

**DOCTOR OF PHILOSOPHY**

**Critically Evaluating the Role of Intercultural Marketing Communications in Cultivating Relations in the Superdiverse Rainbow Nation**

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**Critically Evaluating the  
Role of Intercultural Marketing Communications  
in Cultivating Relations in the Superdiverse  
Rainbow Nation**



**By**

**Lizette Vorster**

**PhD**

**April 2020**

# **Critically Evaluating the Role of Intercultural Marketing Communications in Cultivating Relations in the Superdiverse Rainbow Nation**

*A thesis submitted in partial fulfilment of the University's requirements  
for the Degree of Doctor of Philosophy*

Lizette Vorster  
April 2020





## **Certificate of Ethical Approval**

Applicant:

Lizette Vorster

Project Title:

Critically Evaluating the Role of Intercultural Marketing Communications in  
Cultivating Relations in the Superdiverse Rainbow Nation

This is to certify that the above named applicant has completed the Coventry University Ethical Approval process and their project has been confirmed and approved as Medium Risk

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## Abstract

Contemporary societies can be classed as superdiverse. Existing research indicates that superdiversity translates into daily marketplace interactions between numerous cultural value systems. The experience of living within a superdiverse marketplace creates a range of challenges for consumers. Marketers can help shape society by mitigating these intercultural challenges through their marketing communication strategies. Problematically, the impact of superdiversity on marketing communication strategies and practices is understudied. Concurrently, little is known about consumers' lived experiences of superdiversity. Thus, marketers are finding it increasingly difficult to communicate effectively with superdiverse consumer groups. As a result, a growing disconnect between consumers and marketers exists. Therefore, the research aim of this study was to critically evaluate the ways in which superdiversity impacts on marketing communications strategy development. To gain a holistic understanding, three research objectives were set. The first was to inspect the role of superdiversity ideology in marketing communications strategy evolution. The second was to examine the influence of consumers' lived experiences of superdiversity on marketing communications strategy development. The third was to assess challenges prohibiting the social impact of marketing communications in superdiverse marketplaces. To improve understanding with novel insights, this project was set in a non-Western research setting - South Africa (SA). Post-apartheid, SA government sought to resolve tensions in a peaceful manner by establishing a Rainbow Nation (RN) ideology. This required widespread marketing communication. Mirroring the lack of knowledge identified above, SA consumers are increasingly discontent. A conceptual model informed the empirical study undertaken. Three theories underpin the conceptual model. They are embedded in an interculturalism approach, allowing for comparative study of marketing (Neo-Institutional theory) and how intercultural interactions and experiences shape meanings of living in superdiversity (Creolisation and Imagined intercultural contact theories). The conceptual model also supported the adoption of a multi-method qualitative research design. A scoping study reviewed SA campaigns using critical visual analysis approach. A case study examined National Heritage Day, including campaign, marketer and consumer data. A multimodal strategy was used for comparative analysis. The findings show the RN concept has lost its impact and relevancy. The marketplace calls for consumer participation and improved understanding of lived experiences to achieve the *welfare* stage. A more humanistic approach is

needed to establish unity in diversity as a marketplace norm. Based on the findings a new diversity-sensitive marketing communications strategy – intercultural marketing - was proposed and developed. Intercultural marketing strategy is defined as a socially responsible approach to marketing communications strategy, concerned with facilitating intercultural interactions and improving societal welfare.

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## List of Abbreviations

<b>RN</b>	Rainbow Nation
<b>SA</b>	South Africa
<b>NHD</b>	National Heritage Day
<b>NBD</b>	National Braai Day
<b>CR</b>	Critical Realism

## South Africa Glossary

<i>Apartheid</i>	Oligarchic regime of racial segregation and oppression of non-white groups in South Africa (Britannica 2019)
<i>Braai</i>	Afrikaans word for a barbecue or barbecuing
<i>Braaier</i>	Afrikaans word for barbecuing or person barbecuing
<i>Boerewors</i>	Sausage widely consumed across cultures, originally from Afrikaans culture
<i>Chakalaka</i>	A spicy tomato relish, believed to originate from Black townships or mineworkers in Johannesburg during the twentieth century, with a Mozambican influence (Revolvy 2019)
<i>Heita</i>	Same as Howzit
<i>Howzit?</i>	Hand signal or slang greeting meaning 'how is it going?'
<i>Indaba</i>	Xhosa word for an important conference
<i>Ja</i>	Yes
<i>Mageu</i>	An African type of beer
<i>Pap</i>	Maize based porridge
<i>Pantsula</i>	A form of dancing originated in SA townships (Rawlinson 2010)
<i>Rand</i>	South African currency, written as a capital R in front of the number
<i>Stokvel</i>	Informal rotary savings scheme where five to twenty members regularly contribute a small amount to a combined pot of money (Mulaudzi 2019)
<i>Samp</i>	Roughly ground maize-based porridge
<i>Ubuntu</i>	A universal approach of living in harmony with others, demonstrated through mutual respect, caring, generosity and responsiveness to ensure communal well-being (Mabuvola 2011; Mangaliso 2001)
<i>Xhosa</i>	One of the official languages of South Africa, an African language spoken by the Xhosa people

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## Dedication

*To everyone fighting my corner, especially my mum, Chantelle and Claus.  
I couldn't have done it without you.*





# Chapter 1: Introduction

*“No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than the opposite.”*  
- Nelson R. Mandela

## 1.1 Motivation

Cultural diversity of various contemporary societies has reached unprecedented levels. The 2011 UK census, for example, indicates that 86% of residents classified themselves as White British/White Other, 7.5% as Asian/Asian British, 3.3% as Black/African/Caribbean/Black British, 2.2% as Mixed Ethnic Group, and 1% as Other Ethnic Group (Office for National Statistics 2012). Similarly, the 2010 US census indicates that 63.7% of the population classified themselves as White, 12.6% as Black, 0.9% as American Indian or Alaskan Native, 4.8% as Asian, 0.2% as Hawaiian or other Pacific Islander, 2.9% as Two or More Races, and 16,3% as Hispanic or Latino (United States Census Bureau 2016). Developing countries, such as Brazil, also experience increased diversity (World Population Review 2020). Using the official Brazilian race classifications, the 2010 Brazilian census shows that 48% of Brazilians identified as White, 44% as Brown, 7% as Black, 0.50% as Yellow and 0.25% as Indigenous (World Population Review 2020). In fact, after the 2010 census, Brazil was one of the first countries to report a shift in demographics. The shift in demographics was that Brazil became a “minority-majority” society, i.e. where the minority groups outnumber the majority group in terms of population numbers (Castillo 2020).

The diversification of societies is largely attributed to increased migration and advances in technology that result in increasing permeability of cultural group borders (Demangeot, Broderick, and Craig 2015). The increased permeability of cultural group borders has a transformative effect on culture (Craig and Douglas 2006; Kipnis 2014). These contemporary societies can be classed as ‘superdiverse’ - a term coined by Vertovec (2007). Superdiversity redefines cultural diversity studies beyond considerations of ethnicity to include gender, age, religion, sexuality, immigration status and education (Vertovec 2007). Originally, the term highlighted the unprecedented levels of cultural complexity found in the UK, but has subsequently been applied in studies of other contexts (Back and Sinha 2016; Morris, Chiu, and Liu 2015; Meissner and Vertovec 2015; Neal et al. 2013; Nowicka and Vertovec 2014; Padilla, Azevedo, and Olmos-Alcaraz 2015).

Existing research indicates that superdiversity translates into daily marketplace interactions between numerous cultural value systems, as represented by consumers, media, advertising, servicescapes (such as retail environments), ideoscapes, technoscapes etc. (Appadurai 1990; Neal et al. 2013; Wise and Velayutham 2014). These intercultural interactions result in individual and cultural group development due to exposure to multiple cultures influences (Morris, Chiu, and Liu 2015). Luedicke (2011); Rogan, Piacentini, and Hopkinson (2018); and Yaprak (2008) identify the need to study the effect of intercultural interactions on cultural development in a superdiverse context.

These interactions can facilitate sincere intercultural engagement, competences, and integration (Broderick et al. 2011; Valentine 2008). However, intercultural interactions can also be perceived as perplexing and daunting. The experience of living within the superdiverse marketplace creates a range of challenges for consumers (Wessendorf 2014). The uncomfortable experiences can occur for a range of reasons, such as: a lack of knowledge and skills to interact with cultural differences (Burgess 2003; Wessendorf 2014); feeling misrepresented or excluded from the marketplace if not catered for (Epps and Demangeot 2013; Jamal 2003; Le Roux 2014); being exploited for other marketplace actors' personal gain (Pengpid and Peltzer 2015; Wasserman 2009); or discriminated against due to consumer racism (Ouellet 2007; Sallaz 2010).

Concurrently, marketers are finding it increasingly difficult to communicate effectively with superdiverse consumer groups. Challenges for marketers arise in various forms, such as: determining the most appropriate channel (Berthon et al. 2012; Quinn et al. 2016); crafting the right message (Benet-Martínez, Leu, and Morris 2002; Cui 2001); selecting the most applicable cultural cues to communicate to consumers (Luna and Perrachio 2005; Luna, Ringberg, and Perrachio 2008; Peñaloza 2018); and catering for multiple target audiences whilst not exceeding marketing budgets (Kumar and Gupta 2016; Sinkovics 2016). Catering for multiple target audiences often results in multiple iterations of the same campaign with variants for each group. In parallel, current economic conditions dictate a need to develop marketing communication strategies that are more financially and operationally sustainable (Demangeot, Broderick, and Craig 2015; Kipnis et al. 2013). Marketing communications strategy is defined as:

“a firm’s integrated pattern of decisions that specify its crucial choices concerning marketing activities to perform...in the chosen markets and market segments, and the allocation of marketing resources among markets, market segments and marketing activities toward the creation, communication and delivery of a product that offers value to customers in exchanges with the organisation and thereby enables the organisation to achieve specific objectives” (Varadarajan 2018:3).

Marketing communication strategies for effective engagement with superdiverse marketplaces are undergoing rapid growth. However, thus far new developments have been met with mixed results. Until recently the complexities and challenges of consumers' lived experiences of superdiversity have often been overlooked or exacerbated through diversity-insensitive marketing communication strategies (Cramer 2019; Kipnis 2014; Schroeder and Borgerson 2005). These diversity-insensitive marketing communication strategies evoke active consumer discordance with other marketplace actors and reluctance to engage (Henderson and Rank-Christman 2016; Johnson 2013). The Brazilian *Black is Beautiful* toilet paper campaign, for example, was met with widespread negative consumer responses (Phillips 2017). The campaign depicted a nude, white model covered with black toilet paper, paired with a 'Black is beautiful' slogan (Phillips 2017). Consumers regard the campaign as an insensitive trivialisation of the international 'Black is beautiful' cultural movement (Phillips 2017). The 'Black is beautiful' movement is linked to past and present initiatives to promote equal rights for Black people, i.e. the South African anti-apartheid activist Steve Biko; and the US #BlackLivesMatter movement (Phillips 2017). Similarly, World Duty Free were forced to remove a racist promotional campaign at Heathrow airport (Chaplain 2018). The campaign discriminated against Chinese consumers, offering them a 20 percent discount after a minimum spend of £1000, whilst other consumers' minimum spend for the same discount was only £250 (Chaplain 2018). These examples signify that consumers are no longer willing to accept insensitivity towards diversity as status quo. Consumers increasingly expect marketing communications to recognise and address their cultural backgrounds (Cross and Gilly 2017; Johnson 2013). The significance of these expectations is substantiated in marketplace analysis. Euromonitor's report on consumer expectations for 2020 identifies inclusivity among the top trends (Euromonitor 2020). Moreover, addressing inequality and well-being aligns with UN Sustainable Development Goals for 2030; which has an immense, global impact on government and business objectives (One Planet Network 2020). Therefore, marketing communication strategies need to become more diversity-sensitive in the representations and meanings they convey.

Apart from aligning with consumer expectations, reflecting diversity in marketing communications can have a significant impact on business for brands. Mars, for example, opted for a new strategic approach. They chose to engage with various cultural groups in the marketplace(s) they serve to develop new campaigns (Mars 2016; Mortimer 2017). Mars consulted people with disabilities, ethnoracial, and LGBTQ groups to create new campaigns for Maltesers and Galaxy (Mortimer 2016). The Maltesers *Look on the Light Side* campaign series resulted in increased brand affinity and sales that exceeded initial targets twofold (Mars 2016; Mortimer 2017). Similarly, L'Oreal Paris also enjoyed

significant success with their *True Match* UK campaign (Roderick 2017; Stratfest 2017). The campaign yielded substantial growth for the brand, surpassing initial targets of converting critics to brand advocates and owning the majority market share (Roderick 2017; Stratfest 2017). The campaign featured a male beauty blogger and a female entrepreneur wearing a hijab for the first time for a beauty brand in the UK (Roderick 2017; Stratfest 2017). The brand also updated the slogan to 'because we're all worth it' to promote inclusivity (Roderick 2017; Stratfest 2017). The campaign was developed in conjunction with McCann London, who consider the diversity-sensitive, inclusive strategic approach as key to the campaign's positive return on investment (Stratfest 2017).

Concurrently, some other brands' efforts to engage with diversity are unsuccessful and sometimes backfire. Shea Moisture, for example, alienated their loyal US consumers with their *HairHate* campaign (Clouden 2017). Their predominantly Black consumers considered the campaign inappropriately whitewashed, featuring mainly White women and one light-skinned Black woman (Clouden 2017). Nike was also considered diversity-insensitive in their representation of diversity, despite their intention to feature London's entire marketplace (Bakar 2018). Their *Nothing Beats a Londoner* campaign failed to represent London's Asian population, an omission marginalising 1.5million consumers (Bakar 2018).

These examples above indicate the significant impact of engaging with diversity-(in)sensitivity for businesses and their marketers. L'Oreal's *True Match* and Maltesers' *Look on the Light Side* were considered to break down intergroup barriers (Mars 2016; Mortimer 2017; Noril 2016). Whilst, widespread consumer boycotting of Shea Moisture after their *HairHate* campaign necessitated a secondary PR campaign, *RealTalk* (Clouden 2017; Forbes 2017; Reed 2017). Shea Moisture used the *RealTalk* campaign to engage in discussions with their consumers to establish where the brand went wrong and how to rectify the damage (Clouden 2017; Forbes 2017; Reed 2017). Beyond meeting consumer expectations, adopting diversity-sensitive marketing communication strategy is also relevant for practitioners as it has implications for brand reputation and bottom lines. Thus, a critical examination of how marketing can strategically and successfully become diversity-aligned is warranted.

Extant research proposes a range of diversity-sensitive strategies, including ethnic marketing and multicultural marketing (Burton 2002; 2005). Ethnic marketing communication strategy targets specific consumer groups based on their ethnicity (Peñaloza 2018, Pires and Stanton 2015; Licsandru and Cui 2018). Multicultural marketing communication strategy aims to reach the maximum number

of consumer segments by representing multiple cultures within one campaign (Johnson, Elliot, and Grier 2010, Petzer and De Meyer 2013). Nevertheless, the examples above highlight that consumer responses to their implementation are mixed. According to Carlos Saavedra, director of culture marketing at PepsiCo Beverages America, marketing communication strategy needs to be re-examined (Cartagena 2013). Marketing communication strategy needs to derive insights from consumers' lived experiences to move towards a culturally fluid "Total Market approach" (Cartagena 2013; Newman-Carasco 2013). Concurrently, Johnson et al. (2019) call on marketers in research and practice to stop using ethnic and multicultural marketing communication strategies. Johnson et al. (2019) condemn the use of these uninformed marketing strategies to maximise profitability without improving understanding of the interplay of racial diversity and the marketplace, which maintains inequalities.

Therefore, the motivation for this study was to examine how marketers cope with the challenges arising from increased superdiversity in the marketplace. Simultaneously, the motivation enables critical evaluation of marketers' engagement with diversity-sensitivity and how well that translates into marketing communication strategy. Insights into solving these challenges could enable development of more diversity-sensitive marketing communication strategies. In turn, more diversity-sensitivity in marketing communication strategies could increase consumer engagement and return on investment.

## **1.2 Justifying a Non-Western Research Setting**

According to Simmonds (2018), there is a persistent call for more research examining responsible marketing strategy and practice and how these aid in sustainably addressing social and environmental issues in society. Saatcioglu and Corus (2018) state that research focusing on diversity in marketing communication strategies requires a culturally sensitive approach. A culturally sensitive approach that enables adaptability to: different contexts; and the interplay between consumption, marketing and their societal consequences (Saatcioglu and Corus 2018). Due to colonisation, several non-Western societies such as South Africa have experienced superdiversity for longer periods than their Western counterparts (aside from the USA) (Swanepoel 2018). Thus, South Africa can offer important and novel insights as a non-Western research setting.

