The dimensions of religion as underpinning constructs for mass media social marketing campaigns

Patrick van Esch
Southern Cross University

Publication details
van Esch, P 2016, 'The dimensions of religion as underpinning constructs for mass media social marketing campaigns', DBA thesis, Southern Cross University, Lismore, NSW.
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The dimensions of religion as underpinning constructs for mass media social marketing campaigns

By

Patrick van Esch
Graduate Certificate in Finance – Charles Sturt University
Master of Management – Charles Sturt University

A thesis submitted to the School of Business and Tourism, Southern Cross University, in partial fulfilment of the requirements for the degree of Doctor of Business Administration

December / 2015
ABSTRACT

Religion and mass media social marketing (MMSM) could be regarded as major influencing factors within popular culture. Religious affiliations help to shape attitudes towards dancing, magazines, restaurants, political ideas and tend to influence the way people live, the choices they make, what they eat and with whom they associate. MMSM derives from two distinct movements: marketing and social sciences. Both movements are concerned with how best to influence people’s behaviour through controlled communication and specific identified channels. Because both aim to influence public opinion, it is conceivable that religion may be used in MMSM campaigns.

While a substantial body of work is available on both religion and MMSM campaigns, the literature and intersect between the two phenomena is limited. It is unclear whether and how religion is used in MMSM campaigns. It is unclear if MMSM practitioners can identify and accept the link between religion and social marketing and would be willing to apply religion to MMSM campaigns. This research sought to address these two gaps in knowledge.

Specifically, this research explores the following questions:

1. Are the seven dimensions of religion (DOR) – [(1) Practical and ritual, (2) Experiential and emotional, (3) Narrative or mythic, (4) Doctrinal and philosophical, (5) Ethical and Legal, (6) Social and institutional, and (7) The material] – currently used or identified within mass media social marketing campaigns?
2. What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?
Two distinct qualitative research methods were used to investigate each of the research questions. The method used to investigate the first research question entailed a textual analysis of five MMSM campaigns, which had national distribution (i.e. all Australian states and territories) between the years 2005–2010. Each campaign aimed to address a different social problem, namely low activity children, skin cancer, child abuse, smoking and low activity parents. NVivo was used to identify the DOR and their identifiers.

The second research question was investigated through in-depth interviews with five MMSM practitioners. These experts were identified from government and/or private agencies located in Australia that specialise in the design, creation and evaluation of MMSM campaigns.

Results of the research indicate that, while there is not a full committal to use all of the dimensions, those key dimensions which emerged as being particularly pertinent included the: Practical and ritual, Experiential and emotional, Doctrinal and philosophical, Ethical and Legal and the Social and institutional DOR which are applied in MMSM campaigns in a rather specific and targeted way. Two particular themes regarding religion in MMSM campaigns, which emerged in this research were:

1. The use of a patriarch in MMSM campaigns as a driver for voluntary behaviour change.
2. The use of fantasy in MMSM campaigns as a driver for voluntary behaviour change.

The seven DOR taxonomy may help MMSM practitioners design, execute and evaluate MMSM campaigns. To help drive voluntary behaviour change in a certain target audience, specific DORs’ and/or identifiers could be scaled up/down. For further research, using either of the emergent themes could be tested in an attempt to drive mass voluntary behaviour change within a mass media social marketing setting.
TABLE OF CONTENTS

ABSTRACT .................................................................................................................................................. II

TABLE OF CONTENTS ............................................................................................................................... IV

LIST OF TABLES ........................................................................................................................................ VIII

LIST OF FIGURES ...................................................................................................................................... X

ABBREVIATIONS ...................................................................................................................................... XI

STATEMENT OF ORIGINAL AUTHORSHIP .............................................................................................. XII

ACKNOWLEDGMENTS ............................................................................................................................... XIII

LIST OF PUBLICATIONS ........................................................................................................................... XIV

CHAPTER 1 INTRODUCTION .................................................................................................................. 1

1. Introduction ........................................................................................................................................... 1

1.1 Background to the research ............................................................................................................. 1

1.2 Research problem ............................................................................................................................ 3

1.3 Research questions .......................................................................................................................... 4

1.4 Justification for the research ......................................................................................................... 4

1.5 Methodology .................................................................................................................................... 5

1.6 Definitions ......................................................................................................................................... 6

1.7 The Scope of the Study .................................................................................................................... 7

1.8 Outline of the thesis ......................................................................................................................... 8

1.9 Conclusion ........................................................................................................................................ 9

CHAPTER 2 LITERATURE REVIEW ...................................................................................................... 10

2.1 Introduction ....................................................................................................................................... 10

2.1.1 Main bodies of literature .......................................................................................................... 10

2.2 Parent discipline 1: MMSM campaigns ......................................................................................... 11
2.2.1 Mass media campaigns ................................................................. 11
2.2.2 Campaign design and development ............................................... 12
2.2.3 Message delivery ........................................................................... 13
2.2.4 Social advertising ........................................................................ 15
2.2.5 Australian campaigns .................................................................. 16
2.2.6 Campaign evaluation ................................................................... 16
2.2.7 Campaign evaluation limitations .................................................. 20
2.2.8 Social marketing defined ............................................................. 22
2.2.9 Common theories used to design social marketing campaigns .......... 23
2.2.10 Theory of social marketing ......................................................... 24
2.2.11 Theories explaining social persuasion .......................................... 25
2.2.12 Theories of behaviour change ..................................................... 26
2.2.13 Theories explaining the process of behaviour change .................... 29
2.2.14 Appeals using emotions ............................................................. 32

2.3 Parent discipline 2 – DOR ............................................................... 39
   2.3.1 Nature of religion ....................................................................... 39
   2.3.2 The dimensions and measurement of religion – Frameworks/taxonomies ........................................................................ 40
   2.3.3 Seven DOR ............................................................................... 42

2.4 Immediate Discipline - Application of the DOR as underpinning constructs for MMSM campaigns .................................. 46
   2.4.1 Where the DOR and MMSM campaigns intersect ...................... 46
   2.4.2 Gaps in the literature ................................................................. 48
   2.4.3 Research questions .................................................................... 49

2.5 Conceptual framework ................................................................. 49

2.6 CONCLUSION ............................................................................... 49

CHAPTER 3 METHODOLOGY ................................................................. 51

3.1 Introduction .................................................................................... 51
   3.1.1 Research setting ....................................................................... 51

3.2 Research paradigm .......................................................................... 53
   3.2.1 Justification for adopting the interpretive paradigm .................... 54

3.3 Research approach .......................................................................... 57
   3.3.1 Justification of the qualitative research approach ....................... 59

3.4 Method 1: Text analysis (RQ1) ....................................................... 59
   3.4.1 Data analysis procedure (RQ1) .................................................. 60
   3.4.2 Coding the data (RQ1) ............................................................. 60
   3.4.3 Text analysis (RQ1) ................................................................. 60
   3.4.4 Justification for using text analysis ........................................... 61

3.5 Method 2: Semi-structured interviews (RQ1 & RQ2) ...................... 66
   3.5.1 Data analysis procedure .......................................................... 68
   3.5.2 Coding the data ....................................................................... 68
   3.5.3 Semi-structured interviews ....................................................... 68
5.6 Key themes emerging from the results................................................................. 121

5.7 Conclusion ............................................................................................................. 122

CHAPTER 6 FINDINGS AND IMPLICATIONS............................................................. 123

6.1 Introduction ........................................................................................................... 123

6.2 Contribution to knowledge classification........................................................... 125

6.3 Findings for each research question.................................................................... 125
   6.3.1 Research Question 1 .................................................................................... 125
   6.3.2 Research Question 2 .................................................................................... 133

6.4 Findings about the research problem .................................................................. 139

6.5 Implications for theory ....................................................................................... 141
   6.5.1 Sample size of five ....................................................................................... 141
   6.5.2 DOR as a framework for MMSM campaigns .............................................. 141

6.6 Implications for policy and practice .................................................................. 142
   6.6.1 Practical implications for private sector managers ...................................... 142
   6.6.2 Implications for public sector analysts and managers ............................... 143

6.7 Limitations ........................................................................................................... 144

6.8 Further research .................................................................................................. 144

6.9 Conclusion ........................................................................................................... 145

REFERENCE LIST .................................................................................................... 146

APPENDICES ............................................................................................................. 164

Appendix 1 – Ethics approval.................................................................................... 164

Appendix 2 – Information form.................................................................................. 165

Appendix 3 – Consent Form ...................................................................................... 167

Appendix 4 – Interview Protocol .............................................................................. 168
LIST OF TABLES

Table 1 Definitions ..............................................................................................................6
Table 2 Campaign evaluation types ..................................................................................18
Table 3 Definitions of social marketing ..............................................................................22
Table 4 Common theories used to design social marketing campaigns .........................24
Table 5 Theories explaining social persuasion ..................................................................25
Table 6 Theories of behaviour change ..............................................................................27
Table 7 Theories explaining the process of behaviour change .........................................29
Table 8 Different types of appeals .....................................................................................32
Table 9 What is religion? ..................................................................................................39
Table 10 Theories concerning the dimensions and measurement of religiosity .............41
Table 11 DOR and the associated identifiers .....................................................................42
Table 12 Comparison of research paradigms ..................................................................54
Table 13 Comparison of quantitative, mixed and qualitative approaches .......................57
Table 14 Sample mass media social marketing campaigns ............................................60
Table 15 Seminal definitions of text analysis ..................................................................62
Table 16 Text analysis questions in relation to consumer behaviour and marketing .......63
Table 17 Text analysis in business research .....................................................................64
Table 18 Type of research and sample size .....................................................................67
Table 19 Seminal work in interviews .................................................................................69
Table 20 How thinking about interviewing has changed over time ..................................69
Table 21 Analyses of interview data ................................................................................70
Table 22 Genres of interviews in research .......................................................................72
Table 23 MMSM campaigns analysed ..............................................................................80
Table 24 Word frequency - Campaign ............................................................................81
Table 25 Text analysis - Campaign ..................................................................................81
Table 26 Text analysis – Campaign media .......................................................................83
Table 27 Word frequency - Campaign ............................................................................84
Table 28 Text analysis - Campaign ..................................................................................86
Table 29 Text analysis – Campaign media .......................................................................87
Table 30 Word analysis - Campaign ...............................................................................88
Table 31 Text analysis - Campaign ..................................................................................89
Table 32 Text analysis – Campaign media .......................................................................91
Table 33 Word analysis - Campaign ...............................................................................92
Table 34 Text analysis - Campaign ................................................................. 92
Table 35 Text analysis – Campaign media ..................................................... 94
Table 36 Word analysis - Campaign ................................................................. 96
Table 37 Text analysis - Campaigns ................................................................. 96
Table 38 Text analysis – Campaign media ..................................................... 97
Table 39 Review of all campaigns – Presence of the DOR ............................ 98
Table 40 Five DOR and their identifiers ......................................................... 99
Table 41 Review of all campaigns – Emergent themes .................................. 100
Table 42 Interview questions .................................................................... 101
Table 43 Interview 1 - Word Analysis ............................................................ 112
Table 44 Interview 1 - Text Analysis ............................................................... 112
Table 45 Interview 2 - Word Analysis ............................................................ 113
Table 46 Interview 2 - Text Analysis ............................................................... 114
Table 47 Interview 3 - Word Analysis ............................................................ 115
Table 48 Interview 3 - Text Analysis ............................................................... 116
Table 49 Interview 4 - Word Analysis ............................................................ 117
Table 50 Interview 4 - Text Analysis ............................................................... 117
Table 51 Interview 5 – Word Analysis ............................................................ 118
Table 52 Interview 5 - Text Analysis ............................................................... 119
Table 53 All Interviews – Word Analysis ....................................................... 120
Table 54 All Interviews - Text Analysis – Dimensions + Identifiers .......... 120
Table 55 RQ1 - Summary of contribution to knowledge of this research .... 125
Table 56 RQ2 - Summary of contribution to knowledge of this research ....... 133
LIST OF FIGURES

Figure 1 Scope of the literature review ................................................................. 10
Figure 2 Resilience of the concept in the literature ............................................. 47
Figure 3 Conceptual framework ......................................................................... 49
Figure 4 Research overview .............................................................................. 51
Figure 5 Validated conceptual framework .......................................................... 142
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABS</td>
<td>Australian Bureau of Statistics</td>
</tr>
<tr>
<td>ASCA</td>
<td>Adults Surviving Child Abuse</td>
</tr>
<tr>
<td>DOR</td>
<td>Dimensions of Religion</td>
</tr>
<tr>
<td>EBSCO</td>
<td>Is an acronym for Elton B. Stephens Co.</td>
</tr>
<tr>
<td>EPPM</td>
<td>Extended Parallel Process Model</td>
</tr>
<tr>
<td>KAP</td>
<td>Knowledge Attitude Practice</td>
</tr>
<tr>
<td>MMSM</td>
<td>Mass Media Social Marketing</td>
</tr>
<tr>
<td>MMSMC</td>
<td>Mass Media Social Marketing Campaigns</td>
</tr>
<tr>
<td>RQ1</td>
<td>Research Question 1</td>
</tr>
<tr>
<td>RQ2</td>
<td>Research Question 2</td>
</tr>
<tr>
<td>TMH</td>
<td>Terror Management Theory</td>
</tr>
<tr>
<td>TPB</td>
<td>Theory of Planned Behaviour</td>
</tr>
<tr>
<td>TRA</td>
<td>Theory of Reasoned Action.</td>
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STATEMENT OF ORIGINAL AUTHORSHIP

I, Patrick van Esch, certify that the content of this Thesis has not been submitted for any degree and is not currently being submitted for any other degree or degrees. I certify, to the best of my knowledge, any help received in preparing this work, and all sources used, have been acknowledged in this Thesis.

Signature: Patrick van Esch  Date: 6th December 2015
ACKNOWLEDGMENTS

God, my guiding light and whom without nothing is possible.

The following people have made this thesis possible: Firstly, this work is dedicated to my family including my wife Linda and our children (Skye and Ty). My distance, frustrations, joy, non-accessibility, sacrifices, stress, troubles and weekends without were forced upon you, yet you wore and accepted it all with more humility and grace than I could have ever been capable of displaying. Sorry to put you through it, I hope you understand why and pray that I can repay you in the same way, especially for any adventures that you may pursue.

Secondly, my academic supervisors (1) Dr James Cowley (2) Dr Phil Neck and (3) Dr Tania von der Heidt. James, we started the journey together, you demanded excellence and held the line, all of which I admire. Whilst we didn’t finish the journey together, I understand and accept why; sometimes business and academia just don’t mix. Phil, you were lumbered with a big task, always the gentleman and helped guide me through; remarkable! Tania, your laser-like precision and quick responses when I needed help, kept the momentum through what I describe as an otherwise long and laborious process. Whilst a late passenger on the journey, your alternate perspective added the rigour so necessarily required.

The able assistance during the analysis phase is duly noted. A big thank you to Lisa Rose-Anne Overton, Darejan Tsartsidze and Linda van Esch. Also the assistance of Dr Diane Jones for her editing services.

Thirdly, to the research participants, your openness helped set-the-scene within your industry. It was your way of contributing and giving back that will extend the theory and ultimately, I hope, lead to new frontiers.

Finally, to the many that listened to my attempts of explaining the research, those discussions provoked and challenged my thinking and ultimately assisted and benefited the research – Thank you!
LIST OF PUBLICATIONS

This research has led to the following publications in peer reviewed journals/conferences:


Note: Whole sections of writing were taken from this research and published in the abovementioned journals and conference presentations. There will be a direct correlation with the writings of this research and those found in the journal articles. At all times, the research drove the publication output. In terms of the journal articles, both doctoral supervisors and research assistants have been acknowledged as co-authors.
LIST OF PUBLICATIONS – BY CHAPTER

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Chapter 6
CHAPTER 1 INTRODUCTION

1. Introduction

This chapter commences with the background and aim of the study, then proceeds to overview the research design and methodology, including limitations. The chapter then describes the contribution of this study, both theoretical and practical. This is followed by an outline of the thesis structure as well as definitions of the key terms used in this study.

1.1 Background to the research

Religion and mass media social marketing (MMSM) are regarded as major influencing factors within popular culture. Unfortunately, both researchers and practitioners of MMSM campaigns intentionally mitigate against religion and its logical use whilst those representing religion often have a sceptical view of both the media and the use of mass media. As a result, discussions about the possible intersect and/or inter-relationship of religion and MMSM is often disputed, intentionally abandoned and generally not well informed. On account of the conjecture and assumptions of such discussions, the focus is on the nature of the sample audience and its response rather than being just content centred (Stout & Buddenbaum, 1996).

Koening et al. (2001) have traced the relationship between religion and MMSM campaigns such as health promotion. The link between religion and MMSM campaigns is mainly in the areas of: conduct of behaviour, coping and healing. Koening et al. (2001) suggest that the connection between religion and social marketing campaigns is not a new phenomenon as previous studies have been conducted in terms of religion in: clinical applications, disease prevention, health promotion, health services and physical disorders. Whilst studies of religion in contemporary society have been well reported for some time now (Eister, 1974; Weaver & Pargament, 2006), further studies report findings that religion is a major element in discouraging unacceptable health risk behaviours (Frank & Kendall, 2001; Furby & Beyth-Marom, 1992; Lorch & Hughes, 1985).

Amonini and Donovan (2006) argue that religious elements are empirically proven as predictors of positive healthy behaviour. However, these elements receive minimal attention from social marketing researchers and practitioners (Frank & Kendall, 2001; Lorch & Hughes, 1985). Remarkably, religion as a predictor of a target audience’s behaviour appears in many behaviour change theories. The theory of reasoned action (Fishbein & Ajzen, 1975) is arguably the theory most frequently applied to social marketing campaigns, and initially comprised the concept of moral/personal, or religious, norms (Montano & Kasprzyk, 2002). Other social marketing research has used different models/theories of behaviour change, some acknowledge the ‘religion’ concept and its application, yet they fail to recognise and address it as a variable during the data analysis phase (Ajzen, 2002b; Janz, et al., 2002; Petty & Cacioppo, 1986a).

According to Hirschman (1983), religious affiliations help to shape attitudes towards dancing, magazines, restaurants and political ideas, and tend to influence the way people live, the choices they make, what they eat and with whom they associate. While the content of such religious beliefs and affiliations may vary from one religion to another, their constructs and underlying themes may be conceptualised using the seven DOR taxonomy (Smart, 1996), which are discussed in detail in Chapter 2, Sub-Section 2.3.3. The possible link between MMSM campaigns and the DOR merits investigation, as this could be one technique to target a social audience on a large scale. While a substantial body of work is available for both concepts, there is limited literature on this intersect? It is unclear whether and how the DOR are used in MMSM campaigns. It is unclear if social marketing practitioners can identify and accept the link between the DOR and social marketing, or whether they would be willing to apply the DOR to MMSM campaigns.
1.2 Research problem
A review of the two parent disciplines and the immediate discipline literature has identified major gaps in the literature and therefore the need for further research. However, it is worth noting where there is currently good coverage of the existing literature. In relation to MMSM campaigns, it is acknowledged that there is extensive coverage of the history, evolution and key concepts in both academic and professional practice associated with the discipline. Similarly, there is extensive literature on the DOR from a theological, religious and academic perspective as well as professional practice.

After analysing MMSM campaigns, an advantage in capturing the empirical view from social marketing practitioners is that the results can support and improve the practical applications of the immediate findings as well as lay a practical framework for further research. Such implications could increase the likelihood of impacting to a wider audience base, extending beyond academia and reaching the likes of social marketing practitioners, mass media campaign designers and social marketing industry bodies.

In summary, the following specific gaps that have been identified to be addressed in this study include:

- A gap in our understanding of whether the DOR are either deliberately used or inadvertently present in MMSM campaigns
- A gap in our understanding if social marketing practitioners can identify and accept the link between the DOR and social marketing
- A gap in our understanding as to whether social marketing practitioners would be willing to apply the DOR to their mass media campaigns.

Given the nature of the gaps in the literature, this study intends to pay close attention to the subjective views of the social marketing practitioners and what the potential impact it could have on industry norms and industry practice.
1.3 Research questions
In order to identify where MMSM campaigns and the DOR intersect, two research questions are posed in order to facilitate its resolution. The two research questions are:

- Research Question 1 (RQ1) - Are the seven DOR currently used or identified within mass media social marketing campaigns?

- Research Question 2 (RQ2) - What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?

1.4 Justification for the research
Delaney et al. (2004) suggest that MMSM campaigns are designed with an underlying theoretical model and identify such theories to include but not limited to: Theory of Reasoned Action, Theory of Planned Behaviour, Health Belief Model, Social Learning/Cognitive Theory, Roger’s Protection Motivation Theory, Risk Communication/Fear Appeals, Extended Parallel Process Model and General Deterrence Theory.

The underlying theoretical models that are used to create a specific appeal to the target audience include: (1) rational (2) emotional (3) fear (4) informational (5) educational (6) shock and (7) verbal and visual abuse. The literature appears divided as to whether an individual’s attitude changes and then behaviour change follows, or the reverse, as a result of MMSM campaigns. However, Delaney et al. (2004) support the view that campaigns that use emotional rather than rational appeals with a persuasive orientation tends to have a greater effect whilst campaigns associated with information and education are less effective.

Cameron and Harrison (1998) indicate that there are further issues related to the strategic design of MMSM campaigns with elements such as cost effectiveness, target audience, target behaviour, campaign and message characteristics as well as links with legislation, enforcement and institutional management. Despite a number of theoretical models, what is not clearly evident in any of the literature is what underpins or constitutes the creation/development of an effective MMSM campaign or a framework for their review and evaluation.
1.5 Methodology

Because this research is exploratory, qualitative research methodologies under an interpretive paradigm were used.

To address the first research question, five MMSM campaigns formed the sample which had national distribution across all Australian states and territories between 2005–2010, where the campaign material was funded by the Australian government or not-for-profit social marketing organisations, published and easily accessible via the internet. The sample of campaigns originate from the following mainstream categories of MMSM campaigns: (1) Health (Get moving) (2) Skin cancer (3) Child abuse (4) Health (Measure up) and (5) Smoking. All where disseminated through the different mass media: TV commercials, radio, print (e.g. posters) and outdoors (e.g. bus shelters, shopping trolleys).

Documents associated with the MMSM campaigns were subjected to textual analysis in an attempt to identify the DOR and their identifiers using the qualitative software tool NVivo. This non-reactive research was used to identify within the campaigns any predetermined words, symbols, themes, concepts, actions, representations and/or any implicit, hidden or underlying meanings based on the seven DOR. To complement the analysis and findings of the textual analysis, to further distil any emerging or present themes, and to probe more deeply into the two research questions, eight semi-structured interview questions were developed.

Five MMSM practitioners were interviewed using the eight questions mentioned. Interviewees were identified from government and/or private agencies located in Australia that specialise in the design, creation and evaluation of MMSM campaigns, and who have been directly related to or have experienced the topic under investigation. The verbatim transcripts form the recorded interviews were subjected to a textual analysis in order to identify the DOR and their identifiers using the qualitative software tool NVivo.
Intentionally using more than one method of gathering data, this approach allowed the individual methods to complement each other through enhancement, elaboration and clarification from one set of results to the other. Finally, a comparison was made of the emerging and abstract findings from the textual analysis of both the MMSM campaigns and the semi-structured interviews. Results from the comparison were used to triangulate the findings and add validity in drawing meaningful conclusions and implications.

1.6 Definitions

The definitions in Table 1, and their sources are provided to specify meanings used in the context of this study. These concepts will be elaborated on further in Chapter 2.

Table 1 Definitions

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author(s)</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Social marketing</td>
<td>French (2013)</td>
<td>Social marketing seeks to develop and integrate marketing concepts with other approaches to influence behaviours that benefit individuals and communities for the greater social good. Social Marketing practice is guided by ethical principles. It seeks to integrate research, best practice, theory, audience and partnership insight, to inform the delivery of competition sensitive and segmented social change programmes that are effective, efficient, equitable and sustainable.</td>
</tr>
<tr>
<td>DOR</td>
<td>Smart (1989)</td>
<td>Seven characteristics or DOR: The practical and ritual, experiential and emotional, narrative or mythic, doctrinal and philosophical, ethical and legal dimension, social and institutional and the material dimension.</td>
</tr>
<tr>
<td>Mass media</td>
<td>Delhomme, et al. (2009); Wundersitz (2011)</td>
<td>Mass media can include audio-visual media (e.g. television, cinema), printed media (e.g. newspapers), inter-personal communication (e.g. lectures) and electronic (e.g. emails, websites).</td>
</tr>
</tbody>
</table>

Source: developed for this research.
1.7 The Scope of the Study
The scope of this research is necessarily limited in a number of ways, as regards to both MMSM and the DOR, discussed in turn as follows. Whilst regarded as mainstream, Lefebvre (2013) argues that, since the 1980s, social marketing has exploded and covers broader topics to include:

“…active living communities, disaster preparedness and response, ecosystem and species conservation, environmental issues, development of volunteer or indigenous workforce’s, financial literacy, global threats of antibiotic resistance, government corruption, improving the quality of health care, injury prevention, landowner education, marine conservation and ocean sustainability, patient-centred health care, reducing health disparities, sanitation demand, sustainable consumption, transportation demand management, water treatment systems and youth gambling problems, among other social needs”.

However, the MMSM campaigns selected for consideration for this thesis were:
- Those targeting (1) Health (Get moving) (2) Skin cancer (3) Child abuse (4) Health (Measure up) and (5) Smoking
- National campaigns including all states and territories because this ensured the large-scale desired impact of the campaign aims
- For the period 2005–2010
- Funded by the Australian government or not-for-profit social marketing agencies, and therefore in the public domain, ensuring ready access.

For the semi-structured interviews, there were only five participants, and they were social marketing practitioners. Although this may be regarded as a small sample, the validity of conducting qualitative research using small samples is discussed in detail in Chapter 3. In addition, this research did not attempt to address any gender related issues in relation to the mass media practitioners. The study only considered the personal perceptions of the practitioners. The research was exploratory and qualitative in nature, and the parameters of quantitative research were not relevant nor appropriate (Carson et al. 2001; Creswell, 1998: 12; de Ruyter & Scholl 1998; Perry 2001).
For the purposes of this study, the seven DOR were used. The seminal work of Ninian Smart, who formulated the seven DOR, which help characterise the constructs and under-pinning themes of religion(s) and their existence in the world today. These seven dimensions are explained in detail in Chapter 2.

1.8 Outline of the thesis

Chapter 2, Literature Review, examines the extant literature relating to this study. Two parent disciplines are explored including MMSM campaigns and the DOR. This is followed by a review of the immediate discipline, which is the application of the DOR as constructs for MMSM campaigns. Then, gaps in the literature are identified and from this both the research problem and the research objective are confirmed. Subsequently, two specific research questions are identified that will require a qualitative analysis of MMSM campaigns and the findings explored through interview questions with MMSM practitioners as part of this study. The literature review provided a broad theoretical base for this study. This is later used by the researcher as a lens through which to analyse and interpret the research results.

Chapter 3, Methodology, discusses the interpretive paradigm and qualitative research methodology for this study. The chapter commences with an overview of the research design, research setting and research paradigm, including their justification for this study. The researcher then gives a distilled view of research approaches, including a justification for the research approach adopted as well as a justification for the specific techniques. Next, the researcher argues for the data collection techniques of collecting five MMSM campaigns and semi-structured interviews with five MMSM practitioners, followed by data analysis using NVivo qualitative software for text analysis. Finally, the delimitations of the methodology are noted as well as the ethical considerations and how they have been addressed.

Chapter 4, Analysis of Data and Results – MMSM campaigns, commences by analysing five MMSM campaigns using text analysis. The results of the analysis culminate in the development of eight interview questions.
Chapter 5, Analysis of Data and Results – Semi-structured interviews, commences whereby five MMSM practitioners are subjected to semi-structured interviews against the same eight questions (developed in Chapter 4) and the verbatim transcripts are analysed using text analysis. Finally, comparisons are drawn from the text analysis results from both the five MMSM campaigns and the five interviews with the social marketing practitioners.

Chapter 6, Conclusions and Implications, discusses the findings of the research presented in Chapter 4 and Chapter 5 within the context of the literature review. This final Chapter summarises the conclusions and implications which answer both Research Questions in light of the academic literature. It then discusses the implications of those conclusions for current theory and practice. Finally, it covers the limitations that emerged during the study and provides a summary of the opportunities for further research.

1.9 Conclusion
Chapter 1 introduced this study, which examines the DOR as underpinning constructs for MMSMC. The chapter commenced with the background and research problem then proceeded to justify and provide an overview of the research methodology, including delimitations. The chapter then outlined the thesis structure as well as definitions of the key terms used.
CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to review the literature concerned with MMSM and DOR, as well as the intersect of these two phenomena, that is, the use of the DOR for MMSM campaigns, in order to identify the research issues to be investigated in this research thesis (Figure 1). Finally, the review is brought together in a conclusion that sets the scene for the research to be conducted. The direct work from this section was published as: Van Esch, P., Van Esch, L., & Cowley, J. (2013a). The Dimensions of Religion as Underpinning Constructs for Mass Media Social Marketing Campaigns: An Emerging Concept. *International Journal of Marketing Studies*, 5(1), 96-106.

Figure 1 Scope of the literature review

2.1 Main bodies of literature

2.2 Parent Discipline 1: MMSM Campaigns ~ 2.3 Parent Discipline 2: Dimensions of religion

2.4 Immediate Discipline: Application of the dimensions of religion as underpinning constructs for MMSM campaigns

2.4.1 Where the dimensions of religion and MMSM campaigns intersect

2.4.2 Gaps in the literature

2.4.3 Research questions

2.5 Conceptual framework

Source: developed for this research.

2.1.1 Main bodies of literature

The amount of literature directly related to MMSM campaigns was formidable. The theme of MMSM could be split into multiple themes (mass media; social marketing; mass media campaigns; social marketing campaigns), but to do so would have complicated the intent of the research and possibly have become unmanageable. In order to maintain a focused view, therefore, research concerning MMSM campaigns was regarded as a unified parent discipline. In the field of MMSM campaigns, those by Lazer and Kelley (1973), Kotler and Roberto (1989) and Kotler et al. (2002) were selected. However, recent explorations of the material under review/study were
included. Some reports dealt with applied investigatory initiatives whilst others having a purely theoretical, prospective nature. This literature is reviewed in detail below.

In the field of DOR, works selected were those by Smart (1989; 1996). While the extent of the literature directly related to the DOR was limited, the seminal and subsequent works of Professor Ninian Smart, as mentioned, were central to conceptualising the second parent discipline (Smart, 1971; 1989; 1996). Also included were seminal works by Lenski (1961), Kotler and Zaltman (1971) and Kotler (1975). These are also reviewed below.

2.2 Parent discipline 1: MMSM campaigns
The following will cover the literature concerned with MMSM campaigns.

2.2.1 Mass media campaigns

Rice and Aitkin (2001: 7) define mass media campaigns as “purposive attempts to inform, persuade, and motivate a population (or subgroup of a population) using organised communication activities through specific channels, with or without other supportive community activities”. For this review, mass media campaigns are discussed within the context of the wider social marketing literature. However, it is important to note that social marketing campaign messages can be delivered through multiple channels or activities and they may or may not include a mass media component (Wundersitz, 2011). Delhomme et al. (2009) describe the types of mass media as being inclusive of:

- Audio-visual media: Cinema, TV, radio
- Printed media: Brochures, direct mailings, flyers, leaflets, magazines, newspapers
- Inter-personal communication: Face-to-face (events, exhibition stands, forums, group discussion, lectures, personal discussions, speeches, viral marketing)
- Electronic: Direct e-mailings, e-newsletters, Internet websites, internet discussion forums, SMS.

Mass media campaigns have been used extensively as a means of promoting attitude and behaviour change to improve public health. Campaigns include, smoking cessation (McPhee et al., 1995), promoting safer road use (Woolley et al., 2001), health service utilisation (Grilli et al., 2002) and encouraging participation in physical activity (Cavill
& Bauman, 2004). Such mass media campaigns target the population as a whole, with benefits providing social support for behaviour change and the potential altering of attitudes and/or knowledge of a large proportion of a population (Redman et al., 1990).

