] [McDonalds] [Mercedes] [Nike] [Sasko] [Selati] [Sunlight] [Vaseline]
Quotation(s):	160
<b>CODE FAMILY:</b>	<b>CLOTHES</b>
Created:	2014-09-06 12:34:46 (Super)
Codes (14):	[Adidas] [Ackerman's] [All Stars] [Armani] [Billabong] [clothes] [Diesel] [Dolce and gabbana] [fashion labels] [Levis] [Nike] [sports brands] [traditional clothing] [Woolworths]
Quotation(s):	76
<b>CODE FAMILY:</b>	<b>CONSPICUOUS CONSUMPTION</b>
Created:	2014-09-06 16:11:05 (Super)
Codes (14):	[conspicuous consumption] [financial deprivation] [inconspicuous consumption] [less than] [on trend] [opinions of others] [opinions of others (positive)] [social belonging] [social cachet] [social identity] [social mobility] [social pressure/belonging] [social sharing] [status]
Quotation(s):	176
<b>CODE FAMILY:</b>	<b>INTERNATIONAL BRAND ADMIRATION</b>
Created:	2014-09-06 15:21:44 (Super)
Codes (6):	[Apple] [cars] [clothes] [international brand admiration] [international brands] [longevity]
Quotation(s):	122
<b>CODE FAMILY:</b>	<b>LOCAL BRAND ADMIRATION</b>
Created:	2014-09-06 15:18:39 (Super)
Codes (8):	[DStv aspiration] [DStv positive] [kids channels] [lack of Black-owned brands] [local brand emotions] [local products] [local service brand admiration] [locally admired brands]
Quotation(s):	122
<b>CODE FAMILY:</b>	<b>NEW BRAND TRIAL:Q2</b>
Created:	2014-09-06 12:27:58 (Super)
Codes (20):	[accessibility] [affordability] [aspiration] [attention seekers] [benefits of choice]

	[brand aspiration] [brand awareness] [brand curiosity] [cost] [media advertising] [new brand trial] [old brand vs. new brand] [opinions of others] [purchase decision making criteria] [social media] [social mobility] [uniqueness] [value for money] [variety] [word-of-mouth]
Quotation(s):	292
<b>CODE FAMILY:</b>	<b>NOSTALGIA</b>
Created:	2014-09-06 12:03:56 (Super)
Codes (23):	[brand familiarity] [brand love] [childhood brand aspirations] [comfort] [connected] [excitement] [family and friends] [family benefits] [family and friends] [happiness] [legacy loyalty] [legacy products] [legacy services] [life was easier] [memories] [mother] [music] [nostalgia] [positive emotion] [sadness] [the future] [the past] [trust]
Quotation(s):	377
<b>CODE FAMILY:</b>	<b>OLD BRAND VS NEW BRAND : Q2</b>
Created:	2014-09-06 15:25:19 (Super)
Codes (1):	[old brand vs. new brand]
Quotation(s):	28
<b>CODE FAMILY:</b>	<b>PRODUCT BRANDS</b>
Created:	2014-09-06 12:38:25 (Super)
Codes (49):	[4D tv] [Adidas] [All Stars] [Apple] [Ariel] [bikes] [BMW] [Cadbury] [cars] [cement] [clothes] [Coca-Cola] [Daihatsu] [Edgars] [electronics] [f] [Fanta] [fashion labels] [FMCG] [hair products] [iPhone] [jockeys] [levis] [LG] [maize meal] [McDonalds] [Mercedes] [Milo] [Nike] [Omo] [perfumes] [phones] [Pick 'n Pay] [plasma tv] [Rolex] [Russell Hobbs] [Sansui] [Sasko] [Selati] [Sony] [Sunlight] [Surf] [sweets] [toys] [Vaseline] [Walker] [whisky] [Woolworths] [Yum Yum]
Quotation(s):	183
<b>CODE FAMILY:</b>	<b>SERVICE AND INFORMATION BRANDS: Q4</b>
Created:	2014-09-06 12:27:21 (Super)
Codes (19):	[banks] [best service] [daily sun] [DStv] [FTA television] [insurance companies] [kids channels] [lack of new services] [legacy services] [MTN] [new services] [newspapers] [police service] [radio] [SAA] [SABC] [service and information brands] [service brand admiration] [Sowetan]

Quotation(s):	215
<b>CODE FAMILY:</b>	<b>SERVICE BRAND ASPIRATION:</b>
Created:	2014-09-06 16:00:23 (Super)
Codes (4):	[internet] [lack of new services] [service brand admiration] [technology]
Quotation(s):	30
<b>CODE FAMILY:</b>	<b>SOCIAL IDENTITY THEORY</b>
Created:	2014-09-06 14:59:48 (Super)
Codes (14):	[Black people] [Black people are beautiful] [brand personification] [brand preference(by race)] [culture] [legacy loyalty] [personal acknowledgement] [resonance] [self-actualization/affirmation] [social belonging] [social cachet] [social identity] [social pressure/belonging] [social responsibility]
Quotation(s):	209
<b>CODE FAMILY:</b>	<b>SPORTS BRANDS</b>
Created:	2014-09-06 12:28:58 (Super)
Codes (4):	[Adidas] [Billabong] [Nike] [sports brands]
Quotation(s):	32
<b>CODE FAMILY:</b>	<b>THE PAST</b>
Created:	2014-09-06 13:12:55 (Super)
Codes (2):	[memories] [the past]
Quotation(s):	80
<b>CODE FAMILY:</b>	<b>THE VALUE OF DSTV</b>
Created:	2014-09-06 16:05:42 (Super)
Codes (13):	[DStv] [DStv aspiration] [DStv negative] [DStv positive] [kids channels] [need for DStv] [social cachet] [social identity] [social media] [social pressure/belonging] [social sharing] [status] [verbal display]
Quotation(s):	215
<b>CODE FAMILY:</b>	<b>WHITE-OWNED BRANDS</b>
Created:	2014-09-06 15:08:35 (Super)
Codes (3):	[Pick 'n Pay] [Rolex] [White-owned brands]
Quotation(s):	40

The next step in analysing the results was to summarise each family as a structure of findings. Following this, only the families that related directly to the research questions were selected for further analysis. Each relevant family was subsequently summarised as a structure of findings.

## 5.4 RESEARCH QUESTION 1

**How does nostalgia impact consumer willingness to adopt new brands in emerging markets?**

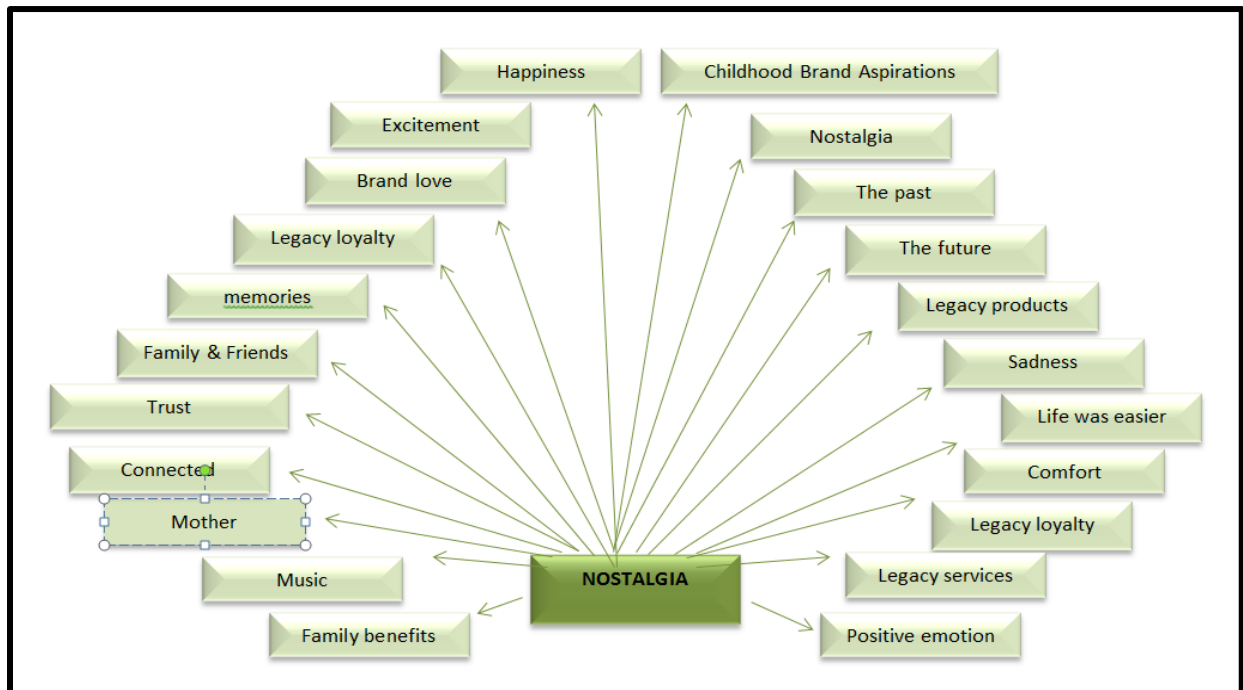
This question addresses the impact of nostalgia in relation to childhood brands and the emotion (positive or negative) experienced when recalling these brands. It also explores brand aspiration.

The following families related to Question 1:

- Nostalgia
- Childhood brands
- Childhood brand emotion
- Brand aspiration

The structure of findings for each family relating to Question 1 can be found in Figures 5 to 8.

### 5.4.1 Nostalgia



**Figure 5: Structure of findings for Nostalgia**

The structure of findings illustrates the contradictory nature of nostalgia; both the past and the future were emphasised by respondents. Additionally, the emotions experienced in conjunction with nostalgia were both positive and negative.

#### **Quote 6**

*'it makes me long for people that I used to live with that are no longer and it reminds me of the past of where I used to stay and at times it makes me happy.'*  
*Sindiswa, Female, 40-50, non-subscriber*

The above quotation expresses the pain associated with the loss of loved ones whilst at the same time communicating a positive emotion (happiness). Nostalgia for this respondent was also focused on family and not on material possessions. Additionally, family and friends emphasise the social aspects that are commonly associated with nostalgia and the past. This finding applied to both subscribers and non-subscribers as shown by the quotes below:

#### **Quote 7**

*"So when I was young. Like the main focal one was I would say the washing of the carpet outside on a Saturday morning where the whole family just gets involved and gets wet and just wash. And then also I would say when ... also the roster of the chores ... the dishes. So that also, yes."*  
*Kamohelo, Male, 20-30, subscriber*

#### **Quote 8**

*"The smell, just it, even though the packages are changing with time, I feel that it reminds me when I was young, because my mother and my father, both my parents, I'm the eldest, so whenever they did something, to teach me how to do it."*  
*Busi, Female, 30-40, subscriber*

The quote above communicates the respondent's association between the smell of a legacy product used as a child with positive memories of her family and her development.

#### **Quote 9**

*"I think of the old warmth that I used to have I was not as independent as I am right now. I was not a mother like I am right now; I was under my mother's shadow as I am right now. I never had to go through hardship like I am going through right now".*  
*Thato, Female, 40-50, subscriber*

Quote 9 refers to the feeling that things were easier in the past. It could be argued that although democracy has provided the opportunity for the previously disadvantaged to become active contributors to the economy and has brought with it improved living standards, the new political system has also presented new challenges. It could further be argued that 20 years of democracy have failed to deliver to expectations. This presents a new kind of burden to the upwardly mobile citizens of South Africa, as the future is now their direct responsibility. In some respects, having no political and economic power may be seen as easier.

The results presented from quote 6 to quote 9 show that respondents of all ages are impacted by nostalgia.

The secondary data provided by M-Net supported the positive aspirational vision of the future expressed by the respondent in Quote 3. Generally, the M-Net results demonstrated that viewers remain hopeful for themselves and the future of South Africa. This sentiment may be attributed to South Africa's young democracy, and its newfound freedom, which has precipitated a positive shift in the consumer's sense of self. Other key attributes of the M-Net respondents were that despite being dispirited with South Africa at times, this emotion triggered hope. M-Net's data also mirrored the respondents' simultaneous feelings of hardship that was also attributed to the unique social political history of South Africa. Although disillusioned, the respondents were not dispirited but rather ambitious and looking forward to achieving their individual dreams.

This sentiment was illustrated in the following tweet from a Black female and posted on March 21 2014 and was presented as part of the M-Net research to illustrate the on going influence of the past.

#### **Quote 10**

"Dear past thanks for all the lessons. Dear future, I am ready."

## 5.4.2 Childhood brands

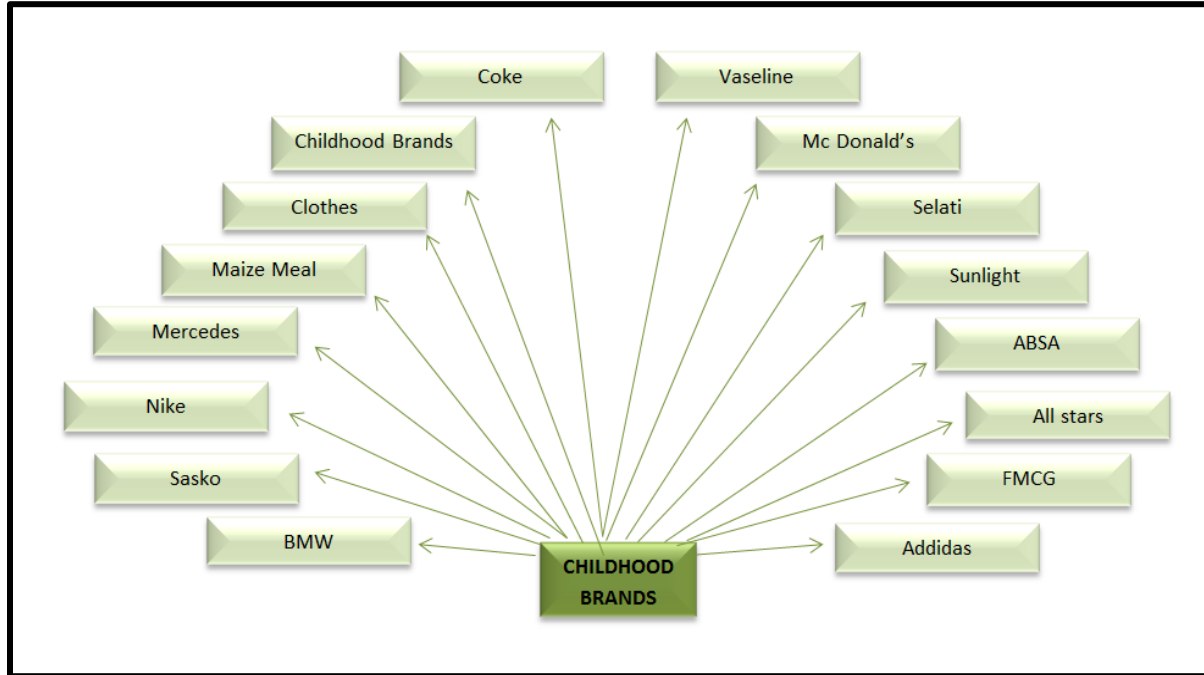


Figure 6: Structure of findings for childhood brands

As previously delineated, the codes most associated with the childhood brands' family can be clearly categorised into consumable products (food brands), cars and clothes. Black South Africans have historically had larger families than their White counterparts. This fact is supported by the World Bank fertility rate statistics (World Bank, 2014) that stated that in South Africa the average number of children born per woman is 2.4 in contrast to the average number born in the United Kingdom which is 1.9. This number is however skewed by the lower number of children born to White South Africans. The average number of children born to women over this period in the emerging markets of Nigeria and Angola is 6. Consequently the high mention of food brands within the code for FMCG contained in the Structure of Findings for childhood brands reflect the struggle to feed large families. This is apparent by the FMCG codes associated with childhood brands.

Transport has also been a challenge for Black South Africans who were located in remote areas without access to public transport. The code associated with cars implies that the respondents were highly conscious of the benefit of private car ownership.



### Quote 11

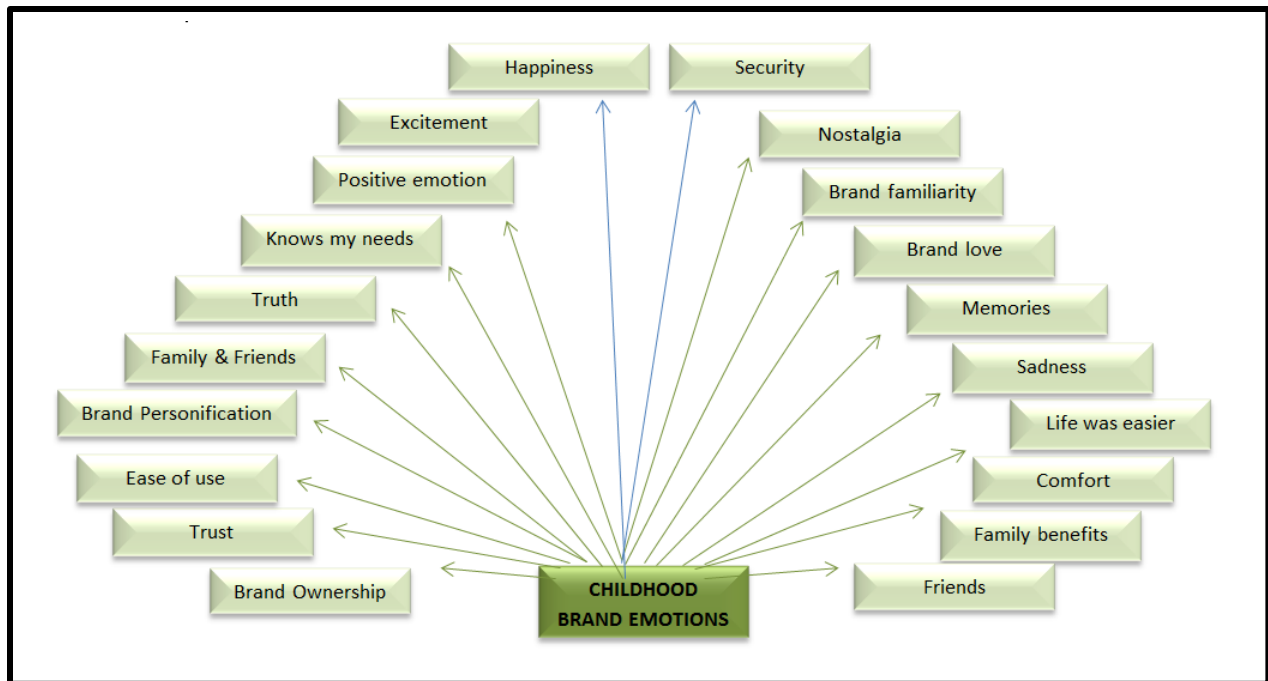
*“During that time most people that had BMW’s were mostly White so I wanted to be there.”  
Kholofelo, Female, 20-30, non-subscriber*

Quote 11 relates to the economic deprivation experienced by the majority of Black South Africans in relation to the White population who enjoyed high-end international products and public transport. And despite a previous lack of access to high-end brands, the following quote illustrates the commitment to childhood and legacy brands

### Quote 12

*“Sunlight gives me the comfort-ability, something that I am used to. I also use it with my kids at home”.  
Busi, Female, 30-40, subscriber*

In Quote 12, the subscriber is clearly communicating loyalty towards Sunlight, a legacy brand that she experienced as a child. This sentiment provides a major challenge to new brands that have not been able to form attachments to consumers during their childhood, which is potentially a challenge for brands which were unused or consumed by an out-group. The sense of security and trust that the quote above conveys creates a bond between the consumer and the brand that is difficult to replicate or replace. by using the brand on her children a new cycle of brand loyalty has been created for future nostalgic memories for her children.



**Figure 7: Structure of findings for childhood brand emotions**

The structure of findings for the childhood brand emotions was overlaid with the structure of findings for nostalgia. The following codes were present in each structure:

Brand familiarity:

- Positive emotion
- Family and friends
- Trust
- Memories
- Sadness
- Nostalgia
- Happiness
- Excitement

The list of common codes above delineates the existence of a relationship between the past (nostalgia) and the psychology of the respondents as children. Positive emotions experienced when reflecting on the past and on their childhood that included trust, happiness and excitement were found to exist alongside the respondents' family memories. These childhood brand emotions further entrench legacy loyalty and emphasise the challenge faced by new brands that

compete with childhood brands. The code for sadness that also forms part of the structure for childhood brand emotions, illustrated in Figure 7, confirms the duality of nostalgia.

The issue of longevity was also addressed.