### **1.2.1 South Africa**

South Africa (SA) is a superdiverse society. The 2016 census indicates that 80.67% of the population identify as Black, 8.1% as White, 2.47% as Indian/Asian and 8.75% as "Coloured" (Statistics South

Africa 2016). People of mixed descent are referred to as Coloureds in SA (Becker 2012). Furthermore, diversity is recognised within ethnic groups, for example in adoption of African languages for official use (South Coast Herald 2017). South Africa has 11 official languages, including nine languages spoken by different Black groups, namely: Ndebele, Swati, Southern Sotho, Northern Sotho, Tsonga, Tswana, Venda, Xhosa and Zulu (South Coast Herald 2017).

As a result of colonisation, African contexts are characterised by intercultural tensions between cultural groups. These tensions are predominantly between groups stemming from the colonised and colonisers. There are varying governmental perspectives for solving these tensions. Zimbabwe, for instance, opted for a non-amicable solution by enforcing a Land Reform policy (BBC News 2018). On the other hand, SA sought to resolve tensions in a peaceful manner by establishing a Rainbow Nation ideology of inclusivity and equality after apartheid (Dickow and Møller 2002; Evans 2010). The establishment of the ideology and its related nation-building meanings required widespread marketing communication (Evans 2010). Thus, SA marketers had to adopt a social role by establishing inclusivity and equality as the new norms in the marketplace (Petzer and De Meyer 2013). Moreover, according to South African Government (2019), national marketing communication initiatives (for example for National Heritage Day) should have specific nation-building objectives: representing all cultures equally and without distortion; cultivating convivial intercultural interactions; and creating a sense of community to help address societal problems. Thus, studies on SA also offer a setting for examining the social role of marketers in shaping intercultural relations in a changing cultural landscape (Johnson, Elliot, and Grier 2010; Leibold and Hugo-Burrows 1997; Sallaz 2010; Petzer and De Meyer 2013; Wasserman 2009).

Problematically, as in other superdiverse contexts, SA consumers are increasingly discontent with marketing communications. Consumers are discontent because marketing communications fail to accurately represent their evolving lived experiences of the superdiverse marketplace. Consumers exhibit increasingly negative responses, for example, to representations of Black people dancing to receive a broad range of products, from tea to cellular signal (Dayimani 2015). The increased consumer backlash due to diversity-insensitive representations of the marketplace is not unique to SA. However, in this context, consumer responses frequently escalate into inflammatory results. For example, SA consumers' response to H&M's international campaign (depicting a Black boy with a 'coolest monkey in the jungle' on the front of his hoodie) escalated from negative social media responses (Stack 2018) to destruction of stores in protest (Hosie 2018).

According to De Mooij (2019) research on consumers and their marketplaces are predominantly based in Western contexts. This predilection signifies a lack of insight into the applicability and context-sensitivity of Western theories (Sheth 2011; Whetten 2009). Thus, this further substantiates the lack of knowledge in addressing the disconnect between SA consumers and marketers. Illustrating the gap, prominent theories used for examining diverse marketplaces are outlined next, including their limited applicability for the South African research setting.

Acculturation is the phenomenological outcome when “groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (Berry 1980:9). Acculturation theory is used to study how migrants’ cultural norms and practices change when confronted with a dominant mainstream culture in a new country (Berry and Sam 2013; Szmigin and Piacentini 2015). Berry (1980) created an acculturation model to explain exposure to a new cultural environment, with four categories or possible outcomes, namely: assimilation, separation, integration, and marginalization. Assimilation means replacing one’s original culture with the new culture found within the environment; separation means rejection of the new culture and retention of the original culture; integration means integrating the old and new culture; and marginalization is to reject both the old and new cultures (Sussman 2000). Based on Berry’s acculturation model, migrants can fall into one of the four quadrants - either assimilate to or integrate with the mainstream culture; or adopt a separation or marginalisation strategy (Berry 1969; Craig and Douglas 2006).

Peñaloza (1994) extended acculturation theory by looking at consumer acculturation specifically. She defines consumer acculturation as: “the process of movement and adaptation to the consumer cultural environment in one country by persons from another country” (Peñaloza 1994:33). Her work was one of the cornerstones of the development of postassimilationist research (Askegaard, Arnould, and Kjeldgaard 2005; Luedicke 2015). Within postassimilationist theory, researchers like Askegaard et al. (2005) realised acculturation is not always a given and identity (re)development is quite dependent on “economic, social and cultural capital” (Luedicke 2015:224). Luedicke (2015) expanded consumer acculturation theory by including both immigrant and resident consumers’ acculturation processes. He focused on the cultural identity negotiations consumers face through their consumption practices and identified possible sources of ethnic conflict within the marketplace. He defined consumer acculturation as “a relational, interactive adaptation process that involves not only immigrant consumption practices but also indigenes who interpret and adjust to these practices, thereby shaping the paths of possibility for mutual adaptation” (Luedicke 2015:109). As mentioned above, South Africa has experienced superdiversity for a longer period due to colonisation. Therefore, the applicability of



a theory focused on the interplay between recent immigrants and indigenes and the effects on marketing strategy is limited and unsuitable for the purposes of this study.

Cosmopolitanism is defined as an outward, global cultural orientation; derived from the Greek *kosmopolitês* which translates to citizen of the world (Cleveland, Laroche, and Takahasi 2015). Cosmopolitanism is a theory used to explain an expansive perspective. The cosmopolitan perspective includes acceptance of diversity and cultural complexity, taking on board elements of multiple other cultures in order to broaden one's horizons. Cosmopolitanism revolves around a consciousness of cultural difference but nonetheless an openness to diversity and cultural interconnectedness (Hannerz 1992). Cosmopolitanism was traditionally associated with the upper echelons of society, reserved for aristocrats and business elite (Hannerz 1992; Noble 2013). More recent forms of cosmopolitanism theory, like situational or banal cosmopolitanism, arose to counter the association (Roudemetof 2005). Banal cosmopolitanism retains the culturally open-minded attitude (Urry 2003). Banal cosmopolitanism is about interacting cross-culturally in everyday activities, enabling engagement beyond group barriers (Noble 2013).

Nevertheless, cosmopolitanism does not account for intercultural tensions and reluctance to interact with other cultures. Cosmopolitanism encourages sampling of the "other" (Hannerz 1992). Intercultural interactions can be immensely overwhelming (Meissner and Vertovec 2015). Intercultural tensions exacerbate reservations to engage with other cultures (Vezzali and Stathi 2017). Due to apartheid, intercultural tensions and reluctant interactions are common in South Africa (Leibold and Hugo-Burrows 1997; Sallaz 2010; Petzer and De Meyer 2013; Wasserman 2009). Thus, cosmopolitanism is also unsuitable for this study. A new theoretical underpinning is needed to explain how lived experiences of superdiversity occur, and how this affects SA marketing. Moreover, the theoretical underpinning should enable conceptualisation of how convivial intercultural relations and sustained marketplace acceptance can be facilitated through diversity-sensitive marketing communications. Thus, chapter three presents a suitable theoretical approach in more detail. A theoretical framework that addresses the research motivation and above-mentioned gap in knowledge. The next section introduces the research aim and objectives, developed to examine the gap in knowledge.

### **1.3 Research Aim and Objectives**

As outlined above, the diversification of many contemporary markets dictates that marketing communication strategies should balance consumers' expectations of cultural recognition with the

challenges of operational performance (Demangeot et al. 2019; Grier, Thomas, and Johnson 2019; Grier 2019). Problematically, little is known about consumers' lived experiences of superdiversity (Amin 2014; Meissner and Vertovec 2015; Neal et al. 2013; Nowicka and Vertovec 2014; Padilla, Azevedo, and Olmos-Alcaraz 2015). Equally, the impact of superdiversity on marketing communication strategies and practices is also understudied (Demangeot et al. 2019; Grier 2019; Harmeling et al. 2017; Schultz 2016). As a result, there is a growing disconnect between consumers and the marketing communication efforts being implemented in the marketplace. Therefore, the research aim of this study is to critically evaluate the ways in which superdiversity impacts on marketing communications strategy development.

By improving understanding of superdiversity, this project provides insights for developing more diversity-sensitive marketing communication strategy. To gain a holistic understanding of superdiversity as a phenomenon, and how it intersects with marketing communications, three research objectives are set. These research objectives address the research aim. The first research objective is to inspect the role of superdiversity ideology in marketing communications strategy evolution. The second research objective is to examine the influence of consumers' lived experiences of superdiversity on marketing communications strategy development. The third research objective is to assess challenges prohibiting the social impact of marketing communications in superdiverse marketplaces. Next, each of these research objectives is described in more detail.

### **1.3.1. Research Objective One: Inspect the Role of Superdiversity Ideology in Marketing Communications Strategy Evolution**

Approaches to intercultural relations can vary in different superdiverse societies. Depending on the intercultural relations stance, superdiversity can be classified as either reconciliatory or confrontational. A reconciliatory approach to superdiversity can be demonstrated through the changes to the UK's Communication Act 2003, focusing on increased representation of diversity both on screen and in broadcasting companies' workforce (Ward, Dempsey, and Politowski 2016). Similarly, the passing of Bill C-16, adding prohibition of discrimination against transgender people to the Canadian Human Rights Act (Moreau 2017). A confrontational approach, on the other hand, can be demonstrated through banning of religious face-coverings such as the burqa and niqab in France, Germany, Austria and Denmark (Weaver 2018). As well as the travel ban prohibiting citizens from certain countries such as Libya, Iran and Somalia from entering the USA (Hurley 2018).

Problematically, public policies of contemporary societies are incapable of dealing with the lived realities of superdiversity (Grillo 2017; Zapata-Barrero 2016) and potentially exacerbate minority groups' felt targetedness, whilst not really driving inclusion (Nkomo and Hoobler 2014). The interactions and conjunctions of new cultural variants, developed from superdiversity in the past decade, highlight the discrepancy between public discourse, policy and academic literature (Gidley 2013; Vertovec 2007). Multiculturalism policies, for instance, are widely considered to have failed because they do not reflect the lived realities of society (Meer, Modood, and Zapata-Barrero 2016).

Understanding the role of marketing in establishing, maintaining or (de)constructing socio-political ideology is crucial in diverse marketplaces, because "ideological use of race (dis)empowers people" (Visconti et al. 2014). In response to increasing intercultural tensions in various contemporary marketplaces, Demangeot et al. (2019) suggest moving from promoting meanings of tolerance to meanings facilitating inclusion and engagement. Marketing communication strategies can adapt meanings and representations to compliment new realities in the marketplace, with substantial social repercussions (Visconti et al. 2014). Hence, marketing communication strategies can advance or diminish meanings related to superdiversity and intercultural interactions, for example in the "new" SA. Therefore, research objective one sought to inspect the role of superdiversity ideology in developing marketing communication strategy, particularly for facilitating intercultural relations in the SA research setting.

### **1.3.2. Research Objective Two: Examine the Influence of Consumers' Lived Experiences of Superdiversity on Marketing Communications Strategy Development**

Studies by Valentine (2008) and Wise (2011) highlight the discrepancies between ideological conceptions and lived experiences of superdiversity. These studies identify the need to reflect lived experiences in new policies for superdiverse contexts (Valentine 2008; Wise 2011). Consumers avoid engaging with certain brands and other actors due to misrepresentation of their lived experiences (Leibold and Hugo-Burrows 1997; Cross and Gilly 2014). This is because consumers do not identify with marketing communication campaigns that do not offer an authentic reflection of their lived realities. The 2017 Pepsi advertisement with Kendall Jenner is a prime example. Kendall Jenner joins a group of protestors and attempts to diffuse tensions by handing a policeman a can of Pepsi (Victor 2017). A good example of an unintentionally inconsiderate pro-diversity message that received significant consumer backlash (Victor 2017). Consumers voiced discontent about the campaign, because it was deemed to diminish the #BlackLivesMatter movement and was "widely criticised for appearing to trivialise demonstrations aimed at tackling social justice causes" (Batchelor and Hooton

2017, nd). Scaraboto and Fischer (2013) examine consumers' strategies in response to such discrepancies. They note consumers will mobilize by: aligning with powerful marketplace actors, appealing to institutional logic, or publicly vocalizing responses about persistent impediments they encounter in the marketplace (Scaraboto and Fischer 2013).

Schultz (2016) and Varadarajan (2018) note that the success of future marketing communication strategies will rely more on utilising marketplace knowledge than on creative capabilities. Cross, Harrison, and Gilly (2017); Grier (2019); Kennedy (2016; 2017); and Schultz (2016) also highlight that the true value of marketing communications strategies of the future lies in their contribution to solving real issues in the marketplace. Understanding the social challenges consumers face through intercultural interactions, for instance, can enable development of diversity-sensitive marketing communication strategy to move beyond superficial inclusion of cultural referents to authentic representations of superdiverse realities. Tesco's release of a range of plasters in different skin tones, for example, answered a real need for non-White consumers and had a significant impact on their sense of belonging and well-being (BBC 2020; Young 2020). A successful idea that originated from an employee's observation of a viral tweet from a middle-aged, Black, US consumers' emotional experience of having a plaster that matches his skin tone for the first time (Young 2020). Thus, diversity-sensitive marketing communication strategies can enhance organisations' social effectiveness (Kearney et al. 2019). Concurrently improving organisations' market performance through better alignment with the lived experiences of consumers (Süerdem 2013). Improving marketing communication strategy requires enhanced understanding of, and alignment with, the broader social context of consumers' lived experiences (Peñaloza and Gilly 1999; Broderick and Kipnis 2010). Therefore, research objective two sought to increase knowledge of consumers' lived experiences of superdiversity and how this can be translated into marketing communication strategy.

### **1.3.3. Research Objective Three: Assess Challenges Prohibiting the Social Impact of Marketing Communications in Superdiverse Marketplaces**

Edelman's (2018) marketing research report indicates that 46% of consumers believe brands would have more innovative solutions to solving societal issues than the government. A handful of studies have shown that marketing can play a significant social role in: influencing cross-cultural consumption (Belk and Thuc-Doan 2013; Oh and Oh 2015; Le Roux 2014); promoting intercultural interactions (Demangeot et al. 2013; Hamilton et al. 2014; Kipnis et al. 2019); and strengthening cross-cultural community ties despite cultural differences (Hirschman, Ruvio, and Touzani 2010; Johnson, Elliot, and Grier 2010; Rogan, Piacentini, and Hopkinson 2018). Hence, integrating promotion of convivial

intercultural interactions, not only increases potential for business growth and sustainability, but also aids overall community development (Peñaloza and Gilly 1999; Schroeder and Borgerson 2005).

Marketers can help shape society and mitigate intercultural tensions through socially responsible marketing communication strategies. However, this requires insights into lived experiences of consumers. Marketing communication strategies that lack diversity-sensitivity could be detrimental (Kipnis et al. 2013). The *Keep Britain Tidy* campaign, for example, was received negatively because it was deemed a racist, stereotypical representation of a Black man committing a crime (Grafton-Green 2017). The advertisement portrays a man amidst bin bags, with a poster stating #CrimeNotToCare (Grafton-Green 2017). Even though the council did not intend offense, their attempt at representing diversity in their community was at odds with consumers' lived experiences and related sensitivities towards discriminatory representations (Grafton-Green 2017).

Considering the growing need for marketing to contribute to societal welfare (One Planet Network 2020), determining how marketing communications can engage with pertinent social issues is important. Therefore, research objective three sought to assess the challenges superdiverse marketplaces hold for effective marketing communication strategy development and implementation. Increased knowledge could provide novel solutions; which, in turn, could bolster the role of marketing in facilitating convivial intercultural relations in the marketplace. The thesis structure is outlined in the next section.

## **1.4 Thesis Structure**

### **Chapter Two**

The thesis starts with an integrative review of literature pertaining to superdiversity, synthesizing marketing, culture, urban studies and psychology streams of research. The review enabled identification and formulation of the research gap. The theoretical background presented in chapter two covers debates on how cultural landscapes have become diverse; conceptualises where the disconnect between consumers' lived experiences and marketing communications' representations of superdiversity occurs; and the challenges this creates for diversity-sensitive marketing communication strategies.

### **Chapter Three**

Building on the concepts discussed in the previous chapter, chapter three examines bodies of work related to SA specific superdiversity, ideology and lived experiences post apartheid. A more detailed

overview of the SA context, including research on the unique Rainbow Nation ideology is provided. Ideological developments are compared to conceptual work on forms of lived experiences of superdiversity. Chapter three also inspects marketers' role as social actors in the marketplace. Hence, the chapter reviews early work on the role of marketing in SA and underpins the gap in knowledge prohibiting development of beneficial social impact through diversity-sensitive marketing communications in SA. The synthesis of research areas in chapter three allows for conceptualisation of the role of marketing in facilitating convivial intercultural interactions in the SA marketplace post-apartheid. The role of marketing in brokering different meanings of Rainbow Nation is mapped in a conceptual model that informs the study's research design.

