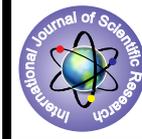


The Impact Of Global Advertisements On Traditions Of The Urban Indian



Management

KEYWORDS : Global advertising, Culture, tradition, Consumer behaviour

Ms. Neha Patel

Ph.D. Research Scholar, Singhania University, Pachheri Bari, Dist. Jhunjhunu, Rajasthan

ABSTRACT

Liberalization has allowed entry to numerous global brands in the past twenty years in India. These global brands with their massive promotional and advertising budgets have made the normal Indian consumer knowledgeable and savvy. India is country which is rich in culture and traditions. Traditions are an integral part of the Indian culture. India has witnessed many changes in its culture due to many reasons. One of the main reasons for the change is attributed global advertising. The study tries to understand the changes in the rich traditions of India that have resulted because of influence of global advertisements. An attempt has been made to understand, whether global advertisements have changed or reinstated the belief in traditions with reference to the urban Indian.

Introduction

A global brand moves beyond the boundaries of its country of origin and places itself in a borderless world. As per Panda (2009), a global brand is one which is perceived to reflect the same set of values around the world. Post 1991, numerous global brands forayed into India. These global brands along with their promise of the high quality standards of the western world came with massive advertising budgets. According to Price Water house Coopers report on India's Entertainment and Media outlook July 2011, the advertising industry has grown from INR 160.6 billion in 2006 to 247.5 billion in 2011. India, at USD 2.2 billion is the fourth-largest television advertising market in Asia in 2011 (PWC Entertainment and Media Outlook, July 2011). According to AdEx India 2011, global brands have the highest presence in television advertising for the year 2011.

Global Advertising

Advertising has been long viewed as a mirror to reflect the values of certain cultures and previous studies have reported that advertising content differs across cultures (Cheng and Schweitzer, 1996; Nelson and Paek, 2005). Most of the global brands present in India have adapted to the local communication strategies but the adaptation is more cosmetic. The brand DNA remains the same. They have the same positioning and imagery across their borderless world. L'oreal forayed into the cosmetic market after Unilever and P & G, but currently they reportedly have a leading position in almost all the cosmetic segments. It is the country's leading player in the salon products sector. One of the main reasons for its success in India is the high spend on advertising. Globally, L'Oréal spends 30.7 per cent of its worldwide turnover on advertising and promotion and 3 per cent on research and development. In India, it is the fifth largest media spender in the industry. (Saxena, 2008).

The adaption of the 4P's helps the companies to settle in the foreign countries but their brand mantra is universal. Essentially, this translates into an unconscious acculturation by the people.

Advertising

O' Barr suggests that advertisements depict a number of things about society, such as who does the laundry, who prepares breakfast while someone else sits at the table, and who drives and who rides as passengers in a car. The power and control that advertising commands on the society cannot be ignored. Research conducted by Cully has concluded that television commercials are known to lead to an increase in parent-child conflict (Culley 1974). Lears (1983) contends that between 1880 and 1930, consumer advertising succeeded in bringing about a culture of consumption or more accurately, a culture of possessions in which having things replaced religion as a way of finding meaning in life.

Advertisements mirror the lifestyle of the society but the soci-

ety also in turn mirrors the advertisements in their every day life. Advertising has the power to make certain norms, beliefs, thoughts acceptable in the society.

Culture and tradition

Culture is the complex system of meanings that a group has in common and this set of ideas may be very different from the culture of another group. Green(1997) and Giddens (2003) have defined tradition as a ritual, belief or object passed down within a society, still maintained in the present, with origins in the past. Traditions can persist and evolve for thousands of years. In this age of globalization, tradition is at cross roads between modernity and tradition which includes rituals, beliefs, norms, routines and similar objects. In the past, Indians regarded their traditions in high respect and it occupied an important position in life of an Indian. Right from the time, a child is born in an Indian family till the time of his death, traditions are observed and performed. India has traditions for the smallest and the biggest of the events. Some of the usual traditions are the respectful greetings, doing a tilak before every puja or auspicious occasion, doing arti and garlanding, respecting parents and touching the feet of elders, treating the guest with open arms, married women applying bindi on the forehead, lighting diya are among the usual traditions. These are some of the major customs and traditions in India that have been handed down for thousands of generations. Urban India has witnessed tremendous changes in the past twenty years. Some age old values and traditions have been replaced with western culture.

Rationale of the study

Television (TV) plays a major role in the flow of information and is equipped with the power to influence people, their beliefs and their opinions. A global Deloitte study on 'Media democracy' in 2010 across over 2000 respondents confirms that media consumption habits of consumers in Metro & Tier 1 cities in India closely resemble the sophistication to that of consumers in developed markets, like the UK and the US. The urban India has become indulgent and has increased its consumption spend. According to Boston Consulting Group report by 2020, India's share of global consumption would have more than doubled to 5.8 percent, from the current 2.7 per cent.