#### **Quote 13**

*“If someone has been there for a long time it means a lot of things. It means success, because you can’t stay open for a long time without profit and stuff. If you are open for a long time it means that you are getting a profit and also good service. As well as trustworthiness.  
Kholofelo, Female, 20-30, non-subscriber*

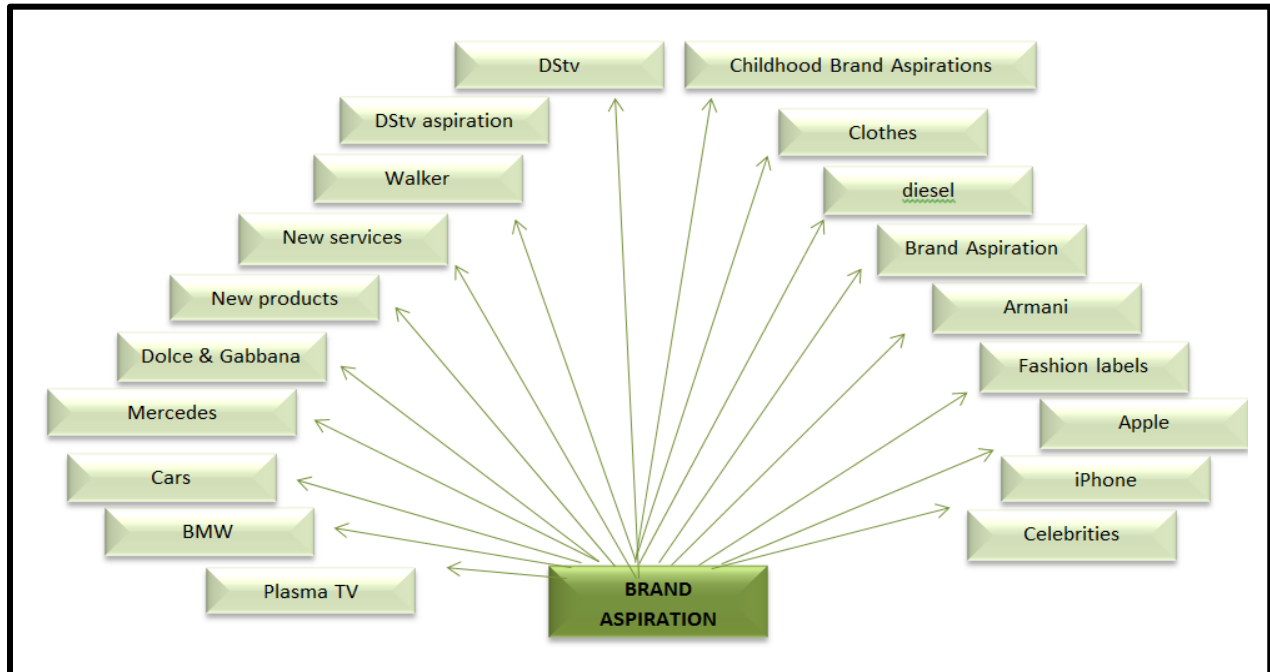
Quotation 13 stresses the significance of brands that have been market leaders over an extended period of time. In this instance, longevity provides legitimacy for the brand, which in turn leads to loyalty. The lack of longevity and as a consequence legitimacy is another challenge for new brands that desire entry into this market.

#### **Quote 14**

*“It means that people love them, that is why they are still there, existing.”  
Sabi, Male, 30-40, non-subscriber*

### **5.4.3 Aspiration**

Having overcome the injustices of the past and with nostalgic memories of hardship and discrimination, South Africa’s new-found democracy has created increased opportunities for the majority. This has given rise to huge expectations around living standards, material possessions and dreams for the future. Collectively this can be termed aspiration. The results below discuss the details and nature of this aspiration and its impact on consumer behaviour.



**Figure 8: Structure of findings for aspiration**

Quoted 15 below views aspiration as a desire for what is premium and understands that it may come at a high cost.

**Quote 15**

*“So I always wish for the best and if I am able and I have extra cash I’m able to come out of the little income that I have got; I always go for to pamper my kids”.*  
 Thato, Female, 40-50, subscriber

Another respondent sees a parallel between what White people have had access to in the past (and by implication has not been accessible or affordable to Black people) and what is considered to be aspirational.

**Quote 16**

*“No, but I just wanted to be at their level”.*  
 Kholofelo, Female, 20-30, non-subscriber

Quote 16 represents the emergence of a pre-democracy “in-group” (the White people who had access) and the “out-group” (the poor and predominantly Black people who longed for access). In order to identify emerging themes, the structure of findings for aspiration was overlaid with

the structure of findings for childhood brands; the following codes were present in each structure:

- Cars
- BMW
- Mercedes
- Clothes

The brand aspiration structure of findings contains 19 codes. Many of the codes refer to international clothing brands (Dolce and Gabbana, Diesel, Armani, fashion labels) and account for approximately 25% of the codes in this family. This illustrates the continued relevance and resonance of looking good in public regarding the respondents' interviewed. It also emphasises the value of international brands and the question of a globally focused in-group who desire to increase their social status in social situations. Additionally all of the brands mentioned in this structure of findings are visible and tangible.

By creating a super code it was possible to group two families into themes that were related to nostalgia and denoted a positive emotional experience.

Table 7 below measures the word count of this superfamily as a percentage of the total word count of the two groups (namely subscribers and non-subscribers).

**Table 7: Accumulative word count of positive emotions relating to nostalgia**

<b>Nostalgia concurrence positive emotion</b>	<b>Nonsubscribers</b>	<b>Subscribers</b>	<b>TOTAL</b>
<b>Accum. Word count</b>	337	350	687
<b>Total Word count</b>	14312	17684	31996
<b>Relative Count (%)</b>	2%	1%	2%

The word count in relation to nostalgia that was used as a positive emotion was similar amongst non-subscribers and subscribers. The relative word count in relation to the total number of words spoken was twice as high for non-subscribers as it was for subscribers. It would appear the non-subscribers talk more nostalgically than subscribers. This may be accounted for by the increased international television channel choice afforded to DStv subscribers. These programmes would not provide the same level of nostalgia as South Africa's legacy FTA

channels. It appears that an increased exposure to international brands increases the vocabulary of subscribers who, although equally positive about the past, are able to discuss a wider variety of topics. In this instance these subscribers would form part of the global in-group and through increased social status may exhibit increased levels of confidence through their global citizenry.

By interrogating the concurrence of nostalgia with codes from the code hierarchy, any differences between non-subscribers and subscribers' responses in relation to aspiration and the intention to remain with the legacy brand can be noted. This is displayed in Table 8 below.

**Table 8: Concurrence of codes relating to nostalgia**

<b>Nostalgia concurrence with</b>	<b>Nonsubscribers</b>	<b>Subscribers</b>	<b>TOTAL</b>	<b>% Nonsubs</b>	<b>%subs</b>
<b>positive emotion</b>	337	350	687	49%	51%
<b>Brand aspiration</b>	4684	4003	8687	54%	46%
<b>International brand admiration</b>	2025	1591	3616	56%	44%
<b>New brand trial</b>	5515	5441	10956	50%	50%
<b>Old brand vs new brand</b>	530	411	941	4%	3%
<b>Accum. Word count</b>	13091	11796	24887		
<b>Total Word count</b>	14312	17684	31996		
<b>Relative Count (%)</b>	91%	66%	77%		

Non-subscribers were notably more inclined to international brand admiration than subscribers. 56% of non-subscribers compared to 44% of subscribers referred to international brand aspiration in relation to nostalgia and positive emotions. This is a significant statistic and may reflect the desire to be part of the in-group of global citizens discussed in relation to international fashion brands. It would also appear that although well-versed in the contents of international programming, the subscribers valued the local brands and content more highly. It could be argued that the non-subscribers' lack of access to these brands increased their admiration and desire.

#### 5.4.4 International brand localisation

International brands are able to offer value to consumers in two main areas. Firstly by virtue of being developed by largely European or American companies the historical superiority of the West may exert a perceived and subliminal benefit derived from their colonial past. Secondly as illustrated by the quote below, many international brands have seen the value in creating increased demand for their brands by localising the advertising messaging.

##### Quote 17

*“Before we used to think that Revlon catered only for White people but now they have turned. They’ve got Blacker colours and are even using our own people, our own sisters to advertise their product”*  
*Sindiswa, Female, 40-50, non-subscriber*

The quote above implies that in the past, international brands did not perceive the market of Black South Africans as valuable. It also insinuates the historical lack of aspiration attached to Black models. The business decision by Revlon to include Black people in its target market is viewed as aspirational. This is a significant finding as in this case the local representation has increased desire for the international brand. Historically Revlon lacked localness and authenticity. More recently however, the aspiration of Revlon has increased with the non-subscribing respondent finding great value in the reflection of her identity in the brand.

The finding supported the qualitative results of the M-Net research that found that the younger viewers elevated international content but balanced this appreciation with a deep-rooted need for local depictions and connections. This indicates that a need exists in a global context where localness and international brands co-exist.

Furthermore 4% of non-subscribers as opposed to 3% of subscribers expressed a preference for the old brand, after having tried a new substitute brand.

##### Quote 18

*“I feel that those were quality brands, they have stood the test of time, unlike the brands we have now. So if I were to listen to any brand, I would stick to the old brand, because when they were started, they were started I think, they have developed an understanding of community needs and community behaviour.”*  
*Michael, Male, 40-50, non-subscriber*

Quotation 18 adds weight to the existence of “in-groups” and “out-groups”. The needs and opinions of the community (an “in-group”) and the desire to be included and inclusive are important to this respondent.

**Quote 19**

*“For me it is a trusted brand, there are many, many Mielies nowadays, but Ace; I was using Ace before, I cannot just change to any new one.”*  
*Thulu, Female, 30-40, non-subscriber*

The ability to stand the test of time is viewed by these non-subscribers as an indication that the legacy brand has been tried and tested. It can be trusted and conveys the positive attributes of nostalgia. This finding further reinforces the positive attributes of nostalgia and the legitimacy of the brand in the consumer’s mind.

All respondents however did not share this view unanimously. This implies a lack of agreement and indicates the complexity associated with retaining value in legacy brands. It also offers opportunity to new brands.

**Quote 20**

*“Change is good. I mean if you are prepared to change and go and adapt to the new innovation that is prevailing; and it is a good thing.”*  
*Thato, Female, 40-50, subscriber*

Worth noting is quote 20 from a subscriber (who has adopted a new information service). She clearly indicates her commitment to new brand trial.

The four families associated with Research Question 1 were plotted in a pivot table against codes from each family. This provided the opportunity to analyse common themes across the subjects of nostalgia, childhood brands, and childhood brand emotions and brand aspiration.

The overlapping of codes across the four families analysed are evident in Table 9 below:



**Table 9: Analysis of common themes across subjects of nostalgia, childhood brands, childhood brand emotions and aspiration**

	<b>BRAND ASPIRATIONS</b>	<b>CHILDHOOD BRAND ASPIRATIONS</b>	<b>CHILDHOOD BRANDS</b>	<b>NOSTALGIA</b>
<b>ABSA</b>	n/a	n/a	n/a	n/a
<b>ADDIDAS</b>	n/a	n/a	n/a	n/a
<b>ALL STARS</b>	n/a	1 - 0.03	n/a	n/a
<b>BMW</b>	4 - 0.07	4 - 0.10	n/a	1 - 0.01
<b>CARS</b>	16 - 0.22	9 - 0.15	1 - 0.01	1 - 0.01
<b>CHILDHOOD BRAND ASPIRATIONS</b>	1 - 0.01		n/a	4 - 0.04
<b>CLOTHES</b>	12 - 0.17	4 - 0.07	4 - 0.06	4 - 0.04
<b>COKE</b>	n/a	n/a	1 - 0.02	n/a
<b>FINANCIAL DEPRIVATION</b>	3 - 0.05	7 - 0.16	n/a	4 - 0.04
<b>FMCG</b>	n/a	7 - 0.13	7 - 0.11	5 - 0.05
<b>MAIZE MEAL</b>	n/a	n/a	n/a	n/a
<b>MC DONALDS</b>	1 - 0.02	2 - 0.06	n/a	1 - 0.01
<b>MERCEDES</b>	2 - 0.04	4 - 0.11	n/a	n/a
<b>SELATI</b>	n/a	n/a	1 - 0.02	n/a
<b>SPORTS BRANDS</b>	6 - 0.08	3 - 0.05	5 - 0.07	4 - 0.04
<b>SUNLIGHT</b>	n/a	n/a	6 - 0.10	5 - 0.05
<b>VASELINE</b>	n/a	n/a	n/a	n/a

Sports brands are associated with all four families. The airtime dedicated to sports brands is greater as an aspirational code than as a childhood brand code. The ability to escape poverty, become a local and international sporting sensation along with a love for sports are perceived as an area where Black people can succeed, even without access to education (Muhammad Ali, Michael Jordan).

This trend is repeated with the clothes code that also features in all families. In the case of clothes the respondents articulated the importance of personal appearance and denoted a sense of pride in looking smart to counter negative perceptions about Black people under apartheid. Cars also featured in all four families and represent independence, which was lacking in the past for Black people and remains an important factor in their lives today..

The results collated for Question 1 clearly articulate the significance of the past. The history and childhood memories of the respondents are interlinked with the brands they used and continue to use. These brands are viewed fondly as they sit alongside notable family and social events that reinforce and validate the personal identity of the respondents. The results also indicated the duality of nostalgia; sadness and difficult times were remembered.

The results are also indicative of the complexity associated with brands. This was illustrated in the higher admiration of international brands by non-subscribers, but countered by a non-subscriber who commented on the increased appeal of an international brand that promoted local people alongside international brand attributes.

The clearest indication that nostalgia exerts a positive influence on brand adoption is summarized in Table 8. The results show that 50% of the time, both subscribers and non-subscribers are encouraged to try new brands when they are positioned nostalgically. This result differentiates this research study from previous work that has focused on nostalgia in relation to legacy products. Between 4 and 5% of respondents said that they would pass on the opportunity to try a new brand under these circumstances.

## **5.5 RESEARCH QUESTION 2**

### **How is nostalgia impacted by in-groups and out-groups and personal identity?**

The structure of codes related to the relevant families in relation to personal identity (in-groups and out-groups) is illustrated in Figures 9 to 12.

The following families relate to Question 2:

- Personal identity and social belonging (in-groups and out-groups)
- Black-owned brands
- White-owned brands
- Brand preference by race

### 5.5.1 Personal identity and social belonging

To answer the question of how nostalgia is impacted by in-groups, out-groups and personal identity it was first necessary to examine the following:

1. How the past impacts purchase decisions
2. The determiners of nostalgic socialisation
3. The determiners of social behaviour

The structure of findings of codes that relate to personal identity and social belonging (in-groups and out-groups) are shown as a family in Figure 9 below:

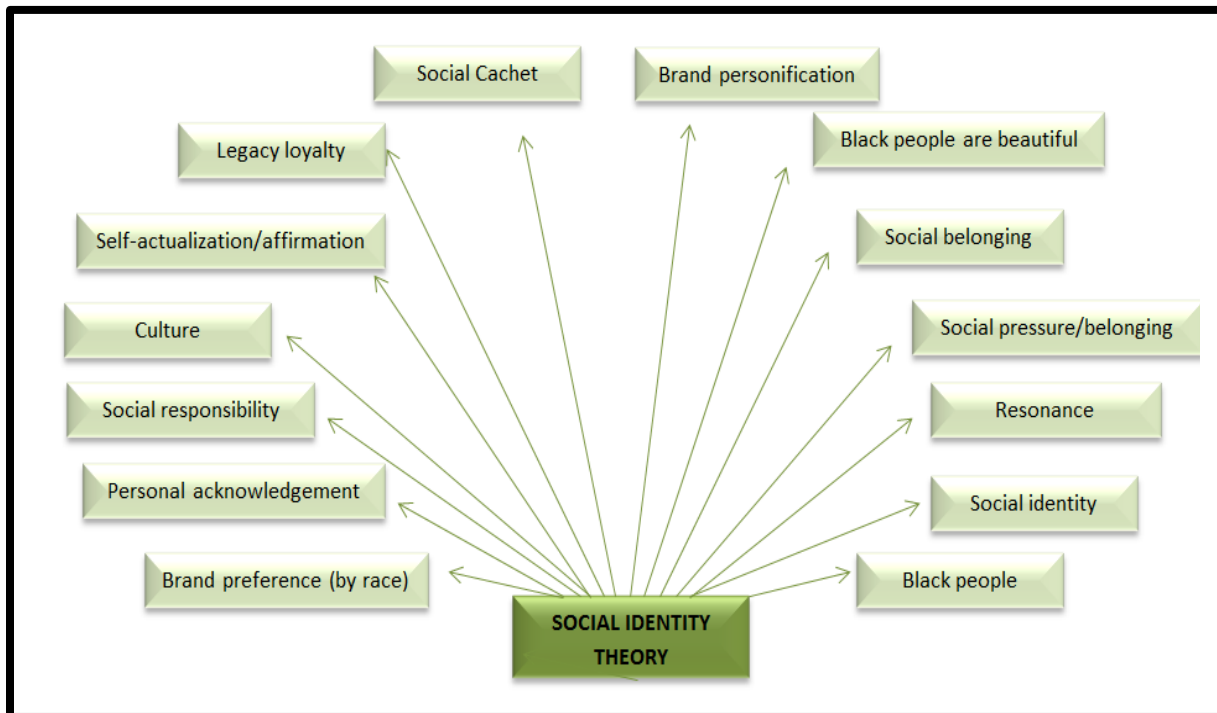


Figure 9: Structure of codes associated with personal identity and social belonging

A total of 14 codes were created, emphasising the significance of social belonging and self-affirmation from the in-group is illustrated by quote 21.

#### **Quote 21**

*“you always look at who is talking. If maybe you say, say somebody says, you will take notice because maybe you will watch and then maybe you will say, I have used a new cutex, it is very nice, nail polish, you see that I have got it on, so meaning that it is a good thing. For the fact that you have got it on”*

*Thato, Female, 40-50, subscriber*

#### **Quote 22**

*“like if I see you wearing nice Nike’s then I am going to want them. If somebody else sees me wearing them then they are also going to want them.”*

*Kholofelo, Female, 20-30, non-subscriber*

Quotes 21 and 22 illustrate the respondents’ desires to have something that other people have. There is an aspiration to be included in the in-group. It also represents the desire to be first, which represents a shift from collectivism towards individualism.

The concept of in-groups and out-groups is illustrated in the brand personification of Fanta as (being) Shangaan.

#### **Quote 23**

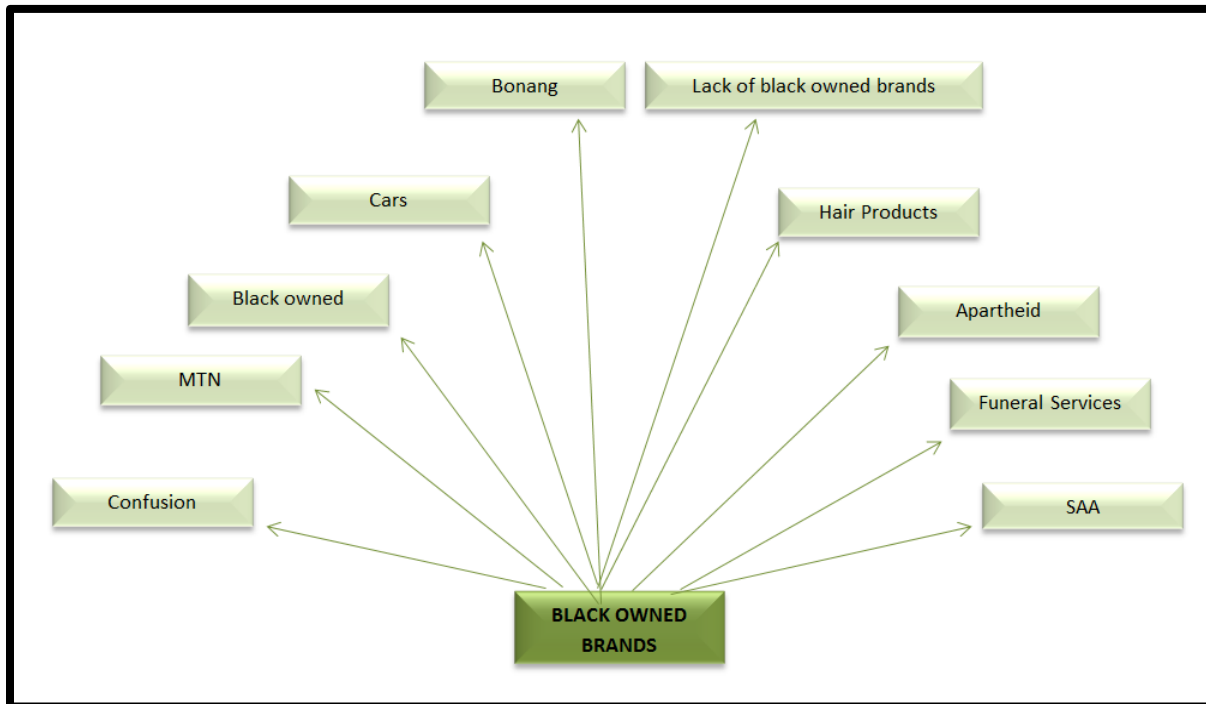
*“So now, that was synonymous to Shangaans. When you look at Fanta, people will think of Shangaans.”*

*Nathaniel, Male, 40-50, subscriber*

Depending on the nature of the nostalgic personification, the effects have the potential to generate aspiration. The level of aspiration is related to whether the brand personification is aligned to the relevant in-group.