#### **Chapter Four**

Informed by the conceptual model and the adopted philosophical stance, chapter four presents the methodology for studying superdiversity and marketing in the SA research setting. Addressing the gap identified in the theoretical chapters, a research design was developed and presented. A multi-method qualitative design was adopted, involving a scoping study and a case study. The scoping study examined SA campaigns to determine whether marketing representations align with different meanings of RN. The subsequent case study built on the scoping study. The case study examines National Heritage Day (NHD), a public holiday with nation-building specific communication objectives. The NHD case study is comprised of three data sets: campaigns; marketers; and consumers.

#### **Chapter Five**

The SA campaigns from the scoping study were analysed using a critical visual analysis approach. The findings for this study are presented in chapter five. A comparative map with meanings stemming from developmental stages of RN ideology and forms of lived experiences of superdiversity was also presented in chapter five. The comparative mapping enabled the researcher to determine whether marketing communication representations of RN aligned with ideological and lived meanings of RN.

#### **Chapters Six to Eight**

The NHD case study is comprised of three data sets. For clarity, findings for each of these data sets are presented in separate chapters. A socio-semiotic multimodal data analysis strategy was used to analyse the NHD data. A multimodal data analysis strategy allows for comparative study of visual and textual data. The multimodal data analysis strategy combined critical visual analysis and thematic analysis. Chapter six presents the findings for the campaigns data set, derived using a critical visual analysis strategy. Chapter seven presents the findings for the marketer data set, derived using a

thematic analysis strategy. Chapter eight presents the findings for the consumer data set, also derived using a thematic analysis strategy.

### **Chapter Nine**

The discussion of findings in relation to the research aim and objectives is provided in chapter nine. Completing the socio-semiotic multimodal data analysis approach, comparative analysis of the three data sets enabled development of the metafunctions. Using insights derived from the metafunctions, a new diversity-sensitive marketing communications strategy – intercultural marketing - is presented. Intercultural marketing communication strategy is defined as a socially responsible approach to marketing communications strategy, concerned with facilitating intercultural interactions and improving societal welfare. Conceptualisation of Intercultural marketing communication strategy is delineated through goals, principles and tools.

### **Chapter Ten**

Chapter ten provides a concluding summary of the research project. The chapter articulates the study's contributions to knowledge, managerial and policy implications, reflections on the research journey and avenues for future research.

### **1.5 Chapter Summary**

Chapter one outlined the research motivation, providing a brief description of the challenges consumers and marketers face as a result of diversifying marketplaces. Considering the study of superdiversity, this project is set in a non-Western research setting – South Africa (SA). A brief introduction to SA illustrated the unique potential of this research setting for studying the ways in which superdiversity impacts on marketing communication strategy development. Based on the motivation and research setting, the aim and objectives were developed and explained. Finally, the chapter outlined the thesis structure. The next chapter provides an overview of the bodies of work that contribute to contemporary debates surrounding the challenges delineated above.

## Chapter 2: Literature Review

### 2.1 Introduction

The challenges consumers and marketers face as a result of diversifying marketplaces are becoming increasingly noticeable in contemporary debates. This chapter provides an overview of the bodies of work that contribute to these debates. Adopting an integrative interdisciplinary approach, the review seeks to gain a holistic view of how superdiversity plays out in marketplaces. The review synthesises conceptions of superdiversity in various academic fields to provide a theoretical background to the research objectives. This allows the researcher to highlight the discrepancies between conceptions of superdiversity in diversity ideologies, experiences of consumers in the marketplace and portrayals in marketing communications. The discrepancies indicate a research gap concerning the role of superdiversity in diversity-sensitive marketing communication strategy development.

The chapter is structured as follows. The concept of culture is examined, particularly how it is studied and defined. Subsequently, the definition adopted for this study is articulated. In line with research objective one, a body of work related to ideology is reviewed. Followed by a review of how ideological notions of superdiversity translate to consumers' lived experiences in the marketplace, which provide background information for research objective two. Thereafter, literature related to research objective three is reviewed to examine how diversity is addressed in marketing communications strategies. The last section provides a chapter summary.

### 2.2 Studying Culture

This section introduces the concept of culture and evaluates different approaches to studying and defining this phenomenon.

#### 2.2.1 Static vs. Dynamic Approach to Studying Culture

According to Schwartz (2012) values are essential for studying culture, as they: characterize societies; explain motivations governing behaviour and attitudes; and enable tracking of changes to culture. Values are lasting beliefs that certain ways of being and behaviour are superior to others, on both an individual and a group level (Seo and Gao 2015). Hofstede (1991) and Schwartz (1992) offer theories of key values to characterise culture (Cleveland et al. 2014; Schwartz 2012; Steenkamp and De Jong 2010). Hofstede (2001) delineated his culture values system according to five identifiers: *individualism-collectivism*, *masculinity-femininity*, *power distance*, *uncertainty avoidance* and *long-*



*term orientation*. Schwartz (1992; 2012) classified his culture values system as *conservatism-autonomy*, *hierarchy-egalitarianism* and *mastery-harmony*. There are significant similarities between Hofstede's *individualism-collectivism* and Schwartz's *conservatism-autonomy*; *power distance* and *hierarchy-egalitarianism*; and *masculinity-femininity* and *mastery-harmony* (Szmigin and Piacentini 2015).

Value systems are regarded as objective evaluation tools to study cultures (Smith, Peterson, and Schwartz 2002). This approach determines that predetermined values can be used to examine culture as a static entity and are widely used to study national cultures (Eaton and Louw 2000; Jacob 2005; Deb and Sinha 2016; Merrit 2000). According to Seo and Gao (2015) the generalisability of the static approach is made possible through Schwartz and colleagues' six characteristics of values:

“values are beliefs”, that determine actions to achieve specific goals; “values are inextricably linked to affect”; “values transcend specific actions and situations”; “values offer standards or criteria that guide the selection of behaviours”; “values can be hierarchically ordered by importance relative to one another”; and, “it is the relative importance of multiple values that guides action” (Seo and Gao 2015:32).

However, predetermined cultural values systems do not account for the evolution of culture and capturing the intricacies of diversity that make up a cultural environment (Agnihotri and Bhattacharya 2019; Smith, Peterson, and Schwartz 2002). Recent studies have suggested that culture should be treated as a supple and intricate phenomenon (Nakata 2003; Yaprak 2008). Nakata (2003) remarks on the shortsighted assumptions of a static approach, that it assumes culture to be: 1.) intraculturally consistent; 2.) in a stable and perpetual set framework; 3.) defined and developed solely through cognition; and 4.) bounded by physical borders. Through a never-ending process of human curiosity and discovery there will never be a finite moment of cultural development (McCabe 2014).

Thus, due to the dynamic nature of culture, it is in need of constant study (Hannerz 1992; Usunier and Lee 2009). Culture evolves as the factors influencing the cultural environment change (Sussman 2000). Factors such as economy, politics, social interactions and technological advancements have an immense influence on the cultural environment (Craig and Douglas 2006; Cross and Gilly 2017). Thus, research on culture benefits from adopting a dynamic and adaptable approach, allowing for constant remoulding (Craig and Douglas 2006; Kipnis 2014; Vertovec 2007; Wise and Velayutham 2014). Moreover, interactions with different cultural groups render traditional cultural boundaries permeable (Demangeot and Sankaran 2011; 2012; Wise 2011). Demangeot, Broderick, and Craig (2015), Holliday (2010) and Kipnis et al. (2012) observe that contemporary consumers live within multifaceted cultural environments, resulting in some consumers' desire to identify with multiple

cultural groups simultaneously. Individuals are absorbing aspects of multiple sociocultural groups and want this cultural diversity to reflect in their definition of self and how others define them (Luna, Ringberg, and Perrachio 2008). Therefore, a dynamic approach is suitable for the study of superdiversity in general.

Furthermore, the static approach does not account for intranational diversity (Eaton and Louw 2000; Merritt 2000; Smith, Peterson, and Schwartz 2002). There are a multitude of cultural groups in the South African (SA) context, stemming from Western, Eastern and African cultural origins (Eaton and Louw 2000). Problematically, this signifies that cultural identifiers like *individualism-collectivism* and *power distance* vary greatly within the national context. Western cultures, for example, regard the individual as more important, whilst Eastern and African cultures emphasise the collective (Eaton and Louw 2000; Hofstede 1991; Triandis 1989). Eaton and Louw (2000) and Merritt (2000) conducted research in SA using Hofstede’s cultural identifiers. Eaton and Louw (2000) found them to be “not rigid or uniform”, varying across intranational groups. Both Eaton and Louw (2002) and Merritt (2000) noted the understudied heterogeneity of intraracial cultural diversity and the need for further studies to this level. Therefore, a dynamic approach is also more suitable for this study specifically.

### 2.2.2 Defining Culture

Various definitions of culture exist, attempting to capture its complexity (Craig and Douglas 2006). Culture as a concept is defined in different ways. Culture can be defined according to the individual or collective groups’ value systems, beliefs and behaviour patterns (McCracken 1986; Oyserman 2011). Some of the main definitions of culture prevalent in marketing and consumer research were reviewed. These definitions were categorised into three types, as illustrated by the three tables below. The three types of definitions are: Generic Culture Definitions (that do not distinguish between individual or collective group identifiers - Table 2.1); Individual Culture Definitions (Table 2.2) and Collective Group Culture Definitions (Table 2.3). Comparative consideration of the three types of cultural definitions leads to a new working definition suitable for this study.

**Table 2.1: Generic Culture Definitions**

<b>Definition:</b>	<b>Author(s):</b>
Culture is “a dynamic constructivist process”	Aydinli and Bender 2015
Culture is a “pervasive influence” which influences all forms of social interaction	Craig and Douglas 2006
Culture is “a loosely integrated system of ideas, practices, and social institutions that enables coordination of behaviour in a population”	Morris, Chiu, and Liu 2015:632

Table 2.1 examines definitions of culture that do not distinguish between the individual and collective group. These definitions regard culture as an active, universal process (Ayindli and Bender 2015; Craig and Douglas 2006). A process which influences thought and behaviour patterns (Craig and Douglas 2006; Morris, Chiu, and Liu 2015). Craig and Douglas (2006) coined their definition based on Tylor’s (1881) explanation of culture. Albeit quite dated, Tylor’s definition captures both the individual and the group working together to form a whole. Tylor defined culture as:

“...[a] complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society,” (Tylor (1881) as cited in Craig and Douglas 2006: 323).

Tylor’s (1881) definition illustrates the interdependent relationship between cultural development, the individual and the group. Culture cannot exist or evolve without the individual or group. Both the individual and group define their existence based on their cultural affiliations. As mentioned above, cultural groups that co-exist in SA stems from Western, Eastern and African origins. The diverse cultural origins mean that saliency of *individualist-collectivist* differs. South Africans with a Western cultural origin define culture from an individual focal point. While South Africans with an Eastern or African origin regard the collective as the focal point to defining culture. As this study is concerned with diverse cultures occupying the same space, a definition of culture is needed that caters for mutual concern of both.

Table 2.2 and 2.3 offer definitions of culture giving prominence to either the individual or collective group identifier. As with the broad definitions in table 2.1, these definitions do not capture the complexity of contemporary cultural diversity. However, perhaps a combination of aspects from these definitions would allow for an encompassing definition suitable for the study.

**Table 2.2: Individual Level Culture Definitions**

<b>Definition:</b>	<b>Author(s):</b>
Culture is “a system of inherited conceptions expressed in symbolic forms by means of which [humans] communicate, perpetuate, and develop their knowledge about and attitudes toward life...[continuously evolving through] meaning-seeking [stemming from] human curiosity”	Geertz 1975; McCabe 2014:8
Culture is an alignment of individual behaviour to learnt group behavioural patterns derived from constituent fundamentals created and shared by members of a society.	Linton 1945 in Usunier and Lee 2009

Culture is “the ‘lens’ through which the individual views phenomena; as such it determines how the phenomena will be apprehended and assimilated”	McCracken 1986:72
Culture is a “‘mindset’ that influences what feels fluent, what is attended to, which goals or mental procedures are salient”	Oyserman 2011
“One's culture imperceptibly forms a mental framework through which individuals define their ontology, motivate and select their behaviours, and judge and evaluate the actions of others”	Sussman 2000
Culture is a quintessential evolutionary by-product in the quest to derive meaning from existence, reinforcing the need to measure and classify oneself in relation to collectives in order to determine one's place within the world.	Earley, Murnieks, and Mosakowski 2015

**Table 2.3: Group Level Culture Definitions**

<b>Definition:</b>	<b>Author(s):</b>
Culture is “the beliefs, values and norms of a specific sociocultural group”	Brumbaugh 2002
Culture is “the collective programming of the mind that distinguishes the members of one group or category of people from another”	Hofstede 2001; (also used by) Deb and Sinha 2016
Culture is “the ‘blueprint’ of human activity; determining the coordinates of social action and productive activity, specifying the behaviours and objects that issue from both”	McCracken 1986:72
Culture is a framework for creating meaning within a social group in order to meet universal needs.	Oyserman 2011
Culture is “a set of socially acquired behaviour patterns common to the members of a particular society or ongoing, large-scale human group”	Wallendorf and Reilly 1983
Culture is a toolbox - a collection of “organically interrelated elements” attained by group members, including “knowledge, beliefs and values, arts, law, manners and morals and other skills and habits”	Usunier and Lee 2009:4
Culture...”is the domain of socially made values, tools, meanings, knowledge, resources of all kinds...”	Kress 2013:14

As evidenced by inclusion of the same authors in both individual and group tables (i.e. Oyserman 2011; Usunier and Lee 2009; Wallendorf and Reilly 1986), the definition of culture is difficult and multifaceted. Moreover, comparison of the different definitions of culture reveals that it is impossible to detach the individual from the group, because behavioural norms and self-categorization are inextricably linked to evaluation against shared codes. While Brumbaugh (2002), Hofstede (2001) and Deb and Sinha (2016) define culture from a group perspective, none of the other definitions (Earley, Murnieks, and Mosakowski 2015; Geertz 1975; Kress 2013; McCabe 2014; Oyserman 2011; Sussman 2000; Usunier and Lee 2009; Wallendorf and Reilly 1983) can extract the individual from the group.

Problematically, most of the definitions regard culture as a predefined value system. Oyserman (2011) and Sussman (2000) for example, define culture as a mindset that dictates all behaviour and cognitive abilities. McCracken (1986) classifies culture as the 'lens' through which the individual views phenomena and the 'blueprint' to determine behaviour. The majority of the definitions fail to identify the influence of lived experiences on the evolution of culture, either by the individual or the group. The unprecedented levels of diversity found in contemporary societies (Vertovec 2007) and the impact of this on cultural group boundaries' permeability (Craig and Douglas 2006; Demangeot et al. 2015) signifies the power of society in redefining and reshaping culture to fit their lived experiences. Morris, Chiu, and Liu (2015) investigate humans' role as cultural conduits, as interlinking bridges for cross-cultural influence. An individual's exposure to other cultures can have a significant impact on their own views and definitions of culture and initiate profound shifts within their cultural context (Chiu et al. 2000). For example, sixteen-century explorer, Cortés, introduced a quintessential staple to Italian food culture - tomato-based dishes (Applebaum 2010; Morris, Chiu, and Liu 2015). He brought this new and exciting flavour to Europe, adopted and adapted from Aztec cuisine after his immersion in their culture during his travels (Applebaum 2010; Morris, Chiu, and Liu 2015). Introduction of tomatoes served to initiate a profound shift in Italian culture (Applebaum 2010; Morris, Chiu, and Liu 2015).

The definitions developed by Earley, Murnieks, and Mosakowski (2015 – table 2.2) and Kress (2013 – table 2.3) give credence to society's ability to shape culture, rather than inherit and assimilate into a predetermined value system. Earley, Murnieks, and Mosakowski (2015) consider human influence as a significant factor in shaping culture, regarding culture as a quintessential evolutionary by-product in the individual's quest to derive meaning from existence. Kress (2013) notes that cultural value systems are socially made. At the same time, Aydinli and Bender (2015 – table 2.1) consider culture a dynamic constructivist process. Therefore, society's ability to (re)define culture, based on lived experiences

needs to be considered. For the purposes of this study, aspects of these three definitions will be combined to create a definition that encompasses awareness of the dynamic nature of culture, especially considering society's ability to redefine culture to fit lived experiences. Therefore, culture is defined as:

*a dynamic system of beliefs, values and behaviours resulting from the quest to derive meaning from existence.*

Whilst culture is constantly evolving, it also has a significant impact on the social spaces people occupy by governing all aspects of interaction (Craig and Douglas 2006). An example of the influence of culture on social spaces, is the changing ideological paradigms and related policies that are implemented. The ideological level phenomena of superdiversity. The next section presents a review of different ideologies related to diversity. Simultaneously, the section provides a theoretical background to superdiversity as an ideology linked to research objective one - inspecting the role of superdiversity ideology in marketing communications strategy evolution.

