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**ETHNOMARKETING:
THE CHALLENGES OF
CHANGANA CULTURE
AND CONSUMPTION
IN THE FACE OF
GLOBALIZATION AND
GLOBALIZATION OF
CONSUMPTION**

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Abstract: The purpose of this article is to discuss the challenges of ethnomarketing (culture and consumption) of the Changanas, a people from the southern region of Mozambique, in the face of globalization and globalization of consumption, taking into account the socio-historical context lived by this people and its elements. fundamentals such as tradition, family and spiritual values. It answers the question, “How can the culture and consumption (ethnomarketing) of the Changanas best fit into the global village, taking into account the lived socio-historical context and its fundamental elements: tradition, family and spiritual values?” The question arises: “how can the institutions of Communication and Marketing, Education and other sectors influence or allow themselves to be influenced in the process”? We opted for a descriptive, empirical research and a qualitative approach. Data collection was facilitated by an interview carried out with four focus groups of eight participants each, chosen for convenience, in the generations corresponding to the Americans, Baby Boomers, X and Y. The 12 respondents in the fourth group were randomly selected from the three initial groups. Data analysis was performed using content analysis and triangulation. The article reveals that the inhabitants of southern Mozambique fall into the schools of skeptics and anti-globalizers. They recognize that their culture could be reoriented. However, they tend to perpetuate their cultural values that in the past were moments of exaltation. Education, communication, marketing and other sectors of activity will make the offer of the globalizers a “glocal” offer, encapsulating culturally constituted elements from the south of Mozambique, facilitating its construction, sale and consumption.

Keywords: challenges; ethnomarketing, culture; consumption; globalization.

INTRODUCTION

Globalization, understood, according to Giddens (2013), as the fact that individuals, groups and nations are becoming increasingly interdependent, is allowing the dominant cultures of industrialized countries to “suffocate” and “devastate” the cultures of the industrialized countries. poorer countries, through cultural infusion, which is, in essence, an undeniable, uncontrollable and unavoidable reality, which also occurs in consumption due to the presence in it, of cultural and symbolic dimensions. The main substratum of the article is to answer the following question, considering that the trends of culture and consumption mark an explosion of identities in the country: “How can the ethnomarketing (culture and consumption) of the Changanas better fit into the global village taking into account the lived socio-historical context and its fundamental elements: tradition, family and spiritual values? This question is associated with the question: “how can institutions in Communication, Marketing, Education and other sectors influence or allow themselves to be influenced in the process”? We opted for a descriptive, analytical, applied and empirical research supported by a qualitative methodological approach supported by an interview, semi-structured with open questions, to three focus groups, consisting of eight elements each, representing three generations, namely: baby boomer, generation X and generation Y. A mixed group was also built, consisting of nine elements, three from each of the three generations, to capitalize on the “generational struggle”. Additionally, biographical interviews were conducted with three academics with specific characteristics, totaling thirty-six respondents. Data processing was based on the interpretation of the participants’ life stories and content analysis. The study reveals that the

Changanas accept changes in their culture, maintaining the tendency to cultivate and perpetuate cultural and traditional elements that in the past constituted moments of exaltation and glory. For they argue that culture must be cherished and protected. Education, communication, marketing and other institutions facilitate the process of cultural infusion and consumption, making the global offer.

THE CONCEPT OF GLOBALIZATION AND THE GLOBALIZATION OF CONSUMPTION

The concept of globalization in the view of Held et al. (1999, cit. Giddens, 2013, p. 145), is analyzed from three different perspectives. Each of them represents the ideals of one of three schools of thought, namely: the school of skeptics, hyperglobalizers and transformationists. "Sceptics tend to underestimate the degree of change worldwide" (Giddens, 2013, p.147). These are people who reject the idea that globalization produces a world order that diminishes the importance of the role assumed by national governments. Rodrigues et al. (2001), supported by Hobsbawm (1992), characterize the change in the role of the state by the shortening of its responsibilities, which maximizes dependence on the people, increases extreme poverty (misery) and less solidary behaviors, which were unacceptable in the old capitalism. This view is associated with the emergence of microidentities mentioned in Junior (2001), who in the analysis by Rodrigues et al. (2001), suffocate local possibilities. In the work: From the globalization of the economy to the bankruptcy of democracy, Martins (1996) postulates that, like any other process of change, globalization generates impacts that both benefit and harm society. This thought coincides with that of Professor Kotler (2000:

171), that "technology has generated wonders and has also generated horrors". Considering that technology is the driver of globalization and the thinking of De Aquino and Kontzo (2015), that globalization implies, on the one hand, competitiveness and, on the other hand, promotes "the mitigation of moral values, prevailing individualism and egocentrism" (p. 162), one can see the Skeptics' position. Hyperglobalizers, as opposed to Skeptics, argue that globalization generates a new social order. However, there are several perspectives to interpret the concept of "new social order". For Haesbaert (1991), the "new social order" is understood as a world disorder, a new cycle of capitalism or a new distribution of power in the world and establishes that the global market has more power than national governments. Rocha (2000) perceives changes that alter social, political, and economic relations "worldwide that began after the so-called Cold War." (p. 41). Other authors, mentioned in Rocha (2000), interpret the "new world order" as the new civilization of the family or society with resources based on knowledge or the significant increase in the power of the strongest courted by social and environmental degradation never seen in throughout the history of humanity, without leaving out the frightening socio-economic inequalities. Rocha (2000) confirms that the state loses power, which implies the loss of sovereignty and, with recourse to other authors, underlines the emergence of the democratic crisis as a logical and direct consequence of globalization.

In practice, the authors refer to a destruction and consequent loss of identity of the institutions of traditional democracy. In the words of Albrow (1996, cit. Giddens, 2006, p. 146), "we are at the dawn of a global era marked by the decline in the importance and influence of national governments". Studies by several authors such as Giddens

(2013), however, reveal that citizens of several countries recognize the limitations of current politicians and governments in their countries and that they have lost faith in them, similarly to relevant international organizations such as the European Union, the World Organization of Commerce, World Bank and others. These non-governmental organizations, including churches and professional movements, in Rocha's (2000) view, act as escape valves in State and market difficulties (p.41). Part of the limitations that concern citizens may include what Gennari and Albuquerque (2012) specify in their article entitled "Globalization and reconfigurations of the labor market", in the debate on the metamorphoses of employment. They conclude, in this debate, that "unemployment has changed its profile" (p.75). The context of the study was Portugal and Brazil. However, there are indications that the phenomenon is universal, including the reality that a significant part of unemployment "has turned into long-term unemployment" (P. 75). This reality finds resonance in the proposition by Drahos et al. (1998, cit. Rocha, 2000, p. 42), warning of the risk of globalization leading the world to a society of exclusion and unemployment. The traditional concept of permanent employment is in disuse. In its place, part-time work, by task, domestic and in the form of odd jobs. These situations make work significantly precarious and unattractive. This is still the beginning of suffering, as the bible says, in Matthew 24, verse 8b, it is "the beginning of pain". Globalization is the economic interdependence between the main highly industrialized capitalist countries, with the primary aim of "preventing the American ascension as the only world power – although its economic and military supremacy – is indisputable" (Rocha, 2000, p.41). Supporters of this current, according to Giddens (2006), believe that the process of globalization is not confined only to economic aspects, it