2.2.2 Campaign design and development

To develop an effective mass media campaign, careful planning is required to form a comprehensive strategy, as there are many components that need to be brought together. Psychological theories can guide the process, however; factors that need to be considered are: campaign objectives, channels for message delivery, levels of exposure, target audience, target behaviour, types of appeals and the message.

Wundersitz et al. (2009; 2010) suggest the followings insights for campaign design and development:

- A clear ‘call to action’ with a simple effective measure that can be easily performed
- Advertising in isolation is less effective than when in combination with other media. Changes in attitude and/or behaviour does not appear to occur as a result of exposure to advertising alone
- Alternative approaches to communications, target audience segmentation and social marketing
- An important delivery mechanism is the mix of campaign activities with active, face-to-face contact (i.e. through training events, inspections and informal networking). However, such activities have very limited reach as the intent of mass media campaigns is to reach large quantities of people in order to drive mass voluntary behaviour change
- An individual’s general predisposition towards the campaign topic is an important determinant of the degree of change that will occur. For individuals that are already converted and/or seeking an opportunity to make changes; mass media can be useful
- Define campaign objectives and select suitable variables to measure if the objectives are achieved
- Communication through mass media may have more impact if the wider context and climate is more positive
• Concentrate on larger single topic initiatives because multiple-topic campaigns tend to only promote short-term fixes rather than sustainable long-term solutions
• Assimilate the campaigns with activities such as education, enforcement and legislation
• Interconnect different campaigns to form a long-term program to help sustain any changes
• Plan in advance to optimise preparations to form a coherent strategy of data driven processes that identify the target audience and behaviour
• Remember the communications process takes time. Individuals need to be taken on a journey of awareness about the issue, interest in the issue is raised and the desire to take action occurs (i.e. years to alter attitudes and behaviours around drink driving and smoking)
• Segment the target audience and design the message to the motivational needs of the subgroup (i.e. one style of message may work for an audience but not another)
• The main value of mass media appears to provide impetus to other activities, however; smaller more targeted advertising campaigns may deliver the same level of impact
• Theoretically structured campaigns have a greater chance of success, therefore; utilise psychological theory as the conceptual base of the campaign
• Using different kinds of mass media helps strengthen the campaigns messages and repeated exposure to the media campaign reinforces the campaign messages.

2.2.3 Message delivery
In Australia, the communication channel through media continues to expand. There are approximately 130 stations on pay TV, numerous newspapers across the nation as well as the ability to access the internet. The Australian Bureau of Statistics (ABS, 2010) reported over 9.6 million active Internet subscribers in Australia alone, and the figure is rising.
The myriad of media choices provides difficulties for mass media campaigns in reaching the target market as large numbers of viewers do not observe one particular channel, program, station or website. Social marketers and campaign designers need to understand target audience preferences for media type as well as media characteristics such as ability to gain attention, costs, information capacity, lifespan, reach and selectiveness if the campaign is to be successful. Delhomme et al. (2009) identify the advantages and disadvantages for the following media channels: audio-visual, electronic, interpersonal, outdoor and print media.

Dijkstra et al. (2005) suggest that mass media campaigns that use multiple forms of media are more effective in communicating the campaign message rather than single television and/or print only campaigns. Multiple forms of media can drive the message further and reach a broader target market because:

- Radio may lead people TV
- Radio may lead people to visit a website
- Newspapers may lead people to watch TV
- TV may lead people to visit a website
- Website may lead people to visit other websites.

More and more information is forwarded through social media websites (Facebook, LinkedIn, MySpace and Twitter) which may lead people to media of interest.

Approximately 84% of Australian internet users communicate and share information through their social media websites (Wundersitz, 2011). Schneider and Check (2010) suggest that, owing to the individually centric application of social media websites, they are useful for communicating short and specific messages to an identified target audience. Whilst individually centric, social media allows for the creation of groups of people interested in certain topics of interest which allows for two-way flow of information.

Consideration and identification of media preference for different target audiences should always be given. Dijkstra et al. (2005) suggest that, in relation to the internet, whilst it is interactive and engaging; getting the target audience to visit a specific website may be difficult. For health mass media campaigns, targeting older adults was
found to be a particular problem (Berry et al., 2009). For lower social economic groups, this could pose a problem as they may not have easy access to the Internet.

**Levels of exposure**

To provoke a response from the target audience, campaign exposure and frequency must occur at a minimum number of times. To convey the campaign message to the target audience effectively, the effective frequency is the optimal number of exposures required. Beyond this level, responses to the message will reduce and additional exposure will not be cost effective. Donovan et al. (1995) suggest that, in consumer advertising, high levels of exposure are expected to keep products top of mind, whereas as in public health campaigns such exposure could wear out faster because they promote attitudes and/or behaviours that are well known but mostly ignored by the target audience.

From a health behaviours perspective, little is known about adequate exposure levels for mass media campaigns and even less from an occupational health and safety perspective. In a review of best practice in road safety mass media campaigns, Wundersitz, et al. (2009; 2010) reviewed multiple levels of exposure from scant evidence and concluded that:

“Industry standards suggest exposures are needed to achieve minimum effective frequency (i.e. convey campaign message) although there are suggestions that a single exposure might be enough in some situations. In the absence of any knowledge from road safety campaigns, it is recommended that industry standards not be exceeded” (Wundersitz et al., 2009: 40).

**2.2.4 Social advertising**

Social advertising uses traditional media and mass media to drive behaviour change and to inform a target audience within society. In a broader approach and in addition to, social communication utilises public relations and sales support to mass media advertising and mass media campaigns (Kotler & Fox 1980). Andreasen (1997) suggests that whilst the approach of social marketing is a broad one, social advertising is often a component within social marketing. Novelli (1990) suggest that studies indicate that social advertising and social marketing campaigns can be affordable,
pragmatic and systematic method that yields successful results in health and social interventions.

2.2.5 Australian campaigns
There is emerging literature on MMSM campaigns across: (1) health (2) environmental (3) family and (4) community. However, Delaney et al. (2004) suggest there is a large body of international literature that examines the effectiveness of road safety mass media campaigns and is further supported by evaluations of road safety mass media campaigns that have been conducted in Australia, New Zealand, North America and Europe.

Typically in Australia, the government and not-for-profit organisations are responsible for the majority of MMSM campaigns. Generally, the campaigns are centred on the following areas:

1. Health – smoking, drug and alcohol abuse, obesity and over-weight, prostate cancer, skin cancer, depression, mental health, sexual health, chronic disease, general health and eating habits
2. Environmental – green energy, solar power, clean-up Australia day, littering, pollution, animal cruelty, rain water harvesting and the impact of the mining industry
3. Family – sexual abuse and domestic violence, depression, single parents and child abuse
4. Community – road safety, speeding, drink driving, driving in school zones, learner drivers, fatigue, occupational health and safety, sport and recreation, as well as charity/charitable deeds.

2.2.6 Campaign evaluation
The review of public information campaigns addressing youth risk-taking, Shanahan et al. (2000) highlighted Australian MMSM campaigns (n = 156) between the years 1985-1998, across a number of topical areas:

- Road safety: n = 45; of which 4 (8.9%) had no evaluation
- Alcohol: n = 40; of which 2 (5%) had no evaluation
- Smoking: n = 18; of which 1 (5.6%) had no evaluation
- Sexually transmitted diseases and sexual health: n = 17; of which 3 (17.6%) had no evaluation
- General health and wellbeing, and prescription drugs: n = 22; of which 6 (27.3%) had no evaluation
- Illicit drugs: n = 14; of which 2 (14.3%) had no evaluation.

Alarming is that, in totality, 11.5% of those campaigns recorded ‘no evaluation’. Of the campaigns that were evaluated, the pre-test/post-test technique was most popular (n = 32; 20.5%), with majority not indicating the type of evaluation conducted. Understanding that cost and complexity are significant challenges when evaluating the effectiveness of MMSM campaigns, it is also important to recognise and reduce the impacts from exogenous variables. There are five main types of evaluation that can be used to evaluate social marketing campaigns (Bauman, 2000; Donovan & Henley, 2003; Hornik, 2002a; Noar, 2006; Nutbeam & Bauman; 2006; Valente, 2001). The types of evaluation reflect the stages of what they call the Precede-Proceed model. These can be used to evaluate specific stages of a social marketing campaign, from design, through to implementation and campaign outcomes.

Formative assessment determines the need for a social marketing campaign in a population (Horsfall et al., 2010). It can involve determining the social problem to be addressed, what the needs of the population are and what type of intervention would be most appropriate for the population. At this stage, a baseline population survey of the community is typically conducted for later comparison with a post-campaign survey. Pilot (or efficacy) testing is a trial of the social marketing campaign on a sample audience, often to determine if an intervention meets face validity. One of the benefits of pilot testing is that it provides an opportunity to adjust the campaign materials based on feedback from the participants. Process evaluation evaluates the implementation and dissemination of the campaign. This focuses on the degree to which the campaign was conducted as planned. Impact evaluation measures the direct, short-term effects of the campaign (Horsfall et al., 2010).
This could include measures of mass media exposure and changes in awareness, knowledge or behaviour in the target audience. Outcome evaluation estimates the long-term effects, if any, associated with the campaign at a population level. This can include cost–benefit analysis. Examples of relevant outcomes include changes in prevalence or incidence rates, ongoing trends in help-seeking behaviour and sustained improvements in awareness, knowledge or behaviour (Horsfall et al., 2010).

Evaluating the impacts, outcomes or effects of a MMSM campaign requires resources, time and methodological attention to control the factors that are influenced both internally (demographic characteristics and target audience) and externally (competing for audience attention). Table 2 below highlights the most commonly used MMSM campaign evaluation techniques.

Table 2 Campaign evaluation types

<table>
<thead>
<tr>
<th>Type of evaluation</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort studies</td>
<td>Hornik et al. (2007)</td>
</tr>
<tr>
<td>Direct response tracking</td>
<td>Coffman (2002)</td>
</tr>
<tr>
<td>Observed audience action</td>
<td>Spradley (1980)</td>
</tr>
<tr>
<td>Pre-and-post campaign surveys</td>
<td>Hoonakker et al, (2005); Hornik et al. (2007)</td>
</tr>
<tr>
<td>Rolling sample surveys</td>
<td>Henry and Gordon (2001)</td>
</tr>
<tr>
<td>Traffic to websites about the issue</td>
<td>Paek, Hove and Cole (2013).</td>
</tr>
</tbody>
</table>

Source: adapted from Jacobs and Coffman (2007).

**Cohort studies**

A cohort study methodology approach allows for the monitoring of a target subset of individuals longitudinally. Cohort studies can be used to evaluate the ‘lag’ of exposure effects or impacts that manifest over an extended period of time. They provide an opportunity to delve more deeply into the cause and effect of a relationship. However, as a limitation, they can take much longer to produce conclusive findings (Hornik et al., 2007).
Direct response tracking
The MMSM campaign might ask or expect an immediate response or action that is measurable from the target audience. This could include calling a specific phone number, emailing a response or directly mailing back a provided document and/or data card. Audience members, who participate or respond, usually receive a perceived ‘gift’ for their participation.

Observed audience action
The target audience behaviours are observed or audited either formally or informally with specific behaviours monitored and more accurately gauged using sophisticated methodologies in either a controlled environment or directly observed in real-world settings.

Pre-and-post campaign surveys
Data collected via the pre-test / post-test survey methodology can be an effective means of measuring mass voluntary change in behaviour, attitudes, salience and campaign recall (Hoonakker et al., 2005). Such a methodology can be considered a valid metric, especially when there are no other reasonable alternative explanations for the change; other than the MMSM campaign itself (Hornik et al., 2007).

Pre-test data is required to compare any changes on the determined population based on post-test results. Multiple benefits are that surveys can reach a broad geographic base and can be repeated if necessary. However, validity is dependent on the response rate. To accurately capture the effects of a campaign, surveys should be targeted to both the geographic and demographic audience. Surveys based on hearing or sight recall; need to be captured within a few weeks after the conclusion of the campaign. However, further research is still required on the minimum and maximum time spans required or available to capture recall effects.

Rolling sample surveys
In order to keep track of detailed day-to-day responses, rolling sample surveys are very useful for the evaluation of a specific MMSM campaign to determine and capture the salience and response time of the target audience.
Surveys and self-reporting
Measuring the impacts, outcomes or effects of a campaign sometimes involves surveys and self-reporting (Galvin, 2005; Kaiser et al., 2003). In the literature, the validity of self-reported behaviour has been debated (Fletcher, 1999; Lindeman et al., 1995). In addition, some members of the target audience may attempt to tell an interviewer what they want to hear even though there is little incentive for a participant to falsify information. However, Kaiser et al. (2003) suggests there is research evidence that indicates self-reporting can provide valid information on an individual’s ecological behaviours.

Traffic to websites about the issue
The traffic to websites method is an inexpensive proxy metric for capturing behaviour intention, community awareness, target audience awareness and salience of a website URL. Also, due to social media, measurements can be taken from blogs and chatter on sites like Facebook, LinkedIn and Twitter. It is paramount that a website is set up to collect visitation statistics as well as focusing on tracking the statistics that capture the desired effect. A benefit of the website is that it allows members of the target audience who are considering changing their behaviour to research the issue and learn more about any barriers such as costs and/or any associated benefits.

2.2.7 Campaign evaluation limitations
There is frequent emphasis on the importance of using the ‘right’ technique to evaluate campaigns. However, Hornik et al. (2007) identify notable constraints on measurable outcomes and impacts when designing and especially when evaluating a campaign. They include, but are not limited to the following recommendations:

1. Measurements need to be targeted as closely to the campaign as possible
2. The impacts of a campaign may take time to manifest
3. The impact of a campaign may be subtle in magnitude
4. It may be difficult to link campaign output with its impact.
Measurements need to be targeted as closely to the campaign as possible
If the surveying methods are not specific to the target audience, the effects or impact(s) of the MMSM campaign may appear diluted. Whilst the campaign should be targeted to a particular audience, group or sub-group; it is important to remember that it may also reach much larger numbers of people. In addition to the surveying methods, the analysis and evaluation of the campaign should focus specifically on the identified target population (Hornik et al., 2007). In addition, in an effort to drive mass voluntary behaviour change, as a consequence, the measurement of ‘unintended’ effects will also need to occur.

The impacts of a campaign may take time to manifest
The message, the audience, the level of exposure and exogenous variables such as barriers to behaviour change are all factors that cause delays on campaign effect. Campaign effects or impacts can vary drastically on account of timing (Tellis, 2004). Hornik et al. (2007) suggest that measuring behaviour changes immediately after a campaign may not capture the full long-term effects and adequate projections for the timing of measures is required.

The impact of a campaign may be subtle in magnitude
Evaluating or measuring the effectiveness of large campaigns that are attempting to drive mass voluntary behaviour change may be relatively simple with effects or impacts easily evident. However, when the campaign is small, and only incremental behaviour changes are expected, the evaluation technique must be sophisticated enough to detect even the smallest effects and impacts (Hornik et al., 2007).

It may be difficult to link campaign output with its impact
Galvin (2005) suggests that trying to link behaviour to a specific MMSM campaign is complex, expensive and has many variables. Therefore, conducting effective campaign evaluations becomes increasingly difficult and possibly unproductive as the evaluation moves away from measuring simple outputs such as frequency and duration to connecting audience impacts or effects to environmental impacts or effects (Hornik et al., 2007; Van Esch et al., 2013).
2.2.8 Social marketing defined
Kotler and Zaltman (1971) first coined the term ‘social marketing’ as a reference for the application of marketing as a solution to social and health problems (MacFadyen et al., 1999). Seminal works on the topic include those of Wiebe (1951), Kotler and Zaltman (1971), Lazer and Kelly (1973) and Kotler and Roberto (1989). These works variously draw from different bodies of knowledge such as anthropology, communications theory, psychology and sociology in order to understand how to influence people’s behaviour (Kotler & Zaltman, 1971; MacFadyen et al., 1999).

Through its evolution, social marketing can be viewed as a framework, theory or structure. Lefebvre and Flora (1988) indicate that social marketing contains the following elements: (1) a consumer orientation, (2) an exchange, (3) a long-term planning outlook and (4) moving beyond the individual consumer (Andreasen, 1997; Leathar & Hastings, 1987; Lefebvre, 1992, 1996; Smith, 1996).

In an attempt to define social marketing, Kotler in partnership with alternative co-authors; has given multiple versions of its definition. However, as social marketing has evolved, so too has its definition. Table 3 provides a selection of definitions during that evolution. French et al. (2010) recognise that the social marketing discipline derives from two distinct movements: (1) marketing and (2) social sciences. Both movements are concerned with how best to influence people’s behaviours’ and hence their convergence defines social marketing.

Table 3 Definitions of social marketing

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kotler &amp; Zaltman</td>
<td>...the design, implementation and control of programs calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution and marketing research.</td>
</tr>
<tr>
<td>(1971)</td>
<td></td>
</tr>
<tr>
<td>Lazer &amp; Kelly</td>
<td>...concerned with the application of marketing knowledge, concepts and techniques to enhance social as well as economic ends. It is also concerned with analysis of the social consequences of marketing policies, decision and activities.</td>
</tr>
<tr>
<td>(1973)</td>
<td></td>
</tr>
<tr>
<td>Kotler &amp; Roberto</td>
<td>...a programme planning process that promotes the voluntary behaviour of target audiences by offering benefits they want, reducing barriers they are concerned about and using persuasion to motivate their participation in program activity.</td>
</tr>
<tr>
<td>(1989)</td>
<td></td>
</tr>
<tr>
<td>Andreasen</td>
<td>...the application of commercial marketing technologies to the analysis, planning, execution and evaluation of programmes.</td>
</tr>
<tr>
<td>(1997)</td>
<td></td>
</tr>
</tbody>
</table>
designed to influence the voluntary behaviour of target audiences in order to improve their personal welfare and that of their society.

Maibach et al. (2002) ...a means for creating voluntary exchange between a marketing organisation and members of a target market based on the mutual fulfilment of self-interest.

Dann (2006) ...the adaptation of commercial marketing theory and practice for social change programmes, campaigns and causes.

Smith (2006) ...about making what we offer people fun, easy and popular.

Kotler & Lee (2007) ...a process that applies marketing principles and techniques to create, communicate and deliver value in order to influence target audience behaviours that benefit society as well as the target audience.

French (2013) Social marketing seeks to develop and integrate marketing concepts with other approaches to influence behaviours that benefit individuals and communities for the greater social good. Social Marketing practice is guided by ethical principles. It seeks to integrate research, best practice, theory, audience and partnership insight, to inform the delivery of competition sensitive and segmented social change programmes that are effective, efficient, equitable and sustainable.


### 2.2.9 Common theories used to design social marketing campaigns

Cameron and Harrison (1998) indicate that there are further issues related to the strategic design of MMSM campaigns such as cost effectiveness, target audience, target behaviour, campaign and message characteristics as well as links with legislation, enforcement and institutional management. Despite a number of theoretical models (Table 4), what is not clearly evident in any of the literature is what underpins or constitutes the creation/development of an effective MMSM campaign or a framework for their review and evaluation. Table 4 highlights the most commonly used theories that are used to design social marketing campaigns. In addition, this research thesis will propose a new theory, the DOR taxonomy may be used as the underpinning construct to help MMSM practitioners design, execute and evaluate MMSM campaigns.
Table 4 Common theories used to design social marketing campaigns

<table>
<thead>
<tr>
<th>Theory</th>
<th>Type</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social marketing</td>
<td>* Social marketing</td>
<td>* Hornik &amp; Yanovitsky (2003)</td>
</tr>
<tr>
<td>Social persuasion</td>
<td>* Elaboration-likelihood model</td>
<td>* Petty &amp; Cacioppo (1986)</td>
</tr>
<tr>
<td></td>
<td>evaluation model</td>
<td></td>
</tr>
<tr>
<td>Behaviour change</td>
<td>* Reasoned action</td>
<td>* Fishbein and Ajzen (1975)</td>
</tr>
<tr>
<td></td>
<td>* Protection motivation</td>
<td>* Rogers (1975)</td>
</tr>
<tr>
<td></td>
<td>* Health belief model</td>
<td>* Rosenstock (1977)</td>
</tr>
<tr>
<td></td>
<td>* Planned behaviour</td>
<td>* Ajzen (1985)</td>
</tr>
<tr>
<td></td>
<td>* Interpersonal behaviour</td>
<td>* Triandis (1977)</td>
</tr>
<tr>
<td></td>
<td>* Trans theoretical model of change</td>
<td>* Prochaska &amp; DiClemente (1983)</td>
</tr>
</tbody>
</table>

Source: developed for this research.

2.2.10 Theory of social marketing

The theory of social marketing (Hornik & Yanovitsky, 2003) proposes that behaviour change through a series of linear steps is the outcome of an effective social marketing campaign. A change in behaviour begins with acquiring knowledge about the costs and benefits to perform the desired behaviour, next a change in beliefs followed by an intention to act. Behavioural intentions (i.e. positive or negative) eventually translate into actual behaviour.

One complexity to this theory is that changes in behaviour could be impacted by the campaign itself or indirectly by campaign messages being diffused and supported by institutional pathways (i.e. government, law enforcement) and/or social networks (i.e. personal interaction amongst acquaintances, colleagues, family and/or friends). The theory also posits that the more exposed to a message an individual is, the more likely their beliefs and subsequent behaviour will alter. Gross (2009) suggests that this mechanistic in nature approach assumes that an individual will have no choice but to change their beliefs and subsequent behaviour.

Linear models, such as this one have several major challenges and assume that individuals receive information passively and make choices freely based on the information provided. Elliot (1989) suggests that the desired behaviour change may not necessarily follow after a message is imposed because target audiences may have
different underlying behavioural motivations and can be quite selective. Gross (2009) highlights another challenge, with behavioural change being primarily viewed as unidimensional and caused by an intervention when in fact, it relies upon an individual’s motivations as well as many structural variables (Wundersitz et al. 2010).

Overall, a key assumption of this model is that it assumes social and institutional pathways only impact knowledge diffusion. However, reality indicates that there are multiple barriers and individual factors that occur when moving from knowledge diffusion to behaviour change and quite often, these may interact.

2.2.11 Theories explaining social persuasion

Specific theories of persuasion and/or motivation (Table 5) to change need to be examined to understand how to persuade individuals to adopt new behaviours and/or attitudes (Wundersitz et al. 2010).

Table 5 Theories explaining social persuasion

<table>
<thead>
<tr>
<th>Theory</th>
<th>Author(s)</th>
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</thead>
<tbody>
<tr>
<td>Elaboration-likelihood model</td>
<td>Petty &amp; Cacioppo (1986)</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The following theories view behavioural change as the outcome of information processing and are based on the body of work(s) of Wunderlitz et al. (2009; 2010; 2011) and identify the following concepts, models and theories.

Elaboration-likelihood model

Petty and Cacioppo (1986) view the elaboration-likelihood model as a persuasion tool to form or change attitudes via two routes of persuasion: central and peripheral. Ability and motivation are required for high elaboration in cognitive processing, that is, when individuals actively think about a campaign message, evaluate and judge it against information that is already stored in their memory. If a message is perceived as relevant or if an individual feels a high level of personal responsibility, they might be motivated to process the message. Influencing factors on an individual’s ability to process a
message include comprehensibility of the message, any prior knowledge of the message, and whether there are any other distractions (Wundersitz et al. 2010).

The model assumes that if both ability and motivation are sufficient, the right informational cues need to be present. Persuasion can also occur with low elaboration, rather than via the central processing route, an individual will follow the peripheral route where simple decision making rules are derived by what’s occurring with the current situation (i.e. attitude changes do to the attractiveness or expertise of the message presenter) (Wundersitz et al., 2010).

**Associative-propositional evaluation model**

The Associative-propositional Evaluation Model (Gawronski & Bodenhausen, 2006) evaluates attitude objects based on either an implicit or explicit attitude. An implicit attitude is based on an associative process whereby evaluations are automatic, affective reactions to an attitude object, such as in the case of salt and pepper being automatically associated. Such evaluations require limited cognitive resources and are not intentional. Explicit attitudes require more cognitive effort and are activated more deliberately. The model suggests that explicit attitudes are more able to predict behaviours that are under volitional control because, in contrast to implicit attitudes, explicit attitudes derive from evaluative judgements (Wundersitz et al., 2010).

Attitude change occurs differently depending on the type of attitude to be changed. Through incremental changes or changes in the pattern of activation to the associative evaluations, such changes will lead to changes in implicit attitudes. Wundersitz et al. (2010) suggest that whereby changing associative evaluations will cause subsequent changes to evaluative judgements or making changes to the information used in the evaluation will lead to explicit attitude changes. An example of this is consideration of existing beliefs/knowledge or the creation of new beliefs/knowledge.

**2.2.12 Theories of behaviour change**

Evident in the social marketing literature, is the general consensus that; the creation of campaigns using well-researched psychological theories of behaviour change (Table 6) create the most effective mass media campaigns (Noar, 2006; Randolph & Viswanath,
Such theories can provide a conceptual framework, assist with the creation of appropriate message strategies and facilitate the possibility of evaluating campaign effectiveness. However, despite message awareness success or acceptance by the target audience, theory can also offer insight as to why a social marketing campaign might not achieve the desired attitude and/or behaviour change (Wundersitz et al., 2010).

<table>
<thead>
<tr>
<th>Theory</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reasoned action</td>
<td>Fishbein and Ajzen (1975)</td>
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<td>2. Protection motivation</td>
<td>Rogers (1975)</td>
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<tr>
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</tr>
<tr>
<td>5. Interpersonal behaviour</td>
<td>Triandis (1977)</td>
</tr>
</tbody>
</table>

Source: developed for this research.

**Reasoned action**
The Theory of Reasoned Action (TRA), developed by Fishbein and Ajzen (1975), suggests that intentions affect behaviour. Individual intentions to behave in a specific way, or the consequences of such behaviour, are based on a set of weighted beliefs. The assumption of this theory is that people make logical and consistent decisions, whilst the determinants of intentions include attitude and social normative beliefs.

**Protection motivation**
The protection motivation theory (Rogers, 1975) has two different appraisal processes: (1) threat appraisal and (2) coping appraisal. These appraisals can stem from a health threat, which in turn leads to adaptive and maladaptive coping responses. The perceived severity and vulnerability of a threat are functions of the threat appraisal as well as the intrinsic and extrinsic rewards that are associated with unsafe behaviour (i.e. saving time by not following safety procedures). Both possible social consequences such as effect on work and/or family life, and potential medical consequences such as disability and/or death are outcomes linked to the perceived severity of the threat.
In executing the recommended behaviour, the coping appraisal results in the association of self-efficacy, or a person’s own ability to perform the recommended behaviour, of response efficacy, the belief that the recommended behaviour will reduce the threat, and of the response costs in terms of effort, inconvenience, time and social costs. Outcomes of the threat and coping appraisals influence an individual’s protection motivation which leads to the desired behaviour being adopted or not. The motivation to act depends on individual expectations that recommended actions will reduce the likelihood of harm.

Milne et al. (2000) argue that the results from a meta-analysis of twenty-seven studies within a health context indicated that the association between threat variables (severity and vulnerability) and measures of persuasion were weaker than the association between coping variables (costs and efficacy) and measures of persuasion (behaviour and behavioural intentions).

Unlike the health belief model, the protection motivation theory explains irrational and rational decision making processes. For example, when response efficacy, self-efficacy, severity factors and vulnerability are high, an individual may perceive that they can avert the threat. However, when response efficacy and self-efficacy are low whilst severity factors and vulnerability are high, an individual may perceive that they cannot avert the threat or perform the recommended behaviour, which can then lead to maladaptive responses. These outcomes can be reason why fear appeals do not always work (Wundersitz et al. 2010).

**Health belief model**

The first of the behavioural change models was the health belief model (Rosenstock, 1977). This model has evolved through modification since its inception and postulates the motivation of individuals is to take positive action and promote ones health in an attempt to avoid negative health outcomes. Perceived seriousness of the consequences and perceived susceptibility are emotional responses that broaden the model. Combined, these factors define a given behaviour with a perceived threat and must be high for an individual to consider behaviour change. The processes in this model assume that the individual is a rational decision maker and that a high level of self-efficacy is required and cues are required as motivators to raise the likelihood of action.
**Planned behaviour**

Ajzen (1985) extends Fishbein and Ajzen’s Theory of Reasoned Action by adding the perceived behavioural control as a determinant of intentions, and naming it the Theory of Planned Behaviour (TPB). Extending the model through an additional variable helps to explain the behaviour where an individual feels they have limited to no control over the occurrence of a violation. As a consequence, behavioural intentions must first be changed, if you want to change behaviour and they are dependent on behavioural beliefs, control beliefs and normative beliefs (Wundersitz et al., 2010).

**Theory of interpersonal behaviour**

Similar to the TPB, the Theory of Interpersonal Behaviour (Triandis, 1977) includes perceived consequences and normative factors of behaviour as predictors of intentions and behaviour. The theory differs by including habits as a predictor of behaviour. Habit is described as how automatic a process is (i.e. behaviour might be habitual rather than intentional). This theory suggests that social marketing campaigns targeting habitual behaviours (i.e. drink driving and smoking) have little effect if the intent is to focus on factors that influence intentions. Unfortunately, individuals with habitual behaviours do not consciously consider the advantages and/or disadvantages of such behaviour (Wundersitz et al., 2010).

### 2.2.13 Theories explaining the process of behaviour change

The theories in Table 7 explain the behaviour change process, which allows for social marketing campaigns to be designed to influence the behaviour change process and/or influence the desired behaviour. They provide an understanding as to the limitations as to why the desired change in process and/or behaviour has not occurred.

<table>
<thead>
<tr>
<th>Theory</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-regulation</td>
<td>Carver &amp; Scheier (1981)</td>
</tr>
<tr>
<td>Trans theoretical model of change</td>
<td>Prochaska &amp; DiClemente (1983)</td>
</tr>
</tbody>
</table>

Source: developed for this research.
**Self-regulation**

The Theory of Self-regulation (Carver & Scheier, 1981) explains how individuals may change their behaviour based on negative feedback. The individual compares the current situation with the attainment and/or avoidance of a goal or reference situation. However, if a discrepancy is observed, such as a goal not being achieved, immediate action is taken to rectify the situation in order to minimise the discrepancy. When a goal is abandoned or exchanged for a more realistic one, goal disengagement has occurred. This may not be necessarily negative but could be adaptive or even positive. It can be possible that the effects of goal disengagement in one area (the workplace) might start to encroach and have an effect in other areas (the home).

The challenge when designing a campaign using the theory of self-regulation model is deciding to concentrate on goal attainment or goal disengagement. Ultimately, the direction should be guided by determining the aim of the campaign as well as the target audience.

**Trans-theoretical model of change**

The Trans-theoretical Model of Change (Prochaska & DiClemente, 1983), is quite popular in the behaviour change and health promotion arenas, specifically around the promotion of physical activity (De Bourdeaudhuij et al., 2004; Reger et al., 2002), encouraging commuters to cycle (Gatersleben, 2003) and smoking cessation (Spencer et al., 2002).

The consideration of the readiness of an individual to change their behaviour is the major contributor of the model. This is achieved by outlining six stages of change through which the individual must develop before a new behaviour occurs and then maintained. Individuals may move both forwards and backwards through the stages and do not need to necessarily follow a linear pattern. The six stages of the model include:

1. Pre-contemplation: No intention or consideration to change towards the desired behaviour and change may be resisted
2. Contemplation: Awareness of the undesired behaviour, however the costs and/or benefits associated with the behaviour are seen as neutral
3. Preparation: The intent to make change is high and possible reductions in the undesired behaviour might have occurred
4. Action: Some changes in behaviour have occurred with further changes requiring great amounts of effort. This stage is highly unstable and the risk of the old behaviour returning is high.

5. Maintenance: The new behaviour is starting to become habitual but chances of relapse can occur when emotionally distressed. The new behaviour(s) need to be rewarding.

6. Termination: The new behaviour is established with no desire, intent or temptation to return to the old behaviour (Wundersitz et al., 2010).