### **2.3 Diversifying Culture - From Colourblindness to Interculturalism**

Cultural diversity is defined as "real or perceived differences among people with regard to race, ethnicity, sex, religion, age, physical and mental ability, sexual orientation and family status that affect their treatment, opportunities and outcomes" (Bell, Connerly, and Cocchiara 2009: 598). In the past, a dominant research trajectory of cultural studies focused on examining culture on a national level, considering all residents as belonging to one homogeneous cultural group (Aydinli and Bender 2015; Oyserman 2011). Cross-cultural studies predominantly focused on cultural differences of citizens and migrants, without acknowledging cultural heterogeneity within both resident and migrant groups (Cleveland et al. 2014; Ishiwata 2011; Steenkamp and De Jong 2010; Sussman 2000). This is no longer the case, as awareness of cultural homogeneity within national focal units is increasing (Morris, Chiu and Liu 2015). Morris, Chiu, and Liu (2015) and Fatehi, Priestley, and Taasoobshirazi (2018) note that variations between cultural values are more evident intranationally than internationally.

Awareness of cultural diversity indicates a shift from a homogeneous to heterogeneous approach towards understanding the cultural environment of a given society, and, by extension, the marketplace. However, different societies can approach their cultural diversity from different perspectives. The approach, in turn, informs socio-political ideologies, and related policies, perceptions and actions of this society's members.

Morris, Chiu, and Liu (2015) delineate and compare three paradigms for how societies view and address cultural diversity – universalism, culturalism and polyculturalism. The cultural diversity paradigms incorporate three diversity ideologies – colourblindness, multiculturalism and interculturalism. Nkomo and Hoobler (2014) note that while ideology is a belief system governing societal cognizance, diversity ideology includes societal cognizance of minority groups’ status and efforts to be more inclusive towards them. Using Morris, Chiu, and Liu’s (2015) comparison of paradigms, ideologies and their core aspects (Table 2.4 below), the rest of this section discusses the propensity of each for cultivating intercultural relations in superdiverse societies.

**Table 2.4: Ideologies and Policies Associated with the Three Paradigms**

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(Source: Morris, Chiu and Liu 2015:650)

### **2.3.1. Universalism and Colourblindness**

The first paradigm, universalism, is based on the assumption that increased education and media will result in a convergence of all marketplaces to a Western value system (De Mooij 2019:2). The universalist paradigm uses a colourblind ideological approach (Morris, Chiu, and Liu 2015). Poole and Garret-Walker (2016) define the colourblind ideology as an approach that “disregards race, culture, ethnicity and the structural barriers attributed to different racial and cultural experiences” (Poole and Garret-Walker 2016:44). The universalist approach dictates establishment of uniform equality, eliminating any regard for ethnicity.

However, the universalist approach is problematic in a superdiverse society for a number of reasons. First, as De Mooij’s (2019) work indicates, as nations develop and education and media exposure increases, cultural groups are not converging. Instead of assimilating into a homogeneous, Westernised group, people are rediscovering their roots. The Chinese, for example, embrace modernity whilst “retaining their core values” (De Mooij 2019:9). Second, disregarding the saliency of ethnicity can be construed as cultural genocide (Morris, Chiu, and Liu 2015). Even though the

universalist or colourblind approach endeavours to “encourage egalitarian attitudes”, purposely ignoring diversity propagates discrimination (Poole and Garret-Walker 2016:44). Third, universalism can be perceived to entrench whiteness and the assumption that white values and cultural practices are the widely accepted norm for the entire marketplace (Guthman 2008; Kobayashi and Peake 2000). Entrenching whiteness results in marginalisation of non-conformist groups and renders difference invisible (Guthman 2008; Moore, Pandian and Kosek 2003). Therefore, the universalist and colourblind approach is becoming increasingly problematic for cultivating intercultural relations in superdiverse societies.

### **2.3.2 Culturalism and Multiculturalism**

The second paradigm, culturalism, uses the multiculturalism ideological approach. The multiculturalism idea stems from the 1960s-70s’ US civil rights movements and was coined in Canada (Nkomo and Hoobler 2014). Berry (1997) defines multiculturalism as valuing cultural diversity and inclusivity within the marketplace. Morris, Chiu, and Liu (2015) note that “multiculturalism [honours] differences with the goal of preserving different cultural communities within a society or organization” (:636). Some researchers note that for societies to move beyond awareness of cultural diversity to multiculturalism, they need to accept diversity and adopt an inclusive attitude (Demangeot et al. 2013; Harris 2009; Sam and Berry 2010).

However, a lot of multicultural societies are experiencing political or ideological crises of multiculturalism (Berry and Sam 2013; Noble 2013). These crises result from governmental policies enforcing ideological multiculturalism instead of being informed by lived realities in society. Ideological multiculturalism cultivates social veneers instead of enabling conviviality (Amin 2002; Valentine 2008). Multicultural policy dictates intercultural interaction and conviviality is happening (Back and Sinha 2016; Noble 2013; Oh and Oh 2015) and will develop organically as people come to terms with these policies. However, mere positive encounters with members of other cultural groups will not always radically alter people’s attitudes towards other cultural groups (Wessendorf 2014; Demangeot et al. 2019). In fact, Oh and Oh (2015) and Olivotti (2016) found these political multiculturalism policies to highlight ethnic differences and cultivate resentment.

Therefore, prominent societies believe that multiculturalism has failed within their countries because ideological conceptions of multiculturalism were expected to automatically turn into functioning multiculturalism (Wise and Velayutham 2014). German Chancellor, Angela Merkel, regards multiculturalism as failed, as it cultivates “parallel societies” (Winter 2015:639). Regarding ideological



conceptions of multiculturalism as functioning multiculturalism is a common misconception (Wise and Velayutham 2014). This common misconception is one of the biggest problems informing governmental policies, prescribing that cultural diversity equates to being multicultural (Valentine 2008; Wise and Velayutham 2014).

Moreover, as highlighted by recent events within societies, there is a growing disparity between the socio-political policies and the lived experiences of those residing within it. For example, voting for Brexit in the UK (Giesler and Shankar 2017; Sarwar 2014); and the #BlackLivesMatter organisation's campaigns in the USA (Black Lives Matter 2017). Governmental policies predominantly focus on the ideological notions instead of lived experiences in societies. As a result, disparities between imposed ideological parameters and lived experiences in diverse societies are increasing (Appadurai 1990; Harris 2009; Oh and Oh 2015). Studies by Broderick et al. (2011), Demangeot et al. (2015), Harris (2009), Cross and Gilly (2014; 2017), Neal et al. (2013), Olivetti (2016), Ouellet (2007), Valentine (2008), Wise (2011), and Wise and Veluyatham (2014) note the main shortcoming with political expressions of multiculturalism is its failure to break down cultural barriers, resulting in a lack of authentic intercultural relations. People are finding it hard to live in harmony with "others" (Johnson 2013; Neal et al. 2013; Wessendorf 2014). More needs to be done to enable crossing of cultural barriers and to facilitate intercultural relations in society. In answer to this, a third paradigm, polyculturalism, has gained traction.

### **2.3.3 Polyculturalism and Interculturalism**

Polyculturalism acknowledges the influence of diversity on cultural dynamics (Cheon 2019). Polyculturalism uses interculturalism as an ideology (Morris, Chiu, and Liu 2015). Interculturalism is based on the principles of stimulating intercultural contact and dialogue, recognizing cultural difference and recombining strands of separate cultures to renew them (Morris, Chiu, and Liu 2015). A growing number of studies regards interculturalism as a more authentic reflection of lived experiences of contemporary superdiverse societies, as it focuses less on highlighting cultural differences but rather on depicting intercultural conviviality (Antonsich 2016; Noble 2013; Scott and Safdar 2017).

Cantle (2012) and Zapata-Barrero (2016) consider interculturalism to stem from a new paradigm focused on learning to live together in the same diverse spaces. An on-going debate exists about whether interculturalism is an extension of multiculturalism (Kymlicka 2007; Meer and Modood 2012; Modood 2014; Sealy 2018; Scott and Safdar 2017) or whether it is a new ideology (Antonsich 2016;

Cantle 2012; Zapata-Barrero 2016). Moreover, depending on the context, interculturalism definitions differ (Grillo 2017; Mathieu 2018). In the Canadian context, interculturalism is a model for managing diversity adapted to a specific societal framework and does not relate to official multiculturalism policy (Mathieu 2018; Scott and Safdar 2017). In European contexts interculturalism refers to the dynamics of superdiverse cities, where all cultural groups play a part in constructing and establishing social norms (Mathieu 2018; Meer, Modood, and Zapata-Barrero 2016). Meer and Modood (2012) list the ways in which interculturalism differs from multiculturalism, stating that it: “moves beyond co-existing to intercultural interaction and dialogue; favours cultural synthesis; is concerned with unity; and critiques parochial cultural practices” (Meer and Modood 2012:1-2).

Nevertheless, whether interculturalism stems from multiculturalism or not, the aim is the same - to find solutions for the challenges experienced in contemporary societies (Grillo 2017). Problematically, based on the research discussed above, multiculturalism is considered disconnected from lived experiences of superdiversity in contemporary societies (Sealy 2018). Interculturalism, on the other hand, prioritises everyday lived experiences of cultural diversity (Sealy 2018; Zapata-Barrero 2015). Thus, drawing insights from lived experiences from this perspective could result in development of more relevant policies and strategies (Sealy 2018). Moreover, according to Cheon (2019), future diversity studies will need to adopt a polycultural approach in order to understand the impact of culture on behaviour. Based on this logic, studies of superdiversity should adopt a polyculturalism/interculturalism approach focused on the lived experiences of society. Thus, interculturalism could be the diversity ideology to incorporate into policies and marketing communication strategies to increase intercultural engagement across cultural barriers. An interculturalism approach could improve understanding of how cultural superdiversity is shaping policies, meanings and interactions in the marketplace.

### **2.3.4 Interculturalism and Superdiversity**

A growing body of work (Belabas, Eshuis, and Scholten 2020; Cramer 2019; Goh 2019; Harries et al. 2018; Harris 2009; Neal et al. 2013; Noble and Ang 2018; Nowicka and Vertovec 2014; Wessendorf 2014; Wise 2011), based on seminal research by Vertovec (2007), mark the cultural diversification of societies to superdiverse levels. The concept of superdiversity was adopted by academics such as Harris (2009), Neal et al. (2013) and Wessendorf (2014) as a characterization of culturally diverse societies. These studies examine intranational superdiversity, with a prevalent focus on how superdiversity affects ideological multiculturalism. The studies contain analyses of political policies and the issues confronting policy makers in a superdiverse society.

Problematically, public policies of contemporary societies are incapable of dealing with the lived realities of superdiversity (Goh 2019; Grillo 2017; Zapata-Barrero 2016) and potentially exacerbate minority groups' felt targetedness whilst not really driving inclusion (Cramer 2019; Nkomo and Hoobler 2014). The interactions and conjunctions of new cultural variants developed from superdiversity in the past decade highlight the discrepancy between public discourse, policy and academic literature (Crittenden, Davis, and Perren 2020; Gidley 2013; Harries et al. 2018; Meissner and Vertovec 2015; Rivera et al. 2020; Van der Zeijden and Elpers 2017).

Recent cultural diversity studies recognise the need to investigate the discrepancies between ideological conceptions and lived experiences of superdiversity (Belabas, Eshuis, and Scholten 2020; Butcher and Harris 2010; Goh 2019; Morris, Chiu, and Liu 2015; Noble 2013; Noble and Ang 2018; Neal et al. 2013; Wise 2011; Wessendorf 2014). New perspectives of cultural diversity, like that of the "International Consortium on Language and Superdiversity", regards diversity as a social practice embedded in lived experiences and defined by daily intercultural interactions (Van Wyk 2018). Similarly, studies by Valentine (2008) and Wise (2011) shift their focus beyond the ideological and investigate how societies negotiate superdiverse spaces in order to take ownership of them. Highlighting the discrepancies between ideological conceptions and lived experiences of superdiversity, these studies identify the need to reflect lived experiences in the development of policies for superdiverse societies (Valentine 2008; Wise 2011).

Butcher and Harris (2010) propose moving beyond single faceted studies of multiculturalism (or cultural diversity) and focusing on both ideological and lived experience developments to improve understanding of superdiverse societies. They focus on how nation-building can occur if these aspects are considered simultaneously and properly implemented. Therefore, insight into both ideological and lived experiences of superdiversity is needed in order to develop progressive policies of inclusion.

Whilst superdiversity is not an ideology per se, it is a defining characteristic of a lot of contemporary societies. Diversity ideologies are concerned with the cultural composition of contemporary societies (Nkomo and Hoobler 2014). Thus, superdiversity is a necessary consideration for evolving diversity paradigms, ideologies, policies and actions. If one refers to the comparison by Morris, Chiu, and Liu (2015) in table 2.4, perhaps combining elements from multiculturalism and interculturalism would offer a more accurate representation of lived experiences of superdiverse societies. For example, citizens of such a space might wish to preserve multiple cultures, but simultaneously require

opportunities for intercultural contact and dialogue. Marketers, for instance, could be required to acknowledge these multiple cultures through authentic representations, whilst finding ways to combine cues from each in innovative meanings. However, more insights from a society's lived experiences and subsequent expectations are needed to answer this conceptualisation accurately.

More detail on how consideration of diversity has informed ideology development in SA is discussed in chapter three. The next section delineates how superdiversity in society is experienced by its citizens. These citizens' lived experiences translate into lived level phenomena of superdiversity. "The marketplace is an arena where culture-linked meanings converge, collide and are (re)shaped" through daily interactions and lived experiences (Demangeot et al. 2019:2). Culture shapes consumer sentiment, response and action in relation to marketing factors like ad schemata, pricing strategies, segmentation, targeting etc. (Shavitt and Cho 2016). The section thus reviews literature related to research objective two – examining the influence of consumers' lived experiences of superdiversity on marketing communications strategy development.

#### **2.4 Superdiversity in the Marketplace**

Social identity theory states that cultural identities are constructed through the individual's attempts to self-identify with and to be categorized into specific cultural group(s) (Tajfel 1974). This is achieved through consumption, as a consumer's social identity becomes his or her cultural identity (Tajfel 1974). Using consumer goods as a mapping system to the different groups that make up a society, an individual can classify himself or herself into a group, gaining acceptance and a sense of belonging via consumption behaviour (McCabe 2014). This, in turn, governs thought and behaviour patterns in terms of group and non-group membership (Frideres and Goldenberg 1982).

As consumers' behaviour is greatly affected by culture, cultural representations are included within marketing communications through use of culture cues. The ability to embed specific cultural cues in marketing communications is a powerful tool for shaping affiliations and subsequent behaviour patterns. By incorporating culture cues within marketing communications, marketers create representations that serve as cultural relics reflecting specific cultural values (Shavitt and Cho 2016). Culture cues like music, food, customs, traditions, language etc. Culture cues are inherent in consumption of fashion, transport, cuisine, creating living places, negotiating spaces etc (Cross and Gilly 2017). Culture cues are a means of expressing cultural affiliations in order to make sense of the world and others within the same shared spaces (McCracken 1986; Saatcioglu and Ozanne 2013).

Marketers convey cultural meaning to consumers through marketing communications in order to influence affiliations with the brand (Andersson 2019; Cramer 2019; Goh 2019; Jamal 2003; Kipnis et al. 2012; Rivera et al. 2020). When a brand's offerings reflect someone's cultural identity, they experience an affinity with said brand and are more likely to act on prompts to engage. Based on this theoretical underpinning marketing segmentation and targeting strategies are often created around elements of consumers' social identities to capture and retain their attention and brand loyalty (Henderson and Rank-Christman 2016).

However, as culture is dynamic, cultural cues and derived meanings change. McCracken (1986) suggests the "cultural meaning of consumer goods is constantly in transit...the flow [of cultural meaning is] aided by collective and individual efforts of designers, producers, advertisers, and consumers" (:71). Moreover, marketplaces are increasingly multicultural as individuals identify with multiple cultural groups simultaneously (Kipnis et al. 2013). Consumers can also choose to consume from "other" groups, if they deem it beneficial to them, for example some Muslims in the UK choose to celebrate Christmas (Khan, Lindridge, and Pusaksrikit 2018). The experience of other cultures takes place in varying degrees depending on individual and family circumstances, religious beliefs and ideological mindsets (Holliday 2010). Within a superdiverse marketplace there is frequent exposure to other cultures, this creates an environment where consumers' cultural identities are under constant construction. Through consumption, consumers are coming into contact with numerous cultures' traditions and consumption patterns and adopting certain aspects of these cultures as their own (Demangeot and Sankaran 2011). This means consumers can increasingly belong to more than one consumer group simultaneously, which negates the efficacy of existing marketing strategies. All these aspects of diversity and consumption complicate marketing communication strategies (Sobol, Cleveland, and Laroche 2018). Hines and Quinn (2005) note that "if ever there was a potential challenge to the future success of market segmentation, it lies, paradoxically, in a broadening of the heterogeneity that the approach was designed to handle" (:533).