### 5.5.2 Black-owned brands

As a consequence of apartheid, in South Africa race has been the most salient social factor for over 50 years. In attempting to determine the impact of nostalgia as it relates to social belonging and personal identity it was necessary to discuss the potential significance of brand ownership by race. The structure of findings for Black-owned brands is detailed below in Figure 9.



**Figure 10: Structure of findings relating to the code Black-owned brands**

The code families associated with Black brands elicited a wide range of responses from the respondents. There was clear confusion around the concept of Black-owned brands. The existence of a BMW dealership in Soweto was perceived as a Black-owned brand. Another example of the confusion around brand ownership was related to the ownership of Kiwi shoe polish. Kiwi is an international brand, but owing to the many shoeshine businesses run by Black people, Kiwi was seen by one respondent as a Black-owned brand.

#### Quote 24

*“When I think local brands it’s really hard to, to know what are local brands. You know ... “*  
*Kamohelo, Male, 20-30, subscriber*

#### Quote 25

*“Okay, you know what; there are few; there are few Black brands.”*  
*Sindi, Female, 40-50, non-subscriber*

#### Quote 26

*“I can’t think of Black brands, honestly; and I don’t know why. I don’t know.”*  
*Lindi, Female, 20-30, subscriber*

Quotations 24 to 26 relate to the perceived lack of Black-owned brands both past and present. Despite the support expressed for local brands, the need to increase the visibility and the perceived lack of Black-owned brands poses a challenge for businesses that want to build local brands. This is because it appears as if existing local business has not been able to build local awareness successfully to date. Both subscribers and non-subscribers shared the view that there were very few Black-owned brands.

When prompted however, the respondents were able to name brands they believed to be Black-owned.

#### Quote 27

*“Lockshin Culture it is a clothing brand. Lipton for teas I think it is also South African, Lever Brothers were the soap range with the soaps and I think they are also South African?”*  
*Thato Female 40-50 subscriber*

#### Quote 28

*“South African brands, South African owned, oh yes there is traditional clothing shops, they have got clothes, they have got shoes, they have got neck pieces, and earrings, and whatever for the hair and stuff. I just forgot this name, it is South African, it is owned by Black people?”*  
*Busi, Female, 30-40, subscriber*

Interestingly the idea of local brands was applied mostly to traditional clothing and hair product brands as opposed to the local multinational companies like FNB, Discovery and Hollard. This suggests that respondents have a low level of awareness in relation to the local brands that have achieved global expansion. It may also indicate that Black respondents do not view White-owned South African brands as local brands.

### 5.5.3 White-owned brands

When asked to name White-owned brands, a reduced number of codes associated with this family can be seen below in Figure 11.

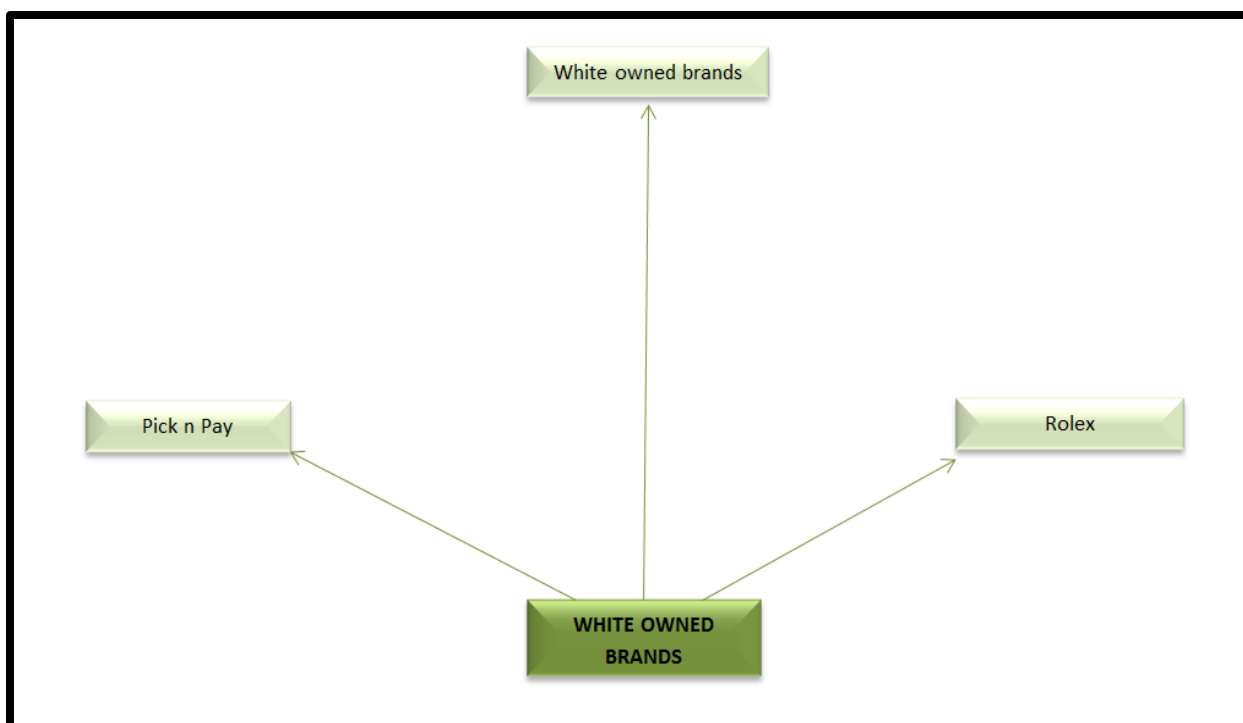


Figure 11: Structure of findings relating to White-owned brands

The question of which brands are White-owned was dismissed as an obvious question as illustrated by quote 29.

#### Quote 29

*“You know you go to your ... most of your areas like in Sandton. Most of those businesses are White-owned.”*  
*Nathaniel, Male, 40-5-, subscriber*

Quote 29 emphasises the past geographic segmentation of South Africa. Sandton was historically a White area. It was an area where Black people were prohibited from living and from running business. This is further evidence of the impact of the past and nostalgia on the respondents' reaction to what they perceive to be local. Sandton is a local area, but not seen as a local Black area. This response illustrates how the Black population was made into an out-group in the physical sense to the degree that the White population who historically represented the in-group controlled their access to certain parts of the country.

#### **Quote 30**

*"The White brands... oh most of the things are White brands. Okay let me think about one White brand."  
Sindiswa, Female, 40-50, non-subscriber*

Upon probing, the respondents articulated brands they believed to be owned by White people.

#### **Quote 31**

*"White-owned I feel like more the organic brands. You know, like your Woolworths, your ... a lot of brands that care about environment and yes, like I don't know what ... Volvo would be one."  
Kamohelo, Male, 20-30, subscriber*

#### **Quote 32**

*"I know Woollies is a White-owned company"  
Thato, Female, 40-50, subscriber*

#### **Quote 33**

*"I think everything is White and all the Black people are just guinea pigs with the status that they hold. That's what I think honestly."  
Lindi, Female, 20-30, subscriber*

#### **Quote 34**

*"During that time most people that had BMW's were mostly White so I wanted to be there."  
Kholofelo, Female, 20-30, non-subscriber*

Quotes 32 to 34 reflect the perception that most brands are White-owned. This could explain the desire to support Black-owned brands that were perceived to be at a disadvantage. This view was informed by a history of Black economic disempowerment and related to apartheid. These results show that nostalgia is closely affiliated with personal identity, race and other historical



events of in-groups and out-groups. Apartheid cannot be discounted as the past experiences of the respondents, their access to brands, and their ability to consume them was constrained under apartheid. This observation applies to both subscribers and non-subscribers.

### 5.5.4 Buying behaviour by racial preference

Having established that black brands are disadvantaged in the eyes of the respondents it was necessary to probe further.

In South Africa, race continues to play a leading role in shaping government policy; business is under increasing pressure to generate wealth amongst the previously disadvantaged and on a daily basis the majority of the Black population face challenges that can be attributed to the lack of opportunities available to them in the past because of their race.

In asking the respondents to express whether they would choose a Black brand over an identical White brand, the objective was to determine how much their identity—which has been shaped by their race and their history—affects their purchase decisions. The structure of findings for this question is detailed below in Figure 12.

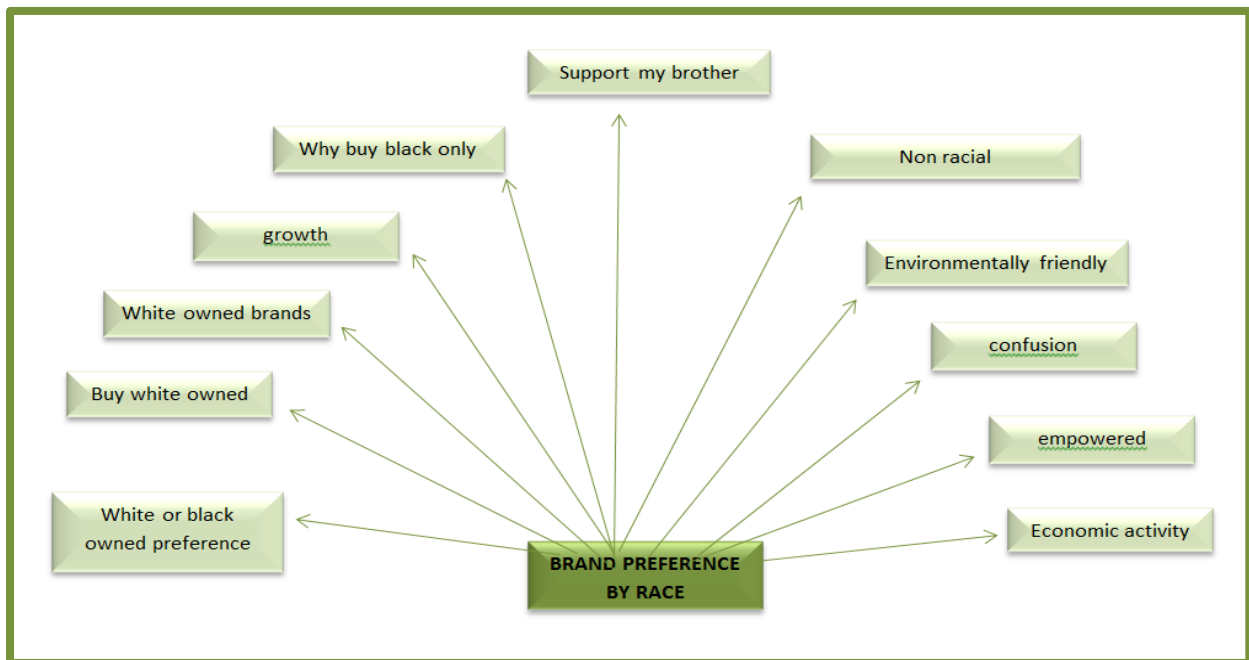


Figure 12: Structure of findings relating to the brand preference by race

The initial response to this question was one of surprise with several respondents expressing the wish not to repeat the mistakes of the past. In this instance evidence of the sadness associated with the past and nostalgia is expressed. This is a positive finding and reinforces nostalgia's ability to generate optimism despite the hardships associated with the past. This sentiment is illustrated in quotes 35 and 36 below.

**Quote 35**

*"I think people have evolved people have changed I don't think we look at things at what is Black and what is White."*  
*Michael, Male, 40-50, non-subscriber*

**Quote 36**

*"It does not matter who owns it, if it is something that I like I would go for it."*  
*Busi, Female, 30-40, subscriber*

This question also emphasised the confusion around brand ownership as illustrated by quote 37:

**Quote 37**

*"Like I said before, Papa, Kiwi. Those are local brands."*  
*Thabiso, Male, 30-40, subscriber*

Upon deeper probing however most respondents expressed that they would buy an identical Black brand over an identical White brand.

**Quote 38**

*"I would go to a Black one."*  
*Thato, Female, 40-50, subscriber*

**Quote 39**

*"Definitely I'll buy the Black one."*  
*Sindiswa, Female, 40-50, non-subscriber*

**Quote 40**

*“Because White people have been there for so long and they have been owning big names and stuff and brands and all that and Black people have just started, have just started now so I would help my brother to grow.”*  
*Busi, Female, 30-40, subscriber*

As illustrated by the need to create a code that related to economic growth and empowerment, Quote 40 above articulates the rationale for choosing a Black brand over an identical White brand. The separation of people by race (White people and Black people) also contributes to the notion of in-groups and out-groups. By implication the Black group was historically out, and the White group was an in-group with clear benefits and advantages.

The acknowledgement of previous discrimination implies the continuous needs to address the inequalities of the past. Thus a past with clearly racially delineated in- and out-groups impacts brand choice in the present. This respondent appears to believe that this is a responsibility that she should take. In this instance the past exerts a motivating influence on consumer behaviour.

To better understand the impact of nostalgic social behaviours on buying behavior a co-occurrence of codes that were associated with brand preference is detailed below in Table 10.

**Table 10: The co-occurrence of codes that are associated with brand preference**

	<b>NOSTALGIA</b>	<b>SOCIAL IDENTITY</b>
<b>BLACK-OWNED BRANDS</b>	<b>2 – 0.02</b>	<b>1 – 0.01</b>
<b>BRAND PREFERENCE (BY RACE)</b>	<b>1 – 0.01</b>	<b>n/a</b>
<b>SOCIAL IDENTITY</b>	<b>3 – 0.03</b>	
<b>WHITE OR BLACK-OWNED PREFERENCE</b>	<b>n/a</b>	<b>1 – 0.03</b>
<b>WHITE-OWNED BRANDS</b>	<b>n/a</b>	<b>n/a</b>

The co-occurrence of Black-owned brands with the nostalgia and social identity codes suggests that the respondents feel a connection between nostalgia (the past) and their identity. The co-occurrence of the social identity code and nostalgia suggests that the respondents connect the past with their social identity and further supports the continued after-effects of history and the impact of the apartheid system, which was constructed around the differential of race. This

finding provides an opportunity for new local brands to build equity by appealing to consumers' desires to overcome the inequities of the past and create profitable local brands that resonate by virtue of their localness. Additionally despite an inclination to remain loyal to legacy brands, the concept of something new offers the possibility to position new Black-owned brands as part of the in-group and a represent a brighter future.

Table 11 shows that 3% of airtime was given to nostalgia being communicated in the context of the respondents' social identities. Both subscribers and non-subscribers appear to exhibit the propensity to see nostalgia as something that is carried with them as opposed to something that resides in the past. Additionally the decision about whether to buy a Black-owned product or an identical product also commanded 3% of the available airtime when spoken about in relation to social identity. This implies that nostalgia is associated with the respondents' self-concept and that nostalgia and the past experiences of Black people may affect their assessment of a brand they plan to adopt under certain circumstances.

The results for Question 2 demonstrate that nostalgia is closely aligned with the respondents' self-concepts. This self-concept has been deeply impacted by the injustices of apartheid. Consequently the respondents feel the obligation to support local brands, but this responsibility is in relation to Black-owned local brands (and not White-owned local brands). The local White-owned brands are not perceived to be local. This reality is in contradiction with the initial response concerning brand preference by race where the wish to evolve and not repeat the mistakes of the past was communicated.

Additionally the loyalty to brands that have walked with the respondents on their journeys out of poverty are highly valued and elicit emotional responses as illustrated in the quotes below

#### **Quote 41**

<p><i>"I come far with Nike ... with Adidas. Mostly when I buy sneakers or whatever, I go for Nike ... for Adidas."</i> <i>Sabi, Male, 30-40, non-subscriber</i></p>
--

Furthermore in the quotes below, reference to "my culture" (which is longstanding and represents the past) and a projection of the future that should never forget the past relate to this strong emotional bond with legacy brands.

#### Quote 42

*“And what I support is that even if you grow you don’t decide to move out of Soweto which is a nice thing. You still stick to the people that took you from nothing to somewhere. Do you understand?”*

*Thato, Female, 40-50, subscriber*

#### Quote 43

*“Growing up, I never used to care, but now that I understand what it means, what it means to me, it means that I recognise where I am coming from, my culture and where I am going”*

*Busi, Female, 30-40, subscriber*

#### Quote 44

*“I am going forward, wherever I am going, forward it is, I must always have a piece of where I am coming from with me, and I must always teach my kids, about our culture, where we are coming from, so that they know where they are going, and that they must not forget who they are.”*

*Busi, Female, 30-40, subscriber*

The M-Net secondary data supported the sentiments expressed in quotes 42 – 44 and found that there was an overarching theme that connected to the concern that family values and culture was being lost. The results of this study illustrated the need for brands to embrace more than being local. The analysis uncovered a need to address a sense of personal relevance, a Black resonance and a communal connectedness (Kotze, Loggenberg, Mahabeer, Mzozoyana, and Robb, 2014).

The results highlight an important finding and show that respondents attach a high value to being a member of the in-group. This is probably true in all societies, however, the added nostalgic pain of having experienced the disadvantage of being part of the out-group by virtue of being black compounds the desire to join the in-group. Additionally positive self and group identity derived from the international recognition and success of local brands also carries a high value in the context of South Africa and differentiates this study from previous research findings.

## 5.6 RESEARCH QUESTION 3

### How is nostalgia impacted by localness?

Aspects of the question have been answered to some extent, where it was established that localness adds relevance and resonance.

The codes structured in the relevant families for Question 3 are:

- Which local brands do you admire?
- Which international brands do you admire?

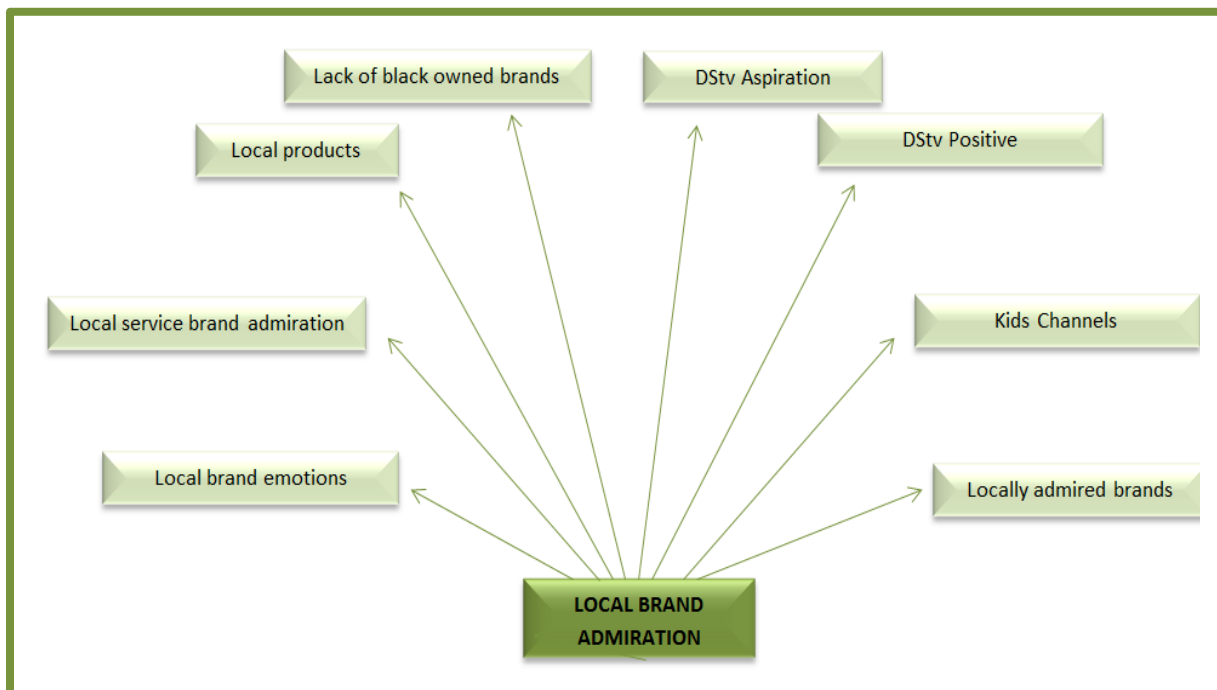


Figure 13: Structure of findings for local brand admiration

This question's responses included many mentions that related to clothing and sporting brands, which were also noted in the responses collated for Question 2.

#### Quote 45

*"There was a ... was a ... this new sport, casual shoes. I bought it from Edgars. It was nice. Proudly made, was on a sticker, proudly made in South Africa. It was very, very, comfortable shoes that I ever had."*  
Sabi, Male, 30-40, non-subscriber

The quote above illustrates the respondent's admiration for local and traditional clothing. Local clothing brands like Stone Cherry are seen as paving the way for a future that would see an increased number of local brands in the market place. This combination of historical tradition and a future for Black-owned brands mirrors the forward and backward looking nature of nostalgia.

Another respondent communicated his admiration for products that reinforced the notion of unadulterated Black African beauty. Quote 46 below illustrates the positive assertion of the consumer's identity.