significantly spreads its action and its impact in many other spheres, including the cultural one. Finally, the transformationists take an intermediate position in relation to the philosophies espoused by the first two schools. Contrary to the thinking of hyperglobalizers, transformationists perceive globalization as a dynamic, decentered, reflective, open process, subject to changes, connections and cultural flows, which operates in a multidirectional way and evolves in a contradictory way, carrying with it trends that oppose each other. Transformationists, unlike hyperglobalists who see states losing their sovereignty, admit the restructuring of states in the face of imposed forms of social and economic organization. Pimenta (2007), reinforcing the idea of a critical look at globalization, observes that it is not a homogeneous reality and its evolution differs from country to country. Santos (2000, cit. by Karnopp and Fernandes, 2017), associates globalization with ideology based on the double tyranny of money and information. An ideology that causes marked exclusion in the social, political and economic sphere and that generates, in underdeveloped countries, at least three types of poverty: included, marginalized and structural. Poverty that, in the view of Haesbaert (1991), is found in three poorest and most marginalized regions of the planet, namely Africa, Latin America and the region around India and Pakistan.

Therefore, globalization is the modality found to allow: (a) that the cultures of the main capitalist countries "suffocate" and "devastate" the cultures of the poorest countries in the world, namely Africans, Latin Americans and those located in the region around the India and Pakistan; (b) the maintenance and expansion of inequalities between rich and poor, imposing more precariousness in the lives of the most vulnerable.

ETHNOMARKETING CHALLENGES (CULTURE DIMENSION)

Similar to the globalization debate, which unfolded in three perspectives, the ethnomarketing debate from the cultural perspective also discusses three conceptions, following the guidance of Thompson (2009, cit. Godoy and Santos, 2014, p. 19), descriptive, symbolic and structural conception of culture. In the descriptive conception of culture, at first, the work of Taylor stands out, who developed the universalist conception of culture. In this conception, the ethnological and broad sense of culture is attributed, indifferent to civilization. In it, culture is defined as the “complex that includes knowledge, belief, art, morals, law, custom and all other capabilities and habits acquired by man as a member of society” (p. 19). This definition, in the Taylorian conception, is not restrictive, normative or individualistic. In a second moment, the work of Frenz Boas is praised, which presents the particularist conception of culture which, in the sense of Cuhe (2002, cit. Godoy and Santos, 2014), is essentially an anthropological conception of cultural relativism, a principle methodological and epistemological. From Boas’s relativistic conception of culture, the uniqueness, specificity and singularity of culture follows, that is, it follows that “each culture is unique, specific and represents a singular totality, as it is endowed with a particular style” (p. 21). Boas introduces ethical aspects related to the dignity of each culture and extols the respect and tolerance that each culture must give to others and also receive from them. Therefore, culture must be cherished and protected whenever it is threatened or in crisis. In this regard, Fabietti (2002, cit. Martinez, 2009, p. 43), states that culture requires reformulation whenever it is in crisis. In the same sense, Martinez (2009) predicted that globalization

would impose new challenges to culture that would require new and profound reflections in the field of anthropology, which in the view of Júnior (2001), “has been historically constructed as the study of another” (p.69). The other is understood as another society, culture, or social group, of which we are not a part. National and regional cultures, in the thinking of Rodrigues et al. (2001), “they try to maintain themselves and act socially, resisting the predominance of global society” (p.105).

These authors, however, refer that popular culture lost its persistence and gave “space to mass culture, dictated by globalization, in which local values, habits and customs have been replaced by new ones” (p. 105). in this sense of thought, individuals are “obliged” to adapt to the new prevailing socio-cultural rules, in which personal relationships lose importance and, in their place, impersonal (virtual) relationships. The symbolic conception of culture defines it as the “set of beliefs, customs, ideas and values as well as artefacts, objects and material instruments, which are acquired by individuals as members of the group or society” (p. 22). Thompson, extols the critical importance of the use of symbols as a distinctive feature of human life and claims to be a key instrument for reflection within the scope of the study and development of the human and social sciences. This reflection, in the context of anthropology, is basically the symbolic conception of culture outlined by White (2009), who, according to Godoy and Santos (2014), postulates that “Man and culture are inseparable” (p. 22), meaning that culture without Man does not exist and vice versa. White (2009) has shown, in many of her works, that symbolization is a means of realizing culture, which changes both with time and with geographic space. This statement by White finds resonance in Martinez’s (2009) vision, which indicates

