DRESSING DILEMMA: CREATING WEALTHY THROUGH DEHUMANIZING WOMEN AS ADVERTISING BAITS! THE BETRAYAL OF UBUNTUISM IN AFRICA

Milton Gwakwa

Acting Dean-Faculty of Commerce, Reformed Church University, Masvingo, Zimbabwe

Abstract

It is sad news! African culture is at crossroads. The creative elaboration of African tradition cannot be undermined by forces of globalization. The idea of a universal "modernity" as the pre-defined horror for all humanity has its consequences on African tradition. Viewers are literally exposed to 'open geography' of nude women who are used as advertising idols. The African ubuntu is at cross roads with these practices. The emergence of globalization and international trade into the continent have brought conflicting cultures that, many a time are at loggerheads with African ubuntuism and expected moral values. Competition in business, results in companies aggressively and (diplomatically) advertising their products using our innocent and desperate women as sexual objects, in order to increase their profits. This paper challenges the morality and ethicality of some business advertisements that exploit innocent women as is reflected in various media. A qualitative case based research philosophy was adopted and data was collected through observations, review of related literature, in-depth interviews and personal experiences. The findings of the study revealed that many advertising agencies employed innocent women to act as models in their advertising pro, most of which are physically, morally, culturally, spiritually and sometimes economically offensive and unfortunately this is exposing African ubuntuism to unprecedented levels of cultural decadence. At the same time the use of sexual imagery in advertising though obscene or immodest has seen businesses posting huge profits at the expense of ubuntuism-a social cost to Africa. The study recommends a new era in which African governments reformulate business policies that have an ubuntuist- flavour to avoid cultural decadence in favour of money and put measures to stop making the investor happier than thou.

Keywords: Ubuntuism, advertising baits, de-humanisation, african renaissance, sexual objects

Introduction

African culture is at crossroads. The emergence of globalisation, international trade and flocking of Multinational Companies (MNCs) into the continent have brought cultures that, many a time are at loggerheads with ubuntuism. Competition in business, results in the need for these companies to actively advertise their products, in order to increase their market base. Television sets, magazines, newspapers and various media articles are bombarded with thousands of advertisements, many of which make use of women (Aaker and Bruzzone, 1985). Many advertising agents have adopted of philosophy of employing women who act as baits.

Throughout all forms of media, it is common to see that we live in a world that is much sexualised (Ann and Kim, 2006). Television advertisement, magazine advertisements, magazine pictures, commercials and even advertisements on the internet are shown in a

sexual way and women are usually the objects of sexualisation in the advertisement. Sexualisation is when a person's value comes only from his/her sexual appeal and behaviour to the exclusion of other characteristics and when a person is sexually objectified (i.e. made into a thing of another's use). Throughout the media it is obvious to see that women are much sexualised and they are usually portrayed as objects that belong to men in these advertisements. With women treating their bodies as sexual objects, it then leads women to believe that, that is all that is important (Beck, 1999; Bello et al, 2006; Vollmer and Geofrey, 2008). With these advertisements showing women as sexual objects, men believe that the sexual image of women in what is important and what makes them "attractive". With this sexualised image that is being portrayed in the media it becomes hard for women to be accepted of their own beauty and constantly compare themselves to images in the media which are more often times unattainable. All this takes in business circles, and does bring in controversies as Africa culture does not make recognition of sexualisation of women a public landscape. This study is an attempt to interrogate existing media, culture, in which women are virtually used in their "semi-naked state" to sell products and services. Traditionally, one would want to question the ethicality and 'moralitiness' of such business practices from an ubuntu perspective.

Statement of the Problem
Many successful companies have enhanced their wealth through adopting "Advertising approaches that use women as advertising baits". From an African context and ubuntuism, philosophy, parading of women as sexual objects is to a greater extent unAfrican and poses threats to the development of ubuntuism. It is believed that advertisements that make use of 'women objects" are more appealing and brings in business, creating wealthy for these very institutions. One man's meet is another man's poison. This employment of women in their semi-naked or almost "blank" state is a declaration of "cultural war" on African ubuntuism.

Research Questions
The following research questions are posited
- What impact does the "use of women models" in advertising have on ubuntuism?
- Does the use of women in advertising result in enhanced wealthy?
- What approaches should be put in place to prohibit business practices of using women, as sexual objects?