#### **Quote 46**

*"I like Jabu Stone's products because it speaks to our kind of hair, our [weather?], our type, you know, skin type, and he knows best, because of he also is the African, the Black guy."  
Sindi, Female, 40-50, non-subscriber*

#### **Quote 47**

*I think of like Stone Cherry. Like that's one of the ... I think those, they paved the way for a lot of the thing and in terms of urban wear I think of [inaudible]. They ... when I was growing up they came in with the T shirt that changed the game the T shirt had. Like I think maybe thirty brands came out because of [inaudible]. You know?  
Kamohelo, Male, 2030, subscriber*

Quote 47 from a young male subscriber views Stone Cherry as a nostalgic brand (reference to when he was younger). This nostalgic brand association has evolved into local brand admiration and supports the power of legacy brands.

Music was also referred to in relation to local brands, and the quote below also encapsulates the aspirational association of local celebrity brands.

#### **Quote 48**

*"Because it's a South African artist and as a South African artist you want to be, you want to be friends with them. You know, you want to be, yes, basically I think we all want to be friends with him."  
Kamohelo, Male, 20-30, subscriber*

Quote 48 further supports the way in which consumers relate to brands as if they were people. This illustrates why brand love, and brand personification are fundamental pillars in the

marketing of products and services. There is also a patriotic overtone that emphasises an affinity and affection for local music and the aspiration associated with successful local artists.

The clothing brands referred to overlap with the codes associated with culture that emerged through questioning the respondents around their social circles and social identity. This is discussed in the results for Question 4.

### 5.6.1 International brands

In order to establish whether nostalgia is impacted by localness, it was also necessary to ask the respondents which international brands they admired as well as reasons for their selection. The structure of findings related to international brand admiration can be found in Table 14 below.

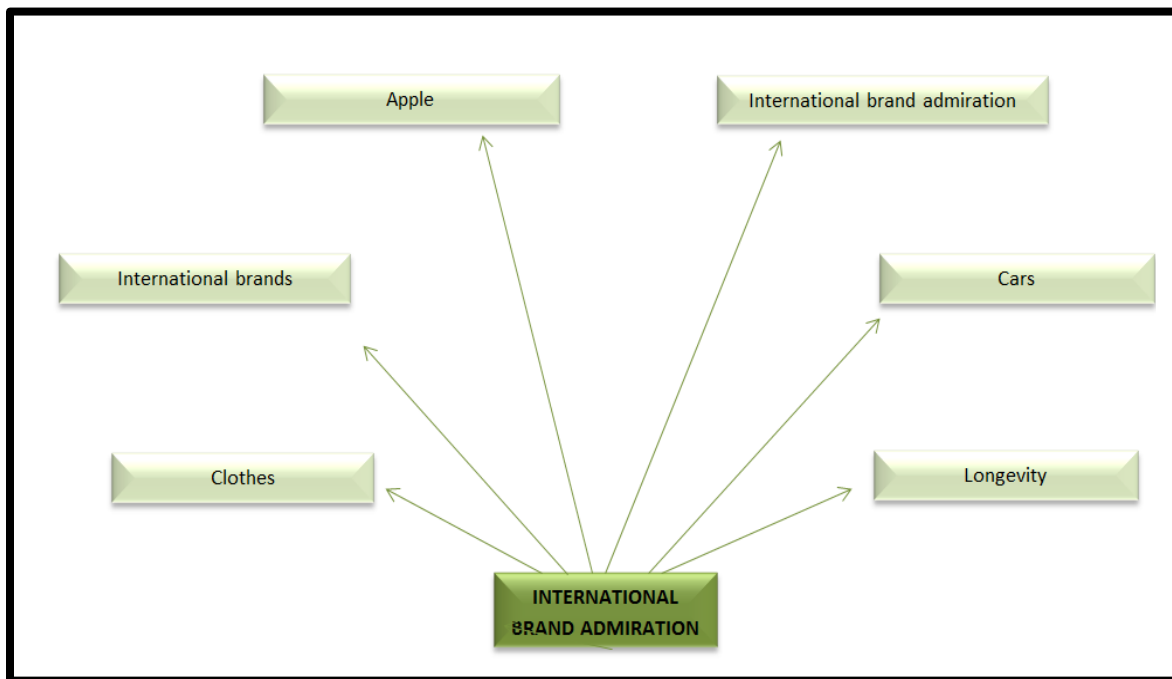


Figure 14: Structure of findings for international brand admiration

The codes associated with international brand admiration are firstly product focused as opposed to service or information goods.



#### Quote 49

*“There are these brands like Nike, we didn’t have them as children, but some other people, their parents were working well enough; they did have those brands. All Stars, Walkmates from Woolworths, they do have, you know. But we didn’t have any like, named brands. We used to wear ordinary clothes.”*

*Sindi, Female, 40-50, non-subscriber*

#### Quote 50

*“Well, I’ll choose Polo; I’ll choose Adidas takkies and track suits; I will choose Puma in clothes. You know, I will choose the labelled ones, those with the name tags, yes.”*

*Sindi, Female, 40-50, non-subscriber*

Firstly, quote 50 emphasise the challenges around brand recall of intangible brands. Most of the brands discussed by the respondents are physical objects that can be seen and admired by other people.

Secondly the significance of legacy brands was evident by the need to create a code around longevity. This point is related to the respondent’s desire to acquire known brands. A well-known brand like Adidas conveys the admiration of being able to afford to pay for the brand. A well-known brand also has a history and this past adds legitimacy to the justification for acquiring or desiring the product.

Thirdly, brand recall in relation to age is evident. Brands like Adidas, Nike and Puma are brands that were not available to the older respondents and did not feature in recall around childhood brands (Sindi aged 40 – 50). Today these brands are viewed as aspirational by respondents of all ages. Thus, in looking to launch new products, availability is crucial.

Younger respondents, however, (Sabi aged 30 – 40) cited these brands as childhood brands despite not always having had access to them. They also viewed these international brands as desirable. It thus becomes clear that aspiration is not only associated with the accessibility and knowledge of international brands during childhood. Despite not being available or accessible to Sindi (an older respondent), Nike is viewed by her as an aspirational international brand.

When asked to justify international brand admiration, many reasons were given.

### Quote 51

*“Well the very funny thing about Coca-Cola is that it makes me feel like I have achieved something. Coca-Cola used to be a privilege back then when we used to drink it, so when I drink Coca-Cola and when I can afford to buy Coca-Cola makes me feel privileged that I have succeeded and I am on another level.*

*Lindi, Female, 20-30, subscriber*

Quote 51 clearly communicates the ability of having successfully improved her prospects in life. The reference to privilege is acknowledgement that she has moved from the out-group (as a young Black person under apartheid) to the in-group (someone who has increased social standing in the new South Africa), which no longer excludes Black people.

### Quote 52

*“We heard that cars from Germany was the best cars.”*

*Sabelo, Male, .30-40, non-subscriber*

Quote 52 explains that verbal nostalgia continues to influence perceptions concerning the quality of international products, which are perceived by some people as being superior to local products.

### Quote 53

*“First of all I think South Africa by design, they have always admired things that come from other countries and they have never, but I don’t know, most of them, I am not speaking about everybody now, but my feeling is that most of us would rather go and buy, what do you call it now, a designer clothing from America or Italy or England, rather than local brands, because that is tried and tested, especially about us. I do think we have a lot of local brands, but they do not advertise, we don’t see them, they may be there, but they are not visible enough, for us to see.”*

*Michael, Male, 40-50, non-subscriber*

Advertising was cited as a reason for admiration of international brands, along with the level of innovation.

### Quote 54

*“What international brands I admire? I'd say Nike, Apple and yes, Nike and Apple I feel like leading, they're just leading for me.”*

*Kamohelo, Male, 20-30, subscriber*

#### Quote 55

*"In my age group right now I am twenty three and when you go into coffee spots you don't want to be closed off because of you can't do this, you can't ... you know, having a Mac Book also it's just ... it's not just because of they product itself. You know, it's a lifestyle, it's a whole thing where my Mac Book can work with my iPhone and everything basically where like also I can't get viruses on my Mac Book and that's right now when we're sharing music and stuff like that, it's a big thing. You know?"*  
*Kamohelo, Male, 20-30, subscriber*

#### Quote 56

*"Apple, I feel like what's so good about it: the iPhone. It basically also changed the game. I feel like this is the phone that came out and said, hey, you don't have to have twenty-five buttons, you know. You can just have one button basically. So when that phone did that every phone started copying it. I feel like they're ... and everyone started imitating it and trying to do better. What I loved about Apple, they didn't say, okay, we're also going to try to do this and this and that. Yes, they tried to do a cheaper iPhone, but it wasn't actually a cheap iPhone. It was the same price, just maybe a couple hundreds different. But they were like, you know what, we're giving you leading technology so you're going to have to support us, because we're giving you quality basically, design, everything."*  
*Kamohelo, Male, 20-30, subscriber*

By making reference to his age, the young respondent quoted above demonstrates his desire to be at the forefront of technology. He equates the international brand apple with the future; this evaluation of the future should be seen in relation to the past. This quotation encapsulates the forward and backward looking qualities of nostalgia and its impact on buying behaviour as well as the desire to live life as a global citizen with access to the best local and best international brands.

The secondary data from M-Net found that technology and its role was seen by older respondents to be eroding family values, whilst the young respondents spoke of the necessity to gather information from social media.

In addition to emphasising the aspiration associated with high-end technology, perfume brands were also mentioned. The quote below is significant in that perfume is not a product that can be seen by others in the same way that a car, apple computer or clothing item is immediately visible. Expensive perfume does not represent access to information (an apple computer), the ability to travel in comfort (a car) or a sense of personal pride (branded clothes that are visible). It represents pure luxury.

### Quote 57

*Like Dolce and Gabbana and Polo, I love Polo brand. Perfumes, that is a lot hey, Busi, Female, 30-40, subscriber*

When probed on the lack of visibility of perfume the respondent had this to say:

### Quote 58

*"They would not know when I put it on, but they would know that this is an expensive perfume, and for me to know, that they admire it. Somebody would ask me, what is it that you have on? And I would tell. Then they say where did you buy it? It smells nice, they I know umm And even when you get into the taxi, if you are using the taxi, the whole taxi smells it, and everybody is like wow!"*  
*Busi, Female, 30-40 subscriber*

This response directly articulates the significance of verbal display. Verbal display is a form of socialisation that is able to create a sense of belonging whilst at the same time signalling social cachet. It further reinforces the importance of consumption of a physical product; in this case the perfume's aroma enables the non-conspicuous application of a product to be conspicuously displayed as people experience the benefits in a public space.

This response is also linked to Question 4, where the potential for non-conspicuous product brands to be at a disadvantage is discussed.

By creating Table 11 and 12 below it was possible to analyse the differences between the level of international brand admiration amongst the male and female respondents interviewed as well as any differences between non-subscribers and subscribers.

**Table 11: Level of international brand admiration between non-subscribers and subscribers**

	female	Male	nonsubscribers	subscribers	TOTAL
<b>international brand admiration</b>	482	965	740	723	2910
<b>international brands</b>	201	116	37	280	634
<b>local brand emotions</b>	200	721	193	728	1842
<b>local products</b>	0	99	58	71	228
<b>Accum. Word count</b>	883	1901	1028	1802	5614
<b>Total Word count</b>	12942	17846	14312	17684	62784
<b>Relative Count (%)</b>	6%	10%	7%	10%	8%

**Table 12: Differences between subscribers and non-subscribers relating to international brand admiration**

	female	Male	nonsubscribers	subscribers
<b>international brand admiration</b>	55%	51%	72%	40%
<b>international brands</b>	23%	6%	4%	16%
<b>local brand emotions</b>	23%	38%	19%	40%
<b>local products</b>	0%	5%	6%	4%

Non-subscribers referred to international brand admiration 72% of the time as opposed the 40% of subscribers. It is possible that having subscribed to DStv, the value of local brands becomes more significant as these brands continue to be seen as more relevant and resonant. Subscribers' access to the global stage and their membership of the in-group allows them to focus on the value of local channels. Local channels produce programming in local languages. The stories are typically reflective of life in the township (the past) and a desired future life (expensive cars, houses in the suburbs). Local channels are able to surprise and delight the audiences by celebrating significant issues of local social identity.

Despite this non-subscribers were less informed about international brands. This may be as a result of not actually having experienced the brands first-hand. The knowledge of these international brands would most likely be based on the verbal display of others. This verbal

display increases awareness of the international brands and drives aspiration. This illustrates the positive impact of verbal nostalgia in building new brands in emerging markets experiencing rapid social mobility.

It is not clear why local brand emotions generated twice as much frequency of voice amongst subscribers as it did amongst non-subscribers. It could be that the increased exposure to international channels experienced by subscribers ultimately allows this group to appreciate the value of local content. Non-subscribers are ostensibly part of the out-group and remain hopeful that they will ultimately become subscribers. Their aspiration to join the in-group may result in taking the local channel brands for granted. It is human nature to focus on what is not owned. In this case the non-subscribers do not have access to the international channel brands. Additionally although DStv is a local brand, it is not viewed as a Black brand and did not feature in the Black-owned local brands that respondents recalled. The increased presence of local channels on DStv was noted. This creates a new kind of brand positioning. Although DStv is not perceived by respondents to be local (in that it is not Black-owned), it is valued for the local channels carried on the platform. The respondents' understanding of local is associated with the townships (where Black people lived) as opposed to the suburbs (where White people lived under Apartheid, which could be within walking distance of the township in some cases). This is a new insight.

The results from M-Net (Project Mzansi, 2014) were related to the pluralistic role played by local brands. Local brands and local content were seen to ensure the high-flyers stay connected, grounded and rooted, stimulating communal pride, promoting local talent and languages as well as keeping culture alive. Also critically significant in emerging markets where aspiration levels are high was the fact that local brands represent opportunities for local people in local languages. This is a positive message of self-affirmation and a positive reinforcement of the "in-group" theory presented.

## 5.7 RESEARCH QUESTION 4

**Does nostalgia impact on consumers' willingness to adopt new local information goods that are less about physical display and more about verbal display?**

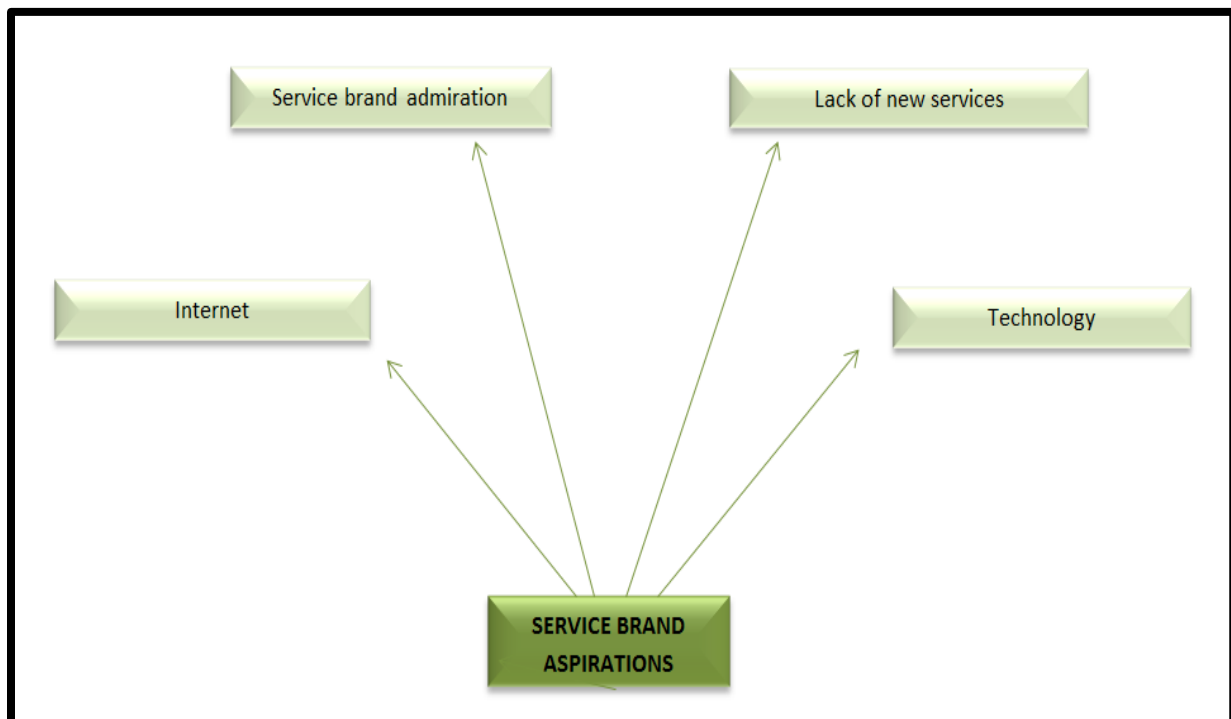
The families associated with service and information goods are detailed below:

- Service brand aspiration
- Conspicuous consumption
- The value of DStv

The structure of findings for this question are presented in Figures 14 to 16.

### 5.7.1 Service and information brand admiration

The respondents were asked to name service and information brands to which they aspired to have access. Figure 14 details the codes that were created from this question.



**Figure 15: Codes associated with “Service brand aspiration”**

Despite respondents' initial difficulties in identifying aspirational service and information brands, technology and the Internet were perceived as enabling technology that provides access to information, education and entertainment.

#### **Quote 596**

*"Like among the youth, if you have an iPad or iPhone you are the "it" and with such technology I could apply for jobs or do my assignments, so many things."  
Kholofelo, Female, 20-30, non-subscriber*

Once prompted, this respondent also made reference to banking. She also communicated the need to continue her journey of upward social mobility through the appreciation of the utilitarian value enabled by technology.

#### **Quote 60**

*"I'd say a service brand ... Investec, you know, because I heard that it's this South African brand and it's one of the biggest brands in the world and they're leading in banking ... I don't know what they do much, I don't have so much research about them. But I looked into what they do and I said, wow, this is actually very interesting. You know? So such brands I was like, wow, South Africa is cool[?], South Africa basically."  
Kamohelo, Male, 20-30, subscriber*

#### **Quote 61**

*"Very proud, like wow, we are leading with something that is very huge. Something that has ... maybe sponsor one of the ... well, Investec sponsors one of the London teams. So I was like, wow. Okay."  
Kamohelo, Male, 20-30, subscriber*

Quotes 60 and 61 above illustrated the pride of having a global local brand. The admiration experienced in relation to South Africa's global banking reputation and secondly, South Africa's visibility at high profile events displays patriotism. These emotions are an extension of the sense of social belonging and ensuing brand affinity, as experienced by the respondent who spoke of how Revlon are now using Black people to promote their international brand in South Africa.

This respondent emphasises the importance of being local and global simultaneously. The ability of a local brand to achieve global recognition generates a positive self-concept and affirms the validity of his social identity, placing him firmly with the in-group. The concept of a local brand that is enhanced by international recognition and was also emphasised in relation to



Multichoice (not viewed by Black respondents as a local brand) who has built brand admiration by combining local brands with international brands.

Respondents also maintained the need of technology as an enabler. The need to fulfill a basic function that improves quality of life is stressed in the quote below.

#### **Quote 62**

*“Everything they do is easier, with my cell phone I can buy airtime without airtime but with other banks you need to have airtime in order to buy airtime with your phone, but with FNB I can buy airtime without having airtime in my phone. The cell phone banking is easy to use and there are also things like e-wallet where I can send you money even if you do not have an FNB account and you can go get it without a card.”*  
*Kholofelo, Female 20-30, non-subscriber*

#### **Quote 63**

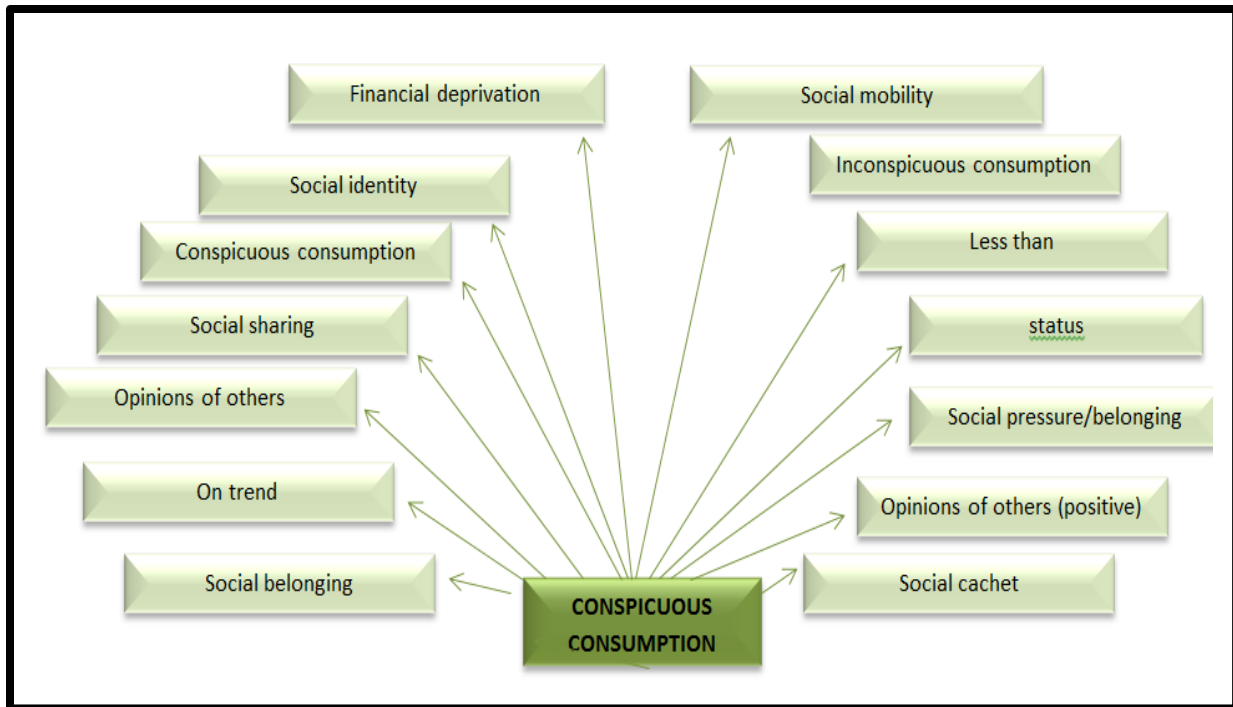
*“Your ... your banks. Not all of them. Like I mean FNB, there you are getting quality service. Your ... your Ster Kinekor. You know the service that you get there. You have got these attendants that will take you to the self-service thing if you don't want to stand in queues.”*  
*Nathaniel, Male, 40 50, subscriber*

There was however also a lack expression regarding the new service and information brands.