For mass media campaigns, there are some implications with specific stages of the model. In the pre-contemplation stage, individuals may not be aware that they demonstrate problem behaviour; therefore informing individuals about the disadvantages of the problem behaviour may not have the desired effect. Message evaluation is highly dependent on a receiving individual(s) underlying beliefs. In this stage, people are not actively seeking information and therefore, are very hard to reach. However, there is health research reporting positive results by creating mass media campaigns that are proactively seeking and targeting pre-contemplators (Reed, 2001).

Wundersitz et al. (2010) suggest that progression to the contemplation stage requires individuals to become aware of their problem behaviour and what they need to do to make the necessary changes. One technique to achieve this is by highlighting the conflict between their own needs and those of the general public, this may result in dissatisfaction, cognitive dissonance and a desire to change. Individuals in the contemplation stage want to learn more and are open to new information. Progression to the next stage may occur if the message is deemed as functionally and personally relevant or there is a push from the wider community (DeBono, 1987).

At present, the trans-theoretical model of change is widely used in terms of psychological theories. A major strength of the theory is that it recognises the implicit characteristics of each targeted population which is pertinent for understanding the creation or resistance to change. In the development of mass media campaigns, it is useful to know which stage the target audience is situated.
2.2.14 Appeals using emotions

In addition to a number of theoretical models (Table 4) to design MMSM campaigns, a number of appeals are also used. This section summarises the most commonly used appeals using emotion in the design of MMSM campaigns (Table 8).

<table>
<thead>
<tr>
<th>Table 8 Different types of appeals</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Type of appeal</strong></td>
</tr>
<tr>
<td>Positive emotions</td>
</tr>
<tr>
<td>Emotional or rational</td>
</tr>
<tr>
<td>Efficacy</td>
</tr>
<tr>
<td>Framing</td>
</tr>
<tr>
<td>Threat reduction</td>
</tr>
<tr>
<td>The message</td>
</tr>
<tr>
<td>The threat</td>
</tr>
</tbody>
</table>

Source: developed for this research.

**Positive emotions**

Campaign messages with positive emotional appeals aim to evoke excitement, good feelings, hope and humour. Wan et al. (2000) suggest that political advertising towards a target audience who are low on authoritarianism, may have increased effects due to positive emotional appeals. Despite the popularity of this type of appeal in Australian campaigns, compared against the abundance of fear appeals literature; there is a lack of knowledge on the factors influencing positive emotional appeals (Wundersitz et al., 2009).

In mass media campaigns, humour is used occasionally to drive a positive emotion. The research investigating its effects is very limited and has been conducted to a small extent on public health campaigns and it is not known if the findings can be applied directly or draws meaningful conclusions. Lewis et al. (2010) suggest that the persuasiveness of positive emotional messages like humour and pride is improved by response efficacy. This indicates that campaign messages using positive emotional appeals my need to provide effective strategies for the target audience.
Struckman-Johnson et al. (1994) suggests that in relation to public health campaigns promoting AIDS awareness and sunscreen use the evidence indicates that specifically for males, humorous appeals are more persuasive than non-humorous appeals (Conway & Dube, 2002). Evidence from speeding behaviour research also supports that the use of humour in positive emotional appeals, is more effective for males than females (Lewis et al., 2008).

On account of the infancy in the understanding of positive appeals, little is known about the effects over time. Lewis et al. (2008) suggest that findings from experimental studies on road safety campaigns using different appeals indicate that immediately after exposure, negative appeals, such as fear, caused greater persuasiveness, whilst positive humorous appeals caused greater improvement over one month.

Mcvey and Stapelton (2000) suggest that the effects on behaviour from anti-smoking mass media campaigns using humour, also takes time. They found that cessation had not occurred after six months, but was only achieved after the completion of the 18-month campaign. Whilst the findings suggest that positive appeals become persuasive over time, it is not known to what extent these findings apply directly to the different types of MMSM campaigns.

**Emotional or rational**

Mass media campaigns can have either an emotional or a rational approach or a combination of the two. Emotional appeals can emphasise both feelings and images as positive (humour), negative (fear) or the combination of both. Donovan et al. (1995) argue that a specific emotion is pertinent to the motivation underpinning the decision making for a specific issue, not the type of appeal. Dillard and Nabi (2006) and Dunlop et al. (2010) suggest that there is emerging evidence that campaign messages using mass media that conjure emotion can directly persuade health behaviours. However, further research is required to ascertain the relationship between the type of emotion that is evoked and the strength and sustainability of the subsequent attitude and behaviour responses/changes.
Rational appeals emphasise logic and cognitive processing by providing objective information about an issue. A typical rational appeal can be attractive because these types of appeals are deemed to be credible and often contain messages with numbers, mathematics and statistics or alternative information based on pseudo-science.

Campaign messages can be presented within both a narrative and/or case study framework. Such appeals typically use anecdotes or stories and considered advantageous because they allow individuals to hear the ‘story’ as well as involving the readers. Cox and Cox (2001) suggest that in relation to health literature, narrated real-life case studies are commonly used in campaigns because they are more persuasive than statistics based messages. However, Dunlop et al. (2010) and Morgan et al. (2002) suggest that other related studies have found no difference between the two message types. The message impact on the target audience may be moderated depending on their predisposition to the message. Slater and Rounier (1996) identified that one study in alcohol-related education reported that target audiences with pre-existing values compatible with the campaign message found statistics based messages were more persuasive whilst those resistant to the campaign message found narrative based messages more persuasive.

Efficacy

For fear appeals, it is important to have a strong efficacy component. Witte and Allen (2000) suggest that campaigns with messages that arouse fear are persuasive if the target audience has high self-efficacy (belief in ability to avert the threat) and high response efficacy (belief in strategy to avert the threat). If the target audience has low self-efficacy, the fear appeal based campaign will hardly work, if at all.

Wundersitz (2011) highlights findings from an online experiment among young males aged 18 to 24 years which included three of the Extended Parallel Process Model (EPPM) variables (self-advocacy, severity and susceptibility) and how their inclusion increased the appeal of fear based workplace safety posters (Lavack et al., 2008). However, for response efficacy, the manipulation was unsuccessful due to environmental constraints such as expectations from management and co-workers. Therefore, the elements of environmental efficacy should be considered when targeting response efficacy and overall campaign effectiveness.
In a practical sense, Lewis et al. (2010) argue that response advocacy is more important for influencing campaign effectiveness than self-advocacy because it can be designed and woven into the campaign which directly impacts the effectiveness of the campaign message. Notably, self-efficacy relies on individuals within the target audience after single exposure to a campaign message, is rarely amenable. Lewis et al. (2010) argue that response efficacy is dependent on the type of emotional appeal. Positive emotion based appeals increase campaign message acceptance whilst negative fear-based appeals decrease message rejection. This indicates that response efficacy improves the effectiveness of emotion based messages as well as fear based messages.

Goldenbeld et al. (2008) and Lewis et al. (2008) reviewed experimental studies in relation to road safety campaigns and found that gender could be an important factor that influences how a target audience processes the relevance of a campaign message using fear appeals. With young males as the target audience, the danger of physical harm does not appear to be effective (Tay & Ozanne, 2002).

**Framing**

A campaign message can be framed to allow the target audience to evaluate the information positively or negatively. It could be perceived as a risk, or as a gain in terms of benefits or costs. The main argument of the campaign message focuses on either the adopted desired attitude/behaviour advantages (positive gain framing), or on not adopting the negative consequences (negative or loss framing) (Delhomme et al., 2009). The type of framing can impact the effectiveness of the campaign message.

Research around the effects of campaign message framing indicate results that are not unanimous, however; meta-analyses of effects on campaign message framing report correlations with gain framed messages to achieve prevention (O’Keefe & Jensen, 2006) and loss framed messages in promoting early detection, in the case of breast cancer screening, for example (Cox & Cox, 2001).
The importance of threat reduction

Jessop et al., (2008: 963) who have formulated Terror Management Theory (TMH), advise campaign advisors to:

“...prime the component of an individual’s cultural world view that values such responsible behaviour and thus direct attention toward the goal of behaving in a responsible manner”.

This indicates that the theory underpinning threat appeals relies on the depiction of recommendations to reduce a threat and that the effectiveness of a campaign is contingent on that recommendation/course of action to achieve the desired behaviour.

Schoenbachler and Whittler (1996) and Witte et al. (1998) found that defective or maladaptive coping responses occur when there is exposure to high fear appeals that do not have recommendations to reduce the threat. Such responses could include deliberately avoiding or dismissing the message, processing the threat within the message and denying any personal relevance to it. Jessop and Wade (2008) and Jessop et al. (2008) reviewed binge drinking and risky driving campaign messages respectively. They found that the target audience(s) may view a message as a challenge, due to fear appeals promoting such a reaction which results in an increase in the undesired behaviour. Notably, increases in undesired behaviour were linked to perception that it was beneficial to self-esteem.

Studying fear patterning propositions, Algie and Rossiter (2010) found that the sequence of evoking fear, succinctly followed by a decrease in fear; altered behaviours and/or attitudes, not the fear itself. A further finding was that campaign messages designed with a fear relief pattern left some members of the target audience feeling fearful even after the completion of the advertisement and/or campaign. This indicates why such appeals need to be designed with a great deal of sensitivity (Wundersitz, 2011).

In Australia, campaigns for road safety, drink driving and drug use are increasingly using graphic fear-based appeals that are heavy hitting and include graphic images and stories, portraying dead people, body parts and gory accident scenes. Critics confirm that these types of campaigns capture audience attention, yet there is concern that if there is no personal connection, this may cause separation of real and long-term
consequences of such tragedies (Beharie, 2005). Over exposure to such graphic images may also assist the audience in building a tolerance or even immunity, thereby depleting the intent and usefulness of the campaign message. Campaign credibility is at risk if a threat does not reflect the personal views of the target audience or if it is exaggerated or inaccurate.

Hyman and Tansey (1990: 110) warn that fear appeals can “expose a person against his or her will to harmful or seriously offensive images”. Such exposure could cause unnecessary anxiety amongst the target audience and be considered unethical for exposing an individual(s) to a fear that is psychologically uncomfortable (Hastings et al. 2004). Despite their increased use, there is very little, if any, published literature evaluating fear based appeal type campaigns (Wundersitz, 2011).

**The message**

Delhomme et al. (2009) point out that the key to an effective MMSM campaign is the creation of a message that captures the attention of the target audience, and leads it to adopt the desired attitude and/or behaviour. Therefore, a message needs to be credible, easy to understand, honest, persuasive, possible to achieve, relevant and appealing and used repeatedly. The message from the campaign is more likely to be persuasive if the individual/target audience feels motivated to process it, whilst the cognitive processing will be more efficient if the campaign message is easily comprehensible.

Wundersitz (2011) suggests that, in Australia, appeals are widely used when advertising health related MMSM campaigns such as those promoting AIDS awareness in the 1980s. Threat appeals are designed to create anxiety, apprehension or fear in the target audience via a four-step framework:

1. Attracting and holding the target audiences attention
2. Create the anxiety, apprehension or fear
3. Suggest safe behaviours to appropriately deal with the threat
4. Build the target audiences ability to behave in a safe manner

Delhomme et al. (2009) suggest that, whilst step one is easily achieved, the efficacy of steps three and four are usually forgotten by those who have created the campaign. Witte’s (1992) EPPM combines two previous models (The Parallel Response Model,
and Protective Motivation Theory) and gives a conventional explanation as to how fear appeals work. The EPPM suggests that the severity and susceptibility of a threat will determine the nature of both response efficacy and self-efficacy. Danger control processes are initiated when both the perceived threat and efficacy are high, which results in adaptive behaviour expressed as intentions, behaviours and self-protective attitudes.

Alternatively, fear control processes commence when perceived threat is high but perceived efficacy is low, which results in maladaptive behaviour such as defensive avoidance and denial. The results of a content analysis conducted by Lavack et al. (2008) on safety communications materials aimed at young workers found that over half involved fear appeals and less than one third included the four variables (response efficacy, self-efficacy, severity and susceptibility) of the EPPM, all of which are essential for an effective fear campaign.

The threat
Stephenson and Witte (2001) argue that the relevance of susceptibility and/or vulnerability to a threat is important because a threat alone may not motivate any change in behaviour (de Hoog et al., 2005; Peckmann et al., 2003). Evoked fear is not the most important factor in threat appeals (de Hoog et al., 2005). Rather, it is the extent that a person believes, which makes them susceptible to the risk (Wundersitz et al., 2010). Therefore, perceived threat, rather than evoked fear, can motivate individuals to engage in the desired behaviour(s). In regards to the relevance of a threat, whether it be financial, physical, psychological and/or social, it needs to be deemed relevant by the target audience. Cable (2005) suggests that, for occupational health and safety campaigns, target audiences below the age of thirty rarely complied with wearing personal protective equipment. However, in relation to cigarette smoking, all types of threats, including those to freedom, mobility or playing, indicated that younger target audiences were more affected than older target audiences (Henley & Donovan, 2003).

For campaigns using fear appeals, it is imperative that the message reaches the desired target audience. If the message is received by the wrong audience, there can potentially be negative consequences. Jones and Owen (2006) highlight a specific campaign for mammography screening in regional Australia that used experimental threat
manipulation; received by younger women who were not the target audience, the results were negative emotional reactions like anxiety, disgust, horror and/or shock (Wundersitz, 2011).

2.3 Parent discipline 2 – DOR

This section explains parent discipline 2 – The DOR.

2.3.1 Nature of religion

Van Esch et al. (2013) point out that 74% of Australia’s population reported having a religious affiliation (ABS, 2004; 2006), 77% of the United Kingdom population reported belonging to a religion, and whilst 79.9% of the United States of America’s population indicated they had a religious identification (Kosmin et al., 2009).

It is the intent to use the seminal and widely accepted works of Ninian Smart’s seven DOR, which help characterise the constructs and underpinning themes of religion(s) and their existence in the world today. There are many definitions of religion and Table 9 below shows a selection of them, which highlight the evolution of the attempt to describe, ‘What is religion?’ However, it is outside the scope of this review to give finality on the definition of religion or list all of the religions that fall under the seven-dimension categorisation.

Table 9 What is religion?

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friedrich Schleiermacher</td>
<td>The essence of religion consists in the feeling of absolute dependence</td>
</tr>
<tr>
<td>(1768-1834)</td>
<td></td>
</tr>
<tr>
<td>James Martineau</td>
<td>Religion is the belief in... a Divine mind and will ruling the universe and</td>
</tr>
<tr>
<td>(1805-1900)</td>
<td>holding moral relations with mankind</td>
</tr>
<tr>
<td>C.P. Tiele</td>
<td>Religion is... that pure and reverential disposition or frame of mind which</td>
</tr>
<tr>
<td>(1830-1902)</td>
<td>we call piety</td>
</tr>
<tr>
<td>F.H. Bradley</td>
<td>Religion is... the attempt to express the complete reality of goodness</td>
</tr>
<tr>
<td>(1846-1924)</td>
<td>through every aspect of our being</td>
</tr>
<tr>
<td>James Frazier</td>
<td>Religion is...a propitiation or conciliation of powers superior to man</td>
</tr>
<tr>
<td>(1854-1941)</td>
<td></td>
</tr>
<tr>
<td>Emile Durkheim</td>
<td>Religion is...a unified system of beliefs and practices relative to sacred</td>
</tr>
<tr>
<td>(1858-1917)</td>
<td>things, ... which unite into one single moral community</td>
</tr>
<tr>
<td>Rudolf Otto</td>
<td>Religion is that which grows out of, and gives expression to, experience of</td>
</tr>
<tr>
<td>(1869-1937)</td>
<td>the holy in its various aspects</td>
</tr>
<tr>
<td>Paul Tillich</td>
<td>Religion is the state of being grasped by an ultimate concern, a concern</td>
</tr>
<tr>
<td>(1886-1965)</td>
<td>which qualifies all other concerns as preliminary and which itself contains</td>
</tr>
<tr>
<td></td>
<td>the answer to the question of the meaning of our life</td>
</tr>
</tbody>
</table>
J. Milton Yinger (1916-)  
Religion is a system of beliefs and practices by means of which a group of people struggle with the ultimate problem of human life.

John Hick (1922-)  
Religion constitutes our varied human response to transcendent reality.

Ninian Smart (1927-2001)  
Seven characteristics or DOR: The practical and ritual, experiential and emotional, narrative or mythic, doctrinal and philosophical, ethical and legal dimension, social and institutional and the material dimension.

Peter Berger (1929-)  
Religion is...the establishment through human activity of an all-embracing sacred order, that is, of a sacred cosmos that will be capable of maintaining itself in the ever-present face of chaos.

James C. Livingston (1930-)  
Religion is that system of activities and beliefs directed toward that which is perceived to be of sacred value and transforming power.

Roy A. Clouser (1937-)  
A religious belief is any belief in something or other as divine. ‘Divine’ means having the status of not depending on anything else.

Roland Robertson (1938-)  
Religion pertains to a distinction between an empirical and a super-empirical, transcendent reality: the affairs of the empirical being subordinated in significance to the non-empirical.


As a pioneer and authority in secular religious studies, Smart’s work is used throughout this literature review because his epistemological view aligns with that of the author. Van Esch et al. (2013) suggest that, whilst the seven-DOR attempt to give a balanced description of religion and their role on worldly views, human spirit and the shaping of society, not all of the dimensions will always be identifiable, present or if present, almost impossible to measure (Smart, 1989). It is important to note that Smart (1989) refers to the DOR as a list and has not intentionally classified them through a typology or taxonomy. The underpinning themes from the literature will help define each dimension; evident within each dimension are also non-religious themes that appeal to the masses rather than to the definition or explanation of religion.

### 2.3.2 The dimensions and measurement of religion – Frameworks/taxonomies

Both academics and sociologists have long been concerned with the measurement of religion and religious commitment from individuals of different societies. The question of dimensionality remains within the analysis of religious attitudes, behaviour and beliefs. Such questions entail discussion from simple and reductionist arguments, to those that view religion as being multi-dimensional (Table 10).
Depending on social and cultural contexts, religion means different things to different people, including the same religious traditions where different elucidations can have different meanings for individuals, the same society or different societies. Religions are dynamic and fluid as witnessed over history which allows them to survive on both the personal and societal level. Religious orientation, attitudes, beliefs, emotions, experiences and rituals all involve various dimensions.

Religion as being multi-dimensional aligns with the ‘functionalist’ ideology of religion/religiosity because of its ability to fulfil different practical needs for different people/societies. Interestingly, to date, there is no theory that accounts for how individuals/societies develop different belief systems based on how the world works.

Table 10 Theories concerning the dimensions and measurement of religiosity

<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Research Objective</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author</td>
<td>Year</td>
<td>Title</td>
<td>Source</td>
</tr>
<tr>
<td>-------------------------</td>
<td>------</td>
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<td>------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>

Source: developed for this research.

### 2.3.3 Seven DOR

The following (Table 11) describes Smart’s seven DOR and the associated identifiers.

<table>
<thead>
<tr>
<th>Dimension:</th>
<th>Identifiers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical and ritual</td>
<td>Practices and rituals of different traditions and cultures, preaching, prayers, ceremonies, meditation, worship, spiritual awareness, ethical insight, communities re-enacting their myths and stories to confirm and express beliefs through action</td>
</tr>
<tr>
<td>Experiential and emotional</td>
<td>Evoking religious feelings, direct experiences of the divine, visions, enlightenment, security, comfort, awe, inexplicable presence, mystery, ecstasy, dread, guilt, awe, devotion, liberation, inner peace, bliss, assurance of salvation, brilliant emptiness, an expanded sense of identity, accumulation of religious knowledge and experiences and unconscious, super-conscious and/or neurologically induced events of a higher reality</td>
</tr>
<tr>
<td>Narrative or mythic</td>
<td>Myths or sacred stories, systematic or complete interpretation of god(s), the nature of humans and their place in the universe, historical accounts, hagiography, oral traditions, authority from the divine</td>
</tr>
<tr>
<td>Doctrinal and philosophical</td>
<td>Doctrines, systematic formulation of religious teachings and beliefs, sacred texts, the nature of divinity, ultimate reality, the relationship of humans to an ultimate, real, divinity. Religious narrate, reflection, structured beliefs beyond the symbolic aspect of myths, faith, and values of a tradition, worldly views and salvation</td>
</tr>
<tr>
<td>Ethical and legal</td>
<td>Laws, rules, guidelines or behavioural precepts for conduct according to which the community,</td>
</tr>
</tbody>
</table>
employees, employers, consumers, producers and citizens at every level of existence judge a person, conformity, a supernatural realm and higher being of a particular faith.

<table>
<thead>
<tr>
<th>Social and institutional</th>
<th>Tradition, belief system, social organisation, shared and implied attitudes practiced by individuals or the group, community membership, participation in public, exemplary individuals, buildings, works of art, cities, symbols, idols, other creations and places of worship, formally organised, a sense of normative values, group bonding, functioning society and a community to live in.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The material</td>
<td>Ordinary objects or places that symbolise or manifest in material form that help connect the believer to the sacred, supernatural or the divine, religious artefacts, religious capital, sacred objects, sacred tourism, pilgrimage and sacred areas and/or places.</td>
</tr>
</tbody>
</table>

Source: Smart (1996).

**Practical and Ritual Dimension**

This dimension, from a religious perspective, refers to the practices and rituals of different traditions and cultures such as preaching, prayers, meditation and regular worship which fulfil a function in developing both spiritual awareness and ethical insight (Smart, 1996). From a non-religious perspective, this is the way in which communities re-enact their myths and stories to confirm and express their beliefs through action. Religious or not, such events, rituals, ceremonies and/or practices can be performed both publicly and privately as well as being both formal and informal. Whilst some are dogmatic, certain traditions adhere to particular values or secular rituals, which can form and maintain both personal and social relationships whilst being either visible or non-visible.

**Experiential and Emotional Dimension**

Arguably the most attractive dimension, the intent of ritual, prayer and worship, is to deal with and evoke religious feelings. Including, but not limited to direct experiences of the divine, visions, enlightenment, security, comfort, awe, inexplicable presence, mystery, ecstasy, dread, guilt, awe, devotion, liberation, inner peace, bliss, assurance of salvation, brilliant emptiness and an expanded sense of identity (Smart, 1996: 166-195; Van Esch & Van Esch, 2013).
Finke (2003: 3) suggests that the accumulation of religious knowledge and experiences builds religious capital, and such capital is crucial and necessary to gain the mastery and attachment to a religion. However, it is difficult to measure the size of the investments one must accumulate, experience emotionally or otherwise to know the effect(s) that could or will occur. Or, is it the unconscious, super-conscious and/or neurologically induced events of our higher reality that are mistaken for experiential or emotional encounters?

**Narrative or Mythic Dimension**

Myths are the sacred stories, which pass from generation to generation and from a religious perspective refer to stories about ‘The Sacred’, or the deity. They are sacred because such stories work on several levels to amalgamate the narratives and explain the beliefs of a particular tradition through a systematic and complete interpretation of god(s), the nature of humans and their place in the universe. Delivered orally or written, the stories may have historical accounts mixed with hagiography and symbolism. However, in order for a myth to be given historical status, the account must be falsifiable. Written myths, documents based on long oral traditions, are generally recognised as having authority and are often believed to be, by the relevant body of the faithful, guaranteed as divine (Smart, 1996).

**Doctrinal and Philosophical Dimension**

Many religions have a philosophy or system of doctrines, a systematic formulation of religious teachings and beliefs in an intellectually coherent form that may be written down in a sacred text or orally transmitted about the nature of divinity or ultimate reality and the relationship of humans to that ultimate, real, divinity. These doctrines have been recorded and may have derived partly from religious narrative, more general philosophical sources and as a result from reflection. The content of such doctrines can vary greatly from one religion to another.

Whilst myths, are intimately connected to a group’s doctrines, the doctrines attempt to offer a coherent system of structured beliefs beyond the symbolic aspect of myths. Therefore, doctrines play a significant part in all religions, because faith, requires a type of intellectual statement as the basis of the faith. The values of a tradition can be both positively and negatively affected by its doctrines because it is the doctrines that
provide a type of worldly view whilst addressing the ultimate question of salvation (Smart, 1996).

**Ethical and Legal Dimension**

The ethical and legal dimension focuses on laws in which a tradition incorporates into its fabric, which is both formal and informal, either written or orally transmitted which followers are expected to adopt (Smart, 1996). Evident in every tradition are sets of rules, guidelines or behavioural precepts for conduct according to which the community, employees, employers, consumers, producers and citizens at every level of existence judge a person depending on the level of conformity to those precepts (Malloch, 2003). Such rules are often regarded as revealed from the supernatural realm or from the higher being of a particular faith.

**Social and Institutional Dimension**

A religious tradition or belief system that is a sort of social organisation with shared and implied attitudes practiced by the group, which is self-perpetuating. As with any religion and/or tradition, there are often rules for identifying community membership and participation in public, but, may also contain individuals who are exemplary but may live outside of the society/group. Smart (1996: 215-274) suggests that the teachings of the tradition/belief system are preserved and passed on through the social organisation, which almost inevitably becomes incarnate in material form such as buildings, works of art, cities, symbols, idols, other creations and places of worship. Organisations surrounding a religion can be truly complex and formally organised which allows for a sense of normative values and group bonding.

**Material Dimension**

Ordinary objects or places that symbolise or manifest in material form that help to connect the believer to the sacred, supernatural or the divine (Smart, 1996: 275-288). The fact is that there are often many specific material religious artefacts, but the relative importance of these varies from religion to religion. As a consequence, a better understanding of how religious capital investments in the material dimension can affect the broader society; this would require further studies on the effects of sacred objects, sacred tourism, pilgrimage and sacred places.
2.4 Immediate Discipline - Application of the DOR as underpinning constructs for MMSM campaigns

This section explains where the DOR and MMSM campaigns intersect.

2.4.1 Where the DOR and MMSM campaigns intersect

Both MMSM campaigns and the DOR have received and continue to receive growing attention in the literature (Flood & Pease, 2008; Hastings & Bryant, 2011; Olson & Warner, 2008; Van Esch et al., 2013). This attention is illustrated from the results of an abstract search of the EBSCO (is an acronym for Elton B. Stephens Co.) Business Source Premier Database for the terms 'mass media social marketing campaigns (MMSMC)' and ‘dimensions of religion (DOR)’ in each year from 1960 to 2010.

As Figure 2 illustrates, the trajectories for the DOR and MMSM campaigns show steady and continuing growth. The combination highlights an emerging field that links the two concepts. Such growth rejects the typical pattern of a management ‘fad’ or ‘fashion’ (Fink, 2003: 54; Gibson & Tesone, 2001; Gibson et al, 2003; Kennedy, 2004), which Abrahamson (1996) describes as a rapid, bell-shaped swing. The tenacity and resilience of the concept(s) over time and the emergence of the combination provides the support for the study, in the sense it would be worth establishing more congruence about its meaning.
The religious affiliation statistics for Australia (74%), United Kingdom (77%) and the United States of America (79.9%) indicate that a high percentage of people are connected with religion. Therefore, if the DOR could be incorporated into MMSM campaigns, mass voluntary behaviour change could be achieved. The possible link between the use of the DOR and MMSM campaigns requires further investigation as this could be one technique for reaching people on a large scale.

Through a review of the literature, Figure 2 demonstrates the tenacity and resilience of the concept(s), considered as parent disciplines, and illustrates the emergence of the field combining them. Whilst an abstract view indicates a link between the two parent disciplines, there is limited, if any, literature on the emerging concept. Against this backdrop, clarification and understanding can only be sought via questions surrounding the emerging concept which will further assist in distilling the information and possibly provide a new beginning for the study of the concept as well as providing guidance for professional practice.
2.4.2 Gaps in the literature

A review of the two parent disciplines and the immediate literature has identified major
gaps in the literature and therefore the need for further research. However, it is worth
noting where there is currently good coverage of the existing literature. In relation to
mass media social marketing campaigns, it is acknowledged that there is extensive
coverage of the history, evolution and key concepts in both academic and professional
practice associated with the discipline. Similarly, there is extensive literature on the
DOR from a theological, religious and academic perspective as well as professional.

After analysing mass media social marketing campaigns, an advantage in capturing the
empirical view from social marketing practitioners is that the results can support and
improve the practical applications of the immediate findings as well as lay a practical
framework for further research. Such implications could increase the likelihood of
impacting to a wider audience base, extending beyond academia and reaching the likes
of social marketing practitioners, mass media campaign designers and social marketing
industry bodies.

In summary, the following specific gaps that have been identified to be addressed in
this study include:

- A gap in our understanding of whether the DOR are either deliberately used or
  inadvertently present in mass media social marketing campaigns
- A gap in our understanding if social marketing practitioners can identify and accept
  the link between the DOR and social marketing
- A gap in our understanding as to whether social marketing practitioners would be
  willing to apply the DOR to their mass media campaigns.

These identified gaps are taken forward into this study utilising both the parent
disciplines and the limited immediate literature to provide a practical, relevant and
useful set of constructs in which to embed the findings and conclusions. Given the
nature of the gaps in the literature, this study intends to pay close attention to the
subjective views of the social marketing practitioners and what the potential impact it
could have on industry norms and industry.
2.4.3 Research questions
There are two (2) research questions asked in this study, they are:

1. (RP1) Are the seven (7) DOR previously/currently used or identified within mass media social marketing campaigns?
2. (RP2) What reception, understanding, openness to consider, do managers of social marketing campaigns have to a clearly articulated description of the application of the DOR?

2.5 Conceptual framework
The links between the DOR (discussed in Section 2.3) and MMSM campaigns (discussed in Section 2.2), which aim to achieve mass voluntary behaviour change, are shown in a conceptual framework for this thesis research (Figure 3). The research focus is on understanding the relevance of the DOR for MMSM campaigns.

Figure 3 Conceptual framework

Source: developed for this research.

2.6 CONCLUSION
Chapter 2 has reviewed the existing literature relating to this study. Two parent disciplines were explored including MMSM campaigns and the DOR. This was followed by a review of the immediate discipline which is the application of the DOR as constructs for MMSM campaigns. The researcher then identified gaps in the current literature and from this confirmed both the research problem and the research objective.
Subsequently, two specific research questions were identified that will require a qualitative analysis of MMSM campaigns and the findings explored through interview questions with MMSM practitioners as part of this study.

The above review has provided a broad theoretical base for this study. This is later used by the researcher as a lens through which to analyse and interpret the research results. Forthcoming is Chapter 3, which introduces the research methodology for this study.
CHAPTER 3 METHODOLOGY

3.1 Introduction

This chapter discusses the research paradigm, research approach, data collection, selection of the two research methods (1) text analysis (2) semi-structured interviews, analysis, limitations and ethical considerations. The direct work from this section was published as: Van Esch, P and Van Esch, L. (2013b). Justification of a Qualitative Methodology to Investigate the Emerging Concept: The Dimensions of Religion as Underpinning Constructs for Mass Media Social Marketing Campaigns. *Journal of Business Theory and Practice*, 1(2), 214-243.

A qualitative research approach under an interpretive paradigm, Figure 4 gives a diagrammatic overview of the research.

Figure 4 Research overview

Source: developed for this research.

The above figure illustrates the broad theoretical base for this study and therefore the lens through which the researcher analyses and interprets the research results.

3.1.1 Research setting

When dealing with the research paradigm, consideration was given to Table 12 to frame and set the parameters of this study, which are:

1. Research paradigm: Interpretive
2. Research approach: Qualitative
Because this research is exploratory, qualitative research methodologies under an interpretive paradigm were used. To address the first research question (RQ1), five MMSM campaigns formed the sample which had national distribution across all Australian states and territories between 2005–2010, where the campaign material was funded by the Australian government or not-for-profit social marketing organisations, published and easily accessible via the internet. The sample of campaigns originate from the following mainstream categories of MMSM campaigns: (1) Health (Get moving) (2) Skin cancer (3) Child abuse (4) Health (Measure up) and (5) Smoking. All where disseminated through the different mass media: TV commercials, radio, print (e.g. posters) and outdoors (e.g. bus shelters, shopping trolleys).

Documents associated with the MMSM campaigns were subjected to textual analysis in an attempt to identify the DOR and their identifiers using the qualitative software tool NVivo. This non-reactive research was used to identify within the campaigns any predetermined words, symbols, themes, concepts, actions, representations and/or any implicit, hidden or underlying meanings based on the seven DOR. To complement the analysis and findings of the textual analysis, to further distil any emerging or present themes, and to probe more deeply into the two research questions, eight semi-structured interview questions were developed.