Significance of the study
The need to uphold Africa ubuntuism cannot be over emphasised. The bombardment of media by advertisements carrying women, who are sexually represented, cannot be left to continue. The study is an attempt to provoke debate on the use of our women as sexual objects and gauge the degree of acceptability of such a practice and also to provide solutions that have a bearing towards upholding ethical practices on advertising which do not impinge on ubuntuism. The need to reach a common understanding, of the dictates of ubuntuism is necessary.

Literature Review
They are limited studies that have been carried out to- date on the effect of advertisement that carries women as sexual objects, on Africa culture, specifically ubuntuism. Significantly, I will present both personal-opinion based literature based on observations and experience, as well as literatures obtainable from related studies.

Definition of key terms
Ubuntuism defined as a culture of collectivism and oneness characterised by selflessness.

Dressing dilemma
This refers to the problems that are pronounced because of "open dressing' which is not acceptable to ubuntuism. A situation where, dressing that is expected to be "bedroom dressing" becomes public landscape.

Dehumanising
A state of taking away "what makes us human" to appear like "animalistic" in the way we do things. I would quickly refer to it as "shame" to society.

Advertising baits
Advertising bait is 'that' which is used to loo, attract and appeal for, in order to catch and gain acceptance. In this case, fishing men "kuraura varume" in Shona. Bait is used when fishing. You put it on a hook or on nets, so that you can attract fish. The same concept is being referred to here, women are the baits and men are the fish.

Sexual objects
This refers to a state of "reducing women from living thinkers to non-thinkers as they act as objects that can be tossed around their personal and organisational gains.

Ubuntuism explained
Ubuntu refers to traditional African values such as a sense of community, hospitality, sharing and consensus seeking. It is paramount to note that ubuntuism is at the heart of African Renaissance. In the hands of academic philosophy, ubuntu/hunhu has become a key concept to evoke the unadulterated forms of African social life before the European conquest (Albers-Miller and Gelb, 1996). In the entire paper, I will try to position the real perception and impact that this women who are almost "underrated" have serious consequences on the African Renaissance in which ubuntuism is deep rooted. I will attempt not to objectify from a scholarly distance neither to fall in the trap of thinking though that ubuntuism is the sole solution to unlock the ignorance among our "own African sisters and mothers" who seem to have fallen evil to modernisation. In the process, I will make a personal participant's contraception to the continuing schools of thought on issues of identity, values and conflicts, to wealthy creation, at the expense of a "true vibrant culture, that Africans, so cherish. It is not surprising therefore that recognising the utopian and prophetic nature of the concept of ubuntu will allow me to see a vast field, of course, of positive application for this concept at the centre of the globalised urban societies of Africa. My argument on ubuntuism is that, ubuntuism on its own, cannot be regarded as a straight forward philosophy or emic rendering of a pre-existing Africa philosophy available.
Since time immemorial, in the various languages belonging to the Bantu language family, the ubuntu philosophy is seen in today's world as dynamic, as it has to accommodate global trends, of course that are positive. The major problem is that globalisation and internationalisation of businesses has overshadowed cultural ethics, as is in the case of what this paper is focussing. How ethical is it to objectify women for the purposes of making wealthy gains? Whether one wants to call it unfortunate or fortunate the globalisation process in which the modern world is increasing drawn, amounts to the ascendance of a market-oriented economic logic of maximisation, where, in many cases, the dignity, value, personal safety, or survival of the human person no longer constitute cultural concerns. It cannot be

doubted that African societies, have suffered greatly in the process, but the value orientation in terms of ubuntu holds up an alternative, where there is advocating for a rebirth of the African Renaissance, an almost equivalent of ubuntuism. The love for women, sexualisation of "innocent women" has on its own caused conflict of interest in a world where society and economics are at loggerheads (de Mooij, 1998). Western influence on business practices, especially advertising business, in which our own culture tend to find no common grounds whatsoever has become a thorn in the heart, for many of us who believe in African Renaissance.