This justifies the need to study the impact of global advertisements on rich and diversified traditions of India. The research will help academicians, advertising regulators, strategic marketers as well as ministry of culture in future research and necessary action.

Research Design

Objective of the study

The primary objective of the study is to examine the impact of the global advertising on traditions. The study would seek to address the following question - the impact of the advertisements of global brands on the urban Indian consumer's tradition across age, gender and family structure.

Hypothesis Formulation

The culture of India is vast and diverse but with some commonality across India. The selection of statements on traditions has been adapted from literature review. The paper attempted to study the respondent's viewpoint on traditions and global advertisements based on age, gender and family structure.

Hypothesis:

H1: Global advertisements have made a difference on the traditions of urban Indian

H2: The effect of global advertisements on the traditions of the urban Indian varies with age

H3: The effect of global advertisements on the traditions of the urban Indian varies with gender

H4: The effect of global advertisements on the traditions of the urban Indian varies with the type of family structure

H5: There is a relationship between traditions influenced by global advertisements and urban Indian's age

H6: There is a relationship between urban Indian's gender and traditions influenced by global advertisements

H7: There is a relationship between urban Indian's family structure and traditions influenced by global advertisements.

Research Methodology and Design

The study was conducted through a survey using self-administered questionnaire forms in Ahmedabad. Totally 128 respondents above the age of 18 years were identified. Around 16 sample surveys were not considered since there was missing data. Hence the final analysis was conducted on 112 respondent data. Almost equal representation was sought with respect to age and gender. Non Probabilistic, Convenience sampling method was used. The questionnaire consisted of two parts. The first part comprised of demographic closed ended questions. The second part of the survey contained likert-type statements measured on 5 point scale (1 – strongly agree to 5- strongly disagree). These statements tried to measure the respondent's perspective on the effect of global advertisements on towards traditions -- marriage, respect for elders, family traditions and God across age, gender and family structure on the urban Indian.

A pilot study of 19 questionnaires was conducted to check the reliability of the dependent variables. The Cronbach's Alpha method of internal consistency was run on the data collected from the above questionnaire to compute the reliability of the measures of the variables of the study. Three statements were removed based on the Cronbach's result. The test of normality – Cronbach's Alpha was run again on the other nineteen statements. 0.700 was the Cronbach's alpha value. As per Malhotra and Dash (6th edition) the value was considered to be acceptable. The Alpha values meet acceptance standards for the research and reflecting a similarity in the research was stated by Sekaran (2000) as well. Post the validation test, data collection was commenced.

Participant Recruitment and Composition

All respondents were above 18 years of age. The respondents were across age groups, gender and family structure.

Results

H1: Global advertisements have made a difference on the traditions of urban Indian

A t-test failed to reveal a statistically reliable difference between mean numbers of the traditions. (M=4.20, s=1.93) and t(111)=6.56, p=0.000 < 0.05, Alpha =0.05.

This indicates that the hypothesis is not supported and global advertisements have affected the traditions of the urban India.

H2: The effect of global advertisements on the traditions of ur-

ban Indian varies with age.

The results from Table 1 indicate that p=0.120 is greater than Alpha = 0.05. Hence we do support the hypothesis stating that the belief of the effect of global advertisements on tradition does not vary with age.

Table 1: ANOVA

Tradition	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	27.164	4	6.791	1.873	.120
Within Groups	387.904	107	3.625		
Total	415.068	111			

H3: The effect of global advertisements on the traditions of the urban Indian varies with gender

An equal variance t test failed to reveal a statistically reliable difference between the mean number of gender with higher (M=4.40, s=2.62) and lower (M=3.00, s=.48), t (111) =4.28 p=0.235, alpha = 0.05. This indicates that we do support the hypothesis that there is no difference in the belief of the effect of global advertisements with respect to gender.

H4: The effect of global advertisements on the traditions of the urban Indian varies with the type of family structure

An equal variance t test failed to reveal a statistically reliable difference between the mean number of family structure with higher (M=4.37, s=2.78) and lower (M=4.05, s=.541), t (111) =3.535 p=0.429, alpha = 0.05. An analysis of the independent sample t-test supports the hypothesis that the belief of the effect of global advertisements on traditions does not vary with the family structure.

This results of hypothesis H1, H2, H3 and H4 indicates that most of urban Ahmedabad believes that global advertisements have affected the traditions of the urban India. This result does not vary across age group, gender or family structure but is universally accepted.

H5: There is a relationship between traditions influenced by global advertisements and urban Indian's age

		Age of the respondent	Traditions
Age of the respondent	Pearson Correlation	1	.238**
	Sig. (2-tailed)		.012
	N	112	112
Traditions	Pearson Correlation	.238**	1
	Sig. (2-tailed)	.012	
	N	112	112

** . Correlation is significant at the 0.01 level (2-tailed).

Table 2 states Pearson's correlation revealed that contrary to the research hypothesis there exist a positive relationship between traditions influenced by global advertisements and urban Indian's age, r (112) =.238, p =0.012 < 0.05.