To address the second research question (RQ2), five MMSM practitioners were interviewed using the eight questions mentioned. Interviewees were identified from government and/or private agencies located in Australia that specialise in the design, creation and evaluation of MMSM campaigns, and who have been directly related to or have experienced the topic under investigation. The verbatim transcripts form the recorded interviews were subjected to a textual analysis in order to identify the DOR and their identifiers using the qualitative software tool NVivo.

Intentionally using more than one method of gathering data, this approach allowed the individual methods to complement each other through enhancement, elaboration and clarification from one set of results to the other. Finally, a comparison was made of the emerging and abstract findings from the textual analysis of both the MMSM campaigns and the semi-structured interviews. Results from the comparison were used to
triangulate the findings and add validity in drawing meaningful conclusions and implications.

Bhattacherjee (2012: 17) states that when studying the social sciences, researchers “must be cognizant of and comfortable with handling higher levels of ambiguity, error and uncertainty that come with such sciences, which merely reflects the high variability of social objects”. Therefore, this study dealt with such issues by allowing them to evolve through exploration rather than constraining the research. Exploratory research is often conducted in new areas of inquiry and aims to:

1. Scope the magnitude or extent of a particular behaviour, occurrence or problem
2. Generate some initial ideas and/or ‘hunches’ about that occurrence
3. Regarding the occurrence, test the feasibility of a more extensive study (Bhattacherjee, 2012; Van Esch & Van Esch, 2013).

Lastly, Bhattacherjee (2012: 113) describes qualitative analysis as the analysis of data (e.g. text data from interview transcripts) often referred to as an inductive approach and “heavily dependent on the researcher’s analytic and integrative skills and personal knowledge of the social context where the data is collected”. However, in qualitative analysis, rather than explaining or predicting; sense-making must be the emphasis in order to understand the experience. For the qualitative analysis in this research thesis, the researcher had a creative, ethical investigative and participant-in-context attitude (Miles and Huberman, 1984).

3.2 Research paradigm
The challenge for any researcher is how to select a suitable research paradigm and corresponding methodology for their research (Table 12). In dealing with such a challenge, particular questions may be raised by the researcher:

1. What is the crux of the social phenomena under investigation?
2. Are human minds creating the social phenomena or is it part of reality and objective in nature?
3. What forms the basis of knowledge that corresponds to social reality and how best to capture and disseminate such knowledge?
4. What is the correlation between an individual and their environment? (Van Esch & Van Esch, 2013).

Table 12 Comparison of research paradigms

<table>
<thead>
<tr>
<th>Research paradigms</th>
<th>Research approach</th>
<th>Research methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positivism</td>
<td>Quantitative</td>
<td>* Surveys</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Longitudinal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Cross-sectional, correlational</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Experimental</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Quasi-experimental</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Ex-post facto research</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Biographical</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Phenomenographical</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Ethnographical</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Case study</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Text analysis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Semi-structured interviews</td>
</tr>
<tr>
<td>Interpretive</td>
<td>Qualitative</td>
<td>* Ideology critique</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Action research</td>
</tr>
<tr>
<td>Critical Theory</td>
<td>Critical and action-orientated</td>
<td></td>
</tr>
</tbody>
</table>


From the abovementioned questions, the researcher will identify if the research questions relate to the positivism paradigm, interpretive paradigm or critical theory. Once ascertained, the particular paradigm will align with an appropriate research approach (Table 12).

3.2.1 Justification for adopting the interpretive paradigm

This research thesis employed an interpretive paradigm, as it is the best way to study social order and that it is achieved through the “subjective interpretation of participants involved, such as by interviewing different participants and reconciling differences among their responses using their own subjective perspectives” (Bhattacherjee, 2012: 103), which has been taken into account in this research. The two paradigms in social science research are known as the positivist and the interpretive approaches (Veal 2005: 24). This dichotomous view is linked to a similar dichotomous view of associated research methodologies including quantitative and qualitative methods, induction and deduction, and experimental and non-experimental methods (Veal 2005: 25).

The intent of this research was to understand if the DOR are evident in MMSM campaigns and if social marketing practitioners would consider the application of the DOR. Such intent fits with the intentions, philosophy and strategies of the interpretive
research paradigm. The interpretive research paradigm is based on the epistemology of idealism. Higgs (2001: 45) defines idealism as “knowledge is viewed as a social construction and encompasses a number of research approaches, which have a central goal of seeking to interpret the social world”.

Crotty (1998) suggests that within the interpretive paradigm, human beings construct meanings in unique ways, which are dependent on context, experiences and frames of reference of the world they are trying to interpret. Crotty (1996) first identified this as the notion of multiple realities that have been constructed. With this type of research, Creswell (1998) suggests that as findings emerge due to the interactions between the researcher and the participants (i.e. social marketing practitioners); the research also progresses because subjectivity is valued. This acknowledges that the research participants are human and incapable of total objectivity because their reality is constructed by subjective experiences within certain situations. Therefore, the values held by the researcher, the questions asked of the participants and the generated and interpreted findings all allow the research to be value-bound.

In choosing the interpretive paradigm, certain assumptions and perspectives were accepted. Communication and interpretation are considered cognitive and interactive processes that can be tacit and subconscious whilst occurring within a specific context. If reduced to quantitative measures, such processes would not be capable of maintaining their embedded and essential features. Both communication and interpretation are considered to be complex and involve multiple purposes and strategies and therefore, there is no exact, right or perfect approach to such reasoning. Such processes could be considered contextually bound (i.e. frame of mind, health, people involved, social setting and the situation) and what is deemed useful, meaningful and relevant ultimately depends on the situation as captured at a particular moment in time.

Attempting to isolate or measure the reasoning behind the communication and interpretation as specific in practice, causes the complexity, consequences, framing, reality and themes of such activities to be ignored. The interpretive paradigm was deemed the most suitable for this research owing to its potential to generate new understandings of an emerging concept in the social science arena, such as the concept investigated in this research. Because the practical knowledge that is embedded in the
world of human interaction and meanings was sought, it was further justified and appropriate to investigate within the interpretive paradigm.

This research is based on the interpretive paradigm, which is a theoretical point of view that advocates the study of direct experience taken at face value; one which sees behaviour as determined by the phenomenon of experience rather than by external or objective and physically describes reality. The interpretive researcher does not consider the world to consist of objective reality but instead focuses on the primacy of subjective consciousness, the situation is seen as unique and its meaning is a function of the circumstances and the individuals involved. According to the interpretive research paradigm, the world can be modelled, but not necessarily in a mathematical sense. A verbal, diagrammatic or descriptive model could be acceptable (Remenyi, et al., 1998), which is socially constructed and given meaning by people (Easterby-Smith et al., 1991).

Moustakas (1994) proposed seven common qualities of the interpretive paradigm (which he called human science research). These are:

1. Focusing on the wholeness of experience rather than solely on its objects or parts
2. Formulating questions and problems that reflect the interest, involvement, interpersonal and personal commitment of the researcher
3. Obtaining descriptions of experience through first person accounts through formal/in-formal conversations and interviews
4. Recognising the value of qualitative designs and methodologies, studies of human experience that are not total through qualitative approaches
5. Experience as imperative in understanding human behaviour and using this as evidence for scientific investigations
6. Searching for meanings and essences of experiences rather than measurements and explanations
3.3 Research approach

As per Table 13 which follows, qualitative research was chosen as a suitable approach to this research and is informed by the work of Denzin and Lincoln (1994; 2000), Van Maanen (1998) and Van Esch and Van Esch (2013). Denzin and Lincoln (1994) regard qualitative research as a multi-method type of research that uses an interpretive and realistic approach towards its subject matter as well as an emphasis on the qualities of entities (i.e. processes and meanings occurring naturally) (Denzin & Lincoln, 2000: 8). Qualitative research is used to study an occurrence within the environment in which it naturally occurs and supported by social meaning from the individuals who were subjected to the occurrence (Denzin & Lincoln, 1994: 2).

<table>
<thead>
<tr>
<th>Research</th>
<th>Quantitative approach</th>
<th>Mixed approach</th>
<th>Qualitative approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scientific method</td>
<td>Deductive or ‘top down’ Test hypothesis and theory with data</td>
<td>Deductive and Inductive</td>
<td>Inductive or ‘bottom up’ Generate new hypotheses and theory from data collected</td>
</tr>
<tr>
<td>Most common research objectives</td>
<td>Description Explanation Prediction</td>
<td>Multiple objectives</td>
<td>Description Exploration Discovery</td>
</tr>
<tr>
<td>Focus</td>
<td>Narrow-angle lens Testing specific hypotheses</td>
<td>Multi-lens</td>
<td>Wide and deep-angle lenses Examine the breadth and depth of phenomenon to learn more about them</td>
</tr>
<tr>
<td>Nature of study</td>
<td>Study behaviour under artificial, controlled conditions</td>
<td>Study behaviour in more than one context or condition</td>
<td>Study behaviour in its natural environment or contact</td>
</tr>
<tr>
<td>Form of data collected</td>
<td>Collect numeric data using structured and validated instruments (close-ended survey items, rating scales, measurable behavioural responses)</td>
<td>Multiple forms</td>
<td>Collect narrative data using semi or unstructured instruments (open-ended survey items, interviews, observation, focus groups, documents)</td>
</tr>
<tr>
<td>Nature of data</td>
<td>Numeric variables</td>
<td>Mixture of numeric variables, words and variables</td>
<td>Words, images, themes and categories</td>
</tr>
<tr>
<td>Data analysis</td>
<td>Identify statistical relationships</td>
<td>Statistical and holistic</td>
<td>Holistically identify patterns, categories and themes</td>
</tr>
<tr>
<td>Results</td>
<td>Generalizable findings General understanding of respondent’s viewpoint Researcher framed results</td>
<td>Corroborated findings that may be generalizable</td>
<td>Particularistic findings Semi-structured understanding of respondent's viewpoint Respondent framed results</td>
</tr>
</tbody>
</table>
Van Mannen (1998: xi) describes qualitative research as “particularly difficult to pin down” due to its “flexibility and emergent character” because it is usually being designed at the same time as it is being done and requires “highly contextualised individual judgements” (Van Mannen, 1998: xi). Therefore, on account of unanticipated events, holistic portrayals of reality should not be reduced to just a few variables. Denzin and Lincoln (2000) note that qualitative research can be used to address questions relating to how social experiences are created, given meaning and then creates illustrations of the experience within a specific environment and makes that experience(s) visible.

Schutz (1973) suggests that qualitative research employs the meanings in use by societal members to explain how they directly experience everyday life realities and that such social science constructs are built from the socially constructed nature of reality created from its members. Emphasising situational details that have occurred over time allows qualitative research to describe processes because such work is highly descriptive through recounting what was said: to whom, how, when and why. Qualitative research has a humanistic and inherently literary focus and even though talks and texts have meaningful representations, they generally start from and return to words. Such words help with the description and understanding of the values, meanings and processes from real-life settings that include actual human interaction (Denzin & Lincoln, 2000).

Qualitative research can provide robust insights from actions that have occurred in a real-life context and preserves the intended meaning which forms an understanding of underlying social processes and meaning in a business/management environment and further, can provide memorable examples of important issues that enrich the business management field. All of which would be difficult to produce from a quantitative research perspective (Van Mannen, 1998). A final benefit of qualitative research is that
because it has the ability to highlight the underlying human interactions, meanings and relationships among variables in the experiences, it has the potential to humanise the theory that is often researched in the field.

3.3.1 Justification of the qualitative research approach

Sometimes qualitative research literature contains disclaimers that their results are ‘only preliminary’. This implies that the real research will have “…samples, standardised instruments, statistical tests and precisely calculated levels of significance” (Kirkman, 2002: 34). Rather it is the case that “narrative research, by retaining an emphasis on the linguistic reality of human existence, operates in an area that is not limited by formal systems in their particular types of rigour” (Polkinghorne, 1988: 176). Ultimately, it is the research paradigm that drives and leads towards the type of research methodology selected. This research will use a qualitative research methodology under an interpretive paradigm, with non-reactive measurement (i.e. creators of the content did not know if anyone would analyse it) of MMSM campaigns.

3.4 Method 1: Text analysis (RQ1)

The sample target identified consisted of five Australian government and/or not-for-profit created/funded MMSM campaigns that had national distribution (i.e. all Australian states and territories) between the years 2005-2010, and where the campaign material was published and easily accessible via the internet. Furthermore, the selected campaigns within a five year period were required to have completed their life-cycle. A campaign life-cycle includes: creation, release to market through the different mediums, target audience exposure rates met and a full campaign evaluation conducted.

The sample of campaigns came from mainstream categories of MMSM campaigns: (1) Health, (2) Skin cancer, (3) Child abuse, (4) Health and (5) Smoking. Table 14 identifies the sample campaigns by year of publication category and campaign name in terms of mass media, the sample(s) included but were not limited to: TV advertisement, radio advertisement, print advertise (i.e. brochures, flyers, posters, newspaper and magazine articles) and outdoor advertisement (i.e. bus shelters, shopping trolleys). The fact that there were limited campaigns that had completed their life-cycle (e.g. the majority not having been evaluated) assisted with the selection process across the MMSM mainstream categories whilst still being representative of the larger MMSM...
campaign population (Sweetland, 1972).

Table 14 **Sample mass media social marketing campaigns**

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Campaign</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>Health</td>
<td>Get Moving</td>
</tr>
<tr>
<td>2007</td>
<td>Skin Cancer</td>
<td>Protect Yourself in Five Ways from Skin Cancer</td>
</tr>
<tr>
<td>2009</td>
<td>Child Abuse</td>
<td>Adults Surviving Child Abuse</td>
</tr>
<tr>
<td>2009</td>
<td>Health</td>
<td>Measure Up</td>
</tr>
<tr>
<td>2010</td>
<td>Smoking</td>
<td>4000 Chemicals</td>
</tr>
</tbody>
</table>

Source: developed for this research.

3.4.1 **Data analysis procedure (RQ1)**

The data analysis of method 1 involved:

1. Coding the data
2. Looking for emerging themes and categorising the data
3. Further distilling the data to identify any abstract themes that could be understood holistically

3.4.2 **Coding the data (RQ1)**

There is visible, surface content in a text as well as the underlying, implicit meaning in the content of a text, both manifest and latent coding techniques were used (Mayring, 2000). Manifest coding was used to capture the frequency of words, sentences, phrases and actions that appear in the text. However, because manifest coding cannot take the connotations or context of a phrase or words into account, latent coding was used to capture particular themes, moods, context and implicit communication within the same text (Neuman, 2006: 325-326). Neuman (2006: 326) further adds, “A researcher can use both manifest and latent coding. If the two approaches agree; the final result is strengthened”. For reliability testing see (Section 4.2).

3.4.3 **Text analysis (RQ1)**

The first research method used was text analysis. This type of analysis is referred to as content analysis (i.e. when quantitative) and hermeneutics (i.e. when qualitative). The collected data from MMSM campaigns was analysed using NVivo. This non-reactive research was used to identify within the campaigns any predetermined words, symbols, themes, concepts, actions, representations and/or any implicit, hidden or underlying
meanings based on the seven DOR (Van Esch & Van Esch, 2013). Table 11 (in 2.3.3) highlights, but is not limited to, the identifiers for the DOR.

When using text analysis, text is anything spoken, visual or written that serves as a medium for communication; whilst the content refers to ideas, meanings, pictures, symbols, themes, words or any message that can be communicated. Despite text analysis being originally used to study the meaning of religious texts, it has evolved and can also be used to analyse: advertisements, articles of clothing, books, broadcasts, buildings, clothing, films, internet sites, letters, magazine articles, manuals, musical lyrics, newspapers, official documents, paintings, photographs, speeches, statues, videos, works of art and any other type of written, printed or visual documents/texts (Nueman, 2006: 322; Veal 2005: 134).

As with any method, textual analysis contains limitations and it is considered that any generalisations that researchers make are limited to the cultural communication itself because such analysis “cannot determine the truthfulness of an assertion or evaluate the aesthetic qualities of literature. It reveals the content in text but cannot interpret the contents significance” (Neuman, 2006: 324). Holsti (1968: 602) warns that textual analysis “may be considered as a supplement to, not as a substitute for, subjective examination of documents”.

To further complicate matters, visual text becomes even more difficult to analyse because visual images often contain mixed messages with multiple levels of meaning and communicating such messages and/or emotional content is conducted indirectly through images, metaphors and symbols (Neuman, 2006: 326). For this research, to adequately overcome the abovementioned limitations, in addition, a semi-structured interview methodology was used to bolster the analysis and findings of the textual analysis and further distil any emerging or present concepts and/or themes.

3.4.4 Justification for using text analysis

Text analysis is referred to as content analysis (i.e. when quantitative) and hermeneutics (i.e. when qualitative). Text analysis is used in social science research for analysing textual data and involves “drawing inferences from data by systematically identifying
characteristics within the data” (Clatworthy & Jones, 2001: 317). Text analysis is a technique for making inferences by objectively and systematically identifying special characteristics of messages (Holsti, 1968) from billboard advertisements, brochures, magazines, newspapers, photographs, radio advertisements, TV commercials, videotapes, websites or any other medium that can be turned into text. The seminal work in text analysis (Table 15), has led to theories in hermeneutics that have been used in management and organisational research. They include semiotics (i.e. the study of signs) (Barley, 1983) and narrative analysis (i.e. structural and literary features of texts), both with the intention to offer a methodical insight and understanding of texts (Boje, 2001).

Table 15  **Seminal definitions of text analysis**

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berelson (1952: 55)</td>
<td>Text analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication</td>
</tr>
<tr>
<td>Lasswell, Lerner and Pool (1952: 45)</td>
<td>Text analysis will not tell us whether a given work is good literature; it will tell us whether the style is varied. It will not tell us whether a paper is subversive; it will tell us if the contents change with party line. It will not tell us how to convince the Russians; it will tell us what the most frequent themes of Soviet propaganda are</td>
</tr>
<tr>
<td>Fearing (1954)</td>
<td>Latent content as well as manifest content may be examined by text analysis, a series of judgements or descriptions made under specifically defined conditions by judges trained in the use of objectively defined criteria</td>
</tr>
<tr>
<td>Barcus (1959)</td>
<td>The term ‘text analysis’ is used here to mean the scientific analysis of communications messages... The method is, broadly speaking, the ‘scientific method’, and while being holistic in nature, it requires that the analysis be rigorous and systematic</td>
</tr>
<tr>
<td>Kerlinge (1964: 544)</td>
<td>Text analysis, while certainly a method of analysis, is more than that. It is... a method of observation. Instead of observing people’s behaviour directly, or asking them to respond to scales, or interviewing them, the investigator takes the communications that people have produced and asks questions of the communications</td>
</tr>
<tr>
<td>Budd, Thorpe and Donohew (1967: 2)</td>
<td>Text analysis is a systematic technique for analysing message content and message handling – it is a toll for observing and analysing the overt communication behaviour of selected communicators</td>
</tr>
</tbody>
</table>
| Paisley (1969: 133)              | Text analysis is a phase of information-processing in which communications content is transformed, through objective and
systematic application of categorization rules, into data that can be summarised and compared.


Text analysis is considered general, objective, scientific and systematic and continues to be a dominant method (Craig et al, 2010) for the analysis of stand-alone social and environmental information (Laine, 2009) and websites (Campbell & Beck, 2004). Kassarjian (1977) demonstrates that from a text analysis perspective, the following questions (Table 16) have been used in research in relation to consumer behaviour and marketing.

Table 16 Text analysis questions in relation to consumer behaviour and marketing

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berelson and Salter (1946)</td>
<td>Are minority Americans presented in a prejudicial fashion in magazine fiction?</td>
</tr>
<tr>
<td>Johns-Heine and Gerth (1949)</td>
<td>What are the changing values in society, as reflected in the analysis of mass periodical fiction?</td>
</tr>
<tr>
<td>Spiegelman, Terwilliger and Fearing (1952; 1953)</td>
<td>How are women, blacks, foreigners and conservatives depicted in comic strips?</td>
</tr>
<tr>
<td>Harvey (1953)</td>
<td>What are the content characteristics of best-selling novels and can literary success be predicted by analysing content variables?</td>
</tr>
<tr>
<td>Dornbush and Hickman (1959)</td>
<td>Is the Riesman hypothesis about increasing other-directedness of American society supported by changing content of consumer goods advertising?</td>
</tr>
<tr>
<td>DeFleur (1964)</td>
<td>Have minorities on television gone through successive stages from non-recognition to ridicule to respect as suggested by social science theory?</td>
</tr>
<tr>
<td>Shuey, King and Griffith (1953); Boyentont (1965); Cox (1969); Kassarjian (1969; 1976); Dominick and Greenberg (1970); (1970); Roberts (1970); Geizer (1971); Greenberg and Kahn (1971); Bush et al. (1974; 1977); Hair et al., (1977)</td>
<td>What is the frequency of appearance and roles of blacks and other minorities in the mass media?</td>
</tr>
<tr>
<td>Stone et al. (1966); Woodside (1972)</td>
<td>What are the product and company images of selected consumer goods as reflected in the mass media?</td>
</tr>
</tbody>
</table>
Cox (1970) | Does the portrayal of blacks differ between television, magazine and newspaper presentations?
---|---
Courtney and Lockertz (1971); Wagner and Banos (1973); Venkatesan and Losco (1975) and Belakaoui and Belakaoui (1976) | What is the portrayed image and role of women in the mass media?
Wright and Barbour (1975) | Which of several decision-choice models (compensatory, lexicographic and risk) are used by magazine and television advertisers?
Lacho, Stearns and Villere (1975) | What is the ease of readability of various marketing, advertising and consumer research journals?
Shimp (1975) | Is comparison advertising leading to misleading, dysfunctional and ambiguous messages on television?
Resnik and Stern (1977) | What is the information content found in television advertising?

Source: adapted from Kassarjian (1977).

Neuman (2006) and Veal (2005) suggest that traditionally, textual analysis has not been widely used in management studies and although not common, the approach is attracting increasing attention in business research (Table 17).

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Text analysis in business research</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carty’s (1997)</td>
<td>Qualitative study of Nike’s portrayal of women in its advertising</td>
</tr>
<tr>
<td>Cerulo’s (1989)</td>
<td>Content analysis of national anthems</td>
</tr>
<tr>
<td>Chavez’s (2001)</td>
<td>Content analysis of the covers of major American magazines that dealt with the issue of immigration into the United States</td>
</tr>
<tr>
<td>Dukes et al. (2003)</td>
<td>Content analysed the 100 most popular songs in the United States</td>
</tr>
<tr>
<td>Eschholz et al. (2001)</td>
<td>Study of the social content in American films</td>
</tr>
<tr>
<td>Ganahl et al. (2003)</td>
<td>Content analysis of stereotypes in television commercials</td>
</tr>
<tr>
<td>Magana and Short (2002)</td>
<td>Qualitative study of the social construction of Mexican and Cuban immigrants by politicians</td>
</tr>
<tr>
<td>Okazaki and Rivas (2003)</td>
<td>Content analysis of website marketing by Japanese multinationals in different countries.</td>
</tr>
</tbody>
</table>

Source: developed for this research.

Whilst the above researchers highlight the distinguishing characteristics of text analysis being objective, systematic and qualitative, Merkl-Davies and Brennan (2011) argue that the aim of text analysis is to achieve scientific objectivity and in order to ensure
rigor, text analysis is carried out according to strict procedures. Weber (1990) and Krippendorff (2004) note that, whilst procedural approaches differ, they all contain seven key steps:

1. Establish research questions and formulate hypotheses
2. Determine sampling unit
3. Establish coding categories
4. Define recording unit
5. Pre-test coding on a sample of text and assess reliability and validity. Revise the coding rules and repeat pre-testing until sufficient reliability is achieved
6. Code all the text and assess the achieved reliability and validity
7. Analyze, interpret and report the results.

When conducting analyses on MMSM campaigns, text analysis should analyse three major components: the audience, the message and the sender (Holsti, 1969; Carney, 1972). With an important factor of text analysis being that it is virtually unassuming (Web et al., 1981), it allows social constructs to be formulated by not just sociology itself but from the fields of education, nursing and psychology. All of which allow the formulation of logical constructs which stem from the breadth and depth of experiences, interpretation and observations to give local meanings to broader social scientific ones and is based on the assumption that “the social world is determined by people, rather than by objective and external factors” (Chua, 1986: 23) and that there are multiple realities (Denzin & Lincoln, 2005; Merkl-Davies & Brennan, 2011).

In addition to text analysis being virtually unobtrusive, Badbie (1998) highlights further advantages of text analysis to include:

- Overall, it is cost-effective
- Generally, the materials are easily accessible
- It provides a means by which to study processes that occur over long periods of time or that may reflect trends in society.
Alternatively, Merkl-Davies and Brennan (2011) argue that text analysis is conceived too widely as any qualitative text analysis approach, regardless of its underlying philosophical and epistemological commitments. They identify another major weakness of text analysis in that it may be difficult to locate unobtrusive messages relevant to the particular research questions.

Text analysis, as with any analytical method must be weighed against the advantages and disadvantages of alternative research strategies. However, text analysis is a particularly beneficial procedure for assessing events or processes in social groups when public records exist (Merkl-Davies & Brennan, 2011). This constitutes an approach which “relies on non-quantitative (or non-statistical) modes of data collection and analysis … about the nature of social or organisational reality and the production of knowledge” (Prasad & Prasad, 2002: 6) and allows the constructs of the social world to be deduced subjectively through reflection and interpretation (Merkl-Davies & Brennan, 2011).

In an attempt to understand how social order is produced and reproduced, this research allows the researcher to immerse himself in the interpretive paradigm by choosing the text analysis technique. Such immersion enables the ability to understand how organisational actors inter-subjectively experience the organisation and its environment (Merkl-Davies & Brennan, 2011), which is then supported by the emerging data that comes from the specific experience under investigation.

3.5 Method 2: Semi-structured interviews (RQ1 & RQ2)
Five MMSM practitioners were interviewed. Interviewees were identified from government and/or private agencies located in Australia that specialise in the design, creation and evaluation of MMSM campaigns, and who have been directly related to or have experienced the topic under investigation. The verbatim transcripts form the recorded interviews were subjected to a textual analysis in order to identify the DOR and their identifiers using the qualitative software tool NVivo.
In qualitative research studies, there are numerous factors that can determine a sample size and the literature is limited as to what a sufficient sample size is (Mason, 2010). Guest et al. (2006: 59) suggest that there is “little practical guidance for estimating sample sizes for robust research prior to data collection”. From the literature, seven sources provide practical guidelines for sample sizes. Table 18 highlights the association with the type of research and the recommended sample size(s).

Table 18 Type of research and sample size

<table>
<thead>
<tr>
<th>Source</th>
<th>Type of research</th>
<th>Sample size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morse (1994: 225)</td>
<td>Ethnography/ethno-science</td>
<td>30-50</td>
</tr>
<tr>
<td>Bernard (2000: 178)</td>
<td>Ethno-science, grounded theory</td>
<td>30-60</td>
</tr>
<tr>
<td>Creswell (1998: 64) 20-30;</td>
<td>Phenomenology</td>
<td>30-50</td>
</tr>
<tr>
<td>Morse (1994: 225)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creswell (1998: 64); Morse (1994: 225)</td>
<td>Qualitative research</td>
<td>5 to 25; at least six</td>
</tr>
<tr>
<td>Bertaux (1981: 35) adapted from (Guest et al., 2006)</td>
<td>Qualitative research</td>
<td>15 is the smallest acceptable sample</td>
</tr>
<tr>
<td>Charmaz (2006: 114)</td>
<td>Qualitative research</td>
<td>25 is adequate for smaller projects</td>
</tr>
<tr>
<td>Ritchie et al. (2003: 84)</td>
<td>Qualitative research</td>
<td>&lt;50</td>
</tr>
<tr>
<td>Van Esch and Van Esch (2013: 228–229)</td>
<td>Qualitative research</td>
<td>5</td>
</tr>
</tbody>
</table>

Source: adapted from Mason (2010).

Mason (2010) analysed the respective ‘types of research’ (i.e. outlined in Table 18) from a study conducted by Tesch (1990) on qualitative studies and found the following:

- 80% met Bertaux's (1981) guideline
- 45% met Charmaz's (2006) guideline
- 85% met Ritchie et al.’s (2003) guideline
- 33% used sample sizes of 20 or less, irrespective of the methodology.

NVivo was used to analyze the data, therefore; for the manifest coding, a list was loaded into the software that included specific words, actions, adjectives and phrases. For the latent coding component, rules to guide judgments’ were loaded into the software. For both the manifest and latent coding techniques to take place, the list and rules about actions, symbols and themes were based on the identifiers from the DOR (Table 11).
3.5.1 Data analysis procedure
The data analysis of method 2 involved:
1. Coding the data
2. Looking for emerging themes and categorising the data
3. Further distilling the data to identify any abstract themes that could be understood holistically

3.5.2 Coding the data
There is visible, surface content in a text as well as the underlying, implicit meaning in the content of a text, both manifest and latent coding techniques were used (Mayring, 2000). Manifest coding was used to capture the frequency of words, sentences, phrases and actions that appear in the text. However, because manifest coding cannot take the connotations or context of a phrase or words into account, latent coding was used to capture particular themes, moods, context and implicit communication within the same text (Neuman, 2006: 325-326). Neuman (2006: 326) further adds, “A researcher can use both manifest and latent coding. If the two approaches agree; the final result is strengthened”. For reliability testing see (Section 4.2).

3.5.3 Semi-structured interviews
The second research method used was semi-structured interviews. These type of interviews were used as a qualitative research technique to conduct individual interviews to explore experiences, ideas, perspectives, views and situations with a small number of respondents (i.e. individuals from a sample population). Semi-structured interviews are often used in addition to other qualitative research techniques to provide context and understanding to new emerging data and/or results (i.e. outcome data), offering a broader picture through exploring an individual’s behaviours, experiences, opinions or thoughts. It is also used when wanting to explore new issues or refine questions for further research.
3.5.4 Justification for the use of semi-structured interviews
Van Esch and Van Esch (2013) identify seminal work in interviews (Table 19), particularly that of Mead (1928) and Redfield (1930), used local key informants during an unstructured interview process because often, an information gatekeeper or informant was considered as an ‘interview’ rather than a mere respondent of a sample (Bingham & Moore, 1931; Fry, 1934). Early versions of semi-structured interviews were initially used in marketing research and created the chief data source for early researchers like Edmund Husser and the sociologists from the Chicago School (DiCicco-Bloom & Crabtree, 2006).

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Seminal work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mead (1928)</td>
<td>Coming of Age in Samoa</td>
</tr>
<tr>
<td>Redfield (1930, 1941, 1960)</td>
<td>Mexican Village of Tepotzlan</td>
</tr>
<tr>
<td>Freeman (1983)</td>
<td>Margaret Mead and Samoa</td>
</tr>
</tbody>
</table>


Van Esch and Van Esch (2013) note that thinking about interviewing has changed over time (Table 20); however, a constantly-held view is that a semi-structured interview is interactive between a researcher and a research participant and explores in great detail the individual’s experiences, thoughts, opinions, perceptions and views in relation to a particular research matter(s) under investigation (Miller & Crabtree, 2005; Warren, 2002).

<table>
<thead>
<tr>
<th>Year</th>
<th>Author(s) / Research</th>
</tr>
</thead>
<tbody>
<tr>
<td>1929</td>
<td>Howard W. Odum and Katharine Jocher, An Introduction to Social Research</td>
</tr>
<tr>
<td>1939</td>
<td>Pauline V. Young, Scientific Social Surveys and Research</td>
</tr>
<tr>
<td>1953</td>
<td>Charles F. Cannell And Robert L. Kahn, The Collection of Data by Interviewing</td>
</tr>
<tr>
<td>1965</td>
<td>Selltiz, Jahoda, Deutsch, and Cook, Research Methods in Social Relations</td>
</tr>
<tr>
<td>1968</td>
<td>Gideon Sjoberg and Roger Nett, A Methodology for Social Research</td>
</tr>
<tr>
<td>1984</td>
<td>Steven J. Taylor and Robert Bogdan, Introduction to Qualitative Research Methods</td>
</tr>
</tbody>
</table>

This led to a change in methodological writing about semi-structured interviews as researchers analysed data collected from interviews (Table 21) as to its suitability as a method for collecting data (Atkinson, 1998; Cicourel, 1964; Denzin, 1989a, 1989b; Douglas, 1985; Fontana & Frey, 1994; Geertz, 1988; Holstein & Gubrium, 1995; Lofland & Lofland, 1984, 1995; Merton et al., 1956; Rubin & Rubin, 1995; Spradley, 1979; Wax, 1971).