Overview to dressing

Society places an immense emphasis on physical beauty; so much that attractiveness plays an important role in almost every human activity. Attractiveness is frequency used as a cue for interning information about others (Patzer,1985, Martin and Kennedy 1993, Richins, 1991). Marketing academics have contributed to studies of physical attractiveness by investigations impact of product endorsers or advertising models attractiveness on people's self-concept (Lasch, 1978, Myers and Blocca, 1992) and consumers response such as attitudes and purchase intent (Coballero, Lumplain and Maddey 1989) while this sort of background provide a reason as to why many advertising agents make use of women, to an extent where, they are almost "non-thinking objects". It should be understood that, regardless of wealth creation this brings the African ubuntuism to a halt as this practice is unethical and immoral.

Advertising today has assumed a different dimension, that carries with it societal contradictions. This is also reflected in our Africa ubuntuism in which women are not expected to be 'used like sex objects' for selfish gains of individual institutions. The extent of attractiveness based messages and potential social consequences of advertising are signated by Downs and Harvison (1988) analysis of American commercials. After examining over four thousand television commercials, they discovered that on average, out of every 3.8 adverts involved , attractiveness is central. Stereotype in some manner, the use of beauty types, which have been shaping stereo types, has been fostered by the belief that around attractiveness a prose of "sells" exists. While this sounds business-like, it is paradoxical from ubuntu paradigm.

Why companies use women as baits

Social psychologists have gathered significant amounts of evidence on the importance human attractiveness carries in society. According to Finkelstein (1991) attractiveness is a well known, if convert, Law of sociality. Patzer (1985) argues that people drastically underestimate the influence of physical attractiveness. Finklestein goes on to say "embedded in it are the guestous about the ways in which appearances matter and to whom. This explains why in this paper, companies that advertise prefer to use beautiful women and further create a sexual appeal, which they know is likely to be a favourite recipe for many men.

Physically attractive people perceived to be more sexually warm and responsive, sensitive, kind, interesting, strong, poised, modest, sociable and outgoing than persons of lesser physical attractiveness (Miller, 1970, Baker and Churchhill, 1977, Berscheild and Walter, 1974). Researchers have argued that attractiveness is more a stereotype stronger for women due to the fact that attractiveness is more centred on them(.Ashmore, Makhijani and Longo   1991;Grant,2007;Bakan,2004;James,1996;White,1990;Steadman,1969).Themedia contributes by offering and portraying women rather as decorative and sexual objects (Nelson and Paek,2010).

Dressing and ubuntuism culture

Culture is the 'collective mental programming' that distinguishes societies from one another (Hofstede,1983). Several studies attempt to explain the differences in consumers' response to offensive advertising using culture as explaining factors. The cultural theories tested include Hall's (1984) theory of information context as well as Hofstede's (1984) theory of cultural dimensions. Ubuntu generally means humanity,' humanness' *The maxim umuntu ngumuntu ngabantu or munhu munhu muvanhu* literally means a person is a person because of other persons. Ubuntu underscores the importance of consensus and respect of one's body. Decently dressing oneself becomes paramount. With this view in mind, women advertisers seem to ignore this very important component of ubuntuism by imitating western styles of dressing.

Offensive advertisements can be harmful for both the products and the brands. One of the most domineering impulses in women is that which influences them to make themselves beautiful (Seger, 1990; Schelfen, 1974; La Tour, 1990). But this instinct, which has led women from strings of shells to modern clothes, like every other human instinct, has its own distortions on culture. In Zimbabwe, for example, it is not proper to see the thighs, shoulders of a woman. Yet this is what man and boys, old and young people are exposed to, day in, day out. Ubuntuism prescribes a culture of shared meaning, community oriented approaches to life, respect for others and insist on descent dressing. The descent phenomena between an African and non-Africans could mean very different things as is reflected in our day to day life. Like many others I believe that money is the route of all evil. Companies are careless and do not give a damn to our cultural requirements. Our women are also possessors. Then expose their "geography" to the world, parade themselves and display the once cherishes "human landscape". Who cares, to them its modernity and sounds fashionable. That must be modernity that dehumanise our once descent mothers. Is it not a shame to Africa! A shame to ubuntuism, that the once "hidden parts of our beloved women" are now food for all.