### **5.7.2 Conspicuous consumption**

In order to acquire insights into the drivers of new product adoption for service and information goods the respondents were asked to talk about the value of being able to display publically the products that they purchased.

A structure of findings which comprehensively discusses the codes associated and related to conspicuous consumption are summarised in Figure 16 below.



**Figure 16: Structure of findings for conspicuous consumption**

Quotes from subscribers and non-subscribers of all ages and both genders illustrate the significance of conspicuous consumption.

**Quote 64**

*“Well where I grew up I'd say a car is a lot. It says a lot more than your home for some reason. Even though it's a very backward thinking but it's how when you graduate from school ... the first thing you need to buy is a car that everyone will see you with. At church family gatherings because if you have a house maybe only your family will see it. Your dad's friends want to see it; your accomplishments. So obviously having a car that you know that you'll be travelling with it everywhere. So they'll be like seeing it and be like he's working hard.”*  
*Kamohelo, Male, 20-30, subscriber*

**Quote 65**

*“With me it is status. I mean I am watching certain sports that other people are not watching. Are not affording to watch.”*  
*Nathaniel, Male, 40-50, subscriber*

**Quote 66**

*“Black people do, they notice all of that , I promise you.”*  
*Busi, Female, 30-40, subscriber*

### Quote 67

*“Because us Black people, we like things, ma'am. I don't want to lie.”  
Themba, Male, 20-30, non-subscriber*

Quotes 64 to 67 clearly demonstrate that amongst this sample of Black upwardly mobile individuals, the need to publically display assets is important. Furthermore, as the last quote illustrates, material possessions convey a high value and the importance of visual display is clearly articulated. One reason that can be attributed to this finding is the sense of achievement experienced by individuals who are able to publically display evidence of their upward social mobility. This ability is well received by the community who are encouraged by the fact that despite the difficulties of the past, members of their social circles are succeeding economically. This reality provides hope for the future, and signifies that they too will one day achieve the status associated with conspicuous consumption.

### Quote 68

*“As a child we didn't want to socialise more with those people because you feel like you are not up to their standard. You are so dull?”  
Sindiswa Female 40-50 non-subscriber*

In addition to the need to stand out from the crowd through public display of material goods, Quote 68 above also supports the concept of in-groups and out-groups. In this case, not having aspirational products automatically relegated this respondent to the out-group and low self-esteem is evident. Here the potentially negative impact and sadness associated with nostalgic social belonging is clear.

Quotes 69 to 71 below provide further evidence of the in-groups and out-groups that exist in the real world of face-to-face socialisation and in the virtual world on social media.

### Quote 69

*“That's the only thing if I don't know you, even if I do know you on the social networks everything is about what you watch on TV especially on Twitter and Facebook everything is about what you watch on TV. The majority of the people that are on Twitter and Facebook all have DStv so you are going to feel left out.”  
Kholofelo, Female, 20-30, non-subscriber*

### Quote 70

*"You can't be talking about the old things all the time"*  
*Thulu, Female, 30-40, non-subscriber*

### Quote 71

*"People would say you are so behind"*  
*Thulu, Female, 30-40, non-subscriber*

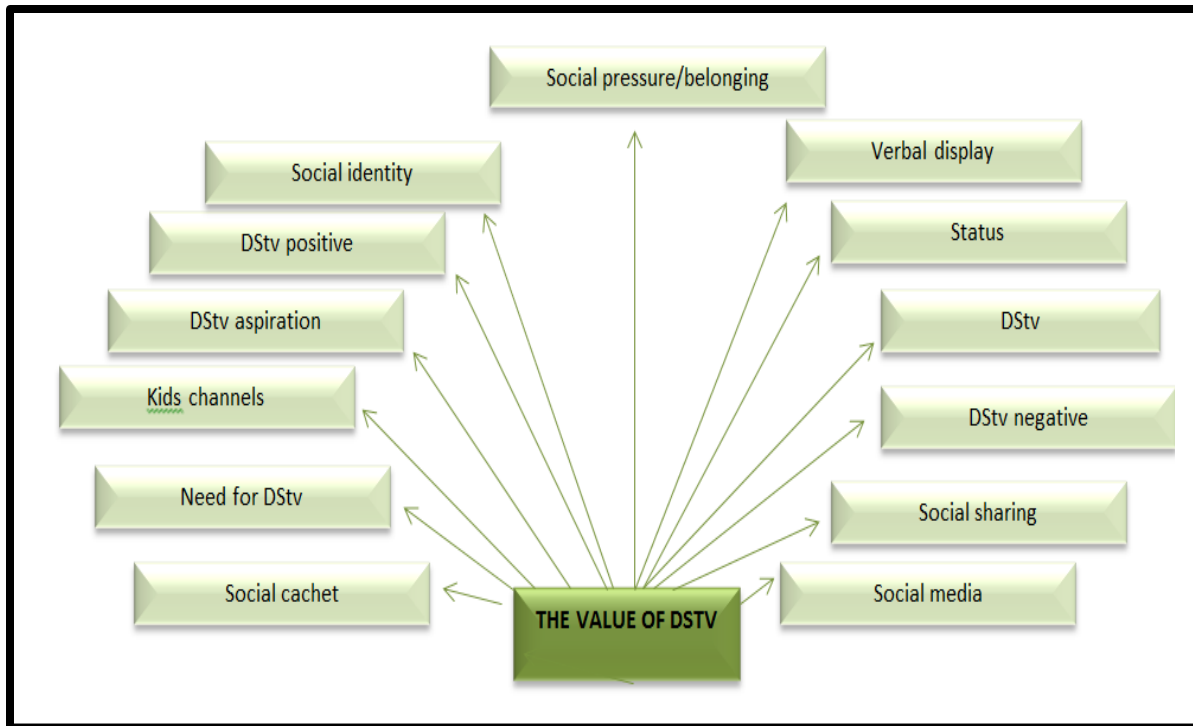
The verbal display contained in the quotes above is an example of the status a DStv subscriber garners whilst simultaneously communicating the negative social standing attributed to people who are not able to contribute to discussions around new service and information brands. This reinforces the theory that verbal display is exhibited in "virally vocal" social media (as opposed to visual display and conspicuous consumption of product brands) and the potential to positively impact adoption of new service and information brands.

Quote 68 once again conveys the respondent's desire to differentiate herself by being a trendsetter as opposed to a follower.

The desire to maintain the most talked about content that *trends* on Twitter was also a pertinent theme of M-Net's research (Project Mzansi, 2014). Respondents spoke about the need for non-subscribers to watch television at their neighbours' homes in order to remain relevant with current conversation trends.

### 5.7.3 DStv: A new service and information product

To analyse insights concerning nostalgia's impact to drive new service brand adoption the codes associated with DStv are detailed in Figure 17 below.



**Figure 17: Codes associated with “The value of DStv” family**

DStv was considered by most respondents to be an aspirational service that has the ability to not only increase social status, but also increase social mobility through the educational nature of the content viewed. The combination of local and international channels available appealed to the respondents. This could be due to the local content that provides self-affirmation of social identity and affirmation of the in-group, which in conjunction with the international content (aspirational), enables verbal social display and increased social status.

**Quote 72**

*“It is like you are imparting knowledge or information for free to other people. And you feel ... I am not self-centered. It is just I am sharing the information that I have got. You know, some don't have the DSTV. Some don't even have the TV.”*  
*Nathaniel, Male, 40 50, subscriber*

The quote above is significant in that firstly this respondent sees conspicuous consumption as his duty. He believes that by talking about his access to the aspirational world of DStv he is sharing with his community. By imparting knowledge and information, the respondent is able to display his social status verbally.

### Quote 73

*"It is a good thing you stand out, and besides that all, MultiChoice it keeps you on your toes, you move with the times, because it shows you things like, the current news."  
Thato, Female, 40-50, subscriber*

The female subscriber quoted above articulated that in addition to sharing knowledge with the community, additional social cachet is accumulated by virtue of being unique. Again social cachet is derived from the verbal display. This comment is consistent with the belief that the historical collectivism of emerging markets is being reduced as Western culture is assimilated. Western culture is less collective and more individualistic (Hofstede, 2001).

Generally, most respondents felt that visible consumption of products, goods and services carried social significance.

Table 13 below illustrates the airtime allocated by all respondents to the codes associated with conspicuous consumption.

**Table 13: Codes associated with conspicuous consumption**

	DStv
opinions of others	n/a
social belonging	2 - 0.02
social cachet	4 - 0.04
social identity	1 - 0.01
social media	5 - 0.06
social pressure/belonging	7 - 0.08
social sharing	10 - 0.11
status	2 - 0.02
verbal display	12 - 0.12
word of mouth	4 - 0.05

When the respondents' comments were analysed, social sharing commanded the highest amount of airtime, and 11% of respondents related the new service provided by DStv to social sharing. This is an important finding. It adds weight to the research proposition that the social belonging and self-concept that underpins the concept of nostalgia impacts positively on consumer behaviour of service and information brands. These respondents clearly articulate the benefits of sharing socially (through verbal nostalgia) their consumption of DStv that is an intangible service and information brand.

#### **Quote 74**

*"I can tell you that I know shows that I have never watched but I am aware that they are on DSTV."*  
*Kholofelo, Female, 20-30, non-subscriber*

#### **Quote 75**

*"Like DSTV, I think DSTV is the one. I don't have it but it's not because I don't want it but because I can't afford it."*  
*Kholofelo, Female, 20-30, non-subscriber*

The quote above may provide an insight concerning the affordability and value for money of new products and services and is discussed in Chapter 7. This comment is interesting for two reasons. Firstly the respondents were selected on the basis that their monthly income was sufficient to cover a DStv subscription. Secondly, it raises the issue of DStv's value proposition. In this case, the quote above indicates a potential lack of value. This suggests that businesses need to trade with consumers for access to their disposable income, owing to the multitude of choices available in the market. Thirdly, it may be that for younger people, the Internet and other entertainment services are more attractive services.

Table 14 illustrates the airtime non-subscribers allocated to the codes associated with conspicuous consumption.

**Table 14: Airtime allocation of non-subscribers to the codes associated with conspicuous consumption**

	DStv
opinions of others	n/a
social belonging	n/a
social cachet	3 - 0.07
social identity	1 - 0.02
social media	4 - 0.09
social pressure/belonging	6 - 0.12
social sharing	6 - 0.13
status	1 - 0.02
verbal display	6 - 0.11
word of mouth	1 - 0.02

The concept of verbal display in this context represents the ability to publically display intangible assets by talking about them. Verbal display received 11% of the airtime, social pressure received 12 % of the airtime and social sharing received the greatest amount of airtime with 13%.

This result amplifies the results shown in Table 13. The power of social sharing has increased by 2%. This adds further weight to the theory of verbal consumption (social sharing).

The following quotes further support the need to publically display intangible assets.

**Quote 76**

*“No, but if I am quiet when everybody else is talking you would know because what do we talk about if I don’t know you? We will talk about TV series, sports and it’s very embarrassing to be in a taxi and somebody is talking to you about Isibaya and you tell them that you didn’t watch it and then they ask why? Then you say because I don’t have DSTV, it’s really embarrassing, I think everybody has DSTV except for the few that can’t afford.”*  
*Kholofelo, Female, 20-30, non-subscriber*



#### **Quote 77**

*"You know with DSTV the conversation starts, you can easily say did you watch the program last night on whatever channel and you already have something in common so I think it's sort of like common ground for everyone."*

*Lindi, Female, 20-30, subscriber*

#### **Quote 78**

*Everything is about what you watch on TV, especially on Twitter and Facebook everything is about what you watch on TV. The majority of the people that are on Twitter and Facebook all have DStv so you are going to feel left out."*

*Kholofelo, female, 20-30, non-subscriber*

Once again the clear existence of out-groups and in-groups is communicated. This respondent's words confirm the shame associated with the inability to contribute to the conversation. Being financially restricted from DStv is proof of poverty that immediately disqualifies you from the in-group.

Further value from access to DStv is communicated in the quote below:

#### **Quote 79**

*"It will mean a lot because I won't be having only three or four channels; five with Soweto TV. I'll be having many. Even my kids when they go to their friends they like to talk about the cartoon shows."*

*Sindiswa, Female, 40-50, non-subscriber*

The quote above reveals the intergenerational nature of nostalgic social belonging. This is illustrated in that the respondent's children feel the imperative to share with their friends. These memories will ultimately form childhood brand associations and deep brand attachments to these childhood brands will create a new cycle of legacy loyalty.

The quote below refers to the increased impact of social media that is able to magnify the concept of verbal display in a virtual space. The need to be part of every conversation (online, on mobile and face to face) is apparent.

#### **Quote 80**

*"Because it's trending, it's not only for my age group but it's for everyone. I have an 8 year old son and I think he would love the Disney channel and stuff like that."*

*Kholofelo, Female, 20 30, non-subscriber*

#### 5.7.4 Subscribers' allocation of airtime to conspicuous consumption

Table 15 below shows the airtime allocation of subscribers to the codes associated with conspicuous consumption

**Table 15: Airtime allocation of subscribers to the codes associated with conspicuous consumption**

	DStv
opinions of others	n/a
social belonging	2 - 0.04
social cachet	1 - 0.02
social identity	n/a
social media	1 - 0.03
social pressure/belonging	1 - 0.02
social sharing	4 - 0.09
status	1 - 0.02
verbal display	6 - 0.12
word of mouth	3 - 0.08

Amongst subscribers the most airtime related to the subject of DStv was generated in the code related to verbal display that constituted 12% of the conversation.

#### Quote 81

*“Yes obvious, you have to have the latest gossip. You know with DStv the conversation starts, you can easily say did you watch the program last night on whatever channel and you already have something in common so I think it's sort of like common ground for everyone.”*  
*Lindi, Female, 20-30, subscriber*

The views expressed in Quote 81 were similar to the results collated by QI for M-Net during Project Mzansi (Kotze, Loggenberg, Mahabeer, Mzozoyana, & Robb, 2014). Analysis of the qualitative data revealed the social currency that local trending television shows represent. A

real fear of missing out was evident in the responses received. This is illustrated by the quote 82 below.

#### **Quote 82**

*“you become irrelevant if you are not and parcel of the conversation..”*  
*Black male Premium DStv subscriber, Durban*

Quote 81 is also illustrates that nostalgia can exert a positive impact on consumer willingness to adopt new local information goods that are less about physical display and more about verbal display.

## **5.8 Conclusion of results**

The results confirm that Nostalgia is a powerful emotion that exerts a strong influence on consumer behaviour. Nostalgic verbal display is a means by which intangible service and information goods are conspicuously consumed. There is conflict within the minds of the respondents who are ardent supporters of new local Black brands, but are still seduced by being able to have access to White-owned brands that were unattainable in the past.

It is worth noting that the importance of social sharing was also associated with the DStv family by non-subscribers and subscribers. A lack of DStv is potentially related to the reduced ability to share socially. The desire for information and education was clearly expressed by both subscribers and non-subscribers. This need is consistent with the market behaviour of populations experiencing rapid social mobility.

The deprivation, of access to an increased volume of international channels appears to have increased non-subscribers pre occupation with international brands. For subscribers, however having acquired access to the international services the pattern is reversed; subscribers value the local brands more highly. This can be attributed to the increased resonance of the local brands and possibly their ability to market themselves with greater relevance as a result of local insights.

The results also illustrated that social media increases consumer interest in new brands. Additionally, social media has become a driver for nostalgia (through socialisation and the building of social esteem). A departure from the historical and cultural collectivism of the past

can also be observed as respondents communicated their desire to lead and differentiate themselves from the collective.

Furthermore, in discussing the need to publically display assets acquired, the respondents were forthcoming about the existence of in-groups (those with the ability to afford to consume new products and services) and out-groups (the poorer non-consumers of new products and services who are excluded from the conversation). Finally, global reach in terms of local and international brands is viewed favourably.

The challenge for businesses can therefore be summarised as follows:

1. How can new local brands be created with the international attributes of quality and longevity?

Revlon is a legacy international brand that has succeeded in increasing resonance by incorporating localness. Local brands have resonance but suffer from a perceived lack of quality. This suggests that by engaging international celebrities to endorse local brands, it may be possible to increase the perception of brand quality which over time will create trust and drive longevity.

2. How can new local service and information brands leverage the powerful nostalgic effects of social belonging using technology to drive verbal display? This has been successfully achieved by local banks who are global technology leaders.

Ultimately the results illustrate the forward and backward attributes of nostalgia, as succinctly put by Kholofelo, one of the respondents:

Quote 83

*“Yes, it must bring something from the past and must also bring something new, that’s interesting, edgy.  
Kholofelo, Female, 20-30, non-subscriber*

## **CHAPTER 6: DISCUSSION OF RESULTS**

Chapter 5 presented the results of the qualitative research process that involved 12 in-depth, face-to-face interviews. The interviews were designed to determine the impact of nostalgia on consumers' willingness to adopt new brands in emerging markets. The analysis of the qualitative data identified many themes related to the influence that nostalgia has on buying behaviour. In this chapter, the literature reviewed and discussed in Chapter 2 is analysed by considering the research results presented in Chapter 5. The following themes, which were represented as coded families in Chapter 5, are examined in relation to the theory presented in Chapter 2.

### **Question 1**

- Nostalgia
- Childhood brands
- Childhood brand emotions
- Aspiration

### **Question 2**

- Black-owned brands
- White-owned brands
- Brand preference by race
- Social behaviour

### **Question 3**

- Local brand admiration
- International brand admiration

### **Question 4**

- Service and information brands
- Conspicuous consumption
- The value of DStv

## 6.1 Discussion of Research Question 1

### 6.1.1 Nostalgia

Figure 5 (in Section 5.3.1) presented the structure of findings for nostalgia. Codes for the future, the past and for memories supported Belk's (1990) theory concerning the ability of nostalgia to represent both the past and present. Additionally, the qualitative data in Figure 5 supported Higson's (2014) work, where the shift from modern to post-modern versions of the nostalgic experience were emphasised

Research Question 1 also sought to determine whether nostalgia impacts consumers' willingness to adopt new brands.

Quote 82 from Chapter 5 implies that new products that evoke past memories and promote improvement or offer more value are positively received. This finding supports Arndt *et al.*'s (2011) study, where the authors maintained that the past, no matter how traumatic, has the ability to create optimism for the future. Of relevance to this particular study is that optimism prevailed despite the societal challenges Apartheid and was shown to promote exploratory consumer behaviour. This may be attributed to the community's ability to triumph through adversity and the subsequent creation of a group identity that represents a brighter future for all.

### 6.1.2 Childhood brands

The analysis of the qualitative data related to the first research question involved probing the respondents to discuss the emotions they experienced when interacting with childhood brands.

The codes were grouped in Figure 6: Structure of findings for childhood brands (Section 5.3.2) and were analysed according to Muehling *et al.*'s (2014) findings that proposed there is a lasting relationship that is formed with childhood brands. The codes displayed in Figure 6 that related to family and friends included trust, security, comfort and support. These provide evidence of a relationship between the childhood brands and respondents. The childhood brands recalled were also mentioned in terms of what was available to the respondents as a group (the out-group owing to race), which was contrasted, with what was available to white South Africans (the in-group)

The strong association between nostalgia and family events (weddings and funerals) was noted by Arndt *et al.* (2011). In the case of countries that have experienced a troubled past, family

would have represented a positive constant denominator. The current literature did not specifically address the role of the family in emerging markets, which have often experienced political and social turmoil.

Muehling *et al.* (2014) further proposed that familial relationships are instrumental in the ensuing attachment to childhood brands that result in long-term brand loyalty. Even though Muehling *et al.*'s (2014) research was conducted in the developed world, the results of the current research study appear to be relevant to his findings, albeit in the South African emerging market that is currently experiencing rapid social mobility.