that culture is in permanent transformation by virtue of the “creative interaction between people and between societies” (p. 46) and not as something defined forever. It is intended, with this, to say that all culture is subject to contamination. On this basis, Godoy and Santos (2014) postulate that individuals who live in different circumstances or with different resources and opportunities may have meanings of different cultural phenomena and may even be divergent and/or conflicting. Reflecting on the process of contamination of cultures, Giraud (2014), in his work “Globalization, Emergencies and Fragmentations”, highlights three possible reactions in individuals. Such are similar to those that Giddens (2013), using Held et al. (1999), presents and includes: the anti-globalized, liberal and reformists. The anti-globalists are those who deny the changes and prefer to perpetuate the cultural aspects that in the times of the ancestors constituted “moments of exaltation and glory”. Liberals are those who accept change, opening themselves up, in an “immoderate” way, instituting the “murder” of their own culture. These allow the “abandonment” of their traditional, rich and diversified roots that are embedded in the culture. The group of reformists shows a wise stance that lies between the two initial philosophies - consisting of those who prefer to remain indifferent to events.

CHALLENGES OF ETHNOMARKETING (CONSUMPTION DIMENSION)

The backbone of the debate on the challenges of ethnomarketing, from the perspective of consumption, was basically based on the works of Dalmoro and Nique (2014), Eidt (2011), Beck et al. (2014) and Alves et al. (2015). The social sciences, as Campos and Canavezes (2007) already demonstrated that consumers, in their

consumption practices, are active and not passive subjects, because in addition to appropriating the contents, they reinvent them and attribute to them cultural and symbolic dimensions of their cultures. This thought is echoed by Júnior (2001) who, in his article “ethnomarketing: anthropology, culture and consumption”, also highlights the presence of those dimensions, emphasizing the fact that the socio-historical context is characterized by micro-identities, promoting the interdependence between marketing and anthropology. Several authors such as Mowen and Minor (1998), Kotler (2000), Chacha (2021) and others with publications on consumer behavior have highlighted the cultural and symbolic dimensions as explanatory factors of consumer behavior. In this context of adapting the marketing strategy to the cultural dimension, Júnior (2001) speaks of the appearance, on the labels of some products, of biblical verses, such as: “you remember your creator in the days of your youth” (p. 72) , as a cultural identity built on the religious elements found in the consumer behavior of the members. This expands the scope of marketing’s role in satisfying consumers’ needs and wants, traditionally understood as “utility” and “commercial value” to the cultural realm. Alves et al. (2015), proclaim that “more than utilitarian character and commercial value, consumer goods carry and communicate cultural meanings” (p. 137). For these authors, this understanding is translated into the idea that people do not buy just for the sake of the usefulness of objects. They also buy because they appreciate the beauty, for example, of clothes and they want to feel beautiful, attractive, appreciable, wearing clothes that are in fashion. They look for objects that are used by other people, “to compose a transitory identity that represents them and also to show their presence and

constancy in consumption practices” (p. 101). But the practice of consumption is not just an element of identity and inclusion, it is also one of distinction and exclusion. Barbosa (2004, cited by Alves et al., 2015), clarifies that consumption as a cultural process is fundamental in the construction of identities and is a tool for differentiation, exclusion and social inclusion. In the same direction and sense, Beck (2014) adds that people “show their presence in the world of consumption, consolidating themselves as belonging to the regular consumer group, differentiating themselves socially and culturally by such distinction” (p.101). From the ideas of Beck (2014), Barbosa (2004, cited by Alves et al., 2015), Júnior (2001) and Eidt (2011). The poor, despite lacking the basic resources they must fight for, are found in the great “stock burns” to distinguish themselves from their own. In this context, several authors, including De Souza (2016), admit that the consumer is manipulated by the media, which constantly misrepresents information, to increase consumption and ensure the maintenance of the power of capital. , assumes forms of social inclusion, forcing people to make an inordinate effort to avoid social exclusion.