The lack of knowledge of consumers' lived experiences of superdiversity is becoming increasingly problematic for marketers. In order to identify possible effects of culture cues contained within marketing content, marketers need to understand how the actors within the marketplace operate (Seo and Gao 2015) and derive meaning (Kress 2013). Marketers need to immerse themselves in the marketplace to gain better understanding of the cultural cues embedded in consumers' daily interactions (Peñaloza and Gilly 1999). Kipnis et al. (2019) identify a need to study intranational diversity and how it affects intercultural relations in the marketplace. They note that it might require

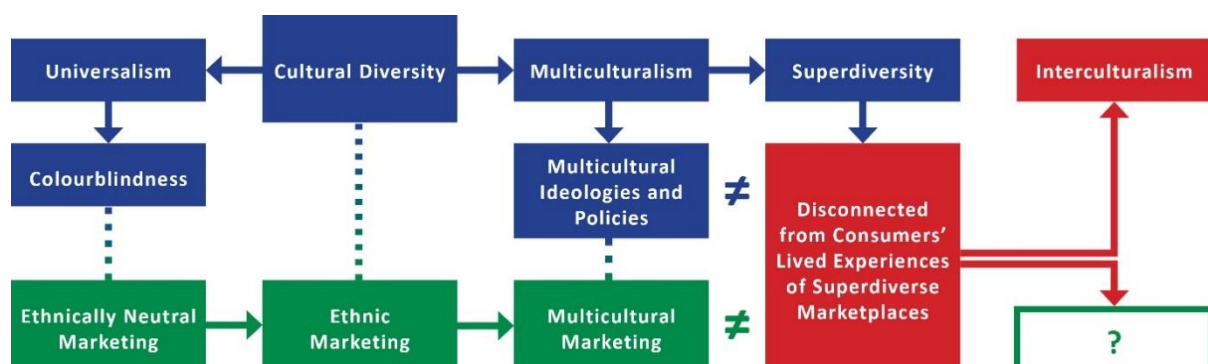
combining existing theory with “contextual idiosyncrasies” to develop more nuanced insights into the interplay between culture and consumption, particularly in less researched settings like emerging markets (Kipnis et al. 2019:137). Increased knowledge will benefit consumers and marketers through improved marketing communications strategies that meet consumer expectations of representing diversity (Cross and Gilly 2017; Kipnis et al. 2019). In chapter three SA specific idiosyncrasies are reviewed to tie in with consumer experiences and the role of marketing in establishing superdiversity ideology post-apartheid. The next section discusses existing marketing communications strategies and the challenges marketers face in employing these in superdiverse marketplaces. Thus, linking to research objective three – assessing the challenges prohibiting the social impact of marketing communication strategies in superdiverse marketplaces.

## 2.5 Attempting to Cater for Superdiversity with Marketing Communications Strategies

Marketing communication strategies have been changing to try and reflect the evolving cultural make-up of marketplaces (Cartagena 2013). However, as outlined in the research motivation, current marketing communication strategies are disconnected from superdiverse marketplaces (BBC News 2020; Cross and Gilly 2017; Heath, Cluley, and O’Malley 2017). This section discusses these marketing communications strategies and how they fare in superdiverse marketplaces.

Figure 2.1. offers a visual representation of a synthesis of different streams of cultural diversity research and relates them to existing marketing communication strategies. Figure 2.1 depicts where marketing communications research is lagging behind other fields in incorporating lived experiences into theory development and implementation. As with other fields’ approach to cultural diversity, marketing communication strategies also initially followed either the Universalism or Multiculturalism approach in representing different cultural groups in the marketplace. However, where cultural diversity studies in fields like sociology and urban studies are examining how lived experiences are affecting societies’ perceptions of diversity - and find discrepancies between these and policies developed from diversity ideologies - marketing communication strategies research is lagging behind.

**Figure 2.1 Interdisciplinary Insights of Cultural Diversity**



### 2.5.1 Ethnically Neutral Marketing

As figure 2.1. shows, ethnically neutral marketing follows a similar approach to a universalist or colourblind approach to diversity. In order to mitigate risk, some marketers opted for completely ethnically neutral strategies (Jamal 2003; Benet-Martinez, Leu, and Morris 2002). Similar to the pertinent factors Morris, Chiu, and Liu (2015) ascribe to a universalist paradigm, ethnically neutral marketing sought to establish equality by removing any notions of ethnicity from marketing communication representations.

As mentioned in the universalism section (page 22), this paradigm dictates uniform equality, eliminating any regard for ethnicity, which marginalised non-represented groups. The problem with ethnically neutral marketing strategies, is that they are “often associated with whiteness...[, which,] due to historical and social processes of racialization, [refers to] a set of structural privileges...[and is] centered as ‘normal’” (Guthman 2008:388). Therefore, ethnically neutral marketing communications would not be successful in marketplaces where cultural diversity is purposely represented and promoted.

### 2.5.2 Ethnic Marketing

“Marketers need to account for cultural diversity if they plan to remain as viable players in the marketplace that has become increasingly pluralistic” (Cui 2001:30). As figure 2.1 shows, ethnic marketing communication strategies pertain to acknowledging cultural diversity. Ethnic marketing is defined as deliberately segmented marketing communications strategy targeting specific consumer groups based on their ethnicity (Peñaloza 2018, Pires and Stanton 2015; Licsandru and Cui 2018), often referring to non-mainstream, minority groups in the marketplace (interviews with Deshpande and Grönroos in Pires and Stanton 2015). Ethnic marketing communication strategy falls between a universalist and culturalism approach, acknowledging ethnicity but deliberately segmenting consumers into separate ethnic groups and marketing communication representations.

Ethnic marketing originated from a focus on increasing representation of ethnic minority groups, for example the Hispanic consumer group in the USA (Peñaloza 1994). Elliot (1999) finds ethnic marketing communications strategy to be a commonplace means of targeting Black consumer groups in the US since the 1980’s. Holland and Gentry (1999) divide the evolution of ethnic marketing in the US to three eras: 1.) pre-1960’s, ethnic markets were disregarded; 2.) between the 1960’s and 1980’s, ethnic marketing was predominantly focused on Black consumer groups; 3.) from early 1980’s onwards,

ethnic marketing strategies have progressed to including multiple non-White groups, but research is on-going into how representation influences consumer behaviour.

However, as consumers' identities become more complex, traditional cultural representations are not always that effective. As ethnic marketing focuses only on specific consumer groups (Johnson and Grier 2011) and emphasizes cultural attributes (often in a stereotypical manner), which may be met with consumer backlash (Kipnis et al. 2013) it is not suitable for advancing intercultural relations in superdiverse societies. Prode and Garret-Walker (2016) state that "marketing professionals are often guilty of using stereotypes and relying on generalisations that are not only inaccurate, but are also likely to turn off the very key people a company wants to reach...stereotypes [are a poor] substitute for deeper understanding of multicultural consumers" (Prode and Garret-Walker 2016:43-44). Jamal (2003) questions the efficacy of extant marketing segmentation techniques, because the dynamic nature of culture signifies that consumers are developing affiliations to multiple segments simultaneously.

### **2.5.3 Multicultural Marketing**

Multicultural marketing communication strategy uses multiple cultural cues from the marketplace to reach maximum targeted audiences, whilst not alienating non-targeted segments (Johnson and Grier 2011). As per the multiculturalism approach (see figure 2.1), a key objective of multicultural marketing is to obtain marketplace inclusion through authentic and equal representation of all cultures. Marketplace inclusion involves "access to and fair treatment [for all cultural groups] within the market" (Saatcioglu and Ozanne 2013:32). However, marketplaces are complex spaces of diversity. They present a challenge to marketers across the globe as they have to cater for all the groups present in the marketplaces. The cumulative complexity of culture in consumption spaces results in challenges to formulate strategies and execute campaigns that effectively reach intended target audiences and not alienate others in the process (Johnson, Elliot, and Grier 2010).

A handful of marketing studies (Demangeot, Broderick, and Craig 2015; Petzer and De Meyer 2013; Kipnis et al. 2012; Schroeder and Borgerson 2005; Le Roux 2014) have examined contemporary marketing and identified a need to evolve marketing communications strategy to retain the ability to offer sustainable economic and financial solutions for companies. Hines and Quinn (2005) identify a need for augmented insights of consumers in their lived spaces to increase the ability to develop alternative solutions to "view and manage increasing societal complexity" (:533). Henderson and Rank-Christman (2016) note the increasing dilemma of addressing consumers via target segments



based primarily on group classifications created through singular social affiliations. Henderson and Rank-Christman (2016) urge marketers to start addressing consumers as their “true” selves. True selves reflect the everyday realities and diversities consumers face and the resultant complexification of identities beyond social group characteristics (Henderson and Rank-Christman 2016). As figure 2.1. shows, where other fields have moved from multiculturalism to interculturalism, and how lived experiences of superdiversity affect the marketplace, marketing studies are lagging in theorizing suitable strategies for superdiverse marketplaces.

#### **2.5.4 Disconnected from the Superdiverse Marketplace**

Ensslin (2017) notes that the world is now in an “age of superdiversity pertaining to both cultural and media ecologies” (:1). Recently, marketing practitioners have moved towards a *Total Market* approach (Cartagena 2013; Newman-Carasco 2013) in an effort to include consumers and acknowledge their culturally complex affiliations (Association of National Advertisers 2013). However, as marketplaces are increasingly superdiverse, it is becoming difficult to cope with all the different cultural meanings.

Furthermore, “consumption crosses ethnic lines” (Amin 2002:977). Affiliations to different cultural groups may pose potential barriers to acceptance within a new or different cultural group and enabling of intercultural interaction. Demangeot, Broderick, and Craig (2015), Holliday (2010) and Kipnis et al. (2014) observe the present-day individual as living within multifaceted cultural realities. This signifies that some consumers no longer want to be constrained to one cultural identity or group (Demangeot, Broderick, and Craig 2015; Holliday 2010; Kipnis et al. 2014). Individuals are absorbing aspects of multiple sociocultural groups and want this cultural diversity to reflect in their definition of self and how others define them (Luna, Ringberg, and Perrachio 2008). This creates a complex network of cultural connections and disconnections within the marketplace. Such a profound shift in cultural realities and group classifications poses a challenge for marketers as current marketing practices are based on a static culture perspective that targets consumers as established, finite groups (Nakata 2003; Yaprak 2008).

As figure 2.1. shows, marketing communication strategies are disconnected from lived experiences of the superdiverse marketplace; which means marketing communications strategy cannot evolve. “Understanding other cultures is crucial for intercultural communication...[which] is no longer an option, but a necessity for the survival of an organisation (Naidoo, Rugbeer and Rugbeer 2013:270). As mentioned in section 2.3.3 (page 24), adopting an intercultural approach allows for a more authentic reflection of lived experiences of contemporary superdiverse marketplaces. This is because

it focuses less on highlighting cultural differences but rather depicting intercultural conviviality (Antonsich 2016; Noble 2013; Scott and Safdar 2017). Furthermore, it allows for cultural synthesis, intercultural dialogue (Morris, Chiu, and Liu 2015) and incorporating insights from everyday lived experiences of cultural diversity (Sealy 2018). An interculturalist approach to developing a diversity-sensitive marketing communications strategy could aid in decreasing the disconnect between marketers and consumers in the superdiverse marketplace.

The studies examining the state of marketing in contemporary society also touch on the aspect of marketers as social actors in the marketplace. They note how marketers can serve an ethical, social role in educating the culturally diverse marketplace (Agnihotri and Bhattacharya 2019; Demangeot, Broderick, and Craig 2015; Demangeot et al. 2019; Petzer and De Meyer 2013; Kipnis et al. 2012; Schroeder and Borgerson 2005; Le Roux 2014). Marketers can serve as brokers between ideological and lived experiences of diversity (Cross and Gilly 2014; Johnson, Elliot, and Grier 2010). However, to become brokers in superdiverse marketplaces, there is a need to improve understanding of these spaces and the people that reside in them. An intercultural marketing approach should be underpinned by an awareness of the social impact of marketing communications in the superdiverse marketplace (Belabas, Eshuis, and Scholten 2020). A new intercultural marketing communications strategy should incorporate marketers' role as social actors in shaping superdiverse marketplaces.

## **2.6 Attempting to Responsibly Cater for Superdiversity**

The interdisciplinary review shows that an interculturalism approach to marketing strategy research would be helpful to align the marketing field with sociological fields with more developed understandings of consumers' lived experiences (such as social psychology and urban studies). However, what the review also exposes is that the interculturalism paradigm does not provide clarity on how such an approach translates to actual marketing communications strategy or practice. Nor does it convert interculturalism ideals into actionable objectives beyond a notion of marketers' increasingly significant role in shaping intercultural relations. Simultaneously, it does not draw from insights derived from research in SA. Therefore, to inform empirical study, there is a need to adopt an interdisciplinary theoretical framework to study diversity, interculturalism and marketing together. Moreover, through the use of a conceptual model, these theoretical underpinnings can be combined with research on SA to enable further, relevant empirical study.

Simultaneously, Harries et al. (2018) note that it is necessary to examine diversity from different perspectives, because "diversity exists variously as narrative, social fact and policy [, and the meanings

derived in a research setting] cannot be assumed but must be identified and accounted for...” (Harries et al. 2018:3-4). Considering the bodies of work discussed in this chapter, diversity can thus be embodied in three ways: marketing communications as narrative; lived experience as social fact; and ideology as policy. Marketers as influencers of national discourse need to shape the narrative around the various meanings of superdiversity stemming from social fact and policy (Andersson 2019; Harries et al. 2018). Cramer’s (2019) study, for example, examines Australian marketing communications’ means of instilling national pride in citizens through an educational campaign about their diversity. Cramer (2019) found that marketers play a significant role in establishing and maintaining a diverse national identity. SA marketers played a significant role in establishing new social norms of diversity post-apartheid (Johnson, Elliot, and Grier 2010; Petzer and De Meyer 2013). Thus, it is important and appropriate to investigate this in a SA research setting to examine the journey of SA marketing communications from deliberate repression to active pursuit of diversity, inclusion and equality. The next chapter considers the social role of SA marketers in more detail. Building on the concepts discussed in this chapter, the next chapter examines historical bodies of work related to SA superdiversity, ideology and lived experiences post-apartheid. Additionally, the chapter reviews early work on the role of marketing in SA and underpins the gap in knowledge prohibiting development of beneficial social impact through diversity-sensitive marketing communications. As per Harries et al. (2018), this project draws on various disciplines and methods including historical analyses and multiple qualitative methods involving residents and professionals of the research setting (methodology discussed in more detail in chapter four).

## **2.7 Chapter Summary**

This chapter reviewed an interdisciplinary body of work to present the concept of superdiversity in various facets related to different levels in the marketplace. Culture was defined and adopting a dynamic approach to studying culture justified. This dynamic approach enabled a review of the diversification of culture to a superdiverse state. Through discussion of research related to the research objectives, the chapter illustrated how superdiversity alters diversity ideologies and consumers’ lived experiences of marketplaces, whilst creating challenges for marketers using extant marketing communications strategies. The review enabled identification of a gap in knowledge. A gap which, if filled, could enable the evolution of marketing communications strategy. Marketing communications strategy needs to develop beyond multiculturalism towards interculturalism, but requires a more prevalent focus on increasing understanding of lived experiences of superdiversity. Knowledge of superdiversity’s impact on marketing, particularly consumers’ lived experiences, needs to be studied to allow marketing communication strategies to evolve with contemporary societies. Building on the characteristics of an interculturalism approach requiring intercultural contact,

dialogue and interaction. The next chapter expands on these concepts in the SA research setting. Building on the concepts of superdiversity discussed in this chapter, a conceptual model is developed to position marketers as social actors.

## Chapter 3: Conceptual Framework

### 3.1 Introduction

The interdisciplinary body of work discussed in the previous chapter provides a theoretical underpinning for examining the implications of superdiversity for marketing communications strategy in contemporary societies. The lack of knowledge on consumers' lived experiences of superdiversity signifies an increasing disconnect between marketers and the marketplace. Thus, a need for a new marketing communications strategy was identified. A marketing communications strategy is required that aligns to both ideological discourses and lived experiences for marketers to reconnect with the marketplace. Adopting an interculturalism approach highlights consumers' role in influencing marketing communications strategy development and the potential of marketers in shaping the marketplace.