H6: There is a relationship between urban Indian's gender and traditions influenced by global advertisements

Table 3 : Correlations

		Traditions	Gender
Traditions	Pearson Correlation	1	-.107
	Sig. (2-tailed)		.270
	N	112	109
Gender	Pearson Correlation	-.107	1
	Sig. (2-tailed)	.270	
	N	109	109

Table 3 states Pearson’s correlation between the traditions influenced by global advertisements and urban Indian’s indicates that there is no correlation, $r(112) = -.107, p = 0.270 > 0.05$

H6: There is a relationship between urban Indian’s family structure and traditions influenced by global advertisements

		Traditions	Family Structure
Traditions	Pearson Correlation	1	-0.81
	Sig. (2-tailed)		.396
	N	112	112
Family structure	Pearson Correlation	-.81	1
	Sig. (2-tailed)	.396	
	N	112	112

Table 4 states Pearson’s correlation between traditions influenced by global advertisements and urban Indian’s family structure supports the research hypothesis that there is no correlation between them, $r(112) = -0.81, p = 0.396 > 0.05$.

Conclusion

This paper has tried to understand the changes which have occurred to the traditions of India because of global advertisements. The most important findings are that people across age groups, gender and family structure believe that global advertisements have affected the traditions of India. As age of an individual increases, his belief that global advertisements have effected the tradition increases. As penetration of television increases, the number of media channels increase and more global brands foray into India with their massive advertising spends, this would affect our traditions significantly. The global brands, Cadbury has been successful in replacing our Indian home-made mithai’s with Cadbury diary milk chocolates. Over a period of time, traditional Indian sweets which are specific for each occasion would eventually be replaced by Chocolates no matter the occasion. India would loose out on its tradition with food. Relevant bodies need to conduct further research to understand whether the changes are beneficial for the Urban Indian society. Based on these findings, adequate measure should be taken to preserve the traditional culture of India in the urban market.

Limitations

The study has been limited to the city of Ahmedabad with limited sample size. The results are indicative and not conclusive. A bigger sample size with bigger geographical spread, inclusion of dimensions of traditions as well as other demographic variables like income, occupation, city of residence could bring out deeper insights.

REFERENCE

1.Cheng, H., & Schweitzer, J. C. (1996). Cultural values reflected in Chinese and U.S. televisions commercials. *Journal of Advertising Research*, 36(3),pp 27-45. | 2.Cully, J (1975). Perception of children’s television advertising: An empirical investigation of the beliefs and attitudes of consumer, industry and government respondents. *Advances in Consumer Research* Volume 2, 1975 pp 879-890. | 3.Deloitte. Assocham.pdf <http://www.deloitte.com/assets/Dcom-india/Local%20Assets/Documents/ME%20-%20Whitepaper%20for%20Assocham.pdf> Accessed on April 23rd 2012 | 4.Giddens, A (2003). *Runaway world: how globalization is reshaping our lives*. Taylor & Francis. p. 39. ISBN 978-0-415-94487-8. <http://books.google.com/books?id=KPMtVIsNo-wC&pg=PA39>, Retrieved 5 February 2011. | 5.Green, T (1997). *Folklore: an encyclopedia of beliefs, customs, tales, music, and art*. ABC-CLIO. pp. 800-. ISBN 978-0-87436-986-1. <http://books.google.com/books?id=S7Wfhws3dFAC&pg=PA800>. Retrieved 5 February 2011. | 6.I love India is a website that talks about India and it’s culture in depth. There are separate sections on India which facilitate better understand on the country India. <http://www.iloveindia.com/indian-traditions> | 7. Lears, T.J. Jackson (1983), "From Salvation to Self-Realization: Advertising and the Therapeutic Roots of the Consumer Culture, 1880-1930,-" *The Culture of Consumption: Critical Essays in American History,1880-1980*, eds. Richard W. Fox and T. J. Jackson, New York: Partheon Books, 3-38. | 8.Malhotra And Dash, *Marketing Research, An applied orientation*, 6th edition, pg 279: Pearson publication | 9. Nelson, M. R., & Paek, H. J. (2005). Cross-cultural differences in sexual advertising content” *Transnational women’s magazine. Sex Roles*, Vol. 53, pp 371-384. | 10.O’Barr, W. M. 1994. *Culture and the ad: Exploring otherness in the world of advertising*. Boulder, CO: Westview Press. | 11.Panda T. *Strategic issues in global branding*. <http://www.tapanpanda.com/doc/Strategic%20Issues%20in%20global%20branding-mdi.pdf>. Accessed on April 25th 2012 | 12.Price water house coopers. (2011). *A report on India’ entertainment and media outlook July 2011*. Retrieved from <http://www.pwc.india> | 13.Sekaran, U (2006). *Research Methods for business: a skill building approach* (4th edition), New York: John Wiley and Son, Inc.. | 14.Sexena, R (2008, March 24). *Loreal India beauty grows with time*. *The Business Standard* |