CONTRIBUTION OF INSTITUTIONS IN ETHNOMARKETING

Giddens (2013) considers the difficulties that countries where high levels of illiteracy have to fight for access to education have to fight for global inequalities between poor and rich countries are similar. This author, based on UNESCO studies (2008), points out that “about 781 million adults worldwide (64%) were female, did not even have basic literacy skills”. In order to go beyond the stage of literacy skills, communication institutions such as television, radio and other electronic media could, depending on

the possibilities of access, be used for the transmission of educational programmes. So that educational programs do not have less popularity in relation to entertainment, the strategy for a significant audience is the construction of a mixed program, combining education and entertainment. Basically, education as a trainer, in the context of globalization, focuses more on preparing individuals in skills required by the global market, capitalizing on new information and communication technologies, for the expansion of distance learning. At this stage, as Guimarães (2007) emphasizes, all teaching must be employment-oriented. This implies a strong alignment and integration between mainstream education, vocational and distance education programmes. The focus must be on providing skills and abilities, which are key to qualifying students, as only those who are less likely to fail in complex jobs enter the global job market. The challenges of education are not just in educational institutions and in the education system in general. As Dowbor (2000, cited by Guimarães, 2007) indicates, they “involve changes in business segments, unions, media, community movements, churches and others that participate in the formation of social actors and contribute to it” (p. 150). Education, on the other hand, goes hand in hand with culture, in this process of transformation of identity and subjectivity. “Culture, in this sense, is understood as pedagogy and pedagogy is understood as a cultural form” (Alves et al., 2015, p. 91). For Bauman (cited by Eidt, 2011, p. 59) culture is made of offers and not norms (p.59). She lives by seduction. Today, people live but no longer live together. That’s culture. The challenges of education, in the context of globalization, are not just in educational institutions and in the educational system, they involve changes in business segments, the media, community

movements, churches and others that participate in the formation of social actors. In the process of transforming identity and subjectivity, education goes hand in hand with culture.

METHODOLOGY

We opted for a descriptive research, Gil (1991) and Mattar (2001), analytical, applied and of an empirical nature with a qualitative methodological approach supported by an interview, semi-structured with open questions, to four focus groups of eight participants each. The interview degenerated into a group debate, Blumer (1969, cited by Flick, 2005), rich in social interaction and exploring the range of ideas, Coutinho (2011) and Amado (2014). The synergies and the confrontation of ideas made the technique a “robust source of knowledge” (Flick, 2005, p.116) and facilitated the validation of ideas. Three heterogeneous focus groups of eight homogeneous elements (from the same generation) were chosen, which allowed: (a) to isolate the influences of one generation over others and (b) for each person in the group to express, freely and spontaneously, their ideas without fear of reprisals or generational conflict. Focus groups include the Baby Boomer generation, those born between 1946 and 1964, Generation X, those born between 1965 and 1981, and Generation Y, those born between 1982 and 1999. To capitalize on the generation gap, initially avoided, a fourth heterogeneous group was formed, with nine people, three from each of the three generations. The biographical method was chosen to interview, by telephone, three academics of the ethnic group, one married outside of it and the rest, married to more than one woman. To maximize the exploration of the real stories of their lives in relation to the topic, the three respondents were selected from among those that the

researcher had the opportunity to visit and socialize with. To facilitate post-field work, data analysis, the author simultaneously assumed the three roles in data collection: interviewing, moderating and recording the information. Data analysis was based on the interpretation of the meaning of the collected data, content analysis (Bardin, 2009) and triangulation, following Churchill (2007) and Denzin (1989).