According to Petrescu and Krishen (2019) a diversity of theories enables study of complex research settings. Thus, this chapter starts with a review of prominent theories associated with diversity to enable a study of the SA marketplace. The chapter links the concepts discussed in the previous chapter to research setting specific literature, for example superdiversity, ideology and lived experiences of the South African (SA) context. Based on the review of superdiversity in SA and the social role of marketers after apartheid, a conceptual model is proposed. The conceptual model enables an outline of areas in need of empirical research in SA to meet the research objectives.

Belabas, Eshuis, and Scholten (2020) note the need for in-depth examination of "institutionalised ideologies, policies ...[and] the community narratives that often underlie such choices" to understand the interplay of marketing and superdiversity (:5). Therefore, the next section considers neo-institutional theory as a starting point for examining institutionalised ideologies, policies and lived experiences of superdiversity in SA.

### 3.2 Adopting a Neo-Institutional Theory Approach for Studying Marketers as Social Actors

A growing body of work acknowledges that intercultural tensions in diverse societies require mitigation (Appadurai 1990; Peñaloza and Gilly 1999; Ouellet 2007). Marketers play a role in shaping society, embodying a role of social actor. Superdiverse marketplaces have a "fragmentation of collective meanings...some propose that marketing, in such a context, could be viewed as a cultural intermediary whose function is to produce new symbolic meanings and their interpretations" (Jamal 2003:1601). As societies change, marketers' key requirements change. Where in the past return on

investment was the most important requirement, socially responsible and diversity-sensitive marketing communications are becoming increasingly important (Demangeot et al. 2019).

Moreover, cultural diversity in itself does not cause intercultural tensions; the tensions are a result of the “process of social differentiation, where individuals are assigned to socially constructed categories, which are usually conceived as given” (Winter 2015:639). Therefore, marketers need to shift marketing communication strategies from entrenching socially constructed categories towards building ties across cultural boundaries to facilitate intercultural interactions. Marketers can serve as social mitigators by brokering intercultural relations through representations normalising living together in the same space (Cross, Harrison, and Gilly 2017; Kennedy 2016; 2017).

### **3.2.1 An Introduction to Neo-Institutional Theory**

Recent studies consider a neo-institutional theory (NIT) perspective suitable for improving insights on marketers’ role in shaping socio-cultural dynamics and consumption behaviour in the marketplace (Cross, Harrison, and Gilly 2017; Scaraboto and Fischer 2013). It is essential to understand how marketers participate in marketplace development, as marketing interacts with both ideological and lived level marketplace actors. Moreover, marketers are responsible for conveying discourses emerging from both the ideological (for example, anti-immigrant legislation) and lived (for example, communities in crisis’ needs) levels. Therefore, NIT is adopted as a theoretical lens to enable understanding of marketers’ role in shaping a marketplace.

According to NIT, institutions are established social practices that guide behaviour (Scott 2008). NIT also accounts for individuals’ ability to change or abate institutions (Cherrier and Gurrieri 2014). Therefore, organisations’ marketing strategies are both susceptible to marketplace developments and partially responsible for (re)constructing lived experiences in the marketplace (Chaney and Ben Slimane 2014). NIT considers obtaining legitimacy across “the three pillars of institutions” essential for developing a successful marketing communications strategy (Chaney, Ben Slimane, and Humphreys 2016:19). The three institutional pillars are the regulative, normative and cultural-cognitive pillars (Scott 2008). Legitimacy is defined as the institutionalisation of social norms (Scott 2008) and marketplace acceptance across all three pillars is required for success (Scaraboto and Fischer 2013). Regulative legitimacy refers to observance of set laws and regulations in the social practice (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Scott 2008), for example adhering to gambling regulations (Humphrey 2010). Normative legitimacy requires acceptance of a social practice as a norm (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Scott 2008), for example moralising

financial gain through gambling (Humphreys 2010). Cultural-cognitive legitimacy involves gaining acceptance by relating the social practice to existing cultural value systems (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Scott 2008), for example relating gambling to cultural value systems in the marketplace (Humphreys 2010).

A focus on legitimacy underlines the dynamics between consumers and the organisations they engage with (Lawrence, Suddaby, and Leca 2011). Consumers' responses are based on the meanings they create in response to marketing efforts (Kress and Van Leeuwen 1996; Kress 2013), such as engagement with advertising, promotions, interactive displays, experiential events and public relations. Consumer responses (de)legitimize marketers' actions/marketing strategies (Chaney and Ben Slimane 2014; Chaney, Ben Slimane, and Humphreys 2016). Consumers' responses can influence fundamental social practices (King and Pearce 2010), for example driving change to recyclable bags and deinstitutionalising use of plastic bags in the process (Cherrier and Gurrieri 2014).

Therefore, marketers could be perceived to record and manage consumer meanings that shape lived experiences. Bardhi and Eckhardt (2010) note the importance of considering consumers' role in creating and legitimising meanings. Consumer involvement is observed in a range of responses, such as demonstrating indifference, acceptance or rejection. For example in: buycotting versus boycotting (Lekakis 2015); negative or positive engagement with brands on social media platforms (Kozinets et al. 2010); re-appropriation of original meanings in new contexts, such as Tumblr users changing Frozen's Elsa character's skin colour to non-white for a meme (Visconti et al. 2014); and actively participating in brand communities (Muniz and O'Guinn 2001).

In superdiverse contexts, where increasingly complex and nuanced meanings abound, consumers require constant maintenance of cultural-cognitive legitimacy. Consumers expect brands to engage with cultural diversity beyond recognising and representing all groups, for example in just including Hispanic consumer groups in the US (Peñaloza 1994). Research shows that to maintain legitimacy, consumers expect brands to represent them accurately, rejecting use of stereotypical depictions to represent, for example, gay communities (Tsai 2011), ethnic minorities (Mahtani 2001) and disabled people (Kearney, Brittain, and Kipnis 2019).

As NIT requires examination of legitimacy across all three pillars, it is suitable for studying emerging meanings in the marketplace for the following two reasons. First, through investigating regulative and normative legitimacy, socio-political meanings from the ideological can be investigated. Second,

through investigation of cultural-cognitive legitimacy socio-cultural meanings stemming from the lived level can be studied. Therefore, NIT is suitable for studying how meanings of superdiversity evolve and influence marketing communications strategy. Moreover, improved insights on legitimised meanings would allow marketers to engage with all marketplace actors in a social capacity and help them broker meanings of intercultural relations. The next section theorises how marketers can (re)connect with both the ideological and lived levels of the marketplace by brokering meanings of intercultural relations.

### **3.2.2 Beyond Targeting - Brokering Intercultural Relations**

Depending on the approach to intercultural relations found in the marketplace, the cultural diversity meanings marketers implement can be either legitimised or delegitimised (Veresiu and Giesler 2018). Targeted marketing communication strategies involve tailoring representations to purposely align to specific value systems (Johnson and Grier 2011; Kipnis et al. 2013; Luedicke 2015; Regany and Emontspool 2017). However, these marketing communication strategies can result in negative consumer responses from both the targeted and non-targeted groups. Targeted consumer groups may perceive these strategies as superficial means of increasing engagement without actively trying to increase marketplace inclusion (Licsandru and Cui 2018; Regany and Emontspool 2017). Concurrently, non-targeted consumer groups can delegitimise the marketing campaigns and their meanings because they feel excluded and less significant (Luedicke 2015). Nevertheless, increased exposure to diverse meanings and offerings representing 'other' groups, increases legitimisation of their cultures in the marketplace. For example, offering and representing intercultural families' culturally synthesised food rituals (Rogan, Piacentini, and Hopkinson 2018) increases legitimisation of their social practices. Moreover, synthesised meanings increase relatability across cultural groups and promote 'shared understanding' (Cross and Gilly 2017).

In order to engage with the multitude of cultural meanings and remain relevant to consumers, marketers should adopt the role of representational broker. Representational brokers that aim to cultivate 'shared understanding' across groups. Thereby facilitating cultural-cognitive legitimisation of intercultural relations meanings. Through establishing and normalising meanings of living together in a superdiverse marketplace, marketers can aid progressive development of intercultural relations (Cross, Harrison, and Gilly 2017). However, as demonstrated by the body of work discussed in the previous chapter, legitimacy needs to span beyond aligning to socio-political meanings of ideology. Consumers' lived experiences play a big part in shaping and legitimising meanings in the marketplace.



Thus, to legitimise meanings of positive intercultural relations, marketers need to align to socio-cultural meanings from the lived level too.

### **3.3 Theories of Intercultural Relations**

As mentioned in the previous chapter, marketing studies are lagging behind other fields, like sociology, in incorporating insights from the lived level into developing the field to better reflect contemporary societies. From a managerial perspective NIT enables a study of marketers' social role and the need for legitimacy across the three pillars to shape intercultural relations. However, it does not provide a means for translating the increasing range of meanings into diversity-sensitive marketing communication strategies to obtain aforementioned legitimacy. Thus, to enable translation of socio-culturally lived experiences into viable marketing communications strategy with legitimised meanings and representations, the study needs to draw from intercultural relations theories. As mentioned in chapter one, prominent theories such as Acculturation and Cosmopolitanism have limited context-applicability for studying intercultural relations in SA. Therefore, this section considers two other suitable, complementary theories to NIT for answering the research objectives. These theories are creolisation and intercultural contact theory.

#### **3.3.1 Creolisation Theory**

Amin (2002) posits that for a society to be genuinely multicultural a new "language" is required which looks beyond the strong overtones of ideology to inform understanding of living together in the marketplace. Creolisation is amalgamation of separate cues from multiple cultural systems into new, hybrid representations (Cohen 2007). Creole stems from linguistic and anthropological studies and traditionally relates to a mixture of languages and ethnicities (Hannerz 1992). The field of cultural studies adopted and adapted the creole concept and it is becoming a prominent theory for analysing multiculturalism (Haring 2011), and intercultural engagements in culturally diverse contexts (Cross and Gilly 2017; Emery 2016; Steyn 2012).

Although creolisation is not a new concept it is still very relevant today, because it focuses on the lived experiences of people within a shared space. Creolisation studies stems primarily from investigating cultural diversity and resilience within harsh environments. Environments where multiple cultural groups were thrown together and had to adapt and learn to live together, frequently in extenuating circumstances (Abrahams 2011). Haring (2011:175) states that "change will occur wherever cultures meet in expressive interaction, but creolising meetings occur in oppressive moments". Creolisation enables recognition of the manner in which cultural ideas evolve into new, superdiverse

representations (Baron and Cara 2011; Ger and Belk 1996) without discounting different cultural heritages (Appadurai 1990; Cross and Gilly 2017). Adopting a creolisation perspective will allow studying of consumers' lived experiences of superdiversity and how this shapes their meanings and expectations of representations in marketing communications.

Baron and Cara (2011) note that people apply a creolisation process in times of uncertainty in order to make sense of disparities originating from cultural diversity. Therefore, in theory, marketing communications strategies with culturally synthesised meanings could allow for consumers' creolisation processing to occur. Thus, playing a part in increasing intercultural consumption. However, although creolisation offers a means for increasing intercultural consumption, it does not mitigate intercultural tensions. Neal et al. (2013) note a premature, celebratory trend in labelling spaces multicultural wherever intercultural consumption occurs. Valentine (2008) posits that a truly multicultural marketplace should include authentic engagements – where interaction needs to be sincere and convivial.

### 3.3.2 Intercultural Contact Theory

In answer to mitigating intercultural tensions, Intercultural Contact theory provides a complementary perspective to the conceptual framework. Allport (1954) posits that continued interaction of different actors in the diverse marketplace gradually decreases reluctance to engage with other cultures by reducing prejudices and apprehension of the unknown. Prejudices are “the implicit assumptions or presuppositions that are contained in the background understanding and knowledge we possess” (Pickett and York 2011:71).

Intercultural Contact Theory was hypothesised to explain interracial prejudice and find a solution to diminish racism (Allport 1954). The theory was developed in 1954 in *The Nature of Prejudice* and was conceptualised around racial tensions prevalent in the USA during that time (Katz 1991). Even though Intercultural Contact Theory was created in 1954, it is still relevant today as societies are still plagued by prejudices and tensions despite efforts to promote social change (Vezzali and Stathi 2017). Intercultural Contact can be used as a tool to alter attitudes towards other cultures, because as Vezzali and Stathi (2017:2) states “[intercultural] contact has positive outcomes on out-group attitudes regardless of age, geographical area, sexual orientation, ethnicity [or physical ability]”.

Neal et al. (2013) and Valentine (2008) incorporate this theory as a means for increasing intercultural contact. However, Valentine (2008:334) identifies a gap in the theory, stating that “proximity does not

equate with meaningful contact". She calls for an increase in authentic intercultural engagement, while highlighting the challenges to engage convivially (Valentine 2008). Imagined Intercultural Contact Theory (Crisp and Turner 2011) could be adopted in answer to this challenge. Imagined Intercultural Contact Theory (Crisp and Turner 2011) is an extension of Allport's (1954) Intergroup Contact Theory. Imagined Contact Theory states that both real and imagined depictions of positive, non-competitive intercultural contact elicit progressive cognitive responses (Brambilla, Ravenna, and Hewstone 2012; Crisp et al. 2010). Therefore, this study incorporates Intercultural Contact Theory as a relevant underpinning theory in creating intercultural interaction in culturally complex contexts where cultural groups need to co-exist in harmony.

Johnson and Grier (2013) consider it the responsibility of marketers to ensure intercultural contact is developing in the culturally diverse marketplace. They found that frequent intercultural contact alters attitudes towards other cultural groups - making it easier to create multicultural marketing campaigns. Previous studies (Demangeot, Broderick, and Craig 2015; Johnson and Grier 2013) have shown how Intercultural Contact Theory in marketing campaigns have aided in enhancing intercultural interaction. Allport's (1954) Intercultural Contact Theory has been used in marketing studies in SA by Johnson, Elliot and Grier (2010), and Johnson and Grier (2013). The theory was suitable as it not only allows for the study of racial tensions but other forms of marketplace exclusion. For example, studying the lived realities of all cultures within the Black racial group in SA.

However, Dixon, Durrheim, and Tredoux (2005; 2007) also conducted studies in SA using intercultural contact theory. They found that the application of intercultural contact theory was too focused on the individual instead of group contact (Dixon, Durrheim, and Tredoux 2005; 2007). Application of intercultural contact theory principles resulted in reducing individual prejudices and not in transforming social injustice at a broader social level. In their 2007 study they note that positive intergroup contact changed previously oppressed group members' political awareness to be more accepting of existing discrimination (Dixon, Durrheim, and Tredoux 2005; 2007; Saguy et al. 2017). "[T]he political and economic reforms that are essential to the reduction of racism may be deferred in favour of policies designed to give divided communities the opportunity to 'get to know one another'" (Dixon, Durrheim, and Tredoux 2005:702-703).

Intercultural Contact does not allow for accurate representations of consumers' lived experiences, as unrealistic "utopian ideals" are promoted (Dixon, Durrheim, and Tredoux 2005; 2007). Moreover, consumer meanings of sincere intercultural relations are not considered. Thus, intercultural contact

and prejudice reduction can only work in “optimal conditions” (Allport 1954; Vezzali and Stathi 2017). Based on this assumption, when conditions are not optimal due to socio-economic or socio-political reasons, intercultural contact theory cannot be the only strategy employed. Here creolisation theory serves its purpose, as discussed in the previous section. Thus, both creolisation and intergroup contact theories complement NIT in understanding superdiversity to develop intercultural marketing communication strategy. A marketing communications strategy combining “both commonalities and differences” can be more effective in garnering enthusiasm to interact interculturally and even “take action on behalf of [marginalised] group members” (Saguy et al. 2017:61).

### **3.4 Theoretical Framework**

The theoretical framework consists of three theories – Neo-Institutional, Creolisation and Imagined Intercultural Contact theories. The three theories resonate with each other in their ontological focus on people’s integral role in society. Thus, they compliment the study of intercultural relations and consumers’ key role in marketplace evolution. NIT is an organisational theory concerned with obtaining and managing marketplace legitimacy (Scott 2008) and considers consumer acceptance as crucial to sustained relevance of marketers (Cross and Gilly 2017). Legitimacy is also linked to continued brand existence and affinity (Chaney and Ben Slimane 2014; Chaney, Ben Slimane, and Humphreys 2016; King and Pearce 2010; Lawrence, Suddaby, and Leca 2011). Creolisation theory focuses on interactions in oppressive and diverse spaces (Appadurai 1990; Baron and Cara 2011; Ger and Belk 1996), which lends itself to sensitive examination of consumer interactions in superdiverse marketplaces (Cross and Gilly 2017; Emery 2016; Steyn 2012). Intercultural Contact Theory is concerned with group interactions in shared spaces, with a base in racism, segregation, and how to overcome intercultural/interracial tensions (Allport 1954; Katz 1991). Thus, Intercultural Contact Theory is particularly appropriate for examining intercultural consumer relations (Johnson, Elliot and Grier 2010). The three theories serve as a theoretical framework for studying phenomena in SA. Combining these theories enabled the researcher to examine social mechanisms and causes inherent in the dynamic interplay between superdiversity and marketing. Therefore, they are well suited for the purposes of this study. Section 3.7 offers a visual presentation and discussion on how the theories support empirical examination of certain concepts to address the research aim and objectives. However, before that can be done, a more detailed review of SA ideology and lived superdiversity needs to be outlined to provide contextual understanding.