Table 21 Analyses of interview data

<table>
<thead>
<tr>
<th>Year</th>
<th>Author(s) / Analyses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947</td>
<td>Hadley Cantril, Gauging Public Opinion</td>
</tr>
<tr>
<td>1954</td>
<td>Herbert H. Hyman, Interviewing in Social Research</td>
</tr>
<tr>
<td>1965</td>
<td>Stephen A. Richardson, B. S. Dohrenwend, and D. Klein, Interviewing: Its Forms and Functions</td>
</tr>
<tr>
<td>1969</td>
<td>Raymond L. Gorden, Interviewing: Strategy, Techniques and Tactics</td>
</tr>
<tr>
<td>1974</td>
<td>Jean M. Converse and Howard Schuman, Conversations at Random</td>
</tr>
<tr>
<td>1979</td>
<td>Norman M. Bradburn and Seymour Sudman, Improving Interview Method and Questionnaire Design</td>
</tr>
<tr>
<td>1981</td>
<td>Charles F. Cannell, P. V. Miller, and L. Oksenberg, Research on Interviewing Techniques</td>
</tr>
<tr>
<td>1982</td>
<td>W. Dijkstra and J. van der Zouwen, Response Behaviour in the Survey-Interview</td>
</tr>
<tr>
<td>1984</td>
<td>Charles Turner and Elizabeth Martin, Surveying Subjective Phenomena</td>
</tr>
<tr>
<td>1990</td>
<td>Lucy Suchman and Brigitte Jordan, Interactional Troubles in Face-to-Face Survey Interviews</td>
</tr>
</tbody>
</table>


To create an affinity between the researcher and research participant, semi-structured interviews are especially suitable to facilitate frank, honest and open responses as well as maintaining privacy which in turn may alleviate any fear of reprisal from any articulated opinions, views and/or statements. As with every data collection technique and/or method, semi-structured interviews have advantages and limitations (Van Esch & Van Esch, 2013).

The primary advantages of semi-structured interviews include:

- Ability to provide more detailed information than other data collection methods
- Provides for a supportive atmosphere to collect data in a one-on-one situation
- Ability to provide valuable information when used to supplement other data collection methods.
The primary limitations of semi-structured interviews include:

- A prone to bias can occur when interviewees have an invested stake in the research project under investigation
- Can be time and labour intensive due to the requirements to make contact, conduct, transcribe and analyse the interviews
- The interviewer must be appropriately trained in interviewing techniques to be able to extract rich, non-biased data from the research participants
- The results are not generalizable because generally, smaller samples are chosen and random sampling methods have not been used.

Semi-structured interviews are generally conducted face-to-face and seek to learn about individual behaviours, experiences, opinions, perspectives or thoughts on a specific issue under investigation and commonly occur once with a research participant and can take 30 minutes to several hours to complete. For reaching either isolated and/or difficult research participants, online formats (e.g. Skype) are used as an alternative method to obtain the data (Germain, 2001).

With the availability of different interview genres (Table 22), in the health care industry, semi-structured interviews are used to understand interviewee opinions, perceptions and views of industry related events as well as their own experiences which are captured through basic research questions that are designed to have a narrow focus for a moderately homogenous group in relation to a specific topic (Miller & Crabtree, 1999). Therefore, the research question(s) under review act as the first interview question(s), however, five to ten more specific and narrowly focused questions will probe and investigate the different aspects of the research issue under investigation (Johnson, 2002).
Semi-structured interviews are intended to be highly interactive to allow the research participant to describe and identify concepts and sub-consciously direct the course of discussion into broader related areas that the researcher may not have considered. The researcher must be responsive to the language, body language and concepts raised by the research participant to allow the rich data to be extracted from the interview (Klockars, 1977).

Semi-structured interviews may be referred to as a discussion guide and will generally use one or two very broad questions to explore in great detail the research topic under investigation. In addition to the broader questions, the researcher will use clarification and explore concepts and details to elicit and extend themes emerging from the interviewees’ narrative (Reiman, 1979). For this to occur, the researcher requires specific skills to build rapport with the research participant(s), have flexibility with discussion guides and the ability to use passive listening skills combined with non-judgemental verbal communication to follow-up questions in order to probe and extract extended and detailed responses. In addition to the skills required, the researcher must also have the ability to control the data gathering process through exploring and

### Table 22 Genres of interviews in research

<table>
<thead>
<tr>
<th>Genre</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practitioners</td>
<td>Garrett, Interviewing: Its Principles and Method (1942)</td>
</tr>
<tr>
<td>Polling and market research practice</td>
<td>Gallup, A guide to Public Opinion Polls (1944); American Marketing Association, The Technique of Marketing Research (1937)</td>
</tr>
<tr>
<td>Social science methods</td>
<td>Goode and Hatt, Methods in Social Research (1952)</td>
</tr>
<tr>
<td>Instructions to survey interviews</td>
<td>University of Michigan, Survey Research Centre, Manual for Interviewers (1954)</td>
</tr>
<tr>
<td>Critiques of method, general or particular</td>
<td>Christie and Jahoda, Studies in the Scope and Method of ‘The Authoritarian Personality (1954); Cicourel, Method and Measurement in Sociology (1964)</td>
</tr>
<tr>
<td>Empirical work discussing its methods</td>
<td>Kinsey, Pomeroy and Martin, Sexual Behaviour in the Human Male (1948)</td>
</tr>
<tr>
<td>Qualitative research</td>
<td>Denzin and Lincoln, Handbook of Qualitative Research (2000)</td>
</tr>
<tr>
<td>Monographs on special groups, novel</td>
<td>Dexter, Elite and Specialised Interviewing (1970); Douglas, Creative Interviewing (1985)</td>
</tr>
<tr>
<td>approaches</td>
<td>Sjoberg and Nett, A Methodology for Social Research (1968)</td>
</tr>
<tr>
<td>Philosophical/theoretical discussion</td>
<td></td>
</tr>
<tr>
<td>Reports of methodological research</td>
<td>Hyman, Interviewing in Social Research (1954)</td>
</tr>
</tbody>
</table>

Source: adapted from Platt (1996)
ensuring the right questions are asked as well as giving feedback through both verbal and non-verbal means.

3.5.5 Analysis: Semi-structured interviews

Semi-structured interviews were used for two purposes: (1) to bolster and probe further into the findings of the textual analysis and further distil any emerging or present concepts and/or themes and (2) explore and probe more deeply into the question ‘what reception, understanding, openness to consider, do managers of social marketing campaigns have to a clearly articulated description of the application of the DOR?’

The semi-structured interviews were less structured than a questionnaire based interview and allowed respondents to talk at length, ask questions and explain their answers to previous responses, all in their own words. The interviews varied from interview to interview and with each one, required focus on the part of the researcher (i.e. interviewer) to ensure that all the relevant topics were covered. Even though the topics were covered in different orders and in different ways during the different interviews, this allowed each interview to become a story in its own right. The unique nature and structure of each story was of significant interest, as they were used to guide the research.

To mitigate the laborious task of transcribing interviews, the researcher recorded the interviews, with interviewee consent. This allowed for the ability to produce complete verbatim transcripts of interviews. Verbatim transcripts from the semi-structured interviews were subjected to text analysis to assist, expand, clarify or discount any emerging concepts, themes or conclusions drawn from the semi-structured interviews. Recording allowed the cessation of taking notes and permitting the researcher and interviewee to be more focused on the task at hand.

Again, methodological limitations exist and with semi-structured interviews, they include but are not limited to:

1. Recording interviews could inhibit respondents
2. High costs (i.e. including personal cost), training, travel and supervision
3. The location, appearance, tone of voice and question wording of the interviewer are all issues that may affect the respondent (Nueman, 2006: 301).

3.6 Analysis - Comparison of emerging data from Methods 1 & 2
Intentionally using more than one method of gathering data, this approach allowed the individual methods to complement each other through enhancement, elaboration and clarification from one set of results to then help and/or assist the other. Because the sample of campaigns is relatively few in number and the information obtained from each campaign varied considerably and in complex ways; semi-structured interviews were used synthesise the data. Finally, a comparison took place on the emerging and abstract findings from both the textual and semi-structured interview analyses. Results from the comparison were used to triangulate the findings and add validity in drawing meaningful conclusions and implications.

3.6.1 Data analysis procedure
The analysis – comparison of emerging data from methods 1 & 2 involved:

1. Comparison of emerging themes from analysis methods 1 and 2
2. Comparison of abstract themes from analysis methods 1 and 2
3. Conclusions, implications and inferences.

3.6.2 Verification and triangulation
In order to create convergence and corroboration and to eliminate the inherent biases from using only one method within the research, triangulation was achieved by intentionally using more than one method of gathering and analysing data (Crump & Logan, 2008; Denzin, 1988; Greene et al., 1989).

From a single study perspective and to gain a broader or more complete understanding of the issue(s) under investigation, the use of more than one research method was used so that the weaknesses and limitations of textual analysis were complemented by the strengths of the semi-structured interviews. Of the four different ways that triangulation can be used in research (Duffy 1987), the triangulation of theory is achieved through the interpretation and analysis of the data in more than one way, coming via each
theoretical perspective to address the different aspects of the research questions. Veal (2005: 39-40) suggests that it “is when the different data/methods address the same question that true triangulation can be said to have occurred”. Refer to comparison in Section 5.6.

3.6.3 Approach to linking to the literature

There is limited literature on the emerging concept; findings, inferences and implications drawn from the research will be linked back to those highlighted in the literature review from both the seminal and ongoing works in each field. These, of course, include the seminal works of Lenski (1961), Smart (1971), Kotler and Zaltman (1971) and Kotler (1975). In the field of DOR, those of Smart (1989; 1996). In the field of MMSM campaigns, those of Wiebe (1951), Lazer and Kelley (1973), Kotler and Roberto (1989) and Kotler et al. (2002).

Any confirmed links allows for the connection of two or more pieces of knowledge that were previously thought to be unrelated (Swanson, 1988). Therefore, it was the aim to find such relationships and report them and their potential to influence both theory and professional practice.

3.6.4 Method of drawing conclusions and implications

Findings from the comparison from both the textual and semi-structured interview analyses are intended to be used to draw meaningful conclusions and implications. However, as a consequence of research limitations and the nature of the research to be conducted, conclusions may be limited to possibilities rather than probabilities. The conclusions drawn cannot claim to wear the guise of certainty that is often attributed to the outcomes of quantitative studies. Nevertheless, the method, approach and reflection will provide a “logical, systematic and coherent resource for carrying out the analysis and synthesis needed to arrive at essential descriptions of the investigation” (Moustakas, 1994: 47).
It will be the rigour of the method on which the reader will be able to rely for a sense of confidence in the findings. Finally, it is recognised that the recommendations for professional practice will be extensions of the essential findings that are based on the experience, imagination and interpretation of the researcher. Therefore, the reliability and validity of those recommendations will be subject to the judgement of reasonableness on the part of the reader.

3.6.5 Contribution/outcomes of the research

It is further envisaged that the research will contribute to the field of ‘social marketing’ by providing a new beginning for the study of the emerging concept(s) as well as providing guidance for professional practice. Material already published have been presented, see (p. xiv).

3.7 Ethics

As was discussed in this thesis related publication, Van Esch and Van Esch (2013) note that the research involves human participants, including that of the researcher; which involved the following ethical considerations, including but not limited to:

- The creation of a ‘Code of Ethics’ specifically relating to the research
- The creation of rules to guide judgements
- The creation of rules for coding decisions
- The creation of rules to ensure that the researcher does not exploit the subject
- The creation of rules to ensure that the researcher does not personally gain in a commercial context
- Research records and data sheets stored in either hard or soft copy will be kept securely for seven years in a locked cabinet in a locked office.
- Gaining voluntary informed consent from interviewees to: participate in the research, for the audio-taping of the interviews, transcribing and analysing interview transcripts and presenting the results in the thesis
- Maintaining confidentiality and anonymity by providing a confidentiality, consent, withdrawal and information sheet pertaining to the research. Ensuring individual names do not appear on research transcripts and seeking participant written permission to release any confidential material
• Risk to participants. The risk to participants is expected to be minimal due to the subject matter of the interview, although personal, is not of an intimate nature and unlikely to cause negative reactions post-interview.

It is important to note that many of the abovementioned considerations are already covered in the Southern Cross University (SCU) forms, consent forms, information sheets and ethics procedures, which the researcher used and followed. In addition, the research was subject to ethics approval by the Human Research Ethics Committee (HREC) of Southern Cross University, Australia. The research approval number is: ECN-14-057 (Appendix 1).

3.7.1 Confidentiality and privacy
For research participants involved in the semi-structured interviews, confidentiality provisions were explained to each participant and they were given the opportunity to ask questions about any aspect of the research project before interviews commenced. All participants provided written consent to participate in the research project and for the interviews to be recorded. They were notified of the intention of transcribing and analysing the interview transcripts and presenting the results in a research thesis. Each participant-signed consent form is held on record and individual names do not appear on research transcripts so that they cannot be identified directly with individual respondents.

3.7.2 Security of data
Research records, audio-tapes and data-sheets stored in Microsoft Office packages (e.g. Word, Excel) and/or in any other format (i.e. hard copy or otherwise) will be kept securely for seven years. They will be kept in a secure locked cabinet in a secure locked office. The researcher will obtain written permission from research participants prior to the release any confidential material/information.
3.8 Conclusion
This chapter discussed the research methodology of this study. The chapter commenced with an overview of the research design, research setting and research paradigm, including justification for the research paradigm chosen for this study. The researcher then gave a distilled view of research approaches, including a justification for the research approach adopted for this study as well as a justification for the specific techniques adopted for this study. Next, the researcher discussed data collection, followed by data analysis. Finally, the researcher discussed the contribution/outcomes of the research as well as ethical considerations and how these have been addressed. The next chapter will analyse the data collected through the qualitative methods deployed in this study.
CHAPTER 4 ANALYSIS OF DATA AND RESULTS – MMSM CAMPAIGNS

4.1 Introduction

Based on the application of the methodology in Chapter 3, Chapter 4 overviews the results of the data collection and analyses those same results for Method 1/RQ1. Following will be Chapter 5 which will discuss the development of eight interview questions and provide an overview of the results of those interviews and analyses those same results for Method 2/RQ2. The direct work from this section was published as:


The two research questions are:

- Research Question 1 (RQ1) - Are the seven DOR currently used or identified within mass media social marketing campaigns?
- Research Question 2 (RQ2) - What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?

4.2 Summary of data collected – Method 1

The first corpus of data, shown in Table 23, was collected from five MMSM campaigns that were created and funded by the Australian government and/or not-for-profit organisations, had national distribution across all states and territories between the years 2005-2010, and published the campaign material on the internet (Van Esch &Van Esch, 2013). The data were then coded and analysed as discussed in Section 3.4.2 and 3.5.2 respectively. The inter-rater reliability test was used to assess the degree to which different raters/observers gave consistent estimates of the same phenomenon. The researcher coded the data of two campaigns from the MMSM mainstream categories.
representative of the larger MMSM campaign population and which did not form part of the five that made the final sample; at separate times/locations. The research assistants were blind to the research and research questions. In order to achieve reliability, a >90% comparison was expected and achieved. Based on the >90% agreement, the researcher completed the coding on the sample campaigns.

Table 23 MMSM campaigns analysed

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Campaign</th>
<th>TV</th>
<th>Radio (30 Sec)</th>
<th>Radio (45 sec)</th>
<th>Radio (60 sec)</th>
<th>Print</th>
<th>Outdoor</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>Health</td>
<td>Get Moving</td>
<td>1</td>
<td>4</td>
<td></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2007</td>
<td>Skin Cancer</td>
<td>Protect Yourself in Five Ways from Skin Cancer</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>Child Abuse</td>
<td>Adults Surviving Child Abuse</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>Health</td>
<td>Measure Up</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2010</td>
<td>Smoking</td>
<td>4000 Chemicals</td>
<td>1</td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: developed for this research.

4.3 Campaign analysis and results

This section is divided into five parts, to reflect the number of MMSM campaigns analysed.

4.3.1 Campaign 1: Health – Get moving

The campaign slogan ‘get moving, for an hour or more every day’ is targeted towards motivating children to spend less time being stationary and more time being active. The results indicate that the slogan appears in both speech and text across all of the campaign media. The consistent use of the slogan is a strong indicator of the practical and ritual dimension through alignment with the ethical insight and preaching identifiers. Preaching the message of conformity in order to bring about redemption through children being healthy is utilised across all of the campaign media (e.g. If your children are healthy, you’re a good parent). The use of the words ‘better get moving’
invokes not only preaching but also a sense of motivation through the specific utterance of ‘better’.

**Word analysis**
The campaign text was subjected to a word analysis, using the parameters of length, frequency and weighting. Table 24 below shows the results.

Table 24 *Word frequency - Campaign*

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Frequency</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Get</td>
<td>3</td>
<td>27</td>
<td>3.78</td>
</tr>
<tr>
<td>Moving</td>
<td>6</td>
<td>23</td>
<td>3.22</td>
</tr>
<tr>
<td>Sofa</td>
<td>4</td>
<td>16</td>
<td>2.24</td>
</tr>
<tr>
<td>Day</td>
<td>3</td>
<td>12</td>
<td>1.68</td>
</tr>
<tr>
<td>Active</td>
<td>6</td>
<td>9</td>
<td>1.26</td>
</tr>
<tr>
<td>Coverage</td>
<td>8</td>
<td>9</td>
<td>1.26</td>
</tr>
<tr>
<td>Hour</td>
<td>4</td>
<td>9</td>
<td>1.26</td>
</tr>
<tr>
<td>Kids</td>
<td>4</td>
<td>9</td>
<td>1.26</td>
</tr>
<tr>
<td>Children</td>
<td>8</td>
<td>8</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that only nine words had a weighting greater than one percent. The two most common words ‘get’ and ‘moving’ are directly used in the campaign slogan which is prominent in both speech and text across the different campaign media.

**Text analysis**
The campaign as a whole was subjected to a text analysis of the seven DOR and the identifiers within them. Table 25 below shows the results.

Table 25 *Text analysis - Campaign*

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Number of coding references</th>
<th>Number of items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical and Ritual\preaching</td>
<td>26</td>
<td>9</td>
</tr>
<tr>
<td>Practical and Ritual</td>
<td>25</td>
<td>8</td>
</tr>
<tr>
<td>Social and Institutional\normative values</td>
<td>22</td>
<td>9</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>21</td>
<td>9</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>19</td>
<td>8</td>
</tr>
<tr>
<td>Social and Institutional\individual</td>
<td>18</td>
<td>9</td>
</tr>
<tr>
<td>Social and Institutional\group</td>
<td>17</td>
<td>9</td>
</tr>
<tr>
<td>Social and Institutional\group bonding</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>Ethical and Legal</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>Ethical and Legal\conformity</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>Ethical and Legal\judgement of a person</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Experiential and Emotional\enlightenment</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Experiential and Emotional\guilt</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Social and Institutional\community membership</td>
<td>9</td>
<td>7</td>
</tr>
</tbody>
</table>
The results from the text analysis indicate, in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**
- Social and Institutional - Community membership, group, group bonding, individual, normative values and symbols

The following identifiers of the social and institutional dimension whilst still evident had a minor presence: Formally organised, functioning society and participation in public.

**Medium presence:**
- Doctrinal and Philosophical – Reflection
- Ethical and Legal - Conformity and judgement of a person
- Experiential and Emotional - Assurance of salvation, enlightenment, guilt, liberation, security
- Practical and Ritual – Preaching

The following identifiers of the Practical and Ritual dimension whilst still evident had a minor presence: Ethical insight.

**Low Presence:**
There was no evidence of the dimensions and the identifiers within them for – The Material and the Narrative or Mythic (Van Esch et al., 2014a).

For further analysis, the different campaign media were subjected to a text analysis of the seven DOR and the identifiers as a whole. Table 26 below shows the results.
Table 26 Text analysis – Campaign media

<table>
<thead>
<tr>
<th>Sources</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents 1 – Radio</td>
<td>40</td>
<td>19</td>
</tr>
<tr>
<td>Parent 1 – Print</td>
<td>33</td>
<td>16</td>
</tr>
<tr>
<td>Campaign slogan</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>Parent 2 – Print</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>TV commercial</td>
<td>22</td>
<td>15</td>
</tr>
<tr>
<td>Radio 2</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Radio 1</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Parents 2 - Radio</td>
<td>10</td>
<td>8</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that symbolism is a key element of the campaign, and has a strong presence as an identifier from the Social and Institutional dimension. Specifically, the ‘red sofa’ is a key symbol and appears in both the poster and TV media of the campaign. However, the intent of such a strong symbol, and its message, loses its impact on the radio medium. To overcome the loss of impact, combining the symbol with the Practical and Ritual dimension may help to maintain message intent.

The ‘red sofa’ is symbolically linked to the Doctrinal and Philosophical dimension and specifically to the identifiers reflection and judgement. This is particularly evident towards the end of the TV commercial, where the sofa appears in the closing scene. A child is about to sit down in front of the television when the sofa skids across the floor so that it is no longer within reach for the child to sit on. With the red sofa having an inference of reflection, the presumption is that the sofa, according to the commercial, is where children spend their time.

Then, the TV commercial shows the journey that the children have taken, where they are now active, and the sofa is behind them as a reminder of how far they have come. It also serves as a reminder that a child could ‘slip back’ into old unwanted behaviours. Whilst the empty sofa is symbolically powerful in representing reflection and the emerging theme of ‘a journey’, it is only evident through the visual media of the campaign. This suggests that symbols might only be powerful or effective if they are visual and may not work within the non-visual media of the campaign.
There is a medium presence of conformity linked with the ‘Ethical and Legal’ dimension which is apparent through all the campaign media and is directed at parents in the form of judgement. Guilt is often related to judgement in order to persuade conformity. An example is: ‘Want healthy kids? Better get moving’. Whilst the question is rhetorical, parents in general will want healthy children. If the children are not healthy, then the parents are guilty of not ‘moving’ them. However, the parents are given encouragement through the theme ‘assurance of salvation’. For example: ‘Most kids love being active. They might just need a push in the right direction. And that’s where you come in’. The message appears to convey the key emergent themes of improvement and the journey to improvement as well as salvation and that the responsibility lies with the parents because they are the leader and in turn the preacher.

4.3.2 Campaign 2: Skin Cancer – Protect Yourself in Five Ways from Skin Cancer

The campaign slogan ‘protect yourself in 5 ways from skin cancer’ is targeted towards the prevention of skin cancer for all Australians exposed to the sun regardless of age. Linked to the slogan is a set of five symbolic yellow bubbles in a row. The results indicate that the slogan and five symbolic yellow bubbles all appear in either speech or text across all campaign media. The consistent use of the slogan combined with the yellow bubbles, that is, reading in the context of the text and hearing the same language, is a strong indicator of the Practical and Ritual dimension through alignment with the preaching and communities re-enacting their myths and stories to confirm and express beliefs through action identifiers.

Word analysis

The campaign text was subjected to a word analysis, using the parameters of length, frequency and weighting. Table 27 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cancer</td>
<td>6</td>
<td>13</td>
<td>4.41</td>
</tr>
<tr>
<td>Skin</td>
<td>4</td>
<td>8</td>
<td>2.71</td>
</tr>
<tr>
<td>Sunscreen</td>
<td>9</td>
<td>8</td>
<td>2.71</td>
</tr>
<tr>
<td>Five</td>
<td>4</td>
<td>7</td>
<td>2.37</td>
</tr>
<tr>
<td>Just</td>
<td>4</td>
<td>7</td>
<td>2.37</td>
</tr>
<tr>
<td>Melanoma</td>
<td>8</td>
<td>7</td>
<td>2.37</td>
</tr>
<tr>
<td>Life</td>
<td>4</td>
<td>6</td>
<td>2.03</td>
</tr>
<tr>
<td>Ways</td>
<td>4</td>
<td>6</td>
<td>2.03</td>
</tr>
<tr>
<td>Year</td>
<td>4</td>
<td>6</td>
<td>2.03</td>
</tr>
<tr>
<td>--------------</td>
<td>---</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>Protect</td>
<td>7</td>
<td>5</td>
<td>1.69</td>
</tr>
<tr>
<td>Clothing</td>
<td>8</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Hat</td>
<td>3</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Outdoors</td>
<td>8</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Rely</td>
<td>4</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Shade</td>
<td>5</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Sunglasses</td>
<td>10</td>
<td>4</td>
<td>1.36</td>
</tr>
<tr>
<td>Fifteen (15)</td>
<td>2</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Twenty-Two (22)</td>
<td>2</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Twenty-Four (24)</td>
<td>2</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Advertisement</td>
<td>13</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Au</td>
<td>2</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Australia</td>
<td>9</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Australian</td>
<td>10</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Authorised</td>
<td>10</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Canberra</td>
<td>8</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Capital</td>
<td>7</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Common</td>
<td>6</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Form</td>
<td>4</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Gov</td>
<td>3</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Government</td>
<td>10</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Hell</td>
<td>4</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Hill</td>
<td>4</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Mole</td>
<td>4</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Olds</td>
<td>4</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Removed</td>
<td>7</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Skin cancer</td>
<td>10</td>
<td>3</td>
<td>1.02</td>
</tr>
<tr>
<td>Threatening</td>
<td>11</td>
<td>3</td>
<td>1.02</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that thirty-seven words had a weighting greater than one percent. The two most common words, ‘cancer’ and ‘skin’, are directly used in the campaign slogan which is prominent in both speech and text across all campaign media. The third most common word ‘sunscreen’ is one of the yellow bubbles, and is either depicted as an image, speech or text across all campaign media.

**Text analysis**

The campaign as a whole was subjected to a text analysis of the seven DOR and the identifiers within them. Table 28 below shows the results.
Table 28 Text analysis - Campaign

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical and Ritual</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>Practical and Ritual\preaching</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Ethical and Legal</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Ethical and Legal\conformity</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional\individual</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional\dread</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional\symbols</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Doctrinal and Philosophical</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Social and Institutional\group</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Ethical and Legal\judgement of a person</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\enlightenment</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Narrative or Mythic</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Narrative or Mythic\human place in the universe</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\reflection</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\religious narrative</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\ultimate reality</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Ethical and Legal\a supernatural realm</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Experiential and Emotional\accumulation</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\ethical insight</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\re-enactment of myths and stories</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\spiritual awareness</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Protect yourself in five ways – the five symbols</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>for each of the five ways appear on the screen in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yellow circles – with a hat, clothing, shade,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sunglasses and sunscreen. Do that out there to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>avoid ending up in here</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social and Institutional\community membership</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\exemplary individuals</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\normative values</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results of the text analysis indicate, in order of most to least significant, the dimensions and the identifiers within them.

Strong presence:

- Ethical and Legal – Conformity and judgement

The following identifier of the Ethical and Legal dimension whilst still evident had a minor presence: A supernatural realm.

- Experiential and Emotional – Dread and enlightenment

The following identifier of the Experiential and Emotional dimension whilst still evident had a minor presence: Accumulation.
• Social and Institutional - Exemplary individuals, group community membership, individual, normative values and symbols.

Medium presence:
• Doctrinal and Philosophical - Reflection, religious narrative and ultimate reality
• Practical and Ritual - Ethical insight, preaching and spiritual awareness.

Low presence:
• Narrative or Mythic - Human place in the universe.

For further analysis, the different campaign media were subjected to a text analysis of the seven DOR and the identifiers as a whole. Table 29 below shows the results.

<table>
<thead>
<tr>
<th>Sources</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Print – Hell</td>
<td>35</td>
<td>22</td>
</tr>
<tr>
<td>Print – Mole</td>
<td>21</td>
<td>13</td>
</tr>
<tr>
<td>Print - Offend</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>TV commercial</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>Radio - Champs</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>Radio - MCG</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that the images of the printed media for the campaign such as posters, whilst portrayed as clinical and medical, actually have religious undertones with the use of the word ‘hell’. Therefore, themes emerge from the media which include:
• Life as struggle
• Life as pain that may or may not be overcome
• Pain as something that can be prevented if you choose the right rituals
• Survival.

The target audience are made to feel responsible for their own survival through taking part in the practical application of the five symbolic yellow bubbles.

The radio and TV media do not use the language of ‘hell’. Their portrayal of clinical and medical is maintained through images and the message delivered by a professional and subject matter expert in the form of a melanoma surgeon. The Practical and Ritual dimension is evident with the ‘Preaching’ identifier a strong theme throughout the
media. There are rituals to encourage salvation from Skin Cancer through taking part in, and practicing the components of the five symbolic yellow bubbles.

4.3.3 Campaign 3: Child Abuse – Adults Surviving Child Abuse (ASCA)

The campaign slogan ‘If only it was this easy to get over child abuse. For more than two million Australians it isn't. We can't change their past. Together, we can change their future’ is targeted towards adult survivors of child abuse. The results indicate that the slogan appears in either speech or text across all campaign media. It provides the context and evokes a strong message, through ironic plays on every-day social and cultural practices. The printed media of the campaign (posters) are very dark when read without the slogan as context. However, with the slogan printed along the bottom of the poster, it is a strong indicator of the Practical and Ritual and Ethical and Legal dimensions through the alignment with the assurance of salvation, community and hope identifiers.

The TV and radio media draw explicitly on traditional and social ceremonies. Like the posters, the slogan provides the context to drive the message, and ultimately the target audience, to a more positive place of being. The text highlights a sinister lurking of the ‘child abuser’ in what should traditionally be a happy moment in a person’s life. This invites the target audience to pass judgement on the abuser and empathise with the innocent adult survivor, the victim of suffering. The verbal aspect of the slogan is intended to invoke emotions with the target audience of a promise of hope, peace and salvation for the innocent adult survivor and assurance that the membership of the Adults Surviving Child Abuse (ASCA) community may offer peace.

Word analysis

The campaign text was subjected to a word analysis, using the parameters of length, frequency and weighting. Table 30 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abuse</td>
<td>5</td>
<td>18</td>
<td>2.99</td>
</tr>
<tr>
<td>Child</td>
<td>5</td>
<td>17</td>
<td>2.82</td>
</tr>
<tr>
<td>ASCA</td>
<td>4</td>
<td>14</td>
<td>2.32</td>
</tr>
<tr>
<td>Change</td>
<td>6</td>
<td>14</td>
<td>2.32</td>
</tr>
<tr>
<td>Slogan</td>
<td>6</td>
<td>10</td>
<td>1.66</td>
</tr>
</tbody>
</table>

88
The results indicate that fourteen (14) words had a weighting >1%. The two (2) most common words ‘abuse’ and ‘child’ are directly used in the campaign slogan which is prominent in both speech and text across all campaign media.

Text analysis

The campaign as a whole was subjected to a text analysis of the seven DOR and the identifiers within them. Table 31 below shows the results.

Table 31  Text analysis - Campaign

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical and Legal</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>Ethical and Legal\judgement of a person</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Practical and Ritual</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Practical and Ritual\ceremonies</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Experiential and Emotional\guilt</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Experiential and Emotional\dread</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Doctrinal and Philosophical</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\worldly views and salvation</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\assurance of salvation</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\comfort</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\liberation</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\security</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Practical and Ritual\ethical insight</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\community membership</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\group</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\group bonding</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\normative values</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>The Material</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\reflection</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Experiential and Emotional\enlightenment</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Experiential and Emotional\inner peace</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Narrative or Mythic\the nature of humans</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\preaching</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

Strong presence:
- Practical and Ritual - Ceremonies
  The following identifiers of the Practical and Ritual dimension whilst still evident had a minor presence: Ethical insight and preaching
- Experiential and Emotional – Dread and guilt
  The following identifiers of the Experiential and Emotional dimension whilst still evident had a minor presence: Assurance of salvation, comfort, enlightenment, inner peace, liberation and security
  - Ethical and Legal - Judgement of a person
  - Social and Institutional - Community members, conformity, formally organised, group, group bonding, normative values.