PRESENTATION AND DISCUSSION OF DATA

A) TRADITION AND FAMILY

Data relating to tradition show the convergence of ideas discussed in focus groups, telephone interviews with those of Ribeiro (1998): the social life of the Changanas is founded on respect for the elderly and guided by the law of hierarchy. However, respondents complain about the decline of tradition and point out as main indicators of this decline: (i) the fall in the level of respect both for the elderly and for the hierarchy, with a greater incidence in urban areas, where cultural and consumption diversity is more evident. Cultural and consumer diversity, in their view, results from the coming together of various national and foreign ethnic groups that, in coexistence, share uses and customs. The baby boomer generation, in particular, describes the government’s policy as a dynamic factor that explains the decline of tradition through the struggle against: (ii) polygamy and lobolo. These two indicators of tradition were deeply highlighted, probably because they were considered foundations in the foundation of the family. Respondents perceive that “our tradition as indigenous people was considered backward for the objectives of civilization imposed by the colonizer”. They say they do not understand “the reason for the partial or total abandonment of these

traditional values, which in the past were moments of exaltation and glory". The respondents of the younger generations, probably because they are unaware of the traditional roots and meanings of lobolo, consider it an abominable and commercial act, representing, for them, the purchase and sale of women. This fact is contradicted by the baby boomer generation, according to which, in lobolo and in traditional marriage, several meanings are embedded, such as the creation of the network of relationships between the members of the two families: the one that lobola and that of the lobolada, the latter known as the nya tihomu of your brother's bride. Nya tihomu, means generator of resources for one's lobolo. Some respondents consider lobolo as a stability tool for couples. Others oppose it and, to justify their position, present known situations of stable homes in which women were not lobolated. However, everyone recognizes that those who have complied with lobolo are more regarded by in-laws and society than those who have not. Ideas about polygamy indicate that, despite being prohibited, it continues to be practiced, in some cases, in an open way and in other cases, metamorphosed. The respondents' statements point to a new model of polygamy in which the wives of a married man in a monogamy or polygamy regime may not know each other and may not be known by the legitimate wife (Nkosi-kazi). And therefore they are in the category of lovers (ti-mbuya). Man has a "forbidden" love with them, a "stolen" love. Such women are, at bottom, single mothers, generally used as simple "child factories" to which the man enjoys paternity, whether or not he assumes the responsibility for their procreation. In the model of traditional polygamy, the man, in addition to publicly declaring his wives, lived with them in the same physical space (munthi) but each with their own hut. They

respected each other according to the law of love of neighbor and the lobolo hierarchy. The children of all are brothers to each other and treat all mothers as mothers, giving them equal intensity of respect and consideration. Despite the formal ban on polygamy and lobolo, they continue to contribute to the consumption of goods and services and to the strength or weakening of families' wealth. The artistic life of the Changanas is characterized by a deep taste for music, dance, the art of speaking and narrating educational tales and stories that, according to the baby boomer generation, took place around the campfire. They showed that they remembered those moments of cultural learning through the narration of legends (missungu or karingana wa karingana) and fortune-telling (swi teka-teka), with great sadness. "They were euphoric moments of family life and great exaltation." Older respondents experienced moments of regret:

"The concept of the traditional family is disappearing". They believe that the real value of the traditional family began to be lost with the elimination of polygamy, lobolo and the traditional role of women. "Women and children were given inordinate rights, which made our entire system of values disappear: respect, solidarity, sharing and justice". Children no longer respect each other nor respect their elders". The study by Da Costa (2005) testifies to the benefits of emancipation: "thanks to Frelimo and independence we achieved the emancipation that gave us the right to speak and work like a man" (p. 206). This statement nullifies the hypothesis of a woman's return to the traditional form of the family, as reinforced by Giddens (2013), by stating that not all women would return to the domestic situation that it cost them so much to get rid of. Positive or not, the unparalleled role of women in maintaining family tranquility as a mother and housewife and her participation