The structure of findings for childhood brands contains a high proportion of food products. Food is a basic human requirement. Unlike most developed markets, developing markets commonly experience hunger and lack of food. These memories contribute the sadness associated with nostalgia.

The structure of findings for childhood brand emotions regarding the high proportion of food products was analysed against Chikweche and Fletcher's (2011) study that found that amongst subsistence consumers in Zimbabwe, the need to meet basic physiological needs exerted a powerful influence over buying behaviour. This is relevant to the current research study's results because all respondents spoke of financial hardship experienced during childhood and also because rapid social mobility has reduced their financial deprivation. Food fulfils a basic physiological need, thus the findings support the theory.

### **6.1.3 Childhood brand emotions**

The dominant emotion connected to childhood brands that were consumed or shared between families and friends was positive. Codes like excitement, happiness, security and trust were illustrated in Figure 7: Structure of findings for childhood brand emotions illustrates this sentiment (Section 5.3.2).

According to Albert and Merunka (2013) the happiness described has the potential to become a significant and psychologically important connection with the brand. This occurs as the brand becomes integrated with the consumer's self-concept, notably through a family connection. International brands are also able to benefit from this phenomenon by promoting their products and services in local languages and by localising the look and feel of the brand. The possibility of brand personification was illustrated in quote 23. In this instance, the Fanta brand has become synonymous with Shangaan people.

In addition to the benefits of brand personification, Albert and Merunka (2013) maintained that brand love has a greater influence on brand commitment than brand trust. Quote 14 from Chapter 5 affirmed that the brand love generated by legacy brands supported the theory presented in Chapter 2, in that brand love ensures loyalty and acts as a barrier to entry for new brands.

Albert and Merunka (2013) further posited that brand love has the potential to drive loyalty. Quote 18 in Chapter 5 illustrated value of brand love, emphasising the complexity of the challenge facing new brands as they struggle to gain acceptance without the benefits of legacy loyalty. Conversely quote 20 implies that despite the challenges associated with legacy loyalty, other consumers are open to the possibility of new brands.

#### **6.1.4 Aspiration**

According to Robertson (1967), the consumers who are most likely to embrace new brands are upwardly mobile with increased spending power. They are also highly aspirational. The respondents selected were all upwardly mobile in that they had all experienced growth as a consequence of South Africa's political reform and the birth of democracy in 1994. Quote 15 from Chapter 5 articulated the aspirational hopes for the respondent's children and her desire to attain the best. It also emphasises the challenges associated with balancing financial needs. The research therefore supported Sheth (2011) and Robertson's (1967) propositions, and articulated the aspiration and desire of the respondents to achieve economic freedom that characterises dynamic markets. But it also suggested a more complex journey as the past is not a uniformly positive narrative in terms of political and economic events.

Quote 16 from Chapter 5 illustrated the respondent's determination to continue the journey of upward social mobility. The aspiration desire to join the in-group (who were previously only white people but now include a select group of successful black people) and to benefit from improved social status was communicated. The respondent's lack of self-esteem is implied in his wish to exit the out-group (economically disempowered) and join the in-group (black economically empowered and white people).

The respondent in quote 16 made clear reference to "their level", communicating his desire to achieve the status of White South Africans. This supports the work of Chipp *et al.* (2011) who



maintained that prior experiences of inequality and poverty drive the aspiration of upwardly mobile South Africans who are aware of the privileges extended to white people in the past.

Figure 8: Structure of findings for aspiration details the respondents' current brand aspirations (Section 5.3.3) demonstrated that cars (BMW, Mercedes), sports brands and clothing brands are featured. These codes were also present in Figure 6 that detailed the structure of findings for childhood brands. The research therefore further supported Muehling *et al.*'s (2014) exposition that claimed that purchasing decisions are affected by the use of nostalgia and prior brand associations. The research also confirmed the lifelong attachment consumers' form with certain childhood brands.

It is worth noting however that the code for Coca-Cola (Figure 6: Structure of findings for childhood brands) did not feature in Figure 8: Structure of findings for aspiration. This implied that whilst Coca-Cola was previously perceived as an aspirational and largely unattainable brand for the respondents as children, today this is no longer the case. This finding supports Sheth (2011) who maintained that dynamic markets are characterised by the population's increased spending power. Coca Cola is no longer aspirational; it is now a necessity that carries little social cachet.

Aspiration and optimism for the future was clearly communicated in the Quote 52 from Chapter 5. It illustrated the respondent's increased spending power and her desire to achieve and her willingness to consume further (Arndt et al, 2011; Ulrich & Bourrain, 2008). This adds an additional dimension to the literature on the role of childhood poverty. Not only are more food brands in evidence, childhood brands may have been lesser and those "not for us" of higher social status. This makes the traversing of international, local, in-group and out-group identity more complex.

Legacy loyalty also positively impacted brand aspiration as illustrated by Quote 42 from Chapter 5. This clearly supported the theory concerning the long-term significance of childhood brand associations (Muehling et al, 2014).

Quotes 52 and 42 relate both to the relevance of local communities and local brands as well as the significance and aspiration of international brands. Value is not determined on the basis of brands being either local or international or by being Black or White owned. This differentiates this study for two reasons. Firstly the emotions associated with the past are not easy to replicate because Apartheid was inherently a unique political and social system, resulting in the fact that

friends, allies (and even brands) that supported the recipients of gross injustice will never be forgotten.

Furthermore, these respondents—unlike Muehling *et al.*'s (2014) sample—articulated deep-rooted loyalty to brands that have walked with them on their journey of rapid upward social mobility. In addition to nostalgic legacy loyalty, Quote 42 emphasised the ability of childhood brand nostalgia to generate trust that is built over time. Ulusua (2011) found that in the absence of trust, consumer willingness to adopt new brands is reduced. Lack of trust has therefore been identified as a major obstacle for new brands in emerging markets, as it negatively affects the buying behaviour of new products, which by virtue of being new have not had the opportunity to build trust and develop nostalgic attributes.

This research has delineated how trust in the South African market also includes complexities that were not included in previous research. Apartheid imposed low quality services and restricted the economic power of the Black population. This was in direct contrast to the high quality services and preferential economic opportunities available to the White population. It is therefore possible that Black people are still coming to terms with their historic mistrust of the White population whilst at the same time seeking the status and quality that international and White-owned brands represent.

## **6.2 Discussion of Research Question 2**

### **6.2.1 How is nostalgia impacted by social identity, in-groups and out-groups?**

To address the reality that in South Africa, race is central to socialisation and identity, a structure of codes associated with social behaviour was created in Figure 12 (Section 5.4.4).

The structure of codes was analysed against Basile *et al.*'s (2012) framework for social consumer evolution that proposed that the influence of cultural dimensions and social demographic factors impact consumer behaviour.

The need for social belonging, self-affirmation along with legacy loyalty supported Basile *et al.*'s (2012) argument that socially mobile consumers in emerging markets are by nature status-seeking and feel the need to behave in the same way as the members of their brand

community, as well as assert their group identity within an intergroup hierarchy (Brookins, Lucas & Ryvkin, 2014). This theory is consistent with the concept of in-groups and out-groups. Basile *et al.* (2012), however, did not account for the positive memories of surviving poverty or the sharing of painful memories of poverty which was the reality of many Black people growing up in the townships during the Apartheid regime.

Respondents in relation to local culture communicated the concept of self-actualisation and self-affirmation. The notion of culture, like nostalgia, encompasses the past, the present and the future and is also closely aligned to the simultaneous forward and backward attributes of nostalgia (Arndt *et al.*, 2011).

Basile *et al.* (2012) further proposed that consumers view brands as personalities and as a result engage with them in ways that can be compared to social relationships. In South Africa most social relationships are typically not multi-racial (essentially, most Black people marry other Black people). Thus in attempting to understand how to build new local brands, the issue of social belonging and the impact of brand preference based on ownership by race was addressed.

### **6.2.2 Black-owned brands**

The respondents' understanding of a Black-owned brand encompassed either a local brand with cultural associations (traditional clothing and natural hair product brands) or black management of an international brand (a BMW dealership in the township)

Figure 9: Structure of findings for Black-owned brands (Section 5.4.1) revealed the confusion that emanated from the respondents' answers to questions concerning Black-owned brands.

Furthermore, it emphasised a concern around the lack of Black-owned brands. Most respondents, given the choice between an identical Black-owned brand and a White-owned brand, chose the Black-owned brand. This clearly supported the literature of Albert and Merunka (2013) who found that by injecting a high level of integration between the product and the consumers' self-concept, an increased level of brand commitment results. Additionally the added dimension of country of origin effects also impacts the consumers' brand evaluation Ozsomer (2012).

In this research study the existence of in-groups, previously White members of South African society, but simultaneously an increase in Black groups of people who have escaped poverty by

virtue of rapid social mobility, has resulted in the propensity to choose an identical Black-owned brand over a White-owned brand. This indicates the effect of nostalgic social norms of the past (the grouping of people in relation to their race) on the present.

Basile *et al.* (2012) proposed that the influence of cultural dimensions and demographic resonance impacts consumer willingness to adopt new brands. In the case of products and brands, the choice of language used, the location of the shop or branch and the images associated with the brand comprise these cultural dimensions. The respondents' recollection of traditional clothing and cosmetic brands like Stone Cherry and Black Like Me supported the literature of Basile *et al.* (2012) as these were cited as Black-owned brands and all exhibit cultural attributes.

From Figure 10 in Chapter 5 (Section 5.4.2), 40% of the codes identified related to the reasons that explained why a Black-owned brand would be chosen over an identical White-owned brand. These codes include the following:

- Support my brother
- Empowerment
- Economic activity
- Growth

The need to *support my brother* refers directly to socio-demographic factors identified by Basile *et al.* (2012). Basile *et al.*'s (2012) framework maintained that the process of building trust is related to creating brand communities. This theory posited that in collectivist societies, the desire to support someone from your own social background acts as a determiner. This result is also supported by Thompson (2013) who found that consumers place a high value on the collective identity of the in-group. Historically Black South Africans have been economically disempowered. The need for empowerment, economic activity and growth was communicated by respondents in relation to Black economic empowerment; thereby explaining the respondents' propensity to invest in growth that would empower their community; and further supported Basile *et al.* (2012). This would result in Black people feeling the desire to support Black brands and businesses and supports the theory of a desire to create an in-group to which they have access. These findings can be associated to the complexity of nostalgia and its ability to generate optimism; *that things will be better in the future* (Arndt et al., 2011).

The international aspiration for local brands, however, cannot be ignored. Quote 61 in Chapter 5 confirmed this desire that is supported by Ozsomer (2012). Ozsomer (2012) maintained that perceived global reach of a local brand was positively related to the local iconic status in emerging markets. These results provide evidence of how new brands need to balance the following factors that influence consumer willingness to adopt new brands in emerging markets:

1. Localness, which is perceived positively as consumers wish to empower members of their community to compensate for their exclusion from mainstream society and opportunity in the past
2. International recognition of local brands which increases the appeal of local brands

Collectively these results confirm Thompson's (2013), John's (2010) and Chipp *et al.*'s (2011) findings that proposed that the self-validation of a collective social identity influences consumers' choices of music, fashion and other retail activity.

### **6.2.3 White-owned brands**

Where respondents openly selected a White-owned brand over an identical Black-owned brand, the issues concerning the perceived superior quality of White brands was cited as the reason. Chipp *et al.* (2011) researched the role that deprivation played in the consumption patterns of Black South Africans and how they are heavily influenced by mainly White-owned international brands.

This finding was illustrated by Quote 11 from Chapter 5 and supported Chipp *et al.*'s (2011) conclusion of the existence of fraternal *versus* egotistical relative deprivation.

The literature however does not explore the duality concerning the respondents' mental and emotional experiences, which are in conflict. The respondents' are emotionally committed to empowerment, a sense of national pride and increased economic activity amongst Black business. Intellectually however the quality of Black-owned brands is questioned, which might be related to the lack of self-esteem amongst black consumers that stems from their previous relegation to an out-group under apartheid. Despite the brand admiration expressed for Stone Cherry, if the respondents were given a choice between Stone Cherry, a local Black-owned fashion label and an international fashion label, the results were not able to confirm that Stone Cherry would be chosen. The desire to have what only White people had in the past exists

alongside the desire to support Black-owned brands that have been created to portray nostalgic images that reflect their social identity.

This finding further supported the work of Ozsomer (2012) who posited that a combination of local relevance combined with the aspiration of global recognition creates an iconic status for local brands. Furthermore, the co-occurrence of Black-owned brands with nostalgia and social identity presented in Table 11 in Chapter 5 reinforced the arguments of Thompson (2013) Basile *et al.* (2012), Arndt *et al.* (2013) and Bourrain and Orth (2008) who maintained that there was a connection between nostalgia, socialisation, optimism and exploratory consumer behaviour. And whilst Arndt *et al.* (2013) related the optimism to the sense of social belonging and acceptance by the in-group, Quote 44 in Chapter 5 also implied social mobility, in the ability to afford what was previously unaffordable whilst being aware and valuing culture. This contributes to this sense of well-being and optimism for the future.

The results from question two show that upwardly mobile consumers in South Africa have global aspirations for their local brands and value international brands. Despite being loyal to their culture and tradition, they place a high value on international brands that were previously out of their price range. Most significantly, local brands become more highly valued if they are acknowledged internationally. This illustrates the need for public validation of a group identity. The memories of the past (relegation to an out-group) appear to have reduced self-esteem, which is restored by the recognition of and assertion of local brands globally.

There is, therefore, a greater complexity in emerging markets, due to their past being significantly different from that of developed nations. A strong local element and sense of redress lingers but is twinned with a desire for status and achievement. This has large implications for brands operating in such markets.

## **6.3 Discussion of Research Question 3**

### **6.3.1 Local brand awareness**

Research Question 3 examined the respondents' brand awareness in relation to both local and international brands and the attributes associated with the brands. Again the understanding of what is local within the context of South Africa presented a new dimension. To the respondents,

local related to the geographic location of the business within South Africa. A business based in Sandton was not as local as a business located in Soweto.

When asked to name local brands they admired, the respondents again cited fashion and hair brands, as evidenced in Quotes 46 and 47 from Chapter 5. Sun Goddess is a local fashion brand that celebrates African fashion and Jabu Stone launched a range of hair care products that promotes Black beauty and natural hair.

The work of Albert and Merunka (2013) emphasised the positive impact of injecting a high level of integration between the product and the consumers' self-concept to generate trial. For the respondents however, over and above a portrayal of their own identity, the fact that the product has been produced locally added relevance and resonance. Roberts (2014) was also able to demonstrate that companies in post-socialist Russia constructed successful brand identities by promoting images associated with the past.

The respondents' positive reactions to a natural hair product that positions African hair as desirable and validates the identity of Black beauty supported Belk and Xin (2011), who maintained that changing social cultural and political developments increasingly shape brands. The brand adoption of Jabu Stone and Stone Cherry illustrates that socio-economically marginalised groups seek to assert themselves through a collective identity (McNay, 2010).

Figure 13: The structure of findings for local brands (Section 5.5.) specifies the codes for local brands. Whilst many legacy brands were cited, DStv in association with its new channel services received several positive mentions. DStv is a platform that offers a combination of local and international channels; it also offers a combination of new local channels, legacy local channels, new international channels and legacy international channels. This once again supported the work of Ozsomer (2012) who found that the likelihood of purchasing a global brand over a local brand was related to the perceived global reach of the local brand. DStv is able to position local brands alongside international brands, which aids respondents in realising their vision to enjoy local brands within a global context.

DStv together with the new M-Net services that target the Black segment of the South African market was seen by the respondents as an opportunity to join the in-group. The M-Net services were also viewed as an aspirational service that provided value for the family. But whilst M-Net is a local brand that is widely known by the respondents, it is also a brand that conveys legacy attributes that may not resonate with the upwardly mobile Black population that the company

attempts to target. Roberts (2014) presented a concept that positioned companies in post-socialist Russia who had constructed their brand identity around images and nostalgia associated with the past to be at an advantage. In South Africa however, M-Net and DStv's past associations are potentially alienating to the audience they now seek to attract. M-Net was a company that used rugby (a historically White sport that excluded Black South Africans from representing the country on the international sports fields) to build its business. M-Net specifically targeted White as opposed to Black subscribers. Under these circumstances it would be reasonable for the brand association to be negative and alienating. This potentially renders the work of Roberts (2014) invalid in relation to DStv in the South African context and goes some way towards explaining the loyal viewership from the Black segment in the South African market experienced by the SABC and eTV. In fact, DStv subscribers watch more of the free channels than the exclusive channels for which they pay a premium.

It is worth noting that the previous deprivation mentioned in Chapter 5, as well as the brand alienating associations and attributes concerning M-Net's initial offering for rugby enthusiasts in that it did not inject a high level of integration between the product and consumers' self-concept did not impact reduce the desire to consume. M-Net's past has not eliminated the aspirational attributes of DStv amongst the respondents. The continued admiration for international brands appears to counter the potential negative of previous brand associations with the past discrimination experienced by the respondents. This is contradictory to Albert and Merunka's (2013) finding that proposed that brand commitment is generated by representing the future consumer in a brand proposition.

### **6.3.2 International brand admiration**

In pursuing new insights concerning the impact of nostalgia in terms of localness, it was necessary to identify the international brands that resonated locally.

Figure 14: The structure of findings for international brand awareness featured clothes, technology and longevity (Section 5.5.1), and demonstrated that clothing and clothing brands also featured within the families created for local brand admiration and childhood brands. Brands like All Star and Nike were mentioned in relation to childhood brands, brand aspiration and brand admiration. The international brands mentioned were predominantly visible legacy brands, and featured products that are conspicuously consumed such as BMW, Mercedes, and Nike. The structure of findings concerning clothing and clothing brands supports Chipp *et al.*'s



(2011) theory, as well as the theory of Scott *et al.* (2013) who found that in addition to signalling wealth, the act of visual conspicuous consumption represents the in-group who have made the transition out of poverty.

Thompson (2013) found that consumers place a high emphasis on their appearance. Being able to present wealth visually to others is one way in which the previously disadvantaged are able to improve perceptions about their status and social standing. Thompson did not however discuss the concept of verbal display, which the current research study has interrogated.

Table 8 in Chapter 5 analysed the differences between male and female as well as between subscribers and non-subscribers in relation to local and international brand admiration. There is a significant difference between the level of international brand admiration between non-subscribers and subscribers. Non-subscribers' level of international brand admiration is 32% higher than that of subscribers. When making the same comparison between male and female respondents the difference is almost non-existent.

Kleyn (2011) formulated hypotheses that confirmed that nostalgia proneness along with gender could be used to predict consumers' nostalgic connections with brands. The respondents frequently referred to their admiration of nostalgic international brands like Nike and Adidas, which are relevant to and supported the work of Kleyn (2011). The current research study's results also support the proposition that nostalgia has an impact on the formation of in-groups and out-groups of all age groups and confirmed Wolfhard's (2013) signalling model of status-seeking.

Lambert-Pandraud and Laurent (2010) found that there are increasing differences across age ranges. The younger the consumer, the greater the chance that they will change brands to take advantage of the benefits offered by the new entrants. By analysing international brand admiration between the respondents, the responses supported this theory in relation to brand admiration, but the level of brand adoption propensity could not be measured.

The code relating to technology presents a theme that the literature reviewed on nostalgia did not address. Technology presented some opportunities for leveraging, the likelihood of consumers experiencing rapid social mobility to adopt new product and service and information brands. The desire for functional benefits expressed in Quotes 63 and 64 in Chapter 5 supported the work of Cavalcanti *et al.* (2012) who explained that the provision of utilitarian

benefits is strongly correlated with the consumption of physical products that are conspicuous consumed. The respondents' aspirations to own Apple products confirmed this theory.

## **6.4 Discussion of Research Question 4**

Research Question 4 sought to determine whether nostalgia impacted the trial and adoption of intangible information and service goods in the same way it impacts physical products. It dealt directly with the objective of this research study which sought to reveal insights that can assist businesses that desire to leverage the power of nostalgia in driving consumer adoption of new service and information brands.

### **6.4.1 Service brand aspiration**

The respondents were asked to name service and information goods that they admired.

Figure 15 (Section 5.6.1) listed the codes mentioned in relation to service brand aspiration. Technology was once again a topical discussion point, and was included in the respondents' understanding of technology regarding the Internet and DSTv.

There was limited mention of the impact of nostalgia in relation to technology in Chapter 2. However, the possibility that verbal viral nostalgic display could constitute conspicuous consumption was explored in Figure 2 (Section 2.4). The literature reviewed also emphasised statistics that illustrated the power of online socialisation in relation to viewership of a nostalgic television series broadcast on SABC 1 in June 2014. Quote 69 illustrates the power of social media that was also emphasised by Huang *et al.* (2013) in relation to (nostalgic) social media and the socialisation that drives the adoption of new brands.

The increasing appreciation for benefits afforded by the internet and the growing desire for access to the Internet is evident in the codes expressed in Figure 15: Structure of findings for aspirational service and information brands (Section 5.6.1).