Medium presence:
- Doctrinal and Philosophical - Worldly views and assurance of salvation.

Low Presence:
- Narrative and Mythic - The nature of humanity
- The Material - Sacred place (e.g. the wedding).

For further analysis, the different campaign media were subjected to a text analysis of the seven DOR and the identifiers as a whole. Table 32 below shows the results.
Table 32  **Text analysis – Campaign media**

<table>
<thead>
<tr>
<th>Sources</th>
<th>Coding references</th>
<th>Items Coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>TV Commercial - Father of the Bride</td>
<td>25</td>
<td>24</td>
</tr>
<tr>
<td>Campaign slogan</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Print - Card</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Radio - 21st Birthday (30sec)</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Radio - Birthday (60sec)</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Radio - Rugby (30sec)</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Print - Cake</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Radio - Birthday (30sec)</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Print - Beach</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Print - T-shirt</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Radio - 21st Birthday (60sec)</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Radio - Rugby (60sec)</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that judgement is a key element of the campaign and has a strong presence as an identifier from the Ethical and Legal dimension. The judgement of a person is directed towards the child abuser, who is not the target-audience of the campaign. The target audience of the campaign is any adult survivor of child abuse. Judgement of the child abuser is encouraged in order to emphasise the innocence of the adult survivor of child abuse. However, the adult survivor of child abuse may still feel guilt even though they are innocent (e.g. as indicated in the slogan). The message invokes the intensity that the guilt is misplaced and can be altered through salvation because the survivor is innocent. Salvation can occur through encouraging the target audience (e.g. adult survivor of child abuse) to join the community membership of the ASCA organisation.

A new theme emerges in the printed media of the campaign (e.g. posters) that suggests ‘shaming’, which is strongly linked to guilt. The shaming appears to be directed at the child abuser rather than the adult survivor of child abuse (e.g. target audience).

**4.3.4 Campaign 4: Health – Measure Up**

The campaign slogan ‘*How do you measure up?*’ is targeted towards encouraging male and female adults to decrease their risk of the diseases associated with higher than average waist measurements. The results indicate that the slogan appears in either speech or text across all campaign media. The campaign slogan invokes judgement of a person through social norms and is a strong indicator of the Ethical and Legal dimension through alignment with the producers and citizens at every level of existence.
judge a person identifier. This is further enhanced through the strong use of symbols, particularly the tape measure.

**Word analysis**

The campaign text was subjected to a word analysis, using the parameters of length, frequency and weighting. Table 33 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Risk</td>
<td>4</td>
<td>33</td>
<td>3.23</td>
</tr>
<tr>
<td>Increased</td>
<td>9</td>
<td>25</td>
<td>2.44</td>
</tr>
<tr>
<td>Measure</td>
<td>7</td>
<td>18</td>
<td>1.76</td>
</tr>
<tr>
<td>Two (2)</td>
<td>1</td>
<td>17</td>
<td>1.66</td>
</tr>
<tr>
<td>Health</td>
<td>6</td>
<td>14</td>
<td>1.37</td>
</tr>
<tr>
<td>Australian</td>
<td>10</td>
<td>11</td>
<td>1.08</td>
</tr>
<tr>
<td>Day</td>
<td>3</td>
<td>11</td>
<td>1.08</td>
</tr>
<tr>
<td>Go</td>
<td>2</td>
<td>11</td>
<td>1.08</td>
</tr>
<tr>
<td>Tape measure</td>
<td>11</td>
<td>11</td>
<td>1.08</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that nine words had a weighting greater than one percent. The two most common words ‘risk’ and ‘increased’ are directly used in all of the print media of the campaign. The third most common word ‘measure’ is directly used in the campaign slogan which is prominent in both speech and text across all of the different campaign media.

**Text analysis**

The campaign as a whole was subjected to a text analysis of the seven DOR and the identifiers within them. Table 34 below shows the results.

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical and Legal</td>
<td>52</td>
<td>12</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>44</td>
<td>10</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>43</td>
<td>10</td>
</tr>
<tr>
<td>Ethical and Legal\judgement of a person</td>
<td>42</td>
<td>12</td>
</tr>
<tr>
<td>Ethical and Legal\conformity</td>
<td>40</td>
<td>12</td>
</tr>
<tr>
<td>Practical and Ritual</td>
<td>40</td>
<td>12</td>
</tr>
<tr>
<td>Practical and Ritual\preaching</td>
<td>39</td>
<td>11</td>
</tr>
<tr>
<td>Social and Institutional\individual</td>
<td>38</td>
<td>9</td>
</tr>
<tr>
<td>Social and Institutional\normative values</td>
<td>38</td>
<td>10</td>
</tr>
<tr>
<td>Experiential and Emotional\guilt</td>
<td>30</td>
<td>10</td>
</tr>
</tbody>
</table>
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**

- **Social and Institutional** - Community membership, individuals, group, normative values

The following identifiers of the Social and Institutional dimension whilst still evident had a minor presence: Buildings, formally organised, functioning society, group bonding, participation in public and symbols

- **Experiential and Emotional** - Assurance of salvation, comfort, enlightenment, guilt, liberation and security

The following identifier of the Experiential and Emotional dimension whilst still evident had a minor presence: Inner peace

- **Ethical and Legal** – Conformity and judgement of a person

- **Practical and Ritual** - Preaching

The following identifiers of the Practical and Ritual dimension whilst still evident had a minor presence: Ceremonies and ethical insight

**Medium presence:**

- **Doctrinal and Philosophical** - Reflection
Low presence:

There was no presence of either of the following dimensions:

- Narrative or Mythic
- The Material.

For further analysis, the different campaign media were subjected to a text analysis of the seven DOR and the identifiers as a whole. Table 35 below shows the results.

Table 35 Text analysis – Campaign media

<table>
<thead>
<tr>
<th>Sources</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Print - Male</td>
<td>98</td>
<td>18</td>
</tr>
<tr>
<td>TV commercial</td>
<td>74</td>
<td>17</td>
</tr>
<tr>
<td>Print - More</td>
<td>69</td>
<td>18</td>
</tr>
<tr>
<td>Print - Female</td>
<td>66</td>
<td>21</td>
</tr>
<tr>
<td>Outdoor - Shopping trolley</td>
<td>57</td>
<td>21</td>
</tr>
<tr>
<td>Turn around</td>
<td>52</td>
<td>15</td>
</tr>
<tr>
<td>Radio (30sec)</td>
<td>28</td>
<td>12</td>
</tr>
<tr>
<td>Radio (45sec)</td>
<td>27</td>
<td>13</td>
</tr>
<tr>
<td>Outdoor - Shopping centre</td>
<td>22</td>
<td>13</td>
</tr>
<tr>
<td>Radio (60sec)</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Outdoor – Chronic female</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Outdoor - Chronic male</td>
<td>10</td>
<td>6</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that judgement is a key element of the campaign and has a strong presence as an identifier from the Ethical and Legal dimension. There are three key symbols evident within both the printed and TV media of the campaign:

- Tape measure in the shape of a ‘question mark’
- Tape measure in the form of a plank
- The expanding and shrinking stomach.

The tape measure is a powerful symbol and it is a different way of conceptualising health instead of weight. The tape measure is presented in two different symbolic states which in turn makes the symbolism more powerful as it is presented twice and thus reinforced. It is also a symbol with prescribed meaning in western culture where society is encouraged to pay attention to the look and shape of their bodies. Where the tape measure occurs as a ‘question mark’, judgement of a person is invoked through questioning the target audiences’ conformity to normative values. Where the tape measure appears as a plank, the journey from obesity to health is offered (e.g. assurance of salvation).
The ‘expanding and shrinking stomach’ symbol, like the tape measure symbols, also carries meaning in western culture. The ‘fat’ stomach is judged and guilt at not conforming is present where one does not conform. Combined, all three symbols are laden with meaning. These are culturally and socially specific representations of health and body image. The presence of the salvation, judgement and conformity identifiers is a strong indicator of both the Doctrinal and Philosophical and Ethical and Legal dimensions being evident throughout the campaign. For the target audience, those who already occupy a healthy weight are assured of their reduced risk to illness and disease whereas those who do not ‘measure up’ because of excessive waist lines, are faced with guilt. The terms ‘turn around’ offers salvation through changing one's lifestyle. This salvation requires a journey and this is an explicit emergent theme.

Within the printed media of the campaign (e.g. posters), conformity through judgement of lifestyle is highly evident. The text combined with the images in the posters invoke judgement focussing on the fat around the male or female body’s waist and conformity through questioning the target audience’s lifestyle with the slogan ‘How do you measure up?’. A below the average waist measurement indicates conformity whilst an above the average waist measurement offers the target audience a choice to ‘measure up’, an opportunity to take action and ultimately become conforming. Across the different campaign media, ‘preaching language’ is less evident. The central theme instead focuses on individual achievement and liberation through conforming to societal values on weight and health. Walking to an unhealthy lifestyle, turning ones back on it and walking towards a healthy lifestyle explicitly indicates a journey and positive transformation.

4.3.5 Campaign 5: Smoking – 4000 Chemicals

The campaign slogan ‘Now is the time to quit. Every cigarette is doing you damage’ is targeted towards encouraging young Australians aged 18 to 24 years to reject smoking. The results indicate that the slogan appears in either speech or text across all campaign media. The ‘cigarette’ is very symbolic and is used to ascribe negative attributes to the act of smoking to encourage the target audience to see cigarettes as harmful. However, the symbolic nature does not do this alone. The symbolism is combined with the presence of the guilt and judgement identifiers which is a strong indicator of both the
Experiential and Emotional and Ethical and Legal dimensions being evident throughout the campaign.

**Word analysis**

The campaign text was subjected to a word analysis, using the parameters of length, frequency and weighting. Table 36 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smoking</td>
<td>7</td>
<td>252</td>
<td>1.98</td>
</tr>
<tr>
<td>One</td>
<td>1</td>
<td>241</td>
<td>1.89</td>
</tr>
<tr>
<td>NTC</td>
<td>3</td>
<td>217</td>
<td>1.70</td>
</tr>
<tr>
<td>Three</td>
<td>1</td>
<td>184</td>
<td>1.44</td>
</tr>
<tr>
<td>Smokers</td>
<td>7</td>
<td>175</td>
<td>1.37</td>
</tr>
<tr>
<td>Two</td>
<td>1</td>
<td>173</td>
<td>1.36</td>
</tr>
<tr>
<td>Campaign</td>
<td>8</td>
<td>173</td>
<td>1.36</td>
</tr>
<tr>
<td>Year: 2010</td>
<td>4</td>
<td>161</td>
<td>1.26</td>
</tr>
<tr>
<td>Eighteen</td>
<td>2</td>
<td>129</td>
<td>1.01</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that nine words had a weighting greater than one percent. The most common words are directly used and prominent in both speech and text across all campaign media.

**Text analysis**

The campaign as a whole was subjected to a text analysis of the seven DOR and the identifiers within them. Table 37 below shows the results.

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical and Legal</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Ethical and Legal\judgement of a person</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Practical and Ritual</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Practical and Ritual\preaching</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional\guilt</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Ethical and Legal\conformity</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional\individual</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Experiential and Emotional\dread</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\normative values</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\community membership</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\group</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Social and Institutional\functioning society</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**
- Social and Institutional - Community membership, functioning society group, individual and normative values
- Ethical and Legal - Conformity and judgement of a person
- Experiential and Emotional - Dread and guilt.

**Medium presence:**
- Practical and Ritual - Preaching

**Low presence:**
- No dimensions or identifiers met this criterion.

For further analysis, the different campaign media were subjected to a text analysis of the seven DOR and the identifiers as a whole. Table 38 below shows the results.

<table>
<thead>
<tr>
<th>Sources</th>
<th>Coding references</th>
<th>Items Coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Print – Parent</td>
<td>34</td>
<td>12</td>
</tr>
<tr>
<td>TV commercial</td>
<td>31</td>
<td>11</td>
</tr>
<tr>
<td>Radio – Imagine</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Print – Youth</td>
<td>11</td>
<td>7</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that judgement is a key element of the campaign and has a strong presence as an identifier from the Ethical and Legal dimension. Overall, the presence of the DOR and the identifiers is quite low in this campaign. Four of the seven dimensions appear to have an almost equal presence. In terms of the number of media that make-up the campaign, it could be considered that they are quite low which in turn may represent the reason for the overall presence of dimensions and identifiers.

The campaign media encourage the target audience (smokers or would-be-smokers) through appealing to them as community members. This community is not portrayed in a positive way because it is in opposition to a functioning society with normal values, on the grounds that those who smoke are knowingly causing physical harm to those around them, including children.
Only five of the 4000 chemicals in cigarette smoke are listed to highlight the damaging chemicals that are inhaled into the body. The campaign media use a ‘preaching’ context to help deliver and infuse the campaign message. Preaching is a strong indicator of the Practical and Ritual dimension which has a medium presence throughout the campaign. The campaign makes reference to an ‘unborn baby’ which acts as a symbol as a prediction of the future. The symbolism encourages the target audience to think ahead in terms of the future and dread the effects of smoking, not only to themselves but to their current or future potential family.

4.4 Collective Review of all campaigns
The Material and the Narrative or Mythic dimensions had little to no presence across the five campaigns (Table 39). Typically, these two dimensions and their indicators are generally more explicit with their religious content whilst in contrast; the five campaigns do not appear to use religious contexts explicitly or consciously. However, the campaign for ‘Skin Cancer’ represents an anomaly and is an exception to the rule. The campaign slogan explicitly draws on ‘a supernatural realm’ which is a strong indication of the Ethical and Legal dimension through use of the word ‘hell’.

Table 39 Review of all campaigns – Presence of the DOR

<table>
<thead>
<tr>
<th>Dimension of Religion</th>
<th>Campaign 1</th>
<th>Campaign 2</th>
<th>Campaign 3</th>
<th>Campaign 4</th>
<th>Campaign 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical &amp; Ritual</td>
<td>Medium</td>
<td>Medium</td>
<td>Strong</td>
<td>Strong</td>
<td>Medium</td>
</tr>
<tr>
<td>Experiential &amp; Emotional</td>
<td>Medium</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
</tr>
<tr>
<td>Narrative or Mythic</td>
<td>Low</td>
<td>Low</td>
<td>Low</td>
<td>Low</td>
<td></td>
</tr>
<tr>
<td>Doctrinal &amp; Philosophical</td>
<td>Medium</td>
<td>Medium</td>
<td>Medium</td>
<td>Medium</td>
<td></td>
</tr>
<tr>
<td>Ethical &amp; Legal</td>
<td>Medium</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
</tr>
<tr>
<td>Social &amp; Institutional</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
<td>Strong</td>
</tr>
<tr>
<td>The Material</td>
<td>Strong</td>
<td>Strong</td>
<td>Low</td>
<td>Low</td>
<td></td>
</tr>
</tbody>
</table>

Source: developed for this research.

The following five dimensions were visible across the five campaigns:
1. Practical and Ritual
2. Experiential and Emotional
3. Doctrinal and Philosophical
4. Ethical and Legal
5. Social and Institutional

However, not all of the identifiers within these dimensions were present. Within the Doctrinal and Philosophical dimension, in some instances, only one identifier is present across some of the campaigns. Of the five dimensions visible within the campaigns, the identifiers relating to each dimension that occurred have been highlighted in bold and the identifiers that did not occur are in plain text. Table 40 below shows the results.

Table 40 Five DOR and their identifiers

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Identifiers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctrinal and philosophical</td>
<td>Doctrines, systematic formulation of religious teachings and beliefs, sacred texts, the nature of divinity, ultimate reality, the relationship of humans to an ultimate, real, divinity. Religious narrate, reflection, structured beliefs beyond the symbolic aspect of myths, faith, and values of a tradition, worldly views and salvation</td>
</tr>
<tr>
<td>Ethical and Legal</td>
<td>Laws, rules, guidelines or behavioural precepts for conduct according to which the community, employees, employers, consumers, producers and citizens at every level of existence judge a person, conformity, a supernatural realm and higher being of a particular faith</td>
</tr>
<tr>
<td>Experiential and Emotional</td>
<td>Evoking religious feelings, direct experiences of the divine, visions, enlightenment, security, comfort, awe, inexplicable presence, mystery, ecstasy, dread, guilt, awe, devotion, liberation, inner peace, bliss, assurance of salvation, brilliant emptiness, an expanded sense of identity, accumulation of religious knowledge and experiences and unconscious, super-conscious and/or neurologically induced events of a higher reality</td>
</tr>
<tr>
<td>Practical and Ritual</td>
<td>Practices and rituals of different traditions and cultures, preaching, prayers, ceremonies, meditation, worship, spiritual awareness, ethical insight, communities re-enacting their myths and stories to confirm and express beliefs through action</td>
</tr>
<tr>
<td>Social and Institutional</td>
<td>Tradition, belief system, social organisation, shared and implied attitudes practiced by individuals or the group, community membership, participation in public, exemplary individuals, buildings, works of art, cities, symbols, idols, other creations and places of worship, formally organised, a sense of normative values, group bonding, functioning society and a community to live in.</td>
</tr>
</tbody>
</table>

Source: adapted from Smart 1996.

The preaching identifier which is a strong indicator of the Practical and Ritual dimension is the only common theme that is evident throughout all five campaigns. However, it is explicitly evident as a mode of delivering the information within each campaign. Assurance of salvation, conformity and preaching are all closely linked to judgement and together form the synthesis of the emergent theme.
An emergent theme is the use of conflicting identifiers to drive the voluntary behaviour change of the target audience. Within the Experiential and Emotional dimension, the identifiers: Assurance of Salvation, comfort, enlightenment and security often occur in line with the use of the conflicting identifier ‘guilt’. Using both contrasts seems to create a journey from negative to positive, explicitly always ending the campaign with the ‘assurance of salvation’.

The collective review of all campaigns identified five emergent/present themes that required further exploration and probing which required semi-structured interviews to understand and distil the information further (Table 41).

### Table 41 Review of all campaigns – Emergent themes

<table>
<thead>
<tr>
<th>No.</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The application of the DOR in MMSM campaigns</td>
</tr>
<tr>
<td>2</td>
<td>Preaching in campaigns to drive mass voluntary behaviour change</td>
</tr>
<tr>
<td>3</td>
<td>Assurance of salvation in campaigns to drive mass voluntary behaviour change</td>
</tr>
<tr>
<td>4</td>
<td>Key DOR are evident, yet many identifiers are not</td>
</tr>
<tr>
<td>5</td>
<td>Explicit religious content is deliberately omitted</td>
</tr>
</tbody>
</table>

Source: developed for this research.

### 4.5 Semi-structured interview questions

The interview questions below (Table 42) were developed to (1) compliment the analysis and findings of the textual analysis and further distil any emerging or present themes and (2) explore and probe more deeply into the two research questions:

1. Research Question 1 (RQ1) - Are the seven DOR currently used or identified within mass media social marketing campaigns?
2. Research Question 2 (RQ2) - What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?
Table 42 Interview questions

<table>
<thead>
<tr>
<th>Interview Questions</th>
<th>Theme addressed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Q1</strong>: Do the DOR have application in MMSM campaigns?</td>
<td>Theme 1 - The application of the DOR in MMSM campaigns</td>
</tr>
<tr>
<td><strong>Q2</strong>: The campaigns often use a ‘preaching’ context; do you think this is related to religious practices?</td>
<td>Theme 2 - Preaching in campaigns to drive mass voluntary behaviour change</td>
</tr>
<tr>
<td><strong>Q3</strong>: Is a preaching context an appropriate driver for mass voluntary behaviour change?</td>
<td>Theme 3 - Assurance of salvation in campaigns to drive mass voluntary behaviour change</td>
</tr>
<tr>
<td><strong>Q4</strong>: Some campaigns utilise a theme of ‘Assurance of Salvation’ without using explicit religious language; do you think the campaign would benefit or suffer from the use of religious language?</td>
<td>Theme 4 - Key DOR are evident, yet many identifiers are not</td>
</tr>
<tr>
<td><strong>Q5</strong>: Is an ‘Assurance of Salvation’ theme an appropriate driver for mass voluntary behaviour change?</td>
<td>Theme 5 - Explicit religious content is deliberately omitted</td>
</tr>
<tr>
<td><strong>Q6</strong>: Whilst five of the seven dimensions were evident, many of the identifiers were not; would the increased use of the identifiers in an implicit and/or explicit way reinforce a campaign message?</td>
<td></td>
</tr>
<tr>
<td><strong>Q7</strong>: Two dimensions that are explicit in religious content were not evident in the campaigns; would this represent a deliberate extent to mitigate the use of ‘Religion’ in MMSM campaigns?</td>
<td></td>
</tr>
<tr>
<td><strong>Q8</strong>: The two non-evident dimensions: The Material and Narrative or Mythic, do they or their identifiers have application within MMSM campaigns?</td>
<td></td>
</tr>
</tbody>
</table>

Source: developed for this research.

4.6 Conclusion

This chapter discussed the data analysis and results for Method 1/RQ1. The chapter commenced by analysing five MMSM campaigns using word frequency and a text analysis. Next, Chapter 5 gives the results of the eight interview questions for Method 2/RQ2 which were analysed using word frequency and text analysis and then compares the results of Method 1/RQ1 and Method 2/RQ2 to highlight the key emerging themes.
CHAPTER 5  ANALYSIS OF DATA AND RESULTS – SEMI-STRUCTURED INTERVIEWS

5.1 Introduction
Chapter 4 provided an overview of the results of the data collection and the analyses of those same results for Method 1/RQ1. Chapter 5 discusses the development of eight interview questions and provides an overview of the results of those interviews and the analyses of those same results for Method 2/RQ2 in preparation for the next chapter, Chapter 6 which focuses on conclusions and implications. The direct work from this chapter was published as: Van Esch, P., Von Der Heidt, T., Neck, P and Van Esch, L. (2015a). Where the Dimensions of Religion and Mass Media Social Marketing Campaigns Intersect, *Asian Social Science*, 11(12), 103-111.

5.2 Summary of data collected – Method 2
For the second data collection method, the data was collected from five MMSM practitioners who were identified from government and/or private agencies located in Australia that specialise in the design, creation and evaluation of MMSM campaigns and who have been directly related to or have experienced the topic under investigation.

5.2.1 Demographics
On account of the fact that only a small sample size has had interaction with the emerging topic, demographic data has been deliberately omitted to protect the anonymity of the research participants. All research participants were agnostic which automatically mitigated against any specific religious bias.

5.3 Interviews - Analysis and results
This section discusses the analysis and results of the five interviews conducted as part of this study.

(RQ1) Are the seven DOR used or identified within MMSM campaigns?
The next five questions form the first of two categories in the main body of the interview, all of which focus on the presence of the DOR and their ability to drive behaviour change.
Question 1 - Does the dimension of religion taxonomy have application in MMSM campaigns?

The participants were asked if the dimension of religion taxonomy has application in MMSM campaigns. Examples of the individual responses include:

Participant 1:
“"Yes, specifically symbols or myths that are used as subliminal stimuli portraying an experience that can influence the betterment of the campaigns target audience’’.”

Participant 2:
“"Yes, provided that it is in context within today’s reality. The campaigns that use preaching generally are connected to a patriarchal figure. This may have a good influence on some people, but; this is only one sided. On the other side, the context of messages or visualisation of the patriarch may anger some audience members. Therefore, plenty of consideration must be given to such a dynamic during the planning phase of the campaign”.”

Participant 3:
“"From a modern view, it is very sensitive. They would need to be very flexible and be able to fit with the different non-religious values that people align to. I think that they should never be used within a campaign to bring about a bad reaction in people or cause aggression, as this would be detrimental to the success of the campaign and potentially to a society that is united by religion”.”

Participant 4:
“"Rituals and especially the social and institutional aspect; which are very important factors when planning campaigns. Not only are religious themes important but more so their integration with technology and how that links with the audience”.”

Participant 5:
“"The ‘doctrinal and philosophical’ and especially the ‘practical and ritual’ dimensions are expected in campaigns. The Narrative or mythic assists with campaigns focused on driving social responsibility on a broader scale. It is a balance because too much emphasis incorporating religious vocabulary or religious direction may damage the campaign message and ultimately anger or put the target audience offside”.”
The results indicate that the dimension of religion taxonomy does have application in MMSM campaigns. However, there was not full committal to all of the dimensions rather specific and targeted dimensions. There is a hesitation or caution to their use as to ensure that there is not a negative effect on the target audience. Interestingly, the role that a patriarch plays in a campaign was noted. Even when referencing back to the literature, this is the first time this theme has emerged.

**Question 2 - The campaigns often use a ‘preaching’ context; do you think this is related to religious practices?**

The participants were asked if a preaching context is related to religious practices. Examples of the individual responses include:

Participant 1:

*I think it may also be seen as lecturing but I can’t say that the success of the campaign depends on a preaching context. In terms of marketing, a preaching context is not necessarily or deliberately linked to any religious practices”.*

Participant 2:

*“Preaching can incite some kind of fears in the human psyche. The preaching may use an apathetical vocabulary and therefore I don’t think that this is related to religious practices. If it is, I think it must be a coincidence”.*

Participant 3:

*“It may be some kind of call to action but for me it’s not preaching”.*

Participant 4:

*“In general there is some kind of calling, but I don’t know how much it can be attributed to preaching. Maybe theoretically it has religious dependence”.*

Participant 5:

*“Preaching may be used as a call to action when you are explaining what is good and what is not. When using preaching in social marketing, the characteristics of the DOR may instil loyalty towards the desired behaviour change over time; this would need to be tested”.*
The results indicate that a preaching context is not related to religious practices. It appears that ‘preaching’ is not considered as a campaign communication technique; rather the focus is on the call to action which can be achieved through different media.

**Question 3 - Is a preaching context an appropriate driver for mass voluntary behaviour change?**

The participants were asked if a preaching context was an appropriate driver for mass voluntary behaviour change. Examples of the individual responses include:

Participant 1:
“*I think it is in general and to get into an individual’s subconscious, it really is. There are many people who believe in the power of preaching and the influence it can have. But it is really dangerous to attempt to manipulate target audiences with faith based phrases*”.

Participant 2:
“*Whilst theoretical, social marketing communication needs to be clear and precise to assist with the effect the message will have on an audience. Generally, this is not discussed during the campaign planning process. We are currently exploring the use of Jung Theory with the archetypal notion that within everyone’s general subconscious, there are some archetypes, specifically we are looking at the links with fantasy and the affect that will have on behaviour change*”.

Participant 3:
“*It may cause a positive influence but I can’t say for sure*”.

Participant 4:
“*Preaching as a call to action may cause some behaviour changes, but I can’t say it will categorically. In most cases people dislike being told what to do and how to behave, especially by someone who appears to be self-righteous. This could have an effect on the success of the campaign*”.

Participant 5:
“*Absolutely, an affiliation with an influencer or mentor will drive a call to action especially if what they are saying is believable*”.
The results indicate that on its own, a preaching context is not regarded as a driver for behaviour change, yet combined with other techniques and in certain circumstances; it may assist with achieving a desired behavioural change. Two new themes emerge, which are the consideration of using and/or linking ‘Jung Theory’ (discussed further in Section 6.3.1) to MMSM campaigns and stemming from that, the use of ‘fantasy’ and the effect that it may have on voluntary behaviour change.

**Question 4 - Some campaigns utilise a theme of ‘Assurance of Salvation’ without using explicit religious language; do you think a campaign would benefit or suffer from the use of religious language?**

The participants were asked if campaigns would benefit or suffer from the use of religious language. Examples of the individual responses include:

Participant 1:

“In most religions, the believer receives salvation through good deeds or good works. If salvation is assured, then the link to the campaign audience will be for them to conduct good works or a good deed which means that the communication method does not necessarily need to be expressed through religious language”.

Participant 2:

“Hypothetically everyone wants to be saved. In terms of health, it is being physically saved. A campaign does not necessarily have to use religious language, rather religious rituals to drive the behaviour change. It does not need to be explicit when the want of salvation in our culture is really high”.

Participant 3:

“Religious language and religious themes can be used to manipulate an audience to create a religious euphoria. This technique is used in political campaigns. It is the level of sincerity in which the religious vocabulary is used that will always be in question”.
Participant 4:

“Salvation is a really difficult theme to use within a message especially if it is explicitly enforced with religious language. It would have to be a really great and carefully constructed message or maybe the slogan could be loaded with religious language. I think that industry would consider this far too risky”.

Participant5:

“Yes, it should be very active. If you don’t modify your behaviour, you won’t be saved. This can be perfectly translated through social marketing”.

The results indicate a divided view on the application of religious language in campaigns. Rather, the divide appears to be the objection to the explicit use rather than the religious language itself. This objection stems from the perceived view that religion or religious application within a campaign is considered risky and may cause a negative response from the target audience.

**Question 5 - Is an ‘Assurance of Salvation’ theme an appropriate driver for mass voluntary behaviour change?**

The participants were asked if the assurance of salvation was an appropriate driver for mass voluntary behaviour change. Examples of the individual responses include:

**Participant 1:**

“Yes, it might cause a change in behaviour but I think it may not be as successful as one would think. Who can actually guarantee salvation, if salvation is not achieved, this could have a negative reaction from the target audience”.

**Participant 2:**

“I can’t answer unequivocally on this question. It would be situational and heavily dependent on the type of desired behaviour change”.

**Participant 3:**

“Assurance of salvation, this is a simple PR trick. It may cause some changes, especially for those who are positively affected by the contents of the campaign”.

Participant 4:  
“It may be a reason to change an individual’s behaviour; ultimately everybody wants to be saved”.

Participant 5:  
“Yes of course, especially if being saved is the reason for changing someone’s behaviour”.

The results indicate that ‘Assurance of Salvation’ is regarded as a driver for mass voluntary behaviour change. However, there was trepidation as to how much behaviour change could actually occur.

(RQ2) What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?

The next three questions were from the second category in the main body of the interview, all of which focus on whether social marketing practitioners would consider the application of the DOR within MMSM campaigns.

Question 6 - Whilst five of the seven dimensions were evident, many of the identifiers were not; would the increased use of the identifiers in an implicit and/or explicit way reinforce a campaign message?

The participants were asked would an increase in the identifiers in an implicit/explicit way reinforce a campaign message. Examples of the individual responses include:

Participant 1:  
“If there is a link between the seven dimensions and social marketing, then it would be imperative that the dimensions are realised to their full potential. Ultimately it would be the dimensions reinforcing a campaign message which should then include all of the identifiers”.

Participant 2:  
“I would also research the influence of each dimension individually as well as all of them as a whole on a selected audience. And as a side topic, further explore religious value within social marketing. Maybe the identifiers on their own merit could have an impact on the campaign message. Again, this would need to be tested”.
Participant 3:
“One could argue that if the dimensions identified are not having the desired impact, it could be attributable to a lack of support from the identifiers. You would have to imbue both the dimensions and identifiers within a campaign and test if they are a justifiable reinforcement method”.

Participant 4:
“If the framework of the campaign is based on the dimensions, then yes; the identifiers must also form part of that framework”.

Participant 5:
“For me, the most obscure is the ethical and legal dimension. The dimension does not hold unless all of the identifiers are included. I imagine that this would be the case for the other dimensions as well”.

The results indicate that the increased use of the identifiers should be used to reinforce the application of the particular dimensions used within the campaign rather than the increased use of the identifiers having a direct application of reinforcing the campaign message. This further implies that, for a dimension to be present or effective, the identifiers must be increased or furthermore, all of the identifiers present.

**Question 7 - Two dimensions that are explicit in religious content were not evident in the campaigns; would this represent a deliberate intent to mitigate the use of ‘Religion’ in MMSM campaigns?**

The participants were asked if in practice, there is a deliberate intent to mitigate the use of religion in mass media social marketing campaigns. Examples of the individual responses include:

Participant 1:
“Yes of course. But it may also be the case when the segment is not aimed at religious people”.