in the education of their children collapsed. Many of these roles are, in many families, outsourced to “secretaries”, “nannies” or day care centers. However, “no one is like a father and mother” in the education of children. Thus, the structure of genuine family values is lost. We moved to a new family, to a new family order, different from the original and with new standards of living and consumption. The narrative of the respondents finds resonance in the ideas of Giddens (2013), reinforced by those of Morgan, mentioned in Engels (1891) in his work entitled “The origin of the family, property and the state”, in which it is stated that the family never remains stationary. It passes from a lower to a higher form as society evolves from a lower to a higher degree. The Changana family is no exception. It is crossed by mixed marriages of Changana and non-Changana spouses, professing different religious philosophies, in the context of national unity and the management of diversity that contributed to the weakening of the traditional structure of the family, in terms of uses, customs and consumption. “The south, center and north of the country, previously clearly divided in terms of uses and customs, are multiculturalized” (Chacha, 2010, p. 33).

In this sense, many families are “disoriented” and “unstructured” from their original cultures. The concept of Munumuzana, which, according to the respondents, basically defends that a woman is born not to live her life, but to shape it and sacrifice it to satisfy her husband, has lost its original meaning, form and value with the new developments. life concepts. The woman is no longer the one who, according to Chacha (2010), was taught to wait for the man to look for her, propose marriage and define the rest of her life. The excess of freedom attributed to children and young people also contributes to the dilution of

the man’s role as head of the family, in such a way that obedience to parents and the other pillars of the family has reduced, in a frightening way. Respondents reported that children live as if they had been left without the slightest guidance, which coincides with White’s (2001) lamentations, according to which children have lost self-control and culturally accepted habits. They have become selfish, unbalanced, stubborn and live at will, sinking the traditional concept of family. This shows that the influences of the way of being of other societies, tribes, through coexistence generated by marriages and by televisions, radios and other means of communication, produced profound transformations in Changana families. In the area of adornment, according to the respondents, the traditional way of arranging the akuluka hair “died” with the locks that emerged from the consumption of culture and the culture of consumption. The tattoos (Swibayana) that adorned the thighs and belly of the maidens, as well as the use of necklaces and other decorations, which made them more attractive, adding aesthetic and sexual value to them, also disappeared from the tradition. The way of dressing, especially for women, has also changed substantially. Only in the most remote rural areas are women still wearing capulana and headscarves or dresses that reach below the knee. Some respondents stated that “the body of the Changana woman, traditionally sacred, respected and covered, is now disrespected, uncovered and exposed to the world”. It is as Chacha (2021) laments “Everyone sees it, but no one says anything to anyone. It is as if we are all committed or dispassionate with what happens” (p.3). They added: “we live as if laws and moral norms had lost their absolute and binding character, as if we had lost fear and shame or if we had lost our social being and social conscience”.

B) SPIRITUAL AND MATERIAL VALUES

The subjective conception of the respondents is in line with the vision of Ribeiro (1998), on which the Changan culture is characterized by a religion based on tradition, worship of the ancestors, without prophetism. The priest is the oldest member of the family and his fundamental mission is to inform family members about aspects of both family life.

It is this element that preaches the philosophy that everyone who dies in the family will join the ancestors and that our lives are managed by the ancestors and other deceased members of the family. This view is diametrically opposed to that of Giddens (2013), who sees death as the end of the individual's participation in social life. From the research it is clear that the cult of ancestors tends to last. The respondents' argument points out that those who profess Christianity, whose effect of their teachings, in Marx's view in Giddens (2013), "reinforced the destruction of traditional cultures and imposed the rule of whites" (p. 771), continue to practice traditional cults. However, they do it clandestinely or discreetly. For the respondents it is not bad to be a Christian. What is bad is abandoning origins, "killing" your own religion. Although Marx, Durkheim and Weber admit, according to Giddens (2013), that traditional religion will, in the long run, lose its influence over the various spheres of social life as society modernizes. Baby boomer respondents insist, arguing that people will continue with traditional Kuphalha prayers and celebrate traditional mhamba services or masses. They converge with Malandrino (2010), regarding the two types of traditional mhamba cult. One, performed with the aim of remembering and exalting the dead, practiced on occasions of joy, when a blessing is received in the

family at the mercy of the dead. The other, performed to offer sacrifice to the dead. This is done when a misfortune occurs in the family or when the deceased demand it. Respondents mention that both adults, educated or not, and young people, rich and poor, in rural and urban areas, respect these traditional spiritual values, especially when disaster strikes them. In this case, the need arises to communicate with the deceased.