Improved understanding of both socio-political envisioned and socio-culturally lived meanings in a given marketplace is required for marketers to operate as social actors. As social actors, marketers

need to understand and combine both ideological and lived meanings, experiences and (Butcher and Harris 2010).

In relation to research objective one, superdiversity ideology (see chapter two) and insight into socio-political meanings of SA, the next section elaborates on ideological developments of the research setting. Thereafter, in relation to research objective two, SA lived experiences of superdiversity and subsequent socio-cultural meanings are discussed in section 3.6.

### **3.5 Rainbow Nation as a Socio-political Vision for South Africa**

A brief historical overview provides a background to the research setting and the origin of the Rainbow Nation ideology. Thereafter the section discusses how the RN ideology was channelled into marketing communications and how it has developed over the past two and a half decades.

#### **3.5.1 Historical Overview**

SA has a long and complicated history with diversity - from colonial occupation by Dutch and British explorers, to approaching a state of civil war in efforts to abolish the apartheid regime and create a democracy (Johnson and Jacobs 2011). In 1948 the Nationalist Party won the whites-only election and instated the extremely oppressive apartheid system. This racial segregation system of oppression came to define the nation in a historical, socio-political and cultural context (Dlamini, Ballantine, and Ramanna 2016; Johnson and Jacobs 2011). By mid-1970 the political injustices and inhumane treatment of non-white races within South Africa was reported in international news (Jackson 2004). Increased internal socio-political unrest grew, as opposition to apartheid gained traction (Dlamini, Ballantine, and Ramanna 2016; Johnson and Jacobs 2011). The mass anti-apartheid opposition faced state militarisation reaction in the 1980s as a rise in “school boycotts, strike action and calls for the abolition of apartheid” caused a state of civil war to erupt (Dlamini, Ballantine, and Ramanna 2016: 101). This state of civil war lasted until 1990, when a change in leadership and negotiations with opposition groups resulted in a lift on the ban of liberation movements, the release of freedom fighters like Nelson Mandela and the establishment of a “unitary non-racial democratic political system” (Dlamini, Ballantine, and Ramanna 2016:101).

In the early 1990s a lot of the apartheid legislation was lifted and by 1994 democratic elections were held (Dlamini, Ballantine, and Ramanna 2016; Johnson, Elliot, and Grier 2010; Sallaz 2010). The end of the apartheid era was accompanied by a great deal of socio-political unrest and South Africans

experienced a sense of uncertainty and vulnerability faced with the uncertain future of a democratic country (Petzer and De Meyer 2013; Leibold and Hugo-Burrows 1997; Steyn 2012).

### **3.5.2 Marketing to a Rainbow Nation**

In 1994, SA experienced an extreme ideological shift from legitimized racial segregation to an inclusive environment where cultural diversity is celebrated, and cross-cultural consumption is encouraged (Iqani and Kenny 2015; Petzer and De Meyer 2013). After abolishment of the apartheid regime, the Rainbow Nation (RN) ideology was adopted by South African government as a means of achieving nation-building (Bornman 2011; Petzer and De Meyer 2013). According to Naidoo, Rugbeer, and Rugbeer (2013):

“The ANC government embarked on a programme to promote the reconstruction and development of the country and its institutions. This called for simultaneous pursuit of democratisation and socio-economic change, as well as reconciliation and the building of consensus founded on the commitment to improve the lives of all South Africans” (Naidoo, Rugbeer, and Rugbeer 2013:276-277).

The RN ideology is based on the principles of increased inclusivity for all cultural groups and constructing pro-diversity communities (Stewart and Ivala 2017). RN seeks to establish unity in diversity (SA Government 2019). Accordingly, South African legislation strongly encouraged marketers to cater to all consumers in the marketplace (Sallaz 2010). Therefore, marketers in SA played a pivotal role in guiding consumers through the tough transitions of a changing culture, through integrated marketing communications (Wasserman 2009; Johnson, Elliot, and Grier 2010; Petzer and De Meyer 2013).

As a result of the apartheid system, white cultural groups (English and Afrikaans) still hold the economic majority in the marketplace (Kajee 2011; Swanepoel 2018), despite only making up 8.1% of the population (Statistics South Africa 2016). However, marketing efforts are no longer focused predominantly on this consumer group. This shift can be attributed to the RN ideology, as it signified a drastic change in marketing strategies to be more inclusive to all (Johnson and Grier 2011). To consider marketers' alignment to SA's socio-political conceptions of RN, developmental stages of this diversity ideology are outlined next.

### **3.5.3 Ideological Stages of Rainbow Nation Development**

Post-apartheid SA offers an example of a society where intranational superdiversity was considered in developing diversity ideology. RN ideology could be considered a superdiversity ideology, bridging

cultural preservation and intercultural relation objectives of the culturalist and polyculturalist paradigms (see section 2.3.4, page 25). According to a body of work examining media representations of SA's socio-political developments (Cornelissen 2012; Dickow and Møller 2002; Petzer and De Meyer 2013) the RN ideology can be divided into three stages: *reconciliation*, *foundation*, and *welfare*. Evans (2010) considers the RN stages as institutionalised in the SA marketplace via media and marketing campaigns' discourses and related meanings. These stages are characterised according to their intended outcome.

The first stage is the *reconciliation* stage. The primary aim for the *reconciliation* stage was to increase acceptance of the RN ideology as a way to establish reconciliation between cultural groups as the norm (Barnett 1999; Dickow and Møller 2002). Following the first democratic elections, the government required widespread "belief in the 'rainbow nation' ideal [to boost] optimism and [promote] happiness" (Dickow and Møller 2002:175). The second stage is the *foundation* stage. The foundation stage's primary aim was economic delivery of the RN. Economic delivery of RN necessitated the public's support for continuing development of the marketplace (Cornelissen 2012). The economic delivery aim signified that "rather than nation-building being imagined in South Africa as a primarily symbolic, cultural project, it needed to be understood as a project of institutional transformation" (Barnett 1999:297). The third stage is the *welfare* stage. The *welfare* stage focuses on increasing well-being in the SA marketplace, which requires a focus on increased happiness, optimism and life satisfaction (Dickow and Møller 2002; Tswana 2017). According to Barnett (1999) the *welfare* stage is a work in progress. The socio-political vision for *welfare* is institutionalising RN as a "participatory democracy [combined with] decision-making that presupposes widespread access to the basic means of communication" (Barnett 1999:274).

Simultaneously, SA consumers do not consider economic delivery of the *foundation* stage as successful or completed (Dickow and Møller 2002; Tswana 2017). Consumers want to take a proactive role in improving their marketplace (Cornelissen 2012). They want to play an active part in defining and improving their marketplace, often through actions such as "civic campaigning" for better service delivery, spurred on by perceived failure of governing bodies to meet individual and community needs (Cornelissen 2012:328). This delegitimisation of the *foundation* stage has a significant impact for actors establishing the RN ideology.

### 3.6 Rainbow Nation as a Lived Experience

Although many societies share the superdiverse characteristic, superdiversity can differ in origin and lifespan. Based on recent globalised migration (Demangeot et al. 2015), superdiversity in most Western societies is still relatively new (excluding the USA). However, in post-colonial contexts (such as SA) intranational superdiversity has existed for longer and originates from colonisation (Bornman 2011).

A synthesis of research inspecting people's conceptions and experiences of living in the same superdiverse marketplace emerged across urban (Meissner and Vertovec 2015; Zapata-Barerro 2015), cultural (Harris 2009; Wise and Velayutham 2014), marketing (Demangeot et al. 2019; Kipnis et al. 2013) and psychology (Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012) studies. This body of work identifies three forms of lived experience in a superdiverse context. These forms of lived experiences shape intercultural relations and are characterised by differing levels of engagement. Moreover, they can also be distinguished based on expectations of cultural meanings in the marketplace. The three forms of lived experience are: *acknowledgement*, *acceptance* and *conviviality*.

Socio-psychological studies of cultural diversity started off by focusing on acknowledging different cultures (Morris, Chiu, and Liu 2015). *Acknowledgement* is the first form of lived experience. Acknowledging cultural difference means providing presence to groups that were previously marginalised. Nevertheless, the groups were not satisfied with mere acknowledgement of their presence, as it did not offer sufficient improvement to their lived experiences (Morris, Chiu, and Liu 2015; Zapata-Barerro 2015). Everyone seeks equality and social acceptance through recognition, accommodation, provision of services and products, no discrimination in the workplace and basic consumer rights (Licsandru and Cui 2018).

Therefore, the lived experiences necessitate an evolution from *acknowledgement* to *acceptance*. *Acceptance* is the second form of lived experience. This form influenced development of (and research into) the multiculturalism paradigm (see page 23). A multiculturalism approach to the marketplace dictates an approach to intercultural relations that seeks: development of policies to facilitate intercultural learning; advancing equality for everyone; creating inclusive spaces where shared understanding can occur (Rosenthal and Levy 2012).

The third form of lived experience is *conviviality*. Conviviality can be defined as conceptions and spaces of intercultural camaraderie and engagement as a superdiverse community, emerging from



individuals continuously interacting with and negotiating a multiplicity of cultural codes and experiences in daily living (Harris 2016; Meissner and Vertovec 2015; Noble 2013). Recent research focuses on advancing the conviviality concept (Demangeot et al. 2019; Harris 2016; Meissner and Vertovec 2015; Noble 2013; Valentine 2008). The idea of conviviality materialises from examinations of the complexity of superdiversity, both as a lived experience and as a managerial strategy (Wessendorf 2014; Wise 2011). Conviviality studies signify the importance of understanding and leveraging marketplace dynamics where 'living together' is conceived.

Tswana (2017) reviews a recent study by the University of Pretoria in SA, that shows 46% of people are more concerned with working together to address real marketplace needs (such as job creation and poverty reduction) than depictions of race. Dittgen (2017) notes how the realities of urban SA are affecting consumers' lived experiences. He notes how increased interactions of diverse groups in previously segregated spaces are impacting on consumers' lives. How social practices are evolving consumers' perceptions of "stubbornly segregated space" into diverse consumption spaces (Dittgen 2017:996). The studies above (Dittgen 2017; Tswana 2017) indicate that lived level conceptions of RN have potentially progressed towards *conviviality*. If these meanings relate to achieving *welfare* goals, this would necessitate creation of meanings of intercultural relations.

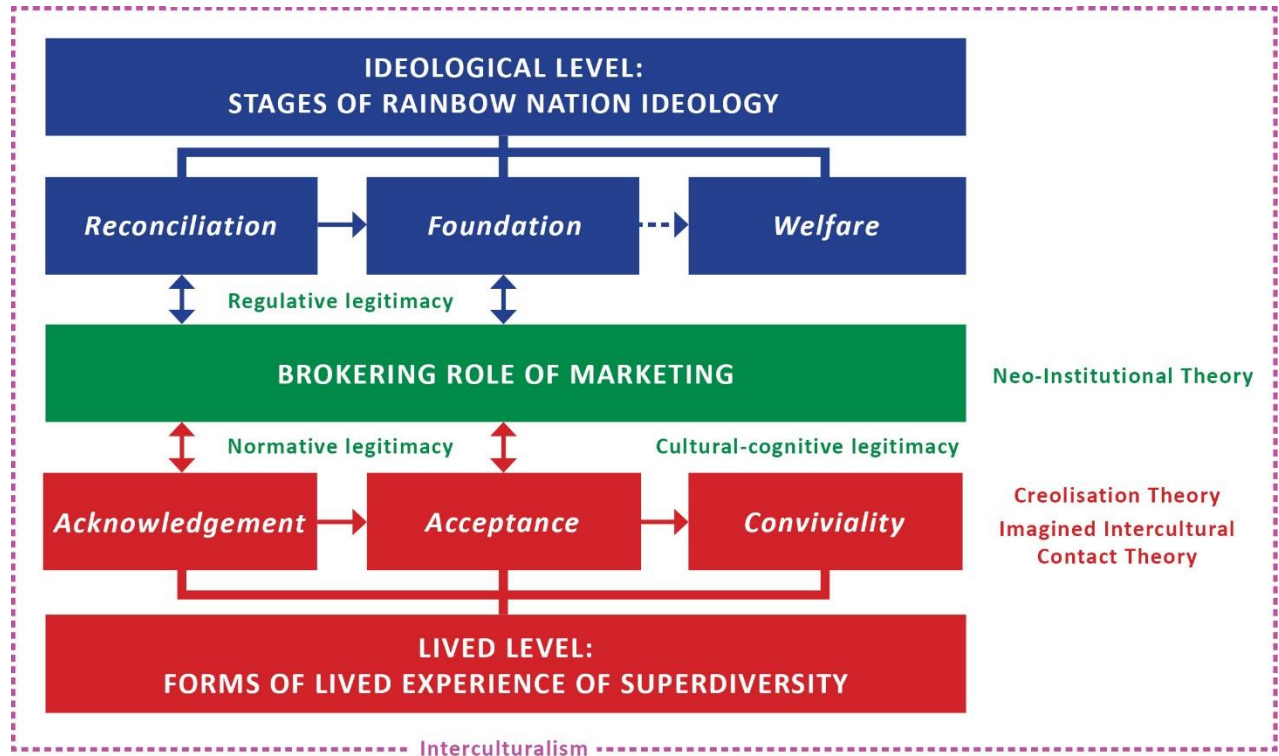
Emerging research on superdiverse marketplaces (Belabas, Eshuis, and Scholten 2020; Cramer 2019; Cross and Gilly 2017; Cross, Harrison, and Gilly; Goh 2019; Harries et al. 2018; Noble and Ang 2018; 2017; Noble 2013) substantiate the gap in knowledge of discrepancies between ideological and lived level conceptions of 'living together'. These discrepancies influence meaning-making processes. Therefore, the evolution of different meanings of superdiversity needs to be understood before: 1.) the impact of superdiversity on marketing can be investigated; and 2.) A marketing communications strategy aligned to ideological and lived level meanings can be developed. The stages of ideological RN and forms of living with superdiversity, outlined above, illustrate developments in meaning-making in SA. However, it is not known if marketers' meanings of RN evolve along the same route. Building on the bodies of work discussed in relation to research objective three (see sections 2.5 and 3.2), the next section conceptualises the role of marketing in SA.

### **3.7 Conceptualising the Role of Marketing in the South African Marketplace**

The research project is underpinned by an interculturalist approach. The interculturalism paradigm is relevant to the research setting because of the reconciliatory approach to superdiversity (see section 3.5). Figure 3.1 is a conceptual model that presents the theoretical framework in line with the research

setting. The conceptual model informs the empirical study of SA. Thus, the conceptual model informs the empirical study of marketplace phenomena in comparison to interculturalism ideals (see section 2.6). Insights derived from this study will enable the researcher to develop intercultural marketing communication strategy.

**Figure 3.1 Conceptualising the Evolving Role of Marketing in Brokering Intercultural Relations in the South African Marketplace**



As discussed in section 3.4, the three theories (neo-institutional, creolisation and imagined intercultural contact) enable examination of the intricacies of intercultural relations. The framework allows comparative study of meanings of RN from ideological, marketer and consumer perspectives. Most importantly, combining these theories enables investigation of how meanings of superdiversity translates into marketing campaigns. Although the last stage of RN ideology (*welfare*) is incomplete and problematic (see section 3.6), marketing representations could potentially have evolved in three phases, to connect with both ideological and lived meanings. This needs to be examined to improve understanding of the role of marketing in successfully shaping intercultural relations in SA.

As figure 3.1 shows, NIT informs the study of the role of marketers. NIT allows examination of marketing communications to determine if they obtain legitimacy. Legitimacy needs to be obtained in three aspects: regulative, normative and cultural-cognitive acceptance (see section 3.2). Marketers' insights into the different meanings of superdiversity are essential if they are to continue serving as

social actors. Thus, marketers should be seeking continued legitimacy for the meanings they place in the marketplace.

Examination of regulative legitimacy occurs by investigating how marketing communications align to ideological meanings (i.e. *reconciliation, foundation* and *welfare*). SA marketers had to adapt representations to reflect the nation-building meanings stemming from ideological transition into the new RN democracy. By “popularizing the new Rainbow Nation identity”, post-apartheid marketing communications had a significant impact on deconstructing intercultural barriers (Evans 2010:319). Concurrently, investigating normative legitimacy occurs in examining whether marketing communications reflect evolving consumer meanings of the diverse marketplace. Marketers had to reflect the evolving meanings of RN stemming from consumers’ lived experiences (i.e. *acknowledgement, acceptance* and *conviviality*). However, as discussed previously, there is a lack of knowledge about consumers’ evolving lived experiences. As consumers are increasingly discontent with marketing efforts, improved insights into these experiences could aid development of marketing communications strategy (see figure 2.1). This gap in knowledge is supported by Tswanya’s (2017) remark that “the media and government still use [race as if it is] an important thing but...South Africans would rather fight for things that matter”.