109
Participant 2:
“Yes it is deliberate. It is to ensure that the campaign does not receive a bad reaction from the audience. There are many religions, all with their different nuances, all of which culminates into a very contentious topic; especially if it is being used to drive mass behaviour change”.

Participant 3:
“The deliberate omission of the two dimensions is used to create a cynical dependence towards religion; this in turn could be used to cause aggression from audiences that are less religious”.

Participant 4:
“It’s not deliberate, this only happens when your target audience is less religious, or there are no common links between religion and the desired outcome”.

Participant 5:
“Yes it’s deliberate. I also suspect that the evident dimensions were not deliberately constructed to be part of the campaigns during the planning phase”.

The results indicate that campaigns are deliberately designed to mitigate the use of ‘Religion’ in mass media social marketing campaigns. Primarily it is mitigated to minimise a negative response from the target audience and the use of religion is not considered especially when trying to understand a target audience, there is no religious link to that particular audience.
Q8. The two non-evident dimensions: ‘The Material’ and ‘Narrative or Mythic’, do they or their identifiers have application within mass media social marketing campaigns?

The participants were asked if two specific dimensions and their identifiers have application within MMSM campaigns. Examples of the individual responses include:

Participant 1:
“I can’t see how the material dimension would have much of an impact. However, if preaching is used for message communication, then there are strong parallels with the Narrative dimension, especially when the communication involves a patriarch. I think the mythic aspect used correctly could be extremely powerful”.

Participant 2:
“Myths should be very active within social marketing campaigns. It is a tool that can be easily used to take an audience on a journey to reach a desired outcome”.

Participant 3:
“Yes. If the seven dimensions are the platform then all of the dimensions should be included. Based on empirical facts, myths are very important in marketing and are often one of the first steps of branding”.

Participant 4:
Religious symbols are often used in mass media campaigns. Whilst you can’t always see these symbols, they are imbedded in the myths. I am surprised that the campaigns did not include any aspects of the mythic dimension”.

Participant 5:
“The identifiers within the material dimension are centred on being sacred. These identifiers used correctly could have a significant impact on the success of a campaign”.

The results indicate that the ‘Narrative or Mythic’ dimension should have application in MMSM campaigns, especially when all of the DOR are to be used as the driver for mass voluntary behaviour change.
5.4 Further qualitative analysis
The interviews were subjected to further qualitative analyses (e.g. text analysis) using NVivo. This analysis included both a word frequency and text analysis of each individual interview and was conducted to further distil the data and to identify if any additional themes had emerged or were present.

Interview 1:
The interview transcript was subjected to a word analysis according to the parameters of length, frequency and weighting. Table 43 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Frequency</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marketing</td>
<td>9</td>
<td>15</td>
<td>2.28</td>
</tr>
<tr>
<td>Religious</td>
<td>9</td>
<td>14</td>
<td>2.12</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>13</td>
<td>1.97</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>12</td>
<td>1.82</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>11</td>
<td>1.67</td>
</tr>
<tr>
<td>Social</td>
<td>6</td>
<td>11</td>
<td>1.67</td>
</tr>
<tr>
<td>May</td>
<td>3</td>
<td>10</td>
<td>1.52</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>9</td>
<td>1.37</td>
</tr>
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<td>Media</td>
<td>5</td>
<td>9</td>
<td>1.37</td>
</tr>
<tr>
<td>People</td>
<td>6</td>
<td>8</td>
<td>1.21</td>
</tr>
<tr>
<td>Use</td>
<td>3</td>
<td>8</td>
<td>1.21</td>
</tr>
<tr>
<td>Also</td>
<td>4</td>
<td>7</td>
<td>1.06</td>
</tr>
<tr>
<td>Dimensions</td>
<td>10</td>
<td>7</td>
<td>1.06</td>
</tr>
<tr>
<td>Really</td>
<td>6</td>
<td>7</td>
<td>1.06</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that fourteen words had a weighting greater than one percent. The most common words are consistent with the phrases: ‘the DOR’ and ‘mass media social marketing campaigns’. These words align with both the central research topic and the research questions.

Text Analysis - Interview 1
The interview was subjected to a text analysis of the seven DOR and the identifiers within them. Table 44 below shows the results.

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical and Ritual\Preaching</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Social and Institutional\Exemplary indiviuals</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional\Assurance of salvation</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Religious narrative</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Experiential and Emotional\Comfort</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

Strong presence:
- Experimental and Emotional – Assurance of salvation, comfort and evoking religious feelings.

Medium presence:
- Practical and Ritual - Preaching and re-enactment of myths and stories
- Social and Institutional – Exemplary individuals and participation in public
- The material – Religious artefacts and symbolise.

Low presence:
- Doctrinal and Philosophical – Religious narrative.

**Interview 2:**
The interview was subjected to a word frequency count which analysed words for length, count and weighting. Table 45 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>9</td>
<td>26</td>
<td>1.85</td>
</tr>
<tr>
<td>Marketing</td>
<td>9</td>
<td>22</td>
<td>1.56</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>21</td>
<td>1.49</td>
</tr>
<tr>
<td>May</td>
<td>3</td>
<td>20</td>
<td>1.42</td>
</tr>
<tr>
<td>Use</td>
<td>3</td>
<td>17</td>
<td>1.21</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>16</td>
<td>1.14</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>15</td>
<td>1.06</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>15</td>
<td>1.06</td>
</tr>
<tr>
<td>Also</td>
<td>4</td>
<td>14</td>
<td>1.00</td>
</tr>
<tr>
<td>Communication</td>
<td>13</td>
<td>14</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Source: developed for this research.
The results indicate that ten words had a weighting greater than one percent. The most common words are consistent with the phrases: ‘the DOR’ and ‘mass media social marketing campaigns’. These words align with both the central research topic and the research questions. The word ‘communication’ was commonly used because the interviewee was very focused on the way in which mass media campaigns are communicated and the specific media used to deliver the campaign message.

**Text Analysis – Interview 2**

The interview was subjected to a text analysis of the seven DOR and the identifiers within them. Table 46 below shows the results.

**Table 46 Interview 2 – Text Analysis**

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social and Institutional\Exemplary individuals</td>
<td>18</td>
<td>9</td>
</tr>
<tr>
<td>Practical and Ritual\Preaching</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Experiential and Emotional\Assurance of salvation</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Religious narrative</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Worldly views</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Symbols</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Experiential and Emotional\Evoking religious feelings</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Practical and Ritual\Ceremonies</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Salvation</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Doctrines</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Practical and Ritual\Rituals</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Values of a tradition</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Experiential and Emotional\Accumulation of religious knowledge</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Ethical and Legal\Judgement of a person</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Participation in public</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Symbolic aspect of myths</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Community membership</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Re-enactment of myths and stories</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Social organisation</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**

- Social and Institutional – Exemplary individuals, symbols, participation in public, community membership, re-enactment of myths and stories and social organisation
- Doctrinal and Philosophical – religious narrative, worldly views, salvation, doctrines, value of a tradition and the symbolic aspect of myths.

Medium presence:
- Practical and Ritual - Preaching, ceremonies and rituals
- Experiential and Emotional – Assurance of salvation, evoking religious feelings, accumulation of religious knowledge.

Low presence:
- Ethical and Legal – Judgement of a person.

**Interview 3:**
The interview was subjected to a word analysis using the parameters of length, count and weighting. Table 47 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>9</td>
<td>27</td>
<td>3.29</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>17</td>
<td>2.07</td>
</tr>
<tr>
<td>Marketing</td>
<td>9</td>
<td>15</td>
<td>1.83</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>13</td>
<td>1.59</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>12</td>
<td>1.46</td>
</tr>
<tr>
<td>Social</td>
<td>6</td>
<td>12</td>
<td>1.46</td>
</tr>
<tr>
<td>May</td>
<td>3</td>
<td>11</td>
<td>1.34</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>11</td>
<td>1.34</td>
</tr>
<tr>
<td>Campaign</td>
<td>8</td>
<td>10</td>
<td>1.22</td>
</tr>
<tr>
<td>Really</td>
<td>6</td>
<td>10</td>
<td>1.22</td>
</tr>
<tr>
<td>Remember</td>
<td>8</td>
<td>10</td>
<td>1.22</td>
</tr>
<tr>
<td>Use</td>
<td>3</td>
<td>10</td>
<td>1.22</td>
</tr>
<tr>
<td>Media</td>
<td>5</td>
<td>9</td>
<td>1.10</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that thirteen words had a weighting >1%. The most common words are consistent with the phrases: ‘the DOR’ and ‘mass media social marketing campaigns’. These words align with both the central research topic and the research questions.

**Text Analysis – Interview 3**
The interview was subjected to a text analysis of the seven DOR and the identifiers within them. Table 48 below shows the results.
Table 48 Interview 3 - Text Analysis

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical and Ritual\Preaching</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>Social and Institutional\Exemplary individuals</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Religious narrative</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional\Evoking religious feelings</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>The Material\Religious artefacts</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\Ceremonies</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Practical and Ritual\Re-enactment of myths and stories</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Experiential and Emotional\Comfort</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Symbolic aspects of myths</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Participation in public</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

Strong presence:
- Practical and Ritual – Preaching, Ceremonies and re-enactment of myths and stories.

Medium presence:
- Social and Institutional – Exemplary individuals and participation in public
- Doctrinal and Philosophical – Religious narrative and symbolic aspects of myths
- Experimental and Emotional – Evoking religious feelings and comfort.

Low presence:

Interview 4
The interview was subjected to a word analysis according to the parameters of length, count and weighting. Table 49 below shows the results.
The results indicate that eleven words had a weighting greater than one percent. The most common words are consistent with the phrases: ‘the DOR’ and ‘mass media social marketing campaigns’. These words align with both the central research topic and the research questions.

Text Analysis – Interview 4

The interview was subjected to a text analysis of the seven DOR and the identifiers within them. Table 50 below shows the results.

The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

Table 49 **Interview 4 - Word Analysis**

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>9</td>
<td>34</td>
<td>4.22</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>20</td>
<td>2.48</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>16</td>
<td>1.99</td>
</tr>
<tr>
<td>Marketing</td>
<td>9</td>
<td>14</td>
<td>1.74</td>
</tr>
<tr>
<td>Important</td>
<td>9</td>
<td>12</td>
<td>1.49</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>12</td>
<td>1.49</td>
</tr>
<tr>
<td>Social</td>
<td>6</td>
<td>12</td>
<td>1.49</td>
</tr>
<tr>
<td>Foresee</td>
<td>7</td>
<td>11</td>
<td>1.36</td>
</tr>
<tr>
<td>Campaign</td>
<td>8</td>
<td>9</td>
<td>1.12</td>
</tr>
<tr>
<td>Media</td>
<td>5</td>
<td>9</td>
<td>1.12</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>9</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Source: developed for this research.

Table 50 **Interview 4 - Text Analysis**

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social and Institutional\Exemplary individuals</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>Narrative and Mythic\Myths or sacred stories</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Practical and Ritual\Preaching</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>The Material\Religious artefacts</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Ethical and Legal\Rules</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Practical and Ritual\Ceremonies</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Religious narrative</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Community membership</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Participation in public</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.

**Strong presence:**
- Social and Institutional – Exemplary individuals, community membership and participation in public.
Medium presence:
- Practical and Ritual - Ceremonies.

Low presence:
- Narrative or Mythic – Myths or sacred stories
- The material – Religious artefacts
- Ethical and legal – Rules
- Doctrinal and philosophical – Religious narrative.

**Interview 5:**
The interview was subjected to a word analysis according to the parameters of length, count and weighting. Table 51 below shows the results.

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>9</td>
<td>31</td>
<td>3.30</td>
</tr>
<tr>
<td>Marketing</td>
<td>9</td>
<td>26</td>
<td>2.77</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>15</td>
<td>1.60</td>
</tr>
<tr>
<td>Social</td>
<td>6</td>
<td>15</td>
<td>1.60</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>14</td>
<td>1.49</td>
</tr>
<tr>
<td>Product</td>
<td>7</td>
<td>13</td>
<td>1.38</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>12</td>
<td>1.28</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>11</td>
<td>1.17</td>
</tr>
<tr>
<td>Use</td>
<td>3</td>
<td>11</td>
<td>1.17</td>
</tr>
<tr>
<td>Campaign</td>
<td>8</td>
<td>10</td>
<td>1.06</td>
</tr>
</tbody>
</table>

Source: developed for this research.

The results indicate that ten words had a weighting greater than one percent. The most common words are consistent with the phrases: ‘the DOR’ and ‘mass media social marketing campaigns’. These words align with both the central research topic and the research questions.

**Text Analysis – Interview 5**
The interview was subjected to a text analysis of the seven DOR and the identifiers within them. Table 52 below shows the results.
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**
- Social and Institutional – Exemplary individuals, social organisation, group bonding, participation in public and functioning society.
- Experiential and Emotional – Evoking religious feelings, comfort and assurance of salvation.

**Medium presence:**
- Doctrinal and philosophical – Religious narrative and doctrines.

**Low presence:**
- Practical and ritual – Preaching and ceremonies
- Doctrinal and philosophical – Religious narrative and doctrines.

### 5.5 Collective review of all interviews

The interviews as a whole were subjected to a word analysis according to the parameters of length, count and weighting. Table 53 below shows the results.
The results indicate that ten words had a weighting >1%. The most common words are consistent with the phrases: ‘the DOR’ and ‘MMSM campaigns’. These words align with both the central research topic and the research questions, see also Van Esch et al. (2014b).

Text Analysis – All interviews

The interviews as a whole were subjected to a text analysis of the seven DOR and the identifiers within them. Table 54 below shows the results.

Table 53 All Interviews – Word Analysis

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>9</td>
<td>132</td>
<td>2.85</td>
</tr>
<tr>
<td>Marketing</td>
<td>9</td>
<td>92</td>
<td>1.99</td>
</tr>
<tr>
<td>Think</td>
<td>5</td>
<td>79</td>
<td>1.71</td>
</tr>
<tr>
<td>Campaigns</td>
<td>9</td>
<td>73</td>
<td>1.58</td>
</tr>
<tr>
<td>Social</td>
<td>6</td>
<td>63</td>
<td>1.36</td>
</tr>
<tr>
<td>Mass</td>
<td>4</td>
<td>62</td>
<td>1.34</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>60</td>
<td>1.30</td>
</tr>
<tr>
<td>May</td>
<td>3</td>
<td>54</td>
<td>1.17</td>
</tr>
<tr>
<td>Use</td>
<td>3</td>
<td>54</td>
<td>1.17</td>
</tr>
<tr>
<td>Media</td>
<td>5</td>
<td>47</td>
<td>1.01</td>
</tr>
</tbody>
</table>

Source: developed for this research.

Table 54 All Interviews - Text Analysis – Dimensions + Identifiers

<table>
<thead>
<tr>
<th>Nodes</th>
<th>Coding references</th>
<th>Items coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social and Institutional\Exemplary individuals</td>
<td>48</td>
<td>19</td>
</tr>
<tr>
<td>Practical and Ritual\Preaching</td>
<td>45</td>
<td>19</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Religious narrative</td>
<td>41</td>
<td>16</td>
</tr>
<tr>
<td>Experiential and Emotional\Assurance of salvation</td>
<td>33</td>
<td>17</td>
</tr>
<tr>
<td>Practical and Ritual\Ceremonies</td>
<td>21</td>
<td>9</td>
</tr>
<tr>
<td>Experiential and Emotional\Evoking religious feelings</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>Experiential and Emotional\Comfort</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>Ethical and Legal\Guidelines</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Social and Institutional\Participation in public</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Social and Institutional\Group bonding</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Social and Institutional\Community membership</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Practical and Ritual\Re-enactment of myths and stories</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Ethical and Legal\Rules</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Doctrinal and Philosophical\Symbolic aspect of myths</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Ethical and Legal\Judgment of a person</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Practical and Ritual\Ethical insight</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>The Material\Religious artefacts</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: developed for this research.
The results from the text analysis indicate in order of most significant, the dimensions and the identifiers within them.

**Strong presence:**
- Social and Institutional – Exemplary individuals, participation in public, group bonding and community membership
- Practical and Ritual – Preaching, ceremonies, re-enactment of myths and stories and ethical insight.

**Medium presence:**
- Experiential and emotional – Assurance of salvation, evoking religious feelings and comfort
- Ethical and legal – Guidelines, rules and judgement of a person.

**Low presence:**
- The material – Religious artefacts.

### 5.6 Key themes emerging from the results

A comparison of the results of both word frequency and text analysis for both the MMSM campaigns and the interviews highlights the emergence of the following key themes:

- The dimension of religion taxonomy does have application in MMSM campaigns
- Assurance of salvation as a theme is considered a driver for voluntary behaviour change
- The use of a patriarch in MMSM campaigns as a driver for voluntary behaviour change
- The use of Jung Theory in MMSM campaigns as a driver for voluntary behaviour change
- The use of ‘fantasy’ in MMSM campaigns as a driver for voluntary behaviour change
- Religion or religious application within a campaign is considered risky
- There is a deliberate intent to mitigate the use of religion in MMSM campaigns.
5.7 Conclusion
This chapter discussed the data analysis and results of the research from the eight interview questions with five MMSM practitioners. The interviews were subjected to word frequency and text analysis and further analysed for emerging themes. Finally, the results from both the five campaigns and five interviews were compared to highlight the key emerging themes from the analysis and results. Chapter 6, the final thesis chapter, focuses on findings and implications.
CHAPTER 6 FINDINGS AND IMPLICATIONS

6.1 Introduction
The direct work from this chapter was published as:

As stated in Chapter 1, the aim of this research was to explore the potential relationship to use the DOR as underpinning constructs for MMSM campaigns and develop the research problem which was dissected into two research questions in order to facilitate its resolution. The two research questions were:

- **Research Question 1 (RQ1)** - Are the DOR currently used or identified within MMSM campaigns?
- **Research Question 2 (RQ2)** - What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?

Chapter 2, Literature Review, examined the extant literature relating to this study. Two parent disciplines were explored, including MMSM campaigns and the DOR. This was followed by a review of the immediate discipline which is the application of the DOR as constructs for MMSM campaigns. Then, gaps in the literature were identified and from this both the research problem and the research objective were confirmed. Subsequently, the two specific research questions identified required a qualitative analysis of MMSM campaigns and the findings explored through interview questions with MMSM practitioners as part of this study. The literature review provided a broad theoretical base for the study which was later used by the researcher as a lens through which to analyse and interpret the research results.
Chapter 3, Methodology, discussed the interpretive paradigm and qualitative research methodology for this study. The chapter commenced with an overview of the research design, research setting and research paradigm, including their justification for their use in this study. The researcher gave a distilled view of research approaches, including a justification for the research approach adopted as well as a justification for the specific techniques adopted. Next, the researcher argued for the data collection techniques of collecting five MMSM campaigns and semi-structured interviews with five MMSM practitioners, followed by data analysis using NVivo qualitative software for text analysis. Finally the delimitations of the methodology were noted as well as the ethical considerations and how they have been addressed.

Chapter 4, Analysis of Data and Results – MMSM campaigns, commenced by analysing five MMSM campaigns using text analysis. The results of the analysis culminate in the development of eight interview questions.

Chapter 5, Analysis of Data and Results – Semi-structured interviews, commenced whereby five MMSM practitioners were subjected to semi-structured interviews against the same eight questions (developed in Chapter 4) and the verbatim transcripts were analysed using text analysis. Finally, comparisons were drawn from the text analysis results from both the five MMSM campaigns and the five interviews with the social marketing practitioners.

Chapter 6, Findings and Implications, discusses the findings of the research presented in Chapter 4 and Chapter 5 within the context of the literature review. This final Chapter summarises the findings and implications which answer both Research Questions in light of the academic literature. It then discusses the implications of those findings for current theory and practice. Finally, it covers the limitations that emerged during the study and provides a summary of the opportunities for further research.
6.2 Contribution to knowledge classification

The contribution to knowledge may be classified in one of the following four ways:

- If a research output did not have a counterpart in the existing literature, it is classified as ‘advance to current knowledge’
- If there was a similarity with the existing literature, the research output has been classified as ‘addition to current knowledge’
- If there was a direct link with the existing literature, the research output has been classified as ‘confirmation of current knowledge’
- Clarify, omit and/or reject.

The following two tables (Table 55 and Table 56) below summarise the key findings or outcomes of this research in terms of one of these three types of contributions.

6.3 Findings for each research question

This section discusses the findings of the research in terms of each of the two research questions.

6.3.1 Research Question 1

Five main findings relating to RQ1 can be identified. As shown in Table 55, each of these findings goes beyond a confirmation of current knowledge.

Table 55 RQ1 - Summary of contribution to knowledge of this research

(RQ1) Are the seven DOR previously/currently used or identified within MMSM campaigns?

<table>
<thead>
<tr>
<th>Key Finding</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 The dimension of religion taxonomy does have application in MMSM campaigns</td>
<td>Advance to current knowledge</td>
</tr>
<tr>
<td>1.2 The use of a patriarch in MMSM campaigns as a driver for voluntary behaviour change</td>
<td>Advance to current knowledge</td>
</tr>
<tr>
<td>1.3 The use of fantasy in MMSM campaigns as a driver for voluntary behaviour change</td>
<td>Advance in current knowledge</td>
</tr>
<tr>
<td>1.4 Assurance of salvation as a theme is considered a driver for voluntary behaviour change</td>
<td>Addition to current knowledge</td>
</tr>
<tr>
<td>1.5 The use of Jung Theory in MMSM campaigns as a driver for voluntary behaviour change</td>
<td>Addition to current knowledge</td>
</tr>
</tbody>
</table>

Source: developed for this research and cited in Van Esch et al. (2014b).
Key finding 1.1: The dimension of religion taxonomy does have application in MMSM campaigns

The qualitative analysis of the participants’ responses indicates that the DOR do have application in MMSM campaigns. However, participants appear to be committed to specific dimensions, rather than to the full suite of the seven DOR to ensure that there was not a negative effect on the target audience.

Religion and MMSM are considered major influencing factors within popular culture. Unfortunately, both researchers and practitioners of MMSM campaigns intentionally mitigate against its logical use whilst on the other hand; those representing religion often have a sceptical view of both the media and the use of mass media. As a result, discussions about the possible intersect and/or inter-relationship of religion and MMSM is often disputed, intentionally abandoned and generally not well informed. Due to the conjecture and assumptions of such discussions, the focus is on the nature of the sample audience and its response rather than being just content centred (Stout and Buddenbaum, 1996).

Key finding 1.2: The use of a ‘patriarch’ in MMSM campaigns as a driver for voluntary behaviour change

The participant responses indicate that when specifically related to MMSM campaigns, subconsciously they may be influenced by the current cultural etiquette that the patriarch plays in media. This was an unexpected finding and therefore the below provides some initial insights from the literature.

It has been shown that the creators, designers and evaluators of MMSM campaign practitioners often mould the campaign message to the values and beliefs of the dominant culture in order to appeal (Gerbrner et al, 1994). Historically evident is that MMSM depicts the principles of patriarchy because this has been a dominant culture. Gerbner et al. (1994) argues that such practices can be explained through gender identity and cultivation theory which highlights why both men and women are still portrayed in social marketing campaigns conforming to patriarchal ideals. However, cultural shifts have taken place in society and if changes are not made to accommodate such changes, then social marketing practitioners and the organisations they represent may need to adopt a more equalitarian MMSM strategy in order to prevent severe consequences and adverse reactions from occurring (i.e. disconnect with target market).
Porfilio and Carr (2008) argue that media culture is a dominant force in generating myths, symbols and resources that are used to define a sense of self and our understanding of others. This is used for spawning a common culture every time a historical juncture occurs (Kellner, 1995). Western corporate leaders have created a media oligarchy through their consolidated power and control of the content, production and distribution of media and entertainment (Richardson, 2007). At the same time, ideologies thus disseminated often either, demonise, miniaturise or even trivialise ‘others’ through the socially constructed supremacy of capitalism and heterosexist patriarchy (Fleras & Kutz, 2001). This extends to the propagation of other commercial and corporate interests whilst ignoring and/or demeaning other social constructs that might not meet the corporate agenda (McChesney, 1999; 2008).

Cooper and Weaver (2003) argue that male corporate marketers create advertisements that are generally compatible with both the interests and worldly views of boys and/or men and typically encompass masculine images and narratives of power, sex and violence. Unfortunately, such advertisements reinforce malicious and false stereotypes of cultures, religions, minorities and women (Kilman, 2005).

**Key finding 1.3: The use of fantasy in MMSMC as a driver for voluntary behaviour change**

The participant responses indicate that when specifically related to MMSM campaigns, fantasy could be considered as a driver for voluntary behaviour change. This was an unexpected finding and therefore the below provides some initial insights from the literature.

In cognitive behavioural treatment of alcoholism, Najeeb (2008) reports that rather than using drugs or shock treatment, covert sensitization uses aversive images and fantasies to teach patients to cope with certain situations and emotional states through the development of refusal skills, managing negative moods and managing urges. As a behavioural technique, aversive conditioning is based on the principles of classical conditioning through which patients gain problem solving skills, improve their interpersonal relationships and learn how to anticipate and plan for stressful experiences to help patients keep away from specific social or peer pressures.
Harrison (2010) argues that the flow of a series of closely aligned images and narratives within a particular ideology (i.e. scripts) allows for the creation of fantasies and imagined worlds; which previously, were not considered possible. This view is supported by Lewellen (2002: 96) who states that “mass media creates new scripts for possible lives and possible futures”. Scripts can derive from different cultural lenses, not just mass media and any such images can be accepted and re-imagined in a number of ways. Lansberg (2004) describes ‘prosthetic memory’ as scripts attached to aspects of collective memory and imagination due to the transmission and intake of individual memories at a communal level. Unfortunately, up to the age of eight, as suggested by Kundanis (2003), children cannot differentiate between reality and fantasy. Children stereotypically become fearful when having to distinguish between the two.

When it comes to the masses, the collective imagination grows momentum via new scripts of possibilities which in turn is acted out individuals within and by the masses within a particular social environment. Appadurai (1996) suggests that there is a link between electronic media and the creation of ‘communities of sentiment’. However, Virilio (2005; 2008) suggests that any links drawn between electronic media and the imagination and/or fantasy is considered through a more conservative view (Lansberg, 2004). Žižec (1997) builds on the work of Appadurai’s (1996: 36) ‘concentration of images’ as far as describing both the electronic media and the internet as a ‘plague of fantasies’ which distorts one’s reasoning between reality and the abstract world that increasingly influences our lives (i.e. audio visual media, digital media and unpredictable market relations). Building on Debord’s (1968) concepts, Baudrillard (1995a; 1995b) suggests that the surge of images in which target audiences are subjected to, that evolve into an unintelligible version of what originally was to be represented, allows the audience to develop the ability to create fantasies that can both create and suppress emotions and perceived experiences of anxiety, fear and dislike.
Dill (2009) argues against the widely held belief that because we understand that mass media stories are fantasies, they cannot affect our realities stating that social psychology theory demonstrates that even with consistent exposure to media effects, many of the target and non-target audiences are unaware of such effects or don’t believe they could become true. This empowers audiences to control their own manipulation through the development of media literacy skills which in turn allows them to control their own MMSM campaign consumption.

Therefore, in terms of MMSM campaigns, exposure to a barrage of images at the home, office, on public transport and through electronic media can force both target and non-target audiences to be trapped in a complex network of both opinion and activity on a local and sometimes international setting. Such a mix of opinion, reporting, advice, advertising, communication and psychology can be deemed to be understood as produced and replicated from various ‘fantasies’, whilst appearing under the guise of an over-abundance of data that can be immediately recognised and/or expressed in the general public symbolic space (Žižec 1997: 212). Harrison (2010) argues that such fantasies have become an important, novel and all-pervasive social force in contemporary society. Fantasy in both nature and content of a campaign message is vital as it creates a link between the recent past and creating the future through the imagined futures of the present.

**Key finding 1.4: Assurance of salvation as a theme is considered a driver for voluntary behaviour change**

The participant responses indicate that when specifically related to MMSM campaigns, assurance of salvation could be considered as a driver for voluntary behaviour change. However, participant responses also indicated trepidation as to how much behaviour change could actually occur. This was an unexpected finding and therefore the below provides some initial insights from the literature.

McCleary (2007) suggests that, in the world’s fifty major religions, salvation is the common essence amongst them and that it may or may not be achievable through human deeds. If humans believe that their deeds are linked to the possibility of salvation, then intrinsically their behaviours and actions will assist in attempting to achieve such an outcome. Because religious beliefs have consequences for behaviours
(i.e. charity, being saved and work effort); such behaviours can be defined as salvific merit (e.g. results of an individual’s behaviours and/or actions on the individuals probability of receiving salvation). Such religious beliefs allow salvific merit to be scalable (i.e. punishment/rewards for particular behaviours/actions). This scalability allows religious institutions to offer a range of probabilities on an individual receiving salvation. Salvific merit is deemed transferable in particular religions (e.g. Buddhism, Hinduism, Islam and Roman Catholicism) and is therefore not only earned, but can also be a spiritual gift from one believer to another.

Beliefs around charity and economic activity provide incentives in relation to salvation for the world’s major religions. Such behaviours include hard work and frugalness to accumulate wealth because debt is condemned. Economic prosperity is valued provided it is earned honestly and that the acquired personal wealth is used to support the family. However, religions with high salvific merit caution against personal economic prosperity because wealth should be limited as to communal distribution, in order to earn salvific merit.

Religions considered more ‘rigid’ tend to encourage helpful behaviours (i.e. attending services, credit with no interest, prayer, studying sacred texts and volunteer labour). Both ‘rigid’ religions and high salvific merit religions promote particular behavioural activities and distributive networks. Therefore, the uncertainties of daily life are eroded due to the concept of spiritually rewarding networks of mutual aid and charitable acts (McCleary, 2007). For a religion to ensure that its life-cycle continues generation after generation, it is imperative that it promotes salvation through helpful behaviours and distributive networks. If particular religions members believe salvific merit can be earned, then specific behaviours (i.e. communal prayer, financial aid and the construction of religious edifices) will be modified, adopted and encouraged.

McCleary (2007) suggests that the empirical research that explores the link between beliefs and behaviours also indicates how religious beliefs modify communal behaviour and patterns of productivity which has a ‘knock-on’ effect causing religious institutions and their doctrine of faith to also evolve over time.
In trying to understand the demand for religion, Azzi and Ehrenberg (1975) established the rational-choice approach, which draws links between religion and the probabilities of salvation. These links also reflect the perceived effects of religious participation and beliefs of compensators like damnation, nirvana and salvation. Beliefs in such compensators are great motivators for behaviour which in turn can increase religious productivity by encouraging an individual and/or groups specific traits (i.e. honesty, thrift and work ethic) (McCleary & Barro, 2006).

Such beliefs and motivators can also promote adverse reactions and behaviours by way of what is referred to as the ‘dark-side-of-religion’ (i.e. anti-social behaviour, violence and secrecy). However, whether in a good or bad context, the cultural aspects as well as the social capital of a particular religion (i.e. communal networks, religious schools and/or rituals), are highly significant because they can influence an individual’s/groups beliefs and ultimately their behaviour (McCleary & Barro, 2006).

**Key finding 1.5: The use of Jung Theory in MMSM campaigns as a driver for voluntary behaviour change**

The participant responses indicate that when specifically related to MMSM campaigns, the use of Jung Theory may be a driver for voluntary behaviour change. This was an unexpected finding and therefore the below provides some initial insights from the literature.

Jung (1970) posited that archetypes are expressions of a primordial, collective unconscious shared by diverse cultures. Jung’s theory is grounded in familiarity with patterns, stories and characters that are played out by individuals and groups throughout history which then become captured in a global context through folktales, legends, rumours, fables and myths. The Sabido methodology (Barker, 2007) could be adopted for use in MMSM messages by using universal physiological and psychological characteristics of Jung’s archetypes to allow the target audience to find the archetypical essence of one’s self in order for the message to both appeal and create interaction with the message itself. Sabido methodology deliberately manipulates the archetypes to be presented as either positive or negative in an attempt to identify with the target audiences perceived societal norms.
For the Sabido methodology to be effective in MMSM campaigns, extensive formative research is required to understand the pro-social values of the target audience. These values would need to be identified by understanding a specific culture and/or country as well as the archetypes relating to such cultures/countries. Archetypes that are representative of the pro-social values of the target audience, allows for the development of messages and/or characters within the campaign to whom which the target audience can identify and assimilate with (Barker, 2007).