The matter of dress is the more important, because bound up with it is whole gist of social and economic problems (Bello et al; 1983). It is part and parcel of the problem of social connection, cultural decay; it is a commonly most direct weapon against societal abuses.

The advertising mode and dressing are recipes for social change. It is one of those great everyday matters on which the moral and physical well-being of society rests.

A look at Zimbabwe dressing shows that Zimbabwe clothing culture has generally been diluted to look more western. This is largely because of Zimbabwe history of Colonisation. Of significance to note is that Zimbabwe population is largely still very resistant to dressing that exposes "more than necessary" especially women. There have been cases of women being stripped naked altogether by mobs of people wearing mini-skirts with too short a skirt even in the capital of Zimbabwe. With this mindset, it remains a mystery, why advertisement used is contrary to what is real on the ground.

Criticism of advertising

Discussions of offensive advertising are found in the past three decades, scattered among topics such as 'unmentionables'(Wilson and West,1981),offensive/intrusive/irritating advertising(Aaker and Bruzzone,1985;Bartos,1981;Li et al.,2002;Prendergast,2001).

Previous studies proposed that offensive advertising is compiled of several dimensions(Barnes and Dotson,1990;Phau and Prentergast,2001).In the Asian context, empirical studies found that sexist themes, fear, nudity and cultural insensitivity were the most frequently cited reasons for finding advertisements offensive (Phau and Prenterghast,2001).

While advertising can be seen as necessary for economic growth, it is not without social costs. Advertising is increasing invading public spaces, such as schools, which some critics argue is a form of clued exploitations as it influence them to be succinctly prone to cultural changes, give them a feeling of inadequacy, which may be harmful both socially and economically(Boddewyn,1991). Opponents equate the growing amount of women being used in advertising with "fidal wave" and restrictions with "damning" the flood.

Kale Lash, one of the most outspoken critics of advertising, considers it as "the most prevalent and toxic of the mental pollutants. Increasing the emphasis in advertising has switched from providing "factual" intimation to the symbolic commutations of commodities, since the crucial premise of advertising is that the material object being sold is never in itself enough. This explains why possibly the "second object" (women) which is cultural unacceptable is posited, of course contrary to business practitioners whose ethos arte deep-rooted in wealthy creation not culture as is in ubuntuism.

Generally, it appears, from my personal observation and being part of Africanism in which those commodities that offer most *mundare* necessities of daily life, must be imbued with symbolic qualities and culturally endorsed meanings via the "magic system of advertising". Thus by altering the context in which advertisements appeal, things can be made to mean just about anything and the 'same' things can be envisaged with different intended meanings for different individuals and groups of people, thereby offering various produced visions and missions of individualisation, that are ego-centred (Barnes,1990). This implies impacting on societal values either negatively or positively.

In contemporary mainstream consumer advertising (e.g., magazines, network and cable television), sex is present in promotional messages for a wide range of branded goods. Ads feature provocative images of well-defined women (and men) in revealing outfits and postures selling clothing, alcohol, beauty products, and fragrances. Advertisers such as Calvin Klein, Victoria's Secret, and Pepsi use these images to cultivate a ubiquitous sex-tinged media presence. (Chism, 1999).

Empirical evidence shows that some sexually oriented advertisements provoke a backlash against the product. For example, in 1995, Calvin Klein's advertising campaign showed teenage models in provocative poses wearing Calvin Klein underwear and jeans. The ads were withdrawn when parents and child welfare groups threatened to protest and Hudson stores did not want their stores associated with the ads. It was reported that the Justice Department was investigating the ad campaign for possible violations of federal child pornography and exploitation laws.

Over the past two decades, the use of increasingly explicit sexual imagery in consumer-oriented print advertising has become almost commonplace.

In recent years ads for jeans, perfumes and many other products have featured provocative images that are designed to elicit sexual responses from as large a cross section of the population as possible, to shock by their ambivalence, or to appeal to repressed sexual desires, which are thought to carry a stronger emotional load. Increased tolerance, more tempered censorship, emancipatory developments and increasing buying power of previously neglected appreciative target groups in rich markets (mainly in the West) have led to a marked increase in the share of attractive flesh 'on display'. The quest for ubuntuism is at crossroads here. These actions do not augur well with African traditions

Criticism

Use of sexual imagery in advertising has been criticized on various grounds. Religious conservatives often consider it obscene or immodest. Some feminists and masculists claim it reinforces sexism by objectifying the individual. Increasingly, this

argument has been complicated by growing use of androgynous and homoerotic themes in marketing.