The Changanas, according to those surveyed, believe that the dead are their protectors and a source of blessings and misfortunes and, therefore, greater interaction with them generates more protection and blessings, which leads to believe in a possible reorientation of traditional religion and not in its disappearance.

C) CULTURE AND CONSUMPTION

Consumer goods play a strategically important role in culture and are, in principle, associated with the possibilities and capabilities of production and acquisition. This view of the respondents is in line with that of Mowen and Minor (1998), who say that consumer goods have the ability to carry with them shared values, norms and beliefs that have strong cultural significance. Based on the clothes of the nhamussoros and nhangas, Curandeiros, the respondents indicate that many products are a means of expressing, communicating and presenting to others what people are. Thus, values, norms and beliefs are transferred from the culturally constituted world to the goods consumption and from these to the person. This implies that local marketing institutions must identify the critical elements of the cultural and symbolic dimensions, to encapsulate them in consumer products and communicate them to the market, to stimulate their appetite and consumption. At the same time, local marketers can facilitate

globalizing manufacturers, providing them with the characteristics and consumption behavior of local consumers for the globalization of products. As Oliver (2000, quoted by Dalmoro and Nique, 2014) says, “social actors seek identification objects closer to the local culture.” Those forms of marketing action facilitate the consumption process associated with culture, as well as consumer culture and show the thinking of Baudrillard (1998, cited by Dalmoro and Nique, 2014). “Marketing assumes a prominent position in the face of modification and transformation of the meanings of products and the construction of expected social customs and behaviors” (p. 422). This contribution also serves to reduce consumer resistance, which according to Dalmoro and Nique (2014), based on the work of Chorrier (2008), is “the attitude of refusing to accept the domination of certain agents” (P. 428). For the interviewees, communication institutions face enormous social and technological challenges, especially in rural areas, where high levels of illiteracy persist, for social networks and infrastructure problems for access to communications in general. To substantiate this position, the respondents referred to the experience they had in the delivery of online classes in the context of the new normal, Covid-19, weakened by the asymmetric distribution of the infrastructure and courted by the differences between the favored and the vulnerable. The favored class considers the possibility of substituting the traditional school for the classroom without walls, an idea refuted by those who know the real country better, who in court suggested the capitalization of communication, television, radio and other institutions, for the expansion of education and other services. The idea includes the development of mixed programs, combining entertainment, education and the provision

of multiple services, including financial and others using ICT, which requires the multidisciplinary coordination of efforts and the removal of barriers and asymmetries of the infrastructure. Thus, all institutions would be in a position to facilitate the process of consuming cultures and the culture of consumption.

FINAL CONSIDERATIONS

The article discusses the framework of Changana ethnomarketing in the global village, taking into account the lived socio-historical context and its fundamental elements. On the other hand, it analyzes how institutions of communication, marketing, education and other sectors can influence the process. The article reveals that the changanas, in relation to globalization, fall into the schools of skeptics and anti-globalizers. On the one hand, they underestimate the degree of change, ruling out the possibility of diminishing the role of national governments by virtue of the new social order. On the other hand, they deny the changes, opting to perpetuate cultural aspects that in the past constituted moments of exaltation and glory. As for culture, they position themselves in the descriptive and symbolic conception since they do not distinguish culture from civilization and defend the uniqueness and dignity of their culture, recognizing that all culture is subject to contamination. Consumption is, for them, a form of social inclusion and exclusion. The challenges of education are not just in educational institutions, as education goes hand in hand with culture, communication, marketing and other sectors of activity, to adopt the offer of culturally constituted elements of Mozambique for their construction and consumption.

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