Ever since Jung’s (1970) postulation of archetypes as being a significant ingredient of the human psyche, their popularity has increased to determining their influence on human behaviour. Intangible in nature, the existence of archetypes and their influence/power are difficult to prove. However, Richardson (2007) argues that business owners and marketers alike use archetypes as a powerful tool to modify human behaviour through the use of myths and storytelling in order to create favourable images or brands. Ultimately, archetypes stimulate an emotional response as observed by Jung when reviewing human nature. From this, Jung again postulated that archetypes were the ‘human unconscious’ and instinctive in humans in terms of themes and/or motives (i.e. birth, death, heroes, life and love).

Jung concluded that the identified themes/motives and archetypes have been part of the human psyche since the birth of man and the myths/stories passed on to succeeding generations had become part of the ‘collective unconscious’. Therefore, Jung set out to prove that archetypes, which there are many, may typify the ideal expectations of a particular culture. If archetypes are a part of the ‘collective unconscious’ then they have the ability to shape and set expectations, matters of importance and behaviours of either individuals and/or groups.

In terms of Jung’s theory of archetypes, they may play a major part in the arts, religious beliefs and society. Identifying the importance of using archetypes through myths and storytelling, marketers have adopted their use as effective methods of conveying brand messages to consumers. For instance, Richardson (2007) suggests that the power of an archetypical hero via an archetypical story or an archetypical image will resonate in our psyche because they represent a universal yearning to instinctively drive and/or modify
certain behaviours within an individual/group when correlated to the particular archetype(s) being used.

The use of archetypes is well documented in the literature in relation to marketing concepts that cover consumer advertising, brand building and brand messaging. Unfortunately, the efficacy of archetypes in MMSM campaigns in the literature is extremely limited, if any, and considering their success in marketing branding, should be emulated to highlight their potentially powerful impact to drive mass voluntary behaviour change.

6.3.2 Research Question 2
Table 56 highlights the two key findings of RQ2, which both confirm current knowledge.

Table 56 RQ2 - Summary of contribution to knowledge of this research
(RQ2) What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns

<table>
<thead>
<tr>
<th>Key Findings</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Religion or religious application within a campaign is considered risky</td>
<td>Confirmation of current knowledge</td>
</tr>
<tr>
<td>2.2 There is a deliberate intent to mitigate the use of religion in MMSM campaigns.</td>
<td>Confirmation of current knowledge</td>
</tr>
</tbody>
</table>

Source: developed for this research and cited in Van Esch et al. (2014b).

**Key finding 2.1: Religion or religious application within a campaign is considered risky**

The participant responses indicate that when specifically related to MMSM campaigns, the use of religion or religious application within a campaign is considered risky. This was an unexpected finding and therefore the below provides some initial insights from the literature.

Whilst the participant responses indicate that the use of religion or religious application is considered risky in MMSM campaigns. Ahmad and Harrison (2007) suggest that, within every society, culture is a foundation element that contributes to attitudes, behaviours, creating identity as well as the feeling of community. Dependent on age, gender, social class are traditions that reflect the ‘norms’ within a particular society. Religious traditions help cement cultural beliefs and practices. Therefore, when
promoting or influencing a specific groups interests, religion as a cultural identity remains and persists in framing the cultural context.

Inglehart and Baker (2000) argue that, in industrial societies, religion and religious beliefs still persist and further report the growth in both individual and a society’s spiritual concerns. Inglehart and Baker (2000: 49) draw a further conclusion:

“Economic development tends to bring pervasive cultural changes, but the fact that a society was historically shaped by Protestantism or Confucianism or Islam leaves a cultural heritage with enduring effects that influence subsequent development. Even though few people attend church in Protestant Europe today, historically Protestant societies remain distinctive across a wide range of values and attitudes. The same is true for historically Roman Catholic societies, for historically Islamic or Orthodox societies, and for historically Confucian societies” (Inglehart & Baker, 2000: 49).

Smelser and Swedberg (1994) cite further findings to support the view that a societies’ traditional values, including religion, despite economic development, will continue to influence cultural changes that may be caused by such economic development. The findings emphasise that despite modernisation, traditional values such as religion will continue to persist and play their role in the development of society.

The literature review (Section 2.2.12) identified theories of behaviour change that explain how information and persuasion are able to influence voluntary behaviour change in a target audience (Ajzen, 2002b; Janz et al., 2002; Petty & Cacioppo, 1986b). Whilst there is efficacy of the theories, they can only be attributed, in some instances, to small modifications when it comes to health behaviour (Norman & Conner, 1996). Predominantly, target audiences align their behaviour with their moral/religious values when attempting to achieve desired outcomes (Chassin, et al., 1995).

Furby and Beyth-Maram (1992) argue that adolescents are the exception to the rule as their behaviours may lead to health-endangering actions whilst they are developing their own values in an attempt to become autonomous from their parents or demonstrate their own perceived maturity. Amonini and Donovan (2006) and Frank and Kendall (2001) argue that through religious teaching, desired behaviours that are linked to moral
values can provide a platform for adolescents/children to make cognitive assessments when making healthy choices.

Whilst empirical research into healthy behaviours indicates efficacy between religion and desired behaviours/outcomes, the converse applies with the relationship between religion and alcohol abuse and religion and licentious sexual behaviour (Abraham et al., 1992; Bree & Pickworth, 2005; Hassett, 1981; Wallace & Bachman, 1991). Strong negative correlations apply with the relationship between religion and drug use (Adlaf & Smart, 1985; Amonini & Donovan, 2006; Burkett & Warren, 1987; Lorch & Hughes, 1985; Lugoe & Biswalo, 1997).

Woldehanna et al. (2006) conducted a qualitative study using semi-structured interviews with a sample of 206 participants from HIV/AIDS organisations globally. Findings indicated the prospect that strategically, religious organisations/institutions could play a role in HIV/AIDS prevention. All sample participants worked predominately for secular organisations. Further findings indicate the involvement of religious organisations/institutions utilises social resources and also helps with the alignment of the specific context of the socio-cultural environment and the specific scientific prevention effort (Woldehanna et al. 2006).

The findings from Woldehanna et al. (2006) substantiate what Warwick and Kelman (1973) describe as cultural and ideological biases. With regard to the change effort, choices in terms of outcomes are often ignored due to a particular hierarchy of values. A target audience may not necessarily question the source of such values due to simply taking them for granted, regardless whether or not they are considered controversial or bad behaviour.

Geist-Martin, Ray and Sharf, (2003) suggest that the cultural sensitivity approach in health campaigns, including the socio-cultural component justifies the intervention to drive behaviour change. Extending campaign design to include the knowledge-attitude-practice (KAP) framework which may include religious elements and their latent normative components. Amonini and Donovan (2006) argue that religious elements are empirically proven as predictors of positive healthy behaviours, however; these
elements receive minimal attention from health campaign researchers and practitioners (Frank and Kendall, 2001; Lorch and Hughes, 1985).

Remarkably, religion as a predictor of a target audience’s behaviour, appears in many behaviour change theories. The theory of reasoned action (Fishbein & Ajzen, 1975) is arguably the theory most frequently applied to campaigns addressing health problems and initially comprised the moral/personal, or religious, norms concept (Montano & Kasprzyk, 2002). Whilst other social marketing research has used different models/theories of behaviour change, some acknowledge the ‘religion’ concept and its application, yet they fail to recognise and address it as a variable during the data analysis phase (Ajzen, 2002b; Janz et al., 2002; Petty & Cacioppo, 1986a).

Koening, McCullough and Larson (2001) argue that, for health-related problems, religion is widely used as an effective strategy for coping and prevention. In terms of society, Koening, McCullough and Larson (2001) deemed religion to be the social glue encouraging societies as a whole to accept basic values, which are used to both integrate and control individuals/groups. The religious values help to maintain cultural traditions, thereby helping societies survive by ensuring people share general common beliefs about what is right and wrong behaviour (Ahmad & Harrison, 2007).

Therefore, linking religious/spiritual themes or religious dimensions with social marketing campaign messages (i.e. health promotion) could be deemed as an appropriate motivational and/or behavioural change strategy (Ahmad & Harrison, 2007). This can be achieved by deliberately manipulating social effects, similar to that of linking specific biblical commandments to the desired behaviours as a source of identifying what is accepted, in terms of being either positive or negative outcomes (Glanz, et al., 2002). Campbell et al. (1999) validated this notion by demonstrating how a target audiences feelings of religious pride or shame can invoke particular attitudes/behaviours towards specific health practices (Ahmad & Harrison, 2007).

To date, there does not appear to be any empirical research in the extant literature surrounding fear-arousal messages and religion (i.e. faith-based institutions). Such research is required to determine the effectiveness of message outcomes and/or responsiveness when directly related to religion. Ahmad and Harrison (2007)
hypothesise that any links between religion and fear-arousal messages through a salutogenic orientation (Antonovsky, 1996) could possibly lead to lower disease risks as well as the enhancement of an individual’s well-being (i.e. health promotion).

McQuail (2000) and Preiss (2007) report on the effects of mass media across a number of disciplines on the global stage as modern society’s prime socialising agent, and how it influences thinking and behaviour as well as shaping the perceptions of target audiences, communities and societies to assist the construct of social reality, in making sense. Arthur (1993) raises the question as to the source of the mass media message as well as the peripheral concerns on how a message is told, received and the value system they align to. When specifically related to religion two viewpoints are raised.

The first viewpoint considers religious themes in mainstream media, whilst the second viewpoint considers how religious principles are indirectly used within mass media campaigns. Meyer and Moors (2006) have identified the evolution of the religion and media relationship and how it extends beyond academia, into public debate. Whilst predominantly health behaviour is promoted via mass media within society, both local industry organisations and interpersonal networks are extended to assist with the desired behaviour change. It has been identified that this social marketing concept reduces the economic, practical distance, psychological and social gaps between the desired behaviour and the target audience (Ahmad & Harrison, 2007).

Katz et al. (1973) suggest the use of media for the gratification of the five human needs: affective, cognitive, personal integrative, social integrative as well as tension release. These human needs identify with both the religious and individual values of target audiences through mass media from a socio-cultural perspective (Stout & Buddenbaum, 1996; Vries & Weber, 2001).

Seale (2001) suggests that both scientific ideas and medical practices are sometimes unable to address existential questions of ultimate meaning or justice that often trouble people when they face a life-threatening illness and whilst this problematic area would normally be addressed by religious discourse, unfortunately this does not occur due to the media’s marginalisation of religion. Kline (2006) evokes the argument of whose views, values, interests and/or messages are privileged or more privileged than another,
specifically when religion is proven to have foundations for behavioural interventions (Ahmad & Harrison, 2007).

**Key finding 2.2: There is a deliberate intent to mitigate the use of religion in MMSM campaigns.**

The participant responses indicate that when specifically related to MMSM campaigns, there is a deliberate intent to mitigate the use of religion. This was an unexpected finding and therefore the below provides some initial insights from the literature.

In terms of mass media, journalists and media centres are under pressure as to both their political orientations and religious beliefs, if any. Olasky (1988) suggests that journalism, whilst predominantly Christian through until the mid-18th century, has since been heavily influenced by both humanism and pantheism which could be deemed as anti-Christian (Shoemaker & Reese, 1996).

From their 1981 study of journalists in leading American media organisations, Lichter et al. (1986) found the following religious affiliations: 13% Catholic, 14% Jewish, 20% Protestant and 53% had no religious affiliation. Of the journalists studied (86%), reported either never or seldom attending religious ‘services’. In their 1982 to 1983 study of over 1000 American journalists, Weaver & Wilhoit (1986) reported: 27% Catholic, 6% Jewish, 60% Protestant and 7% had no religious affiliation. These findings indicate a direct correlation with American society in terms of ‘general religious background’ and directly oppose those of Lichter et al. (1986). The study was replicated in 1992 and reported 29.9% Catholic, 5.4% Jewish, 54.4% Protestant and 5.5% had no religious affiliation. Despite the slight changes, again the religious affiliation results mimic those of American society in general (Shoemaker & Reese, 1996).

It appears that mass media practitioners deliberately mitigate against the use of religion. Social marketing campaigns can be designed to target a myriad of topics, imagine a ‘safe sex’ MMSM campaign that is promoting the use of condoms as the behavioural intervention. For example, the perceptions about a condom will vary greatly between mass media practitioners, social marketing practitioners, religious groups, sexual-abuse victims, society’s conservatives, sexually active sex-positive individuals and sub-
cultures and ethnic women. This is compounded by the symbolic meaning of what a condom is and what it represents (Perloff, 2009).

Rogers (1995) highlights a case where campaign practitioners in India identified condoms to be taboo because symbolically they were known as ‘French letters’. In an attempt to not offend any cultural and/or sub-cultural groups, the word condom was replaced with ‘Nirodh’ (i.e. Indian word for protection). Whilst the initial campaign was unsuccessful, the word change initiated new market testing of the product in New Dehli and was a success that led to the roll-out of the campaign across the nation (Perloff, 2009).

Religion, societal norms as well as micro and macro social factors all influence MMSM campaigns. In terms of sexuality from a social marketing perspective, society remains unsure and practitioners remain hamstrung when promoting behavioural interventions. Australia’s liberal sex culture may be embraced by society, yet many religious groups resent ‘safe sex’ campaigns as it contradicts their beliefs of abstinence as well as invading their parental prerogatives (Bayer, 1994). Perloff (2009) argues that interpreting a specific country’s MMSM campaigns related to ‘safe sex’ could be perceived as a threat to that society’s deeply-seated beliefs in promiscuity and polygamy. According to Fitzgerald (1993) religion in MMSM will in most cases be deliberately mitigated because religious figures fear being misunderstood and misrepresented and social marketing practitioners fear making mistakes and incurring religious wrath.

6.4 Findings about the research problem
The findings drawn from RQ1 where the contribution is an advance to current knowledge and did not have a counterpart in the existing literature are:
1. The dimension of religion taxonomy does have application in MMSM campaigns
   1.1. This finding emerged during the text analysis of the five MMSM campaigns and was further supported directly from both the semi-structured interviews with five Australian MMSM campaign practitioners and the text analysis of the interview transcripts
1.2. With this finding, there was not full committal to all of the dimensions, but rather to specific and targeted dimensions (i.e. Doctrinal and Philosophical, Ethical and Legal, Experiential and Emotional, Practical and Ritual and the Social and Institutional)

1.3. With this finding, there is a hesitation or caution to use two of the dimensions (i.e. Narrative or Mythic and The Material) to ensure that there is not a negative effect on the target audience.

2. The use of a patriarch in MMSM campaigns as a driver for voluntary behaviour change

2.1. This finding emerged from the semi-structured interviews with the five Australian MMSM campaign practitioners and was further supported directly by the text analysis of the interview transcripts.

2.2. With this finding, the identifier ‘Exemplary individuals’ from the Social and Institutional dimension continually ranked as the highest coded reference and highest item coded.

3. The use of fantasy in MMSM campaigns as a driver for voluntary behaviour change

3.1. This finding emerged from the semi-structured interviews with the five Australian MMSM campaign practitioners and was further supported directly by the text analysis of the interview transcripts

3.2. With this finding, Harrison (2010) argues that the flow of a series of closely aligned images and narratives within a particular ideology (i.e. scripts) allows for the creation of fantasies and imagined worlds; which previously, were not considered possible. This view is supported by Lewellen (2002: 96), who states “mass media creates new scripts for possible lives and possible futures”.


6.5 Implications for theory
Two significant implications for theory emerged from this research.

6.5.1 Sample size of five
In support of the relatively small sample size (i.e. five practitioners), Van Esch and Van Esch (2013) argue that in qualitative research studies, there are numerous factors that can determine a sample size (as discussed in section 3.5), the literature is limited as to what a sufficient sample size. Therefore, in a review of the literature, only seven sources provide practical guidelines for sample sizes (Table 18). From this research, the argument was put forward that a sample size of five be regarded as acceptable in qualitative research, as argued in a previous thesis related research publication. In terms of sample sizes in qualitative research, this research has contributed to theory by forging a path for both academics and researchers to use sample sizes of five.

6.5.2 DOR as a framework for MMSM campaigns
Both the DOR and their identifiers could be used for the creation and evaluation of MMSM campaigns. Therefore, in an attempt to drive voluntary behaviour change, specific dimensions and/or identifiers could be scaled up/down in order to coerce the identified target audience.

This study develops and provides some validation for a conceptual framework (Figure 5) through qualitative research for the application of the DOR in MMSM campaigns. An initial conceptual framework (Figure 3) was developed by reviewing the relevant extant literature and identifying those gaps in the literature (see Section 2.4.2). The framework was validated to a degree (Figure 5) by using text analysis to analyse five MMSM campaigns as well as conducting semi-structured interviews with five MMSM practitioners. The study reveals that there is committal to use five of the seven DOR in MMSM campaigns and that both a patriarch (see Section 5.3) and fantasy (see Section 5.3) could be used in MMSM campaigns to help drive mass voluntary behaviour change.
Figure 5 Validated conceptual framework

6.6 Implications for policy and practice
As discussed in Section 2.4.1 the possible link between MMSM campaigns and the DOR required further investigation. Figure 2 showed a patterns of steady and continuing growth for these two bodies of knowledge. The combination or linking of the two concepts highlights an emerging field. The tenacity and resilience of the concept(s) over time and the emergence of the combination provided the support for the study. The potential, is that the intersect of MMSM and DOR could be an approach to reach people (i.e. targeted social audience) on a large scale.

6.6.1 Practical implications for private sector managers
A key requirement of this research was to understand whether the DOR are either deliberately used or inadvertently present in MMSM campaigns. Another key requirement of this research was to understand if social marketing practitioners would be willing to apply the DOR to their mass media campaigns.

The findings indicate that the dimension of religion taxonomy does have application and is evident in MMSM campaigns. Whilst the use of the taxonomy may help practitioners when designing/creating/evaluating campaigns; there is not a full committal to use all of the dimensions, rather specific and targeted dimensions. The DOR might be used as a checklist to allow to communicate the message to the target
audience. Practitioners may need to utilise the use of the individual identifiers from the dimensions to allow each dimension to be used in its entirety.

6.6.2 Implications for public sector analysts and managers
The campaign designers/creators would need to clarify if the dimensions of religion were infused into the campaigns. If so, different tests could be conducted to clarify if the DOR were considered risky and if there was a deliberate attempt to mitigate against specific DOR. This would be a significant extension to the research in future studies. Whether designing/creating/evaluating campaigns or outsourcing to agencies, public sector analysts and managers could apply the dimensions of religion (Table 11) as a checklist to ensure a specific quality/outcome for the MMSM campaign. Specifically when the public sector is providing funding for social marketing campaigns and under scrutiny of the Australian public (e.g. voters) as to how the government is effectively handling and mitigating major social issues/concerns.

Two new themes emerged from the research:

- The use of a ‘patriarch’ in MMSM campaigns as a driver for voluntary behaviour change - As reflected in the sample MMSM campaigns, it is imperative that when using a patriarch to drive voluntary behaviour change that both the voiceover for the campaign and the lead role is a male voice and male character respectively.

- The use of ‘fantasy’ in MMSM campaigns as a driver for voluntary behaviour change - Narrative transportation and/or verisimilitude may occur. Whilst such outcomes are not real in the present day, the idea of fantasy is created.

The public sector could provide funding to explore these themes by replicating and increasing the scale of this study expanding to more recent social marketing campaigns, larger sample sizes and, where possible, replicated a number of times. Such funding could be diverted to both the academic sector and the private sector to substantiate, trial and develop the themes further. Lastly, findings from both sectors (e.g. academic and private) could be compared as to a way forward to drive mass voluntary behaviour change within an MMSM setting.
6.7 Limitations

As with any research study, this study is limited in a number of ways. The following limitations have been identified but are not limited to:

1. The sample of expert MMSM campaign practitioners is relatively small
2. A lack of literature on the emerging concept of the relationship between the DOR and MMSM campaigns
3. Ethical considerations relating to the research (as discussed in Section 3.7).

6.8 Further research

In future research the scale of this study might be expanded to more recent social marketing campaigns, larger sample sizes and, where possible, replicated a number of times before any further implications and findings can be made (Remenyi, et al., 1998: 36).

The campaigns were limited to those created and developed for Australian society. Additional research could include the analysis of campaigns from specific countries or a sample (i.e. including multiple countries) thus allowing for findings that would facilitate comparisons with other countries or findings with an international perspective (i.e. one shoe fits all approach).

For this research, the use of the DOR within MMSM campaigns was predominantly viewed from the perspective of the development/creation of the campaign. Alternatively, the DOR could also be used as a framework for the evaluation of MMSM campaigns and their ability to drive voluntary behaviour change. The campaign designers/creators would need to clarify if the dimensions of religion were infused into the campaigns; then different tests could be conducted to clarify the campaigns effectiveness. This would be a great extension to the research in future studies.

Whilst this research explored where the DOR and MMSM campaigns intersect, using the DOR as the control variable, researching other intersection points could be tested with independent variables including, but not limited to:

- Mass communication
- Advertising
• Consumer behaviour
• Organisational culture
• Fantasy in social marketing
• Other emerging marketing concepts.

Lastly, two of the findings are also emerging themes within the social marketing arena. Therefore, new research could be conducted on the two emerging themes:

- The use of a patriarch in MMSM campaigns as a driver for voluntary behaviour change
- The use of fantasy in MMSM campaigns as a driver for voluntary behaviour change.

In view of these two new themes identified in the thesis research, Smart’s DOR framework could be revisited in future work.

6.9 Conclusion
This final Chapter summarised the research findings for both Research Questions (RQ1 and RQ2) and the research problem in light of the academic literature. It then discussed the findings drawn and provided implications in relation to theory and current practice. Finally, it covered the limitations that emerged during the research process and provided a summary of the opportunities for further research.
Reference list


Harrison, R. (2010). Exorcising the ‘plague of fantasies’: Mass media and archaeology role in the present; or, why we need an archaeology of ‘now’.* *Worlds Archaeology, 42*(3), 328-34.


Young, P. V. (1939). *Scientific social surveys and research: An introduction to the background, content, methods and analysis of social studies*. New York: Prentice Hall.
APPENDICES

Appendix 1 – Ethics approval

The Southern Cross University Human Research Ethics Committee has established, in accordance with the National Statement on Ethical Conduct in Human Research – Section 5/Processes of Research Governance and Ethical Review, a procedure for expedited review and ratification by a delegated authority of the HREC.

Thank you for the expedited application dated the 11 March 2014 and your responses to the queries from the HRESC, Gold Coast.

This research has now been approved by the HRESC, Gold Coast and your research may commence.

All ethics approvals are subject to mandatory conditions of approval. These must be noted by researchers as there is compliance and monitoring advice included in these conditions.

Ms Sue Kelly
HREC Administration
T: (02) 6626 9139
E: ethics.lismore@scu.edu.au

Professor Bill Boyd
Chair, HREC
E. william.boyd@scu.edu.au

It’s all about U
scu.edu.au
Appendix 2 – Information form

INFORMATION SHEET

Name of project: The Dimensions of Religion Taxonomy as a Construct for Mass Media Social Marketing Campaigns

Introduction:
My name is Patrick van Esch and I am conducting research as partial fulfilment for the degree of Doctor of Business Administration at Southern Cross University. I have found your name by identifying mass media campaign directors from private agencies that specialise in the creation of mass media social marketing campaigns.

What is this research?
Very little has been carried out in using the dimensions of religion taxonomy in marketing and that the study is intended to ‘fill an identified gap’ in the extant literature, by means of a qualitative study designed to investigate just what has been identified to date. The aim is twofold, firstly to analyse and evaluate mass media social marketing campaign to see if the dimension of religion taxonomy is present and report the findings. Secondly, to test whether social marketing practitioners would be willing to accept that the dimension of religion taxonomy has a place within mass media social marketing campaigns and report the findings.

Furthermore, it is an opportunity to boost the effectiveness of marketing communications by drawing on and incorporating aspects of the dimensions of religion taxonomy (i.e. a classification system in the field of religious studies) and how it may fit the social marketing framework as a means of analysing decision making processes in an attempt to drive mass voluntary behaviour change.

My responsibilities to my participants:
It is anticipated that your participation in this research will not incur any risk of harm or injury to you in any way. You do not have to participate in this research project, and you may withdraw from the research project at any time. All participants’ names and details will remain confidential.

The likelihood and form of dissemination of the research results, including publication:
Results from the research will be published in a thesis and available in the Southern Cross University Library. Furthermore, it is the intent of the researcher to publish the results of this study in a peer-reviewed journal and/or presented at conferences. However, only group data will be reported. Confidentiality provisions will be explained and you will be given the opportunity to ask questions about any aspect of the research project before any interviews commence. Research records, audio-tapes and datasheets stored in Microsoft Word and in any other format (i.e. hard copy or otherwise) will be kept securely for seven (7) years. They will be kept in a secure locked cabinet in a secure locked office. The researcher must and will obtain participants written permission to release any confidential material. At the end of the seven (7) year period, all research data will be destroyed and a record will be kept stating what records were destroyed and when and how the researcher did so.

Research Participants Consent: As a research participant, you will need to provide consent for participation in the project and for the audio-taping of the interview. Furthermore, you will be notified of the intention of transcribing and analysing the interview transcripts and presenting the results in a research thesis. Furthermore, you will have the confidentiality provisions explained to you before you consider taking part in the research project. You will also receive a copy of the consent and information sheet about the project. All participants will need to agree to take part in the research and sign the consent form which will be collected prior to the interview by email and such documentation will then be held in the records of the researcher.
Inquiries:
Should you wish to make further inquiries about this research, please contact:

Researcher: Patrick van Esch
Email: p.vanesch.10@student.scu.edu.au
Phone: (07) 5589 3000

Research Supervisor: Dr Tania von der Heidt
SCU Email: tania.vonderheidt@scu.edu.au
School/Centre: Southern Cross Business School
Phone No: (02) 6620 3086

Feedback:
As a participant, you are entitled to feedback from the study. On the ‘Consent Form’, you are given the option of receiving a summary of the results by email. Furthermore, results from the research will be published in a thesis and available in the Southern Cross University Library.

Ethical Approval:
This research has been approved by the Human Research Ethics Committee at Southern Cross University.
The Ethics Approval is:

THE FOLLOWING IS MANDATORY INFORMATION
Complaints about the research researchers
Participants must have access to a complaints mechanism at SCU if they have any concern about the ethical conduct of the research or the researchers.
The following procedure should be included in your information sheet.

If you have concerns about the ethical conduct of this research or the researchers, the following procedure should occur.
Write to the following:
The Ethics Complaints Officer
Southern Cross University
PO Box 157
Lismore NSW 2480
Email: ethics.lismore@scu.edu.au

All information is confidential and will be handled as soon as possible.

It's all about U
scu.edu.au

Launceston
PO Box 157, Launceston NSW 2460 Australia
T: +61 3 6357 3000  F: +61 3 6357 3300

Coffs Harbour
McKean Drive, Coffs Harbour, NSW 2450 Australia
T: +61 9 6629 3077  F: +61 9 6629 3071

Gold Coast
Locked Mail Bag 4, Coolum Beach QLD 4573 Australia
T: +61 7 5538 3000  F: +61 7 5538 5000
Appendix 3 – Consent Form

The Consent Form is given to and retained by the Southern Cross University researcher for their records.

The Information Sheet is kept by the participant.
The participant may request a copy of their consent form.

Title of research project: The Dimensions of Religion as Constructs for Mass Media Social Marketing Campaigns

Name of researcher: Patrick van Bael

Tick the box that applies, sign and date and give to the researcher

I agree to take part in the Southern Cross University research project specified above.  
Yes ☐ No ☐

I understand the information about my participation in the research project, which has been provided to me by the researcher.  
Yes ☐ No ☐

I agree to be interviewed by the researcher.  
Yes ☐ No ☐

I agree to allow the interview to be audio-taped.  
Yes ☐ No ☐

I agree to make myself available for further interview if required.  
Yes ☐ No ☐

I understand that my participation is voluntary and I understand that I can cease my participation at any time.  
Yes ☐ No ☐

I understand that my participation in this research will be treated with confidentiality.  
Yes ☐ No ☐

I understand that any information that may identify me will be de-identified at the time of analysis of any data.  
Yes ☐ No ☐

I understand that no identifying information will be disclosed or published.  
Yes ☐ No ☐

I understand that all information gathered in this research will be kept confidentially for 7 years by the researcher.  
Yes ☐ No ☐

I am aware that I can contact the researcher at any time with any queries. Their contact details are provided to me.  
Yes ☐ No ☐

I understand that this research project has been approved by the SCU Human Research Ethics Committee.  
Yes ☐ No ☐

Participants' name: ________________________________

Participants' signature: ________________________________

Date: ________________________________

☐ Please tick this box and provide your email or mail address below if you wish to receive feedback about the research.

Email: ________________________________

Page 1 of 1
## Appendix 4 – Interview Protocol

<table>
<thead>
<tr>
<th>INTERVIEW PROTOCOL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview of Research:</strong></td>
</tr>
<tr>
<td>• Introduce self</td>
</tr>
<tr>
<td>• Describe the research and goals</td>
</tr>
<tr>
<td>• Describe eventual product: A thesis for the award of Doctor of Business Administration; Publication in peer reviewed Journals</td>
</tr>
<tr>
<td>• Describe eventual benefits: To Academia, Policy and Professional Practice</td>
</tr>
<tr>
<td>• Approximate length of interview: 45 minutes, eight (8) major questions</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Explain:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Consent form and have interviewees sign</td>
</tr>
<tr>
<td>• Interviews will be audio-taped</td>
</tr>
<tr>
<td>• Interviews will be semi-structured around a list of questions. The questions listed below are representative of the ones to be asked, but I expect other questions to emerge during the course of the interviews</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Questions:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(RQ1) Are the seven (7) DOR currently used or identified within mass media social marketing campaigns?</strong></td>
</tr>
<tr>
<td>1. Does the dimension of religion taxonomy have application in mass media social marketing campaigns? (e.g. the social and institutional dimension)</td>
</tr>
<tr>
<td>2. The campaigns often use a ‘preaching’ context; do you think this is related to religious practices?</td>
</tr>
<tr>
<td>3. Is a preaching context an appropriate driver for mass voluntary behaviour change?</td>
</tr>
<tr>
<td>4. Some campaigns utilise a theme of ‘Salvation’ without using explicit religious language; do you think the campaign would benefit or suffer from the use of religious language?</td>
</tr>
<tr>
<td>5. Is ‘Salvation’ as a theme an appropriate driver for mass voluntary behaviour change?</td>
</tr>
</tbody>
</table>

**Probing technique: TED**
(T)ell me…
(E)xplain…
(D)escribe…

168
Questions:
(RQ2) What views do MMSM practitioners hold toward applying the seven DOR to MMSM campaigns?

6. Whilst five (5) of the seven (7) dimensions were evident, many of the identifiers were not; would the increased use of the identifiers in an implicit and/or explicit way reinforce a campaign message?

7. Two dimensions that are explicit in religious content were not evident in the campaigns; would this represent a deliberate extent to mitigate the use of ‘Religion’ in mass media social marketing campaigns?

8. The two non-evident dimensions: [The Material] and [Narrative or Mythic], do they or their identifiers have application within mass media social marketing campaigns?

Probing technique: TED
(T)ell me…
(E)xplain…
(D)escribe…

Wrap Up:
- Thank interviewee for participation
- Recap why the research is important and expected outcomes
- Recap about confidentiality

Interviewer Reflection:
- Respondent ID No.
- Date of Interview
- Please describe the respondent’s attitude towards you and the interview?
- Please describe any unusual circumstances and/or events that had any bearing on the interview such as interruptions, language difficulty, etc.
- Please describe anything else that happened during the interview that has any bearings on the study’s objectives
- Additional comments

Further Probing Techniques:
Repeat Question (RQ)
Anything else?
Any others?
How do you mean?
Could you tell me more about your thinking on that?
Tell me more…
Would you tell me what you have in mind?
What in mind?
What do you mean?
Why do you feel that way?
Which would be closer to the way you feel/felt?