Media's perpetuation of advertisement that is wrongful

Media houses are providing most advertisements and do generate most of their income from predominantly 'sexually motivated ads. No media that spreads advertisements can be independent and the higher the proportion of advertising, the higher the dependency. This dependency has 'distinct implications' for the nature of media contact. No wonder why media behaviour directly impacts on culture of a given society. The demise of ubuntuism can be a result of the role media plays between dressing attitude versus the dictates of ubuntuism. Probably, African countries do not have clear policies that match culture and business practices, especially those from western culture and business practices in Africa. How compatible are these cultures vis-a-vis our ubuntu philosophy? Media Houses have long faced pressure to shape stories to suit advertisers and owners and custodians of ubuntuism (Bourdillion,19 76;Frith and Muller,2003;George,2008;). Negative and undesired reporting can be prevented and influenced when advertisers threaten to cancel orders that betray African Renaissance embedding ubuntu.

Sexism and stereotyping

Dressing to advertise specific products has an agenda setting function. Adverts often use stereotype gender specific roles of women and men reinforcing existing clinch and has been criticised as 'inadvertently or even intentionally promoting sexising, racism heterosexualism, ableism, ageism and so on. Women are reduced to their sexuality or equated with commodities and gender specific qualities are exaggerated and female bodies are sexualised but this increasingly also makes, them serve as eye-catchers.   In many advertisements; it is usually a woman that is depicted as:

- A servant of men and children that reacts to the demands and complaints of her loved ones with a bad conscience and the promise for immediate improvement.
- A sexual object with emotional plans for the self-affirmation of men
- Female expert, but stereotype from the fields of fashion, cosmetics, food and medicine
- As ultra thin
- Doing ground work for others e.g. serving coffee, while a journalist interviews a politician.

My opinion on this matter as a researcher is that the objectification of advertisements, poses threat to ubuntuism. This greatly affects women who are frequently portrayed in unrealistic and distorted images that set a standard for what is considered "beautiful' attractive or desirable. Yet such imagery does not allow for what is found to be beautiful in various cultures. It is exclusionary, rather than inclusive, and consequently, such advertisements provide a negative message about body image, dressing and overall African indigenous systems.

Methodology

Qualitative research paradigm was adopted for this study. A review of existing literature, interviews with various people from different background (students, media personnel and elders) were used in Zimbabwe. The interviews were in depth in nature and I was able to set true inner feeling of the respondents as they narrated their own personal experiences on advertisements they see every day and how they felt this women impact on their culture, a culture of ubuntuism. I also made a few telephone calls to my friends in other countries to get their feeling on the ground. The same sentiments obtained appeared more universal because the "ubuntu" element is not limited to Zimbabwe alone, South Africa or

Namibia. "Ntu, which means human, is an African philosophy.   A total of fifty four respondents were interviewed to get first hand feelings on the subject under study. The data captured was thematically analysed and opinions and views of respondents provided in direct "quotes ''". Personal experience and observation also played a critical role in providing information. The subject raised a lot of interest among respondents and time became a limiting factor.

Results

The researcher took his time to interview people from all walks of life, introducing media houses to find out what their opinions and views were on nude advertisements. The composition of the respondents included University students, elderly people, media house personnel and the general public. The total number of respondents was fifty four.

The study was investigative and was set to establish, the position of people with regard to adverts that symbolises women as sex objects, for the purpose of creating business opportunity for companies and institutions. The general feedback obtained indicate that both female and male respondents defended the African culture was facing extinct and the women race by agreeing to "parade their geography" to the world was a shame to society. Below are statements that came from a number of respondents. It is a shame to humanity to see a woman dressing almost naked.

"We sometimes fail to understand why media responsible proceed to show the public such "unfortunate advertisements". In Africa, the body of a woman is precious.

'Governments in Africans are not real serious about keeping "the African ubuntu intact, why do they allow even national broadcasters to cast "empty women"? What lessons do our kids learn from these evil activities? Laws on censorship are needed and must be implemented.