The existing literature did not address the opportunities afforded by technology and social media in relation to leveraging the power of nostalgia to positively drive new brand adoption. Schulze, Schöler & Skiera, (2014) researched the effectiveness of viral marketing in the games market. This study interrogated the role played by social media marketing on brands products and services. Following a six-year virtual ethnographic study, the authors found that social media

encompasses interpersonal relationships within groups that function through reciprocal displays in which products and brands do have an impact. However, this relationship was peripheral to the human relationship. Schulze, *et al.* (2014) devised the terms *virtual conspicuous consumption* and *virtual display*. In the current research study, the concept of nostalgic virtual verbal display has been presented. This further supports the literature of Huang *et al.* (2013) who found that social media has the potential to generate interest in new brands. The results for question 3 illustrated how the concept of nostalgic virtual display forms the basis of in-group think which is influenced by past events. Nostalgia is a factor of previous deprivation, the ability to have overcome the hardships of the past and the optimistic view of the future; all of which has been proven to drive exploratory consumer behaviour (of Arndt *et al.* 2013)

Quote 69 in Chapter 5 also confirmed that awareness was generated *via* social media. Social media encapsulates the essence of in-groups and out-groups and the pressure to contribute to the conversation is relentless. Many television shows that were referred to by respondents are new local programmes that feature legacy actors, and tell stories that are inspired by the past whilst presenting a new future. Quote 75 illustrated the significance of new programmes like *Isibaya* that is immersed in culture, featuring legacy actors whilst creating the notion of a better future for all. The respondents' awareness and aspiration for these new programmes is fuelled by the social media conversations.

*Isibaya* is a local story, told in isiZulu. It embraces the traditions and rituals of a bygone era. *Clash of the Choir* is a series featuring the best-known local and international songs from the past and present; local choirs then perform these songs. *Idols* presents new up-and-coming local singers' versions of the best songs from the past and present. The word-of-mouth generated literally and virally *via* social media for these shows that have built their equity around nostalgia supported the literature of Routledge *et al.* (2011), who expanded on the work of Belk (1990) to illustrate that the connection of the self to the past is able to provide an existential component that positions man's place in the world as valid and meaningful.

It is also worth noting that Bogomolova (2011) did not include technology or nostalgia amongst his commonly ignored triggers for brand repertoire change, while the results from the qualitative interviews of this research study confirmed a correlation. This study therefore introduced a new component in that nostalgia manifests itself on social media.

## **6.4.2 Conspicuous consumption**

In the process of determining whether nostalgia impacts consumer willingness to adopt new local information goods that are less about physical display and more about verbal display, it was necessary to evaluate the research results comparatively to the theory of conspicuous consumption.

Figure 16: Structure of findings for conspicuous consumption (Section 5.6.2) is closely aligned with the literature of Basile *et al.*, (2012) who proposed that the influence of cultural dimensions and social demographic factors impact consumer willingness to adopt brands.

The codes relating to social pressure, social belonging and opinions of others directly address the respondents' desires to conform with cultural and social norms that are prevalent to a greater degree in dynamic markets than in developed markets. Quotes 70 and 71 in Chapter 5 confirmed the validity of Huang, Kim & Kim (2013) who noted that social media has facilitated collective sharing that generates relational social capital that impacts brand loyalty and adoption of social shopping behaviours. The respondents articulated the need to conspicuously consume programming that is new, and intangible when compared to the way that they would consume a physical product. The respondents further expressed the diminished status that results from an inability to participate in these virtual conversations.

As comprehensively discussed above, much of the television programming has been conceptualised using nostalgic themes. This further supports Haejung *et al.*'s (2014) identification of the positive impact of social identification and awareness on the intention to consume products.

## **6.4.3 The mechanisms employed by DStv to increase brand relevance in its new target markets**

Figure 17: Structure of Findings code associated with the value of DStv in Chapter 5 (Section 5.6.3) directly addresses respondents' evaluations of DStv, a service and information good that has recently repositioned itself to attract a new generation of upwardly mobile Black South African subscribers by adding several new channels that compete with the legacy channels provided by the FTA operators (namely SABC and eTV).

In Chapter 2 the literature review proposed that service and information brands have the potential to be consumed conspicuously by virtue of the verbal nostalgia generated by word-of-mouth. Arndt *et al.* (2011) delineated the human need to recreate a shared history that fosters social cohesion, increases self-esteem and reinforces the notion of a shared and optimistic future. This optimism drives the willingness to consume (Higson, 2008, Ulrich & Bourrain., 2008).

The conspicuous consumption of an ordinarily intangible product was illustrated by Quote 58 of the findings of the research, where the inconspicuous consumption of perfume (applied in private) becomes a talking point in a social situation. By publically discussing the brand of perfume acquired, the wearing of perfume becomes conspicuous even though it is not physically seen. This supports the work of Cavalcanti *et al.*, (2012) who demonstrated that utilitarian rewards were strongly associated with the consumption of a physical product that has the potential to be conspicuously consumed

In attempting to leverage nostalgic conspicuous consumption and nostalgic verbal display, DStv have diverted significant resources into the digital and social media platforms. DStv also continue to increase their investment in local content that is nostalgic in nature. Series like *Zabalaza*, which is set in a township (*Zabalaza* can be translated to mean struggle) tells the story of aspiration and education alongside characters with new-found wealth (the in-group) who are the envy of the financially deprived (the out-group). Thus, the simultaneous forward and backward looking aspects of nostalgia have been used to create a new product. This show competes with *Muvango*, a legacy series broadcast by the SABC, the current primary legacy broadcaster in South Africa. Ratings on the new local channel have seen 466% growth in viewership of this time-slot with the introduction of *Zabalaza* over an 18-month period. And whilst ratings of the legacy series have not shown a decline, growth in audience has been lower than the increase in growth on the new local channel.

Table 8 from Chapter 5 further supported the theory that nostalgia proneness is higher amongst the non-subscribers (out-groups) than amongst subscribers (in-groups) and acts as an activator that promotes the positive emotions associated with social cohesion and social belonging.

It is therefore implied that nostalgia has the potential to positively impact the adoption of new service and information brands that are consumed virally and verbally as well as visually. It is also further validation for the work of Cavalcanti *et al.*, (2012) who maintained that informational consequences derived from the purchase of services or information goods were positively

correlated with verbal consequences that are related to group status and social feedback. The current research study has extended the concept—a one group—and created two constituent parts. The first being in-group and the second being out-group.

Table 13 in Chapter 5 represented the frequency of use allocated by all respondents to the codes associated with conspicuous consumption. When analysing all respondents, social sharing commanded the highest amount of airtime. The new service provided by DStv to social sharing was mentioned by 11% of respondents who were interviewed. This supports the work of Arndt *et al.* (2011) and Cavalcanti *et al.*, (2012) who positioned social cohesion and sharing as major factors that drive consumer behaviour. This behaviour is characterised by nostalgia, which is prevalent in social situations and is considered to be a mobilising factor of social cohesion and social belonging, as nostalgic memories are also selective in nature. It is selective nostalgia that is navigated by brand association, identity and locality to determine consumer willingness and buying behaviour. To this end it is important to be cognisant of the manner in which brand association in relation to the social identity and past experiences of the consumer may be perceived. Additionally the concept of localness demonstrated more prevalence with Black-owned brands than White-owned brands. This implies a distinction in the consumers' minds between White-owned local brands and Black-owned local brands which has the potential to affect purchasing behaviour.

## **6.5 Conclusion**

In conclusion, the results in Chapter 5 reinforced the theory presented in Chapter 2 concerning social belonging, conspicuous consumption and verbal display, which have the ability to manifest as conspicuous consumption in social situations. Additionally the research indicated that generally the respondents felt the need to behave in the same way as the members of their social group, which was a theory maintained by Basile *et al.* (2012). This theory demonstrated that socially mobile consumers in emerging markets were status-seeking and placed a high value on being accepted by their chosen social group (in-group), as well as that their purchasing behaviour matched their desired as opposed to current lifestyle. The emergence of individualism was noted in quote 71. This is potentially significant as it represents a departure from the collectivism that has typically characterised emerging markets (Hofstede, 2001).

The existing literature did not address the high level of social media engagement that accompanies this verbal consumption.

The social cachet code found in Figure 17: Structure of findings for the value of DStv (Section 5.6.3) positioned DStv as an indicator of social status. Cavalcanti *et al.*'s (2012) Behavioural Perspective Model (BPM) emphasised the informational benefits derived from the purchase of services or information goods. This was positively correlated with the verbal consequences that related to group status and social feedback. Thus, DStv's ability to enhance engagement in social situations despite the inconspicuous act of watching television at home illustrates the potentially conspicuous consumption of DStv. It also confirmed the theory of in-groups and out-groups. These results further serve to minimise the gaps in the literature, as identified in Chapter 2.

## **CHAPTER 7: CONCLUSION**

This chapter reviews the research objectives in consideration of the main findings presented in Chapter 6. It provides an updated assessment of the impact of nostalgia on consumers' willingness to adopt new brands in markets experiencing rapid social mobility, and an enhanced version of model presented as Figure 2 (Section 2.4) is revealed.

Additionally suggestions to managers, marketers, psychologists and academics are presented; these consider the previously identified limitations of the research. Finally, recommendations for future research are also provided.

### **7.1 Research background and objective**

Nostalgia has been of interest to academics since the mid-20<sup>th</sup> century (Arndt et al., 2011). Originally it was treated as a psychological disorder, but more recently nostalgia has been viewed as the purveyor of psychological benefits. The theory that nostalgia has the ability to introduce a sense of meaning and purpose into an individual's life, as proven by Arndt *et al.*'s (2013) model presented in Chapter 2 provided an opportunity to acquire more profound insights regarding nostalgia's impact in the marketing environment.

Previous research has focused on nostalgia's ability to increase the consumption of product brands (Kleyn, 2011, Roberts, 2014, Routledge et al. 2011). This was achieved by leveraging the powerful bond created with childhood brands (Meuhling et al., 2014). The object of this study was to garner insights concerning the impact of nostalgia in relation to the consumption of non-legacy intangible service and information goods. Unlike product brands that can benefit from the conspicuous consumption that typifies emerging markets, service and information brands are generally consumed in private. Furthermore, new brands are unable to benefit from the trust of legacy brands that has been established over time. Trust was identified by Bogomovla (2011) as a crucial activator of brand commitment.

This research sought to establish whether the lack of social cachet garnered through the inconspicuous consumption of service and information brands created additional challenges or opportunities for business. It interrogated the proposition that brands that are consumed



inconspicuously are potentially disadvantaged by the inability of consumers to enjoy the social cachet and status associated with aspirational products that are conspicuously consumed.

## **7.2 Main findings**

The research consisted of an exploratory qualitative study involving 12 in-depth face-to-face interviews with Black South African consumers. All members of the sample were within the LSM six to eight categories, with the economic ability to afford the new services offered by DStv. The group was classified into existing DStv subscribers and non-subscribers. The two groups were created to analyse insights concerning those who have adopted a new service and information brand in relation to those who had not, as stated in the research questions outlined in Chapter 3. The research findings delineated five main nostalgic themes:

1. The evolution of a variety of conspicuous consumption, termed nostalgic verbal display that applies to both products and services and is impacted by social media (as related to Question 1).
2. The existence of socially nostalgic in-groups and out-groups (as related to Question 2).
3. A counter-intuitive finding in relation to international brand aspiration (as related to Question 3).
4. A selective understanding of the term local (as related to Question 3).
5. The role of technology in the adoption of new local information and service brands that leverage technology to encourage adoption (as related to Question 4).

The results clearly articulated the increased role that technology plays in the minds of consumers and emphasised the need for an updated framework that assists businesses that desire to leverage nostalgia in the marketing of new service and information goods.

## **7.3 Nostalgic verbal display**

The fundamental differences between a physical product and an intangible service or information brand were summarised by Cavalcanti *et al.*'s (2012) Behavioural Perspective

Model (BPM). The BPM offers a framework that distinguishes between the different buying patterns associated with physical products and non-physical services and information goods. The research was designed to examine nostalgia's impact on the variations of buying behaviour associated with fast moving consumer goods (goods and physical products) and information services (intangible information-related purchases). To address these variables the model introduced two concepts, which were described as:

1. Utilitarian reinforcement and punishment
2. Information reinforcement and punishment

Cavalcanti *et al.*, (2012) explained that utilitarian consequences were strongly correlated with the consumption of a physical product, which has the potential to be conspicuously consumed. Conversely, informational consequences derived from the purchase of services or information goods were positively correlated with the verbal consequences that are related to group status and social feedback. The results of the research were not strictly in accordance with this theory.

This research study has extended the BPM and has demonstrated that nostalgia has the ability to positively increase the impact of the social cachet derived from the ability to verbally display consumption of certain aspirational products **and** services. This research proposed that nostalgia is a factor of verbal display and has the potential to increase consumer willingness to consume new products and services. The research further contends that the effects of nostalgia are more complex in markets where the social and political landscape of the past is not open to glorification and has negative connotations.

In summary, the research has provided evidence that illustrates that the utilitarian reinforcement and punishment previously attributed only to products can also be applied to service and information brands.

No clear differences between the subscribers and non-subscribers were observed in relation to the resonance of nostalgic verbal display. This finding indicates the everlasting significance of the past, no matter how difficult or discriminatory it may have been. All respondents have increased economic freedom, and regardless of whether or not they have chosen to adopt a new product or service, the value of their history and the brands associated with their past remain a priority in their lives.

## 7.4 Nostalgic brand aspiration

Muehling *et al.* (2014) maintained that childhood brands are able to exert a lifelong influence of consumer behaviour. This influence is a consequence of the attachment to brands that connect the consumer to their past, their families, their social identity and the powerful optimism that nostalgia generates (Arndt, et al., 2011).

This study supported the existing theory. It further illustrated that product as opposed to service and information brands feature more frequently in the recall of childhood brands. This result supports the research proposition that claimed that as a consequence of the lack of public display generated through the consumption of service and information brands, legacy products have historically benefited from the use of nostalgic advertising. The research has also posed the question of how new brands can leverage the power of nostalgia when the memories of the past represent a time when the respondents were part of an out-group.

However, the results of the study appear counter-intuitive in that non-subscribers were found to allocate more share of voice to international nostalgic brand aspiration than subscribers. This is of interest as non-subscribers are less exposed to international brands than subscribers (who receive channels and brand information on a global scale *via* the international channels distributed on the DStv platform). Ordinarily it would be reasonable to expect the subscribers who have access to the wide range of international brands to verbally display their social status through increased airtime allocated to the aspirational access to these international brands.

An explanation for this finding is based on the lack of international channels available to non-subscribers, as it increases their desire for a service they aspire to have. The subscribers, having experienced the international channels available on the DStv platform are then more acutely aware of the increased relevance and resonance of the local channels.

## 7.5 Virtual nostalgia

The research also provided evidence that by applying nostalgia to the marketing of new products using social media, consumer interest increases. Social media has provided a platform where nostalgia exists by virtue of socialisation (a consequence of nostalgia that generates self-esteem, which in turn produces the optimism associated with exploratory consumer behaviour) (Arndt et al., 2011).

## **7.6 Proposed model for nostalgic verbal consumption**

The main findings have been applied and are represented in Figure 18. The original model proposed that an increase in the level of nostalgic verbal display positively impacted consumer adoption of new services and information brands. This model proposes that the effects of verbal nostalgic displays are similar to the effects of conspicuous consumption. This implies a gap in the previous theory of Chipp *et al.* (2011) and Kleyn (2011) who associated conspicuous consumption with physical products as opposed to consumption of intangible services and information brands.

The updated model for nostalgic verbal consumption proposes that in addition to the relationship between intangible products and services, and the level of nostalgic verbal display required to increase consumer willingness around brand trial, there are factors that further impact new brand trial.

## **7.7 Factors that increase new brand trial that leverage the impact of nostalgia**

The research results discussed in Chapter 6 emphasised three factors that were evident as determiners of nostalgia-related brand adoption.

### **7.7.1 Technology**

The Internet was identified by both subscribers and non-subscribers as a new aspirational service or information brand. Respondents spoke at length about the need to have access to information that would allow them to gather knowledge that ultimately increased their future opportunities in life.

### **7.7.2 Virtual (social) nostalgia**

The increased access to the Internet and growth in social networks has resulted in a new kind of socialisation. Previously people would gather and socialise face-to-face, whereas platforms like Facebook and Twitter and now enable virtual socialisation. This reality has given rise to the opportunity for word-of-mouth to exist online. The research results illustrated the nostalgic

power of these virtual social circles, which can increase consumer willingness to try new products and services. The converse, however, also applies in that a poor review on social media will negatively impact the new brand trial.

### **7.7.3 Uniqueness**

The literature reviewed cited trust (a product of past experience and nostalgia), socialisation (nostalgic packaging which highlighted social status) and conspicuous consumption (the desire to overcome previous deprivation and low self-esteem, which is a consequence of past history) as determiners for consumption of products and services.

Several respondents however spoke of the need to establish themselves as unique individuals. This need appeared to be fuelled by the same historical drivers of conspicuous consumption.

Firstly, the desire to lead as opposed to follow, which has historically been a recurring theme in the African story, was expressed. The results gathered appear to support the theory that the more developed a nation is, the less collective the culture becomes. Secondly, the need to show that all South Africans are not the same was communicated. Again, Apartheid was a system that failed to recognise Black South Africans as individuals; this has given rise to the desire to be viewed as unique. The nostalgia generated by the memories of Apartheid has created an intense desire for the respondents to join the in-group and avoid relegation to the out-group of the past.

## **7.8 Factors that inhibit new brand trial despite the impact of nostalgia**

The research results discussed in Chapter 6 distinguished three factors that were evident as inhibitors of the impact of nostalgia as related to brand adoption.

### **7.8.1 Affordability**

Despite the rapid social mobility experienced by emerging markets and the increased access to disposable income (Sheth, 2011), affordability remains a significant barrier to new brand trial and adoption. Consumers are being offered increased choices and the need to prioritise spend continues.

### **7.8.2 Accessibility**

The accessibility of new products, services and information brands also affect new brand adoption. Virtual verbal display alone is not sufficient.

### **7.8.3 Time**

In addition to the financial constraints, time is a limited resource. One respondent clearly articulated this as a reason for choosing not to subscribe to DStv. The upwardly mobile population of South Africa are focused on building businesses to secure the future wealth of their children. This focus is consistent with the rapid social mobility experienced in dynamic markets that have undergone major political reform. In the case of this study, DStv subscription only provides value if there is time to consume the product. Therefore whilst nostalgia may aid the creation of brand relevance for a new service or information brand, brand trial and adoption will be reduced where time is a constraint.

Figure 18 below provides a proposed updated model that includes both the inhibitors and enablers of nostalgic verbal consumption that has been shown to positively impact consumer adoption of new products and brands in emerging markets that experience rapid social mobility.

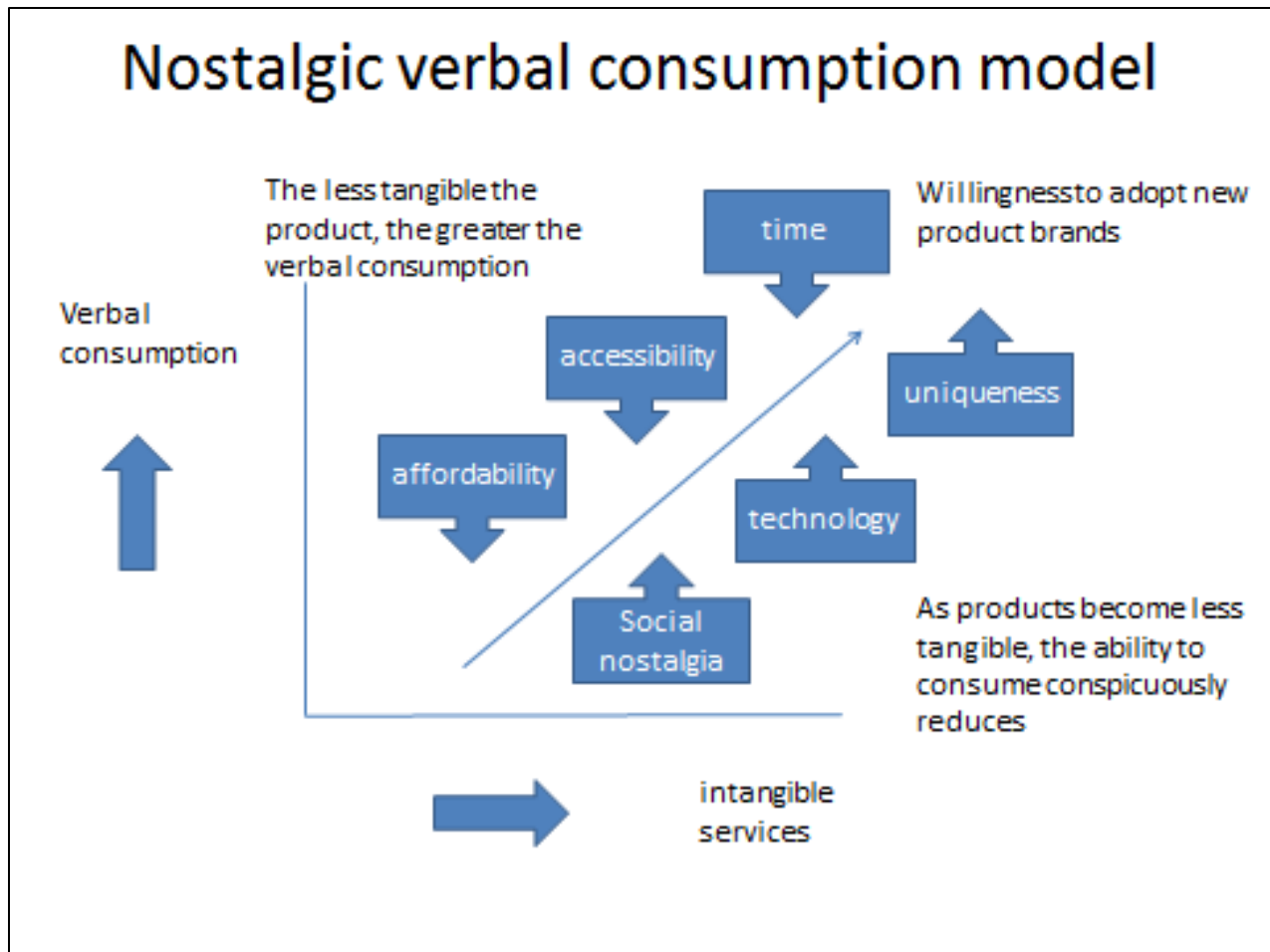


Figure 18: Enhanced BPM

## 7.9 Recommendations

The main findings of the research undertaken have elicited the following recommendations:

### 7.9.1 Recommendations for business

Where emerging markets continue to experience rapid social mobility, the workplace demographics will continue to experience a change in the social and cultural combinations of employees. The need to empathise with the past and the nostalgic implications thereof will empower managers and HR directors in their day-to-day encounters with staff, suppliers, buyers and other stakeholders, like government. The greater the awareness of the impact of nostalgia, the more likely businesses are able to create a workforce that is motivated, optimistic and able

to position new products and services correctly, to the right people, in the right place at the right time.