'Is it really ethical to hear, see, touch and feel all these advertisements in our local media?

The majority (70%) of students from the University tended to find nothing amusing on adverts that have a "de-humanising element". This is what some of them had to say: "society has changed, we are living in a global world and I do not see anything wrong in it, it is fashion''.

'We enjoy seeing attractive products being advertised by attractive women. I personally have no problem with the practice. People should learn to select to see what they like to see."

"Its modernity! You cannot challenge that" However one of the students felt it was inhuman to use nudity for business gains."Stain measures should be put in place to punish those companies or advertising agents, who use women as sexual objects.

"I think our legislations are weak. Egyptians are a bit hard on such things. Look at them, they protested against an advert proclaim by one of the biggest soft drink companies in the world they made it clear that, it 'injures' their culture and hence needed to be censored"

About 80% of the responses from the media houses indicated that the practice was driven by the desire to make money, please their masters, and was not culturally motivated. One of the executives said:

"When you see women naked or half dressed, in our media, it is because; we get solid instructions to do so. This is how big companies make money. They know that men are attracted by 'beauty' and beauty is associated with sexuality and hence the women who become supportive devices to make their products more appealing."

'It is clear that, our culture of ubuntu is at crossroads with some of these advertisements being put in our media, but we have no option".

"Regulations on censorship of such images of terrible dressing" are weak in most parts of Africa hence Multinational Companies taken advantage of that".

It is key at this juncture to conjure that the majority of the views indicate that, Africans are generally in a discomfort zone. Men and women are condemning the type of dressing used on many advertisements used on many advertisements which we cannot mention by names. I believe many of us have seen them, we see them every day, and every time you switch your television set on, read magazine or newspaper article. Some of them are "pornographic" in outlook. We however, have a group of youngsters, who probably have been influenced so much with western cultures, who feel that there is nothing wrong with the practice. The return to ubuntuism, strict legislation and educating our societies is critical, if ubuntuism is to be revived. Modernity is good, if it does not destroy our cultural heritage, as is what is happening now.

The great masses who happen to be our mothers and fathers will not permit that the behaviour of the "agents' in dehumanising our women. The need to speak unfearfully of the need to respect our culture is critical; we invite all business to do business in Africa but not at the expense of African Renaissance and ubuntuism. I advice my sisters to cherish their bodies for nothing will be left in them if "tom and jerry" feast on them day in day out. This is my feeling and I will not regret to openly denounce the practice.

Discussion

Globalisation has had far-reaching effect on media practices worldwide and is concomitant with this global spread of media forms. Liberal views of the media role in a democracy have been exported to many countries outside Europe and America, impacting negatively on cultures that bring people together. Ubuntuism is a victim of this exportation rather and importation of western practices into Africa. Companies and institutions have taken advantage of the ignorance of women and use them to promote their business at the expense of African culture embedded in ubuntuism. The revelation in the study is that the form of dressing depicted in most advertisement left many people amazed and businesses amassed a lot of wealth by objectifying women. We do not know how long it will take for our African women to realise that by being put on "bare-land" they are not loved. The study clearly provokes a new dimension of thinking that calls for all Africans, who believe in ubuntuism and wage a war against businesses that have no respect for our culture. It is clear that many families are perturbed by what they see, hear and feel in so far as nude advertisements are concerned.

The need to call for an African Renaissance is of paramount. African Renaissance is a movement calling for return to African upbringing. At the heart of the African Renaissance is the ubuntu concept. The concept of African Renaissance is broader, and can be discussed as a separate agenda, furtherance to this study.

Recommendation

The identity of African woman, as portrayed in this paper can only be enunciated by reinforcing our cultural practices as enunciated in the ubuntu doctrine with that in mind, the study proposes that:

- Media laws should be tightened in order to promote ethical advertisements.
- The use of nude women or half dressed women should be totally prohibited (banned).
- Companies whose products or services are being advertised can be banned of fined heavily for lack of respect of African identity.
- The consolidation of urban journalism and culturally-oriented journalism or a blend of the models is the right thing to do.

- The media must be "forced" to exhibit "African values, adopt an Afro-centric, moralistic-ethical prescriptions for the good of man
- There is need for greater integration of cultural and media studies. Africans need to introduce ubuntuism as a subject of course, from lower grades up to tertiary level.
- All multinational and local companies need to sign a memorandum of understanding on ubuntuism tenets before carrying out business in African states.
- Resuscitates African Renaissance as key to the re-birth of ubuntuism.

Further Research

This study is merely an eye opener to the debate on use of women as sexual object and the impact this has on ubuntuism. There is need to carry out further research focusing on the impact of dressing by women models on other women who are consumers.

Conclusion

The creative elaboration of African tradition cannot be undermined by forces of globalisation. The idea of a universal "modernity" as the pre-defined horror for all humanity has its consequences of African tradition. The planning ground is in principle open now for other traditions (especially western) to conceive of their modernity and to ascertain their history and cultural resources in view of the historical challenges that our sisters and mothers have self-introspection. They should ask themselves why a lot of men who own these companies and advertising agents fail to use their daughters and sisters, if not wives to go naked on screen and in various media, in their bid to sell more, and make more through objectifying and sexualizing the products and services on offer. Many questions emerge: Is it not a shame to us brothers and sisters? Is it not a shame to us brothers and sisters? I repeat! Is it not a shame to humanity? Let us get back to our roots and re-ignite the ubuntu philosophy and attempt to 'sink' "dirty activities" in our own continent. Wealthy creation at the expense of sustainable culture, a culture of ubuntuism cannot be tolerated. Yes we cannot be tolerated!.

References:
Aaker, D.A. and Bruzzone, D.E. (1985), "Causes of irritation in advertising", *Journal of Marketing*, Vol. 49 No. 2, pp. 47-57.
Pieter Boere Van Hensbroek (Philosophy of Africa Renaissance in Africa Intellectual History)
Albers-Miller, N.D. and Gelb, B.D. (1996), "Business advertising appeals as a mirror of cultural dimension: a study of eleven countries", *Journal of Advertising*, Vol. 25 No. 4, pp. 57-70.
Allen P. Adamson *BrandSimple: How the Best Brands Keep It Simple and Succeed*. New York: Palgrave Macmillan, 2006.
An, D.C. and Kim, S.H. (2006), "Attitudes toward offensive advertising: a cross-cultural comparison between Korea and the United States", paper presented at the 2006 Annual Conference of the American Academy of Advertising, Reno, Nevada, March 30 - April 2.
Barnes, J.H. and Dotson, M.J. (1990), "An exploratory investigation into the nature of offensive television advertising", *Journal of Advertising*, Vol. 19 No. 3, pp. 61-69.
Bartos, R. (1981), "Ads that irritate may erode trust in advertised brands", *Harvard Business Review*, July/August, pp. 138-139.
Beck, H. (1999), Kreative Verführung aus dem Garten Eden", *Horizont*, 11, March 18, p. 40.
Bello, Daniel C., Robert E. Pitts, and Michael J. Etzel (1983), "The Communication Effects of Controversial Sexual Content in Television Programs and Commercials," *Journal of Advertising*, 12 (3), 32-42.

Bittlingmayer, George (2008). "Advertising". In David R. Henderson (ed.). *Concise Encyclopedia of Economics* (2nd ed.). Indianapolis: Library of Economics and Liberty.

Boddewyn, J.J. (1991), "Controlling sex and decency in advertising around the world", *Journal of Advertising*, Vol. 20 No. 4, pp. 25-36.

Bourdillon, Michael. (1976). *The Shona Peoples: An Ethnography of the Contemporary Shona with Special Reference to their Religion*. Gweru: Mambo Press. p.233

Christopher Vollmer and Geoffrey Precourt *Always On: Advertising, Marketing, and Media in an Era of Consumer Control*. New York: McGraw-Hill, 2008.

de Mooij, M.K. (1998), *Global Marketing and Advertising: Understanding Cultural Paradoxes*, Sage Publications, Thousand Oaks, CA.

Frith, K.T. and Mueller, B. (2003), *Advertising and Society: Global Issues*, Peter Lang, New York.

Geer, James H. (1996), "Gender Differences in the Organization of Sexual Information," Archives of Sexual Behavior, 25, 91-107.