### **7.9.2 Recommendations for marketers**

Traditional marketers who continue to direct resources to classical advertising, outdoor and print risk losing the new opportunities provided by social media. This research has clearly demonstrated the power and increasing presence of social media as a medium that determines consumer behaviour. The impact of nostalgic marketing takes on increased significance for two main reasons. Firstly in the marketing of intangible service and information brands, the virtual verbal nostalgia generated increases consumer willingness to adopt new brands. Secondly, social media marketing is a cost effective way to communicate with consumers and in doing so, it allows marketers to develop extensive customer profiles. This data is highly valuable and can be used to improve customer relationship management by making it possible to customise communication, ensuring that all messaging is resonant and relevant.

Additionally, the impact of nostalgia provides marketers with a new lens through which to construct brands. The admiration for local products that have a global footprint is a concept worth pursuing, both in terms of brand positioning and value proposition. DStv have local brands and local celebrities who, in achieving global recognition, have the potential to become more valuable to subscribers. This increased value will drive eWOM through socialisation and nostalgic virtual verbal consumption, which in turn will increase awareness, and elevate the status of the “in-group”. Ultimately the access to the in-group is achieved through DStv subscription which will drive company growth.

### **7.9.3 Recommendations for psychologists**

Psychologists once viewed nostalgia as a physiological disorder. The results of this study are not only contrary to that view but present an opportunity for further benefits to be derived, which have the potential to address the inadequacy and need for social status expressed by the respondents interviewed for this research. Nostalgia is intricately entwined with the principles of social identity. Twenty years of democracy in South Africa has created a new country in which people of all races are grappling with the concept of a new and evolving social identity. By leveraging the past to embrace a brighter future for all, this study has emphasised the need for psychologists to use nostalgia to remedy the social identity crisis that has the potential to reduce competitive advantage that diversity offers.



#### **7.9.4 Recommendations for future research**

There has been limited research in the field of nostalgia that addresses the duality between emotional and mental facets of the individual. The results analysed in Chapter 6 discussed this concept in relation to the respondents' desires to support new local, Black-owned brands that would drive economic growth and redress the injustices of the past. Critically, however, several respondents expressed concerns about the quality and reliability of Black-owned brands. Inasmuch, this finding relates to the power of legacy brands, and it presents an opportunity for local business. It implies that the ability to overcome these concerns would ensure brand trial. If successful, the sheer size of the populations in emerging markets and the continuing upward social mobility should realise substantial profits for local brands and information services for many years to come.

The first recommendation would be to conduct more detailed research that seeks to reveal insights that may provide solutions to the challenge concerning the development of new local brands that are trusted. Pertinent questions that need to be considered include how long the process will take, as well as examining the factors that will ultimately allow South Africa's upwardly mobile consumers to take responsibility for their future successes or failures of local brands. These questions will determine the success of local products and services and consumer willingness to adopt a local brand over an international brand.

The findings also emphasised the gap in the current literature in relation to technology as an enabler. The structure of findings for aspirational service and information brands in Figure 15 (Section 5.6.1) demonstrated codes for technology. The literature review delineated statistics that illustrated the power of online socialisation in relation to increased adoption and viewership of a nostalgic television series broadcast on SABC in June 2014.

The second recommendation is to test the proposed model for nostalgic verbal consumption, as presented in Figure 18. This model includes technology as a factor that has the ability to increase the effects of nostalgic verbal display, which impacts positively on consumer willingness to adopt new service and information goods.

#### **7.10 Limitations**

Limitations based on the research methodology employed are discussed in Section 4.11 and refer to the inability to completely exclude the subjective nature of this research's scope. This

type of research is also prone to researcher bias and is impacted by the respondents' levels of honesty and transparency. In this case, the respondents were exhaustively questioned concerning the DStv value proposition. In the case of examining the value proposition of other service and information goods, the same process would need to be repeated to derive more robust conclusions.

Additionally, this research was conducted exclusively amongst South African consumers. It is not possible to make assumptions about the homogeneity of all emerging markets and the conclusions drawn may not necessarily apply to other emerging markets experiencing rapid social mobility.

Finally, the research was conducted in English, which was not the mother tongue of the respondents. Research conducted in the respondents' home languages would result in more candid responses and eliminate the possibility of certain insights being lost in translation.

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# APPENDICES

## Annexure A: M-NET Research Details

M-Net research details (Kotze, Loggenberg, Mahabeer, Mzozoyana, & Robb, 2014).

<b>The brief</b>	Qualitative research to explore consumer behaviour and perceptions of new television channel Mzansi Magic within the Black segment of the South African market to understand the brand equity and value, as well as understand perceptual positioning within the competitive set (Africa Magic and FTA-predominantly SABC and eTV which are legacy television channels).	
<b>Our recommended approach</b>	Qualitative research with data collected by means of Focus Groups.	
<b>Methodology</b>	<b>Research Phase</b>	<b>Purpose</b>
	20 Focus Groups	Unpack perceptions, attitudes and interpretations of consumers with various dispositions, attitudes and interactional propensities to the Mzansi Magic channels

Subscription Universe will be comprised of:

- Black Males and Females (aged between 18 and 50) subscribing to DStv Family bouquet
- Black Males and Females (aged between 18 and 50) subscribing to DStv Compact bouquet
- Black Males and females (aged between 18 and 50) subscribing to DStv Premium bouquet
- Black Males and females (aged between 18 and 50) subscribing to DStv Access bouquet
  - Notes on the sample:
    - Pay-TV is a product that appeals to the upwardly mobile aspirations of South Africa's Black middle class.
    - The study will be skewed towards Johannesburg with a small sample in Durban.

No.	Region	Race	Gender	Age	Viewership Profile
1	Johannesburg	Black	Mixed	18-24	DStv Compact Subscribers
2	Johannesburg	Black	Mixed	18-24	DStv Family/Access Subscribers
3	Johannesburg	Black	Female	25-34	DStv Family/Access Subscribers
4	Johannesburg	Black	Female	25-34	DStv Compact Subscribers
5	Johannesburg	Black	Female	35-50	DStv Family/Access Subscribers
6	Johannesburg	Black	Female	35-50	DStv Compact Subscribers
7	Johannesburg	Black	Male	35-50	DStv Family/Access Subscribers
8	Johannesburg	Black	Mixed	18-24	DStv Compact Subscribers
9	Johannesburg	Black	Male	25-34	DStv Compact Subscribers
10	Johannesburg	Black	Male	25-34	DStv Family/Access Subscribers
11	Johannesburg	Black	Mixed	18-24	DStv Premium Subscribers
12	Johannesburg	Black	Female	25-34	DStv Premium Subscribers
13	Johannesburg	Black	Female	35-50	DStv Premium Subscribers
14	Johannesburg	Black	Male	35-50	DStv Premium Subscribers
15	Durban	Black	Male	25-34	DStv Compact Subscribers
16	Durban	Black	Mixed	18-24	DStv Compact Subscribers
17	Durban	Black	Female	35-50	DStv Family/Access Subscribers
18	Durban	Black	Male	25-34	DStv Family/Access Subscribers
19	Durban	Black	Mixed	18-24	DStv Premium Subscribers
20	Durban	Black	Male	35-50	DStv Premium Subscribers

The secondary research is taken from a brand study conducted by M-Net to gain further insight into how the new television brand Mzansi Magic can grow audience share in the face of strong competition from SABC1, a 20 year old brand that has a loyal following despite the increased competition, choice and arguably more aspirational content of Mzansi Magic. The following questions put to focus groups consisting of six Black, socially mobile respondents will be used to create a focused questionnaire for the in-depth interviews that forms the basis of this research:

- How does life in South Africa compare to life in South Africa 5 years ago?
- Do you foresee things changing or staying the same in the future?
- What are the most important things in your life?
- Order these things in terms of priority.
- What are your personal goals for yourself and your family?
- How do you think South Africa compares with the rest of the world?
- How does the life of your children compare with the life you had as a child?
- What cell phone network do you subscribe to and why?
- What is your favourite brand of washing power and why?
- What would make you switch brand?
- Would you ever vote for another political party?
- How do you feel about a non-Black president?

The responses to these questions will provide an understanding of the level of optimism experienced by the upwardly mobile respondents as well as provide the opportunity for the respondents to look back and embrace feelings of nostalgia.

## Annexure B: Proposed Questionnaire

If yes: I would like to ask you a few questions just to make sure the group would be relevant to you.

1. Interviewer records gender.

Male	Recruit according to quota
Female	Recruit according to quota

2. Interviewer records ethnicity

Black	Continue
Other	Thank and Terminate

3. Have you ever been to an in-depth discussion or research interview before?

Yes	Continue to Q 4
No	Skip to Q6

4. When and to how many groups have you been before?

--

***Discontinue with respondents who have attended focus groups in the last 6 months***

5. When was the **last** group that you attended? **NB: Do not read out categories**

Longer than 6 months ago	Continue
Within 6 months	Thank and terminate

6. If you've ever been in a group or research interview, what was the topic of the discussion?

***NB: Do not read out categories***

Any groups on television	Thank and terminate
Other	Continue

7. Do you or your close friends/family work for/in any of the following:

Market research Company	Thank and terminate
-------------------------	---------------------

Advertising agency	Thank and terminate
Public relations company	Thank and terminate
Journalism	Thank and terminate
Media/Press: newspapers/ television or radio	Thank and terminate

8. Which age bracket do you fall into?

Younger than 20	Thank and Terminate
20-30	Continue recruit for age group, include spread
30-40	Continue recruit for age group, include spread
40-50	Continue recruit for age group, include spread
50+	Thank and terminate

**Record exact age if possible:**

9. Which Television Service do you have at your **home**? (i.e. subscriptions to any TV services?) Please note that we are interested at what you have at your home...i.e. **not at any business you may have.**

DStv Premium	Continue – Recruit for Subscribers
DStv (any other package)	Thank and Terminate
FTA (SABC, ETV – local channels only)	Continue – Recruit for Non-Subscribers
Other	Thank and Terminate



## Section B: LSM Screening

Please answer yes or no to the following questions....

		YES	NO	SCORE
1	Do you have a university degree (Bachelor's)?			17
2	Are you the main driver of a motor vehicle in your home?			17
3	Are you the main user of a personal computer at home?			10
4	Do you own a dishwashing machine or is there a dishwashing machine in your home?			8
5	Do you own a washing machine or is there a washing machine in your home?			7
6	Do you have a DVD player in your household?			6
7	Do you personally have a digital camera?			6
8	Do you yourself have a cell phone?			6
9	Have you used the internet in the last 12 months?			5
10	Do you have a credit card?			5
11	Have you travelled by air in the last 12 months?			5
12	Do you have a CD player in your household?			4
13	Can you receive satellite / cable / digital TV in your home?			4

10.

Sel 1 (LSM 9/10): 56-100 points	Thank and Terminate
Sel 2 (LSM 8): 34-55 points	Continue
Sel 3 (LSM 6/7): 16-33 points	Continue
Sel 4 (LSM 5): 4-15 points	Thank and Terminate

## **Annexure C: Research Questions for current research study**

### **RESEARCH QUESTION 1**

How does nostalgia impact consumer willingness to adopt new brands in emerging markets characterized by rapid social mobility where legacy brands dominate?

- (a) What brands remind you of your past?
- (b) How do you feel when you see childhood brands like sunlight?
- (c) As a child what were some of the product brands you aspired to own

What brands would you like to have today? (Childhood brand emotions, childhood brands)

- (d) How do you feel when you see or hear about new alternative brands and products in relation to the childhood brands? (Old brand vs new brand)
- (e) When you shop for non-consumable goods like clothes, shoes, a bag or car, how do you decide what brand, or shop to go to? (New brand trial)

### **RESEARCH QUESTION 2**

How is nostalgia impacted by social identity theory?

- (a) How would you rate an old brand in relation to a new brand?
- (b) What brands do you think are Black-owned / White-owned?
- (c) Which brand would you buy and why?

### **RESEARCH QUESTION 3**

How is nostalgia impacted by localness?

- (a) What local brands do you admire and why?
- (b) What international brands do you admire and why?

#### **RESEARCH QUESTION 4**

Does nostalgia impact consumer willingness to adopt new local information goods that are less about physical display and more about verbal display in the same way it impacts local products that are conspicuously consumed?

- (a) What service and information brands do you admire and take pride in?
- (b) What brands do you notice and see other people with that you would like to have?
- (c) What brands or products or services have you heard about that you would like to have and why?
- (d) What does having DStv mean to you?
- (e) Is it important to be able to talk about the programs you watch on television and why?

## Annexure D: Consistency Matrix

Research Question	Literature Review	Data Collection Tool	Analysis
<p>Research Question 1</p> <p>How does nostalgia impact consumer willingness to adopt new brands in emerging markets characterized by rapid social mobility where legacy brands dominate?</p>	<p>Muehling, Sprott and Sultan, 2014</p> <p>Arndt, Cheung, Sedkides, Hepper, Wildschut, and Vingerhets, 2013</p> <p>(Ulrich &amp; Bourrain., 2008).</p> <p>Kleyn, 2011</p> <p>Arndt, J., Hart, C., Juhl, J., Schlotz, W., Schlotz, W., Sedikides, C., Vingerhoets, J. (2011).</p> <p>Sheth, 2011</p>		
<p>Research Question 2</p>			

<p>How is nostalgia impacted by in-groups, out-groups and personal identity?</p>	<p>Roberts, 2014</p> <p>Belk and Xin, 2011</p> <p>Belk and Xin, 2008</p> <p>Alba, 2011</p> <p>Basile, Kaufmann, Loureiro, and Vrontis, 2012</p> <p>Chikweche and Fletcher, 2010</p> <p>Herselman, 2008</p>		
<p>Research Question 3</p> <p>How is nostalgia impacted by localness?</p>	<p>John, 2010</p> <p>Anchor and Kourilova, 2009</p>		

	Chikweche and Fletcher, 2010		
	Ozsomer, 2012		
<p>Research Question 4</p> <p>Does nostalgia impact consumer willingness to adopt new local information goods that are less about physical display and more about verbal display in the same way it impacts local products that are conspicuously consumed?</p>	<p>Wolfhard, 2013</p> <p>Chipp, Kleyn and Manzi, 2011</p> <p>John, 2010</p>		

## **Annexure E: Full list of codes used in analysis of data on Atlas.ti**

**Code-Filter: All**

---

HU: backup of nostalgiaversion7  
File: [C:\Users\User\Desktop\backup of nostalgiaversion7.hpr7]  
Edited by: Super  
Date/Time: 2014-10-12 14:04:26

---

**\*nostalgia COCCUR positive emotion**

**4D tv**

**Absa**

**accessibility**

**achievement**

**Adidas**

**affordability**

**Ackermans**

**All Stars**

**Apartheid**

**Apple**

**Ariel**

**Armani**

**aspiration**

**attention seekers**

**bad service**

**banks**

**benefits of choice**

**best service**

**bikes**

**Billabong**

**Black**

**Black-owned brands**

**Black people**

**Black people are beautiful**

**BMW**

**Bonang**

**brand aspiration**

**brand awareness**

**brand curiosity**

**brand familiarity**

**brand love**

**brand ownership**

**brand personification**

**brand preference(by race)**

**buy Black-owned**

**buy White-owned**

**Cadbury**  
**Capitec**  
**cars**  
**celebrities**  
**cement**  
**childhood brand aspirations**  
**childhood brands**  
**choice**  
**clothes**  
**Coca-Cola**  
**comfort**  
**community service**  
**confusion**  
**connected**  
**conspicuous consumption**  
**convenience**  
**cost**  
**culture**  
**Daihatsu**  
**Daily Sun**  
**Diesel**  
**Dolce and Gabana**  
**DStv**  
**DStv aspiration**  
**DStv negative**  
**DStv positive**  
**ease of use**  
**economic activity**  
**Edgars**  
**education**  
**electronics**  
**empowered**  
**entertainment**  
**environmentally friendly**  
**etv**  
**excitement**  
**expensive**  
**family and friends**  
**family benefits**  
**Fanta**  
**fashion labels**  
**financial deprivation**  
**FMCG**  
**family and friends**  
**FNB**  
**for the rich**  
**friends**  
**FTA television**  
**funeral services**  
**good service**  
**growth**



hair products  
happiness  
Hollard  
improved  
inconspicuous consumption  
information  
innovative  
inspiration  
insurance companies  
integrity  
international brand admiration  
international brands  
Internet  
iPhone  
Isisbaya  
jockeys  
Jungle Oats  
kids  
kids channels  
Kiwi  
knows my needs  
lack of Black-owned brands  
lack of information  
lack of new services  
lack of new services emotions  
lack of quality  
lack of time  
lack of trust  
lack of truth  
legacy brand emotions  
legacy loyalty  
legacy products  
legacy services  
Lego  
less than  
Levis  
LG  
life was easier  
local brand emotions  
local products  
local service brand admiration  
locally admired brands  
longevity  
loyalty  
luxury  
maize meal  
McDonalds  
media  
media advertising  
memories  
Mercedes

**Metro FM**  
**Milo**  
**more valuable**  
**mother**  
**movies**  
**MTN**  
**music**  
**Nedbank**  
**need for DStv**  
**negative**  
**negative loyalty**  
**new brand trial**  
**new products**  
**new services**  
**new world view**  
**newspapers**  
**Nike**  
**non racial**  
**nos**  
**nostalgia**  
**old brand vs new brand**  
**Omo**  
**On DSTV?**  
**on trend**  
**opinions of others**  
**opinions of others (positive)**  
**perfumes**  
**personal acknowledgement**  
**phones**  
**Pick 'n Pay**  
**plasma tv**  
**police service**  
**positive emotion**  
**purchase decision-making criteria**  
**quality**  
**radio**  
**reason for legacy loyalty**  
**relevance**  
**reliability**  
**repeat purchase**  
**resonance**  
**respect**  
**restaurant**  
**Rolex**  
**Russell Hobbs**  
**SAA**  
**SABC**  
**sadness**  
**Sakhumzi**  
**Sansui**  
**Sasko**

security  
Selati  
Self-actualisation/affirmation  
service and information brands  
service brand admiration  
shoe polish  
shopping alone or with people  
Shoprite  
social belonging  
social cachet  
social identity  
social media  
social mobility  
social pressure/belonging  
social responsibility  
social sharing  
Sony  
Sowetan  
sports  
sports brands  
status  
storytelling  
stronger  
success  
Sunlight  
support my brother  
Surf  
sweets  
technology  
television positive  
the future  
the past  
Timberland  
toys  
traditional clothing  
trendsetters  
trust  
truth  
uncertainty and surprise  
uniqueness  
value for money  
variety  
Vaseline  
verbal display  
visual display  
VW  
Walker  
want new  
what does the childhood brand mean today  
what new brands do you like?  
whisky

**White or Black-owned preference**  
**White-owned brands**  
**why buy Black-owned**  
**why do you stick with the old brand?**  
**why would you buy the new brand again?**  
**Woolworths**  
**word-of-mouth**  
**younger people**  
**Yum Yum**