Gelfand, Michael. (1968). *African Crucible: An Ethico-Religious Study with Special Reference to the Shona-speaking People*. Cape Town: Juta and Company Ltd.

Gombe, Jairos Marufu. (1998). *Tsika dze Vashona*. Harare: College Press. p.22

Hall, E.T. (1976), *Beyond Culture*, Anchor Books/Doubleday, New York.

Hofstede, G.H. (1980), *Organization Dynamics*, AMACOM, New York, NY.

Hofstede, G.H. (1983), "National culture in four dimensions", *International Studies of Management and Organization*, Vol. 13 No. 2, pp. 46-74.

Hofstede, G.H. (1984), *Cultures Consequences: International Differences in Work-Related Values*, Sage Publications, Beverly Hills, CA.

Hofstede, G.H. (1991), *Cultures and Organizations: Software of the Mind*, McGraw-Hill, London/New York, NY.

Joel Bakan *The Corporation: The Pathological Pursuit of Profit and Power*. New York: Free Press, 2004.

John Grant *The Green Marketing Manifesto*. Hoboken, NJ: Wiley & Sons, 2007.

Kaplan R. (1994), "Ad agencies take on the world", *International Management*, Vol. 49 No. 3, April, pp. 50.

LaTour, M.S. (1990), "Female nudity in print advertising: an analysis of gender differences in arousal and ad response", *Psychology and Marketing*, Vol. 7 No. 1, pp. 65-81.

LaTour, Michael S. (1990), "Female Nudity in Print Advertising: An Analysis of Gender Differences in Arousal and Ad Response," *Psychology and Marketing*, 7 (Spring), 65-81.

Mararike, C.G. (2007). 'The Shona concept of Justice.' Interview held on 3 September 2007 at the University of Zimbabwe

Nelson, M., Paek, H. (2010). Sex Rolls" "Cross-Cultural Differences in Sexual Advertising Content in a Transnational Women's Magazine," Behavioural Science, Volume 53. Numbers 5-6, 371-383.

Ramose, Mogobe B. (1999). *African philosophy through Ubuntu*. Harare: Mond Books. p.49

Reid, Leonard, Charles T. Salmon, and Lawrence C. Soley (1984), "The Nature of Sexual Content in Television Advertising," in *1984 AMA Educators' Proceedings*, Russell Belk, ed., Chicago: American Marketing Association, 214-216.

Samkange, Stanlake and Samkange, T. M. (1980). *Hunhuism or Ubuntuism: A Zimbabwean Indigenous Political Philosophy*. Salisbury: Graham Publishing Company. p.38

Scheflen, A. (1974), *Body Language and the Social Order*, Englewood Cliffs, NJ: Prentice-Hall.

Seger, L. (1990), "How to evaluate media images of women", *Media & Values*, Vol. 49, Winter, retrieved September 11, 2006, available at: http://www.medialit.org/ reading_room/article44.html

Shao, A.T. and Hill, J.S. (1994), "Global television advertising restrictions: the case of socially sensitive products", *International Journal of Advertising*, Vol. 13 No. 4, pp. 347-366.

Steadman, Major (1969), "How Sexy Illustrations Affect Brand Recall," *Journal of Advertising Research*, 9 (1), 15-19.

Strauss, nselm and Juliet Corbin (1990), *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, Newbury Park, CA: Sage.

Strauss, nselm and Juliet Corbin (1990), *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, Newbury Park, CA: Sage.

Terlutter, R., Mueller, B. and Diehl, S. (2005): "The Influence of Culture on Responses to Assertiveness in Advertising Messages – Preliminary Results from Germany, the U.S., the U.K., and France," in: Diehl, S., Terlutter, R. and Weinberg, P. (Eds.): *Advertising and Communication, Proceedings of the 4th International Conference on Research in Advertising 2005 (ICORIA)*, pp. 183-190.

Triandis, H.C. (1989), "Cross-Cultural Studies of Individualism and Collectivism", *Nebraska Symposium on Motivation 1989*, pp. 41-133.

White, B. (1990), "Sexist advertisements: how to see through the soft sell", *Media & Values*, Vol. 49 Winter, retrieved September 11, 2006, available at: http://www.medialit. org/reading_room/article41.html