Hence, the study proposes that to obtain cultural-cognitive legitimacy marketers need to connect meanings related to intercultural groups living together. Increasing consumer demand for active participation to develop the marketplace (Dickow and Møller 2002) illustrates the need to align ideological discourses with consumers’ expectations. For marketers this signifies a need to determine if their representations align with both ideological and lived meanings of RN.

Creolisation and imagined intercultural contact theory provide lenses for studying diversity as it develops in the marketplace. Thus, they are positioned in examining consumers’ lived experiences. Creolisation theory seeks to understand means of preserving individual heritage, amalgamating cultures into new fusions and cultivating resilience. Imagined intercultural contact theory provides a means of examining how interaction occurs and how convivial intercultural relations can be cultivated. Derived insights from data using these lenses can be used in comparative study of existing marketing communications. These insights can also be translated into recommendations for marketing communication strategies and campaigns that obtain cultural-cognitive legitimacy through authentic reflections of the marketplace. Moreover, through improved insights and dialogue with consumers, marketers can convey marketplace experiences and expectations to clients, organisations and

institutions – brokering for informed policy development and fulfilling marketplace needs to achieve the ideological *welfare* stage.

### 3.8 Chapter Summary

Building on the challenges superdiversity presents for marketers (discussed in chapter two), this chapter considered the social role of marketing in more detail. Research objectives one and two were aligned to literature about the SA research setting through delineation of the stages of RN ideology (Barnett 1999; Cornelissen 2012; Dickow and Møller 2002) and forms of lived experiences of superdiversity (Demangeot et al. 2019; Harris 2009; Kipnis et al. 2013; Meissner and Vertovec 2015; Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012; Wise and Velayutham 2014; Zapata-Barerro 2015). These were outlined to illustrate the gap in knowledge of discrepancies between ideological and lived level conceptions of ‘living together’. These discrepancies hinder meaning-making processes of superdiversity. Combining neo-institutional, creolisation and intercultural contact theories into a theoretical framework enables a study of ideological and lived levels and marketers’ interplay with these in the marketplace. The theoretical framework informed creation of a conceptual model linking ideological and lived level developments of RN to the brokering role of marketers. Furthermore, it allows for a study of the nuanced intricacies of marketing in SA. The conceptual model theorises that to obtain cultural-cognitive legitimacy of intercultural relations as a social norm, marketers need to connect meanings related to living together in a superdiverse marketplace, from both levels. Therefore, the evolution of different meanings of superdiversity needs to be understood before the impact of superdiversity on marketing can be investigated. Particularly in evolution of marketing communication strategies’ meanings of superdiversity. Improved understanding of developments in marketing communications strategies and their subsequent impact would enable insights to answer research objective three. Thus, potentially solving some of the challenges currently deterring marketers from having a greater impact as social brokers of intercultural relations in SA. Subsequently, a marketing communications strategy informed by ideological and lived level meanings of RN superdiversity can be conceptualised. The conceptual model enables an outline for empirical research in the SA context to achieve the research aim. Chapter four presents the methodology by providing the philosophical stance, research design, data collection and analytical approaches adopted for these studies.

## Chapter 4: Methodology

### 4.1 Introduction

Chapter three outlined the theoretical framework, relating SA specific work to the debates on contemporary societies' interplay with superdiversity. The theoretical framework allowed for development of a conceptual model. The conceptual model illustrates how marketers serve a social purpose in brokering intercultural relations in South Africa (SA). The conceptual model proposes that marketers can facilitate reconciliatory intercultural interactions by connecting different meanings of Rainbow Nation (RN). Finally, the conceptual model informs the empirical study of SA.

This chapter presents and justifies the philosophical approach and subsequent methodological decisions for conducting this empirical work. It further justifies SA as a suitable setting for studying the impact of evolving superdiversity on marketing communications strategy developments. A detailed research design is provided. The chapter concludes with considerations for increased rigour, credibility and plausibility. The following section compares different philosophical approaches and evaluates the suitability of the adopted philosophical stance to the research project.

### 4.2 Philosophical Approach

In order to locate the appropriate philosophy for the study one needs to first understand what a philosophical paradigm is and how it influences the development of the research project. Philosophy does not dictate what subject is being studied – be it traditional scientific inquiry or social scientific inquiry. Philosophy determines how knowledge exists and the way it is defined (Archer et al. 2013). The range of philosophical paradigms differs in terms of defining knowledge, the study thereof and the methods employed to collect and derive new knowledge. Denzin and Lincoln (2018) define a philosophical paradigm as an elementary set of beliefs that determine subsequent action. A philosophical paradigm encompasses a specific ontology, epistemology, methodology, and axiology and influences the development of a research project from beginning to end (Denzin and Lincoln 2018). The next section reviews philosophical stances and assesses the suitability of the different approaches for the research project.

#### 4.2.1 Comparing Philosophical Stances

According to Denzin and Lincoln (2005; 2018) there are five main philosophical paradigms – Positivism, Postpositivism, Critical Theory, Constructivism and Participatory Action. Different authors provide a

range of positions on the philosophical paradigms, for example, Crotty (1998), Easterby-Smith, Thorpe, and Jackson (2001) and Gorski (2013). This makes the task of locating the appropriate philosophy complex and highly debatable, often requiring a pragmatic response in managerial inquiry. Moreover, Alvesson (1991) notes the inevitable influence of the researcher's values, personality and perspective on the world in research, particularly social science research. Thus, the next sections examine the different philosophical stances based on varying inquiry aims, ontological beliefs, epistemological approaches, methods employed, and conclude with the chosen philosophical stance for this study.

#### **4.2.1.1 Inquiry Aims**

Philosophical paradigms all have different inquiry aims. Positivist researchers, for example, are sometimes labelled as “hard science researchers” (Denzin and Lincoln 2018:114) and the aim of their inquiries is to predict and control natural phenomena (Perry, Riege, and Brown 1999). Postpositivism (or Realism) is a revised form of positivism and its aim is often seen to estimate the answer as closely as possible – as it is not possible to establish the all-encompassing answer (Denzin and Lincoln 2018; Maxwell 2012). Critical theory philosophy's aim is to be a change catalyst in order to ameliorate lives of the oppressed and is focused on uncovering social structures to determine where power lies and how it influences social struggles (Guba and Lincoln 2005; Perry, Riege, and Brown 1999). Constructivist (or Interpretivist) philosophical approaches usually aim to gain understanding through interpretation of subjects' perceptions and, in doing so, meaning is derived in order to “inform praxis” (Denzin and Lincoln 2018:119). In this respect, the Participatory Action (or, broadly speaking Postmodern) paradigm also aims to bring about transformation, but through inclusion and equal input of the participants (Darlaston-Jones 2007; Kniazeva and Venkatesh 2007). All of the underpinning research positions hold value if understood in their own right, or according to the aims of the approach undertaken.

#### **4.2.1.2 Ontology**

Ontology is the means by which a researcher determines what reality is (Gray 2014). On an ontological level, the positivist approach is underpinned by the belief that there is one reality that can be identified, defined and measured (Guba and Lincoln 2005). Postpositivism still acknowledges the existence of one reality but recognizes that the true nature of reality can only ever be partially understood – as hidden variables or differing definitions of reality, result in a lack of absolute knowledge (Archer et al. 2013; Gorski 2013). Critical theory focuses on reality as defined by social power struggles (Ozanne and Saatcioglu 2008), where constructivism and participatory paradigms

believe that multiple realities exist “in the form of multiple mental constructions of participants...[and is] socially constructed” (Denzin and Lincoln 2018:114). The positivist paradigm ontology is not appropriate for the study. Furthermore, a positivist belief in one absolute reality clashes with the researcher’s point of view. The researcher believes that people’s definitions of reality differ, depending on their lived experiences. As the researcher grew up in South Africa amidst the change from apartheid rule to a democratic country, different versions of reality in the same marketplace were obvious to discern.

Thus, as the study incorporates lived experiences of multiple participants, the postpositivist ontology could be deemed appropriate. Simultaneously, as the study incorporates different lived experiences of reality, often shaped by social power struggles, the critical theory ontology could be adopted. However, as social power struggles are not the predominant focus of the study, this ontological approach is not the most suitable as it will result in a skewed focus in knowledge collection. Similarly, the constructivist and participatory ontologies could also be appropriate, as social constructions of different perceptions of reality would be suitable for the purposes of the study. Nevertheless, the researcher needs to view reality from multiple perspectives, not only from a social struggle or consumers’ point of view. Although consumers’ lived experiences of their social environment are a crucial component of the study, other variables like economics, infrastructure and logistics also play a part in determining the nature of reality. Nevertheless, the debate is extended, as the postpositivist epistemology is not suitable for this study or wholly aligned to the researcher’s philosophical stance.

#### **4.2.1.3 Epistemology**

Epistemology concerns the ways in which the researcher views the nature of claims to knowledge concerning the assumptions of reality (Gray 2014; Olsen 2004). As discussed above, the postpositivist ontological approach fits with the study as it allows for one reality with different definitions based on individual experience or circumstance (Denzin and Lincoln 2018). However, the postpositivist epistemology is based on the belief that knowledge of reality is objective and the researcher can examine knowledge extraneously (Guba and Lincoln 1994). This belief does not fit with the researcher’s epistemological belief. Referring to the researcher’s experiences in SA of people’s different lived realities, knowledge about different definitions of realities is best obtained through immersion in subjective discourses about people’s lived experiences. To use the adage, walking a mile in someone else’s shoes enables improved understanding of their lived experiences of reality. Therefore, the constructivist epistemology is adopted by the researcher.

The constructivist epistemology is based on the idea that reality is constructed through social interactions and calls for the immersion of the researcher in this lived reality (Lincoln, Lynham, and Guba 2005). As the aim of the study is to incorporate realities or meanings of human experience, the constructivist epistemological approach is best suited to this study. However, as highlighted above, the constructivist ontological perspective is not suitable for this study. Therefore, the postpositivist ontology is still most appropriate, while a constructivist epistemology is best suited for this study. Combining a postpositivist ontology and constructivist epistemology is the base of another postmodern paradigm called Critical Realism. Therefore, Critical Realism is the philosophical stance adopted for this study. The suitability of Critical Realism and how it guided the research design is discussed in the next section.

### **4.3 Critical Realism**

Critical Realism (CR) is a philosophical paradigm espoused by Roy Bhaskar and defined as an amalgamation of a postpositivist ontology and constructivist epistemology (Easton 2010; Fletcher 2017; Gorski 2013; Perry, Riege, and Brown 1999). Ontologically CR dictates that reality exists but can never be finitely defined; as one person's definition of reality varies from another and individual definitions evolve as phenomena and saliency of factors change (Guba and Lincoln 1994). CR (or constructivist) epistemology dictates that understanding of reality is subjective, based on individual experience, and constantly reshaped by social experiences (Crotty 1998; Della Porta and Keating 2008; Sayer 1992). The rest of the section discusses methodological considerations for developing the research design as guided by CR.

CR is concerned with multiple realities, methodological approaches and theories (Olsen 2004). Thus, it is appropriate for the development of a research design combining interdisciplinary research and multiple levels of operation in a marketplace. The research design is crucial for adding an empirical component to a study, as "research designs are procedures for collecting, analysing, interpreting and reporting data in research studies...[and] they help guide the methods decisions that researchers must make during their studies and set the logic by which interpretations are made at the end" (Creswell and Plano Clark 2018:51).

#### **4.3.1 Relevance of Critical Realism to Intercultural Studies**

The predominant philosophical approaches to consumer well-being studies are positivism, interpretivism or critical theory (Ozanne and Saatcioglu 2008). However, research seeking to empower consumers requires another approach that enhances local understanding through dialogue with



consumers (Denzin 2001). CR employs a pragmatic approach to collecting and analysing data (Ackroyd and Fleetwood 2005; Carter and New 2004; Maxwell 2012). Thus, CR is useful in investigations of social issues and finding solutions to bring about change, as it enables the researcher to engage in explanatory and causal analysis of the context (Fletcher 2017).

Moreover, the CR philosophical stance is suited to the study of diverse societies as it permits better comprehension of the complexity of lived realities (Perry, Riege, and Brown 1999). Maxwell and Mittapalli (2010) point out the need to study differing opinions or definitions of reality in order to gain a better understanding. The CR approach acknowledges that no individual or community's ontology and epistemology is the same (Maxwell and Mittapalli 2010). By applying a CR philosophical view, the researcher can grasp the plurality of diverse consumer realities existing within one space.

#### **4.3.2 Relevance of Critical Realism to Intercultural Marketing Communication Strategy**

CR is also appropriate as a stance to inform future marketing strategies. CR regards discovery as an important component of the investigative process and enables a preliminary investigation into what emerges from the data regardless of proving or contradicting anticipated results (Easton 2010). Easton (2002) and Price and Martin (2018) remark that CR is increasing in popularity for social sciences, and marketing studies specifically. CR is gaining prominence, because the importance of delivering impactful solutions to real social needs is increasing (Mingers 2014). Moreover, Price and Martin (2018) and Simmonds and Gazley (2018) identify limitations in current marketing studies. The authors offer CR as a philosophical approach which allows for a move away from marketisation towards real social scientific research (Price and Martin 2018; Simmonds and Gazley 2018). CR as a reflexive philosophical underpinning, allows for development of "marketing systems which organize, advance and sustain societies and enhance the quality of life" (Simmonds and Gazley:156). Concurrently, Bhaskar, Danermark and Price (2017), and Price and Martin (2018) note that CR allows for interdisciplinary inquiry integrating business [NIT] and social [creolisation and imagined intergroup contact] perspectives in order to empirically investigate a research setting and related social mechanisms. Hence, CR is appropriate in that it can investigate means to cultivate societal well-being from an interculturalist perspective.

#### **4.3.3 Methodological Approach**

The researcher chose a mixed methods approach for this study. Mixed methods research is "an approach to knowledge (theory and practice) that attempts to consider multiple viewpoints, perspectives, positions and standpoints" (Johnson, Onwebeguzie, and Turner 2007:113). A mixed

methods approach is therefore suited for the study of marketing in a culturally diverse context. “One principle of mixed methods is to take seriously multiple types of realities, and to attempt to interconnect the subjective, intersubjective and objective parts of our world...[the second principle is to] learn from differences instead of labelling them incompatible” (Johnson and Gray 2010:72). Moreover, Saatcioglu and Corus (2018) regard an adaptable and diversity-sensitive approach as fundamental for connecting marketers, consumers and the marketplace. Therefore, mixed methods - grounded in a CR approach - are suited for the purposes of this study.

Traditionally, mixed methods research incorporates a quantitative and qualitative aspect (Creswell and Plano Clark 2018; Tashakkori and Teddlie 2010). However, some researchers believe combining multiple quantitative or qualitative methods can also be a mixed methods approach (Johnson, Onwebeguzie, and Turner 2007). Although definitions of mixed methods predominantly include a mixture of quantitative and qualitative approaches (Johnson, Onwebeguzie, and Turner 2007), some researchers have defined it as a research approach incorporating different research methods regardless of quantitative or qualitative nature (Greene 2006, Hunter and Brewer 2003; Johnson et al. 2007). This revision of the definition of mixed methods is based on the principle that combining multiple methods enhances the quality of the study (Greene 2006, Hunter and Brewer 2003; Johnson, Onwebeguzie, and Turner 2007). Thus, either a qualitative or quantitative multimethod approach qualifies as mixed methods research and can be employed within a study (Johnson, Onwebeguzie, and Turner 2007). The suitability of a qualitative multimethod as a mixed methods approach is considered in the remainder of this section.

Even though the study does not include a quantitative aspect, it qualifies as a mixed methods research design as it incorporates multiple methods through employing a qualitative multimethod design. Furthermore, a solely quantitative approach was not the most suitable choice for the purposes of this study. Husserl (1970) remarks that unlike words, numbers offer circumscribed meanings. Thus, words - or a qualitative approach - is better suited, as numbers cannot account for the limitless idiosyncrasies of meanings derived from lived experiences. Additionally, Harries et al. (2018) and Noble and Ang (2018) question the ability of quantitative methods like surveys and census data to adequately capture the intricacies of superdiverse marketplaces. Noble and Ang (2018) remarked that in their case a quantitative approach resulted in more questions and a need for further examination. Harries et al. (2018) note that qualitative methods allow the researcher to derive more “textured and layered accounts” (:4). Therefore, a qualitative mixed methods approach is the most suitable selection for the purposes of this study.

Creswell and Plano Clark (2018) and Tashakkori and Teddlie (2010) regard mixed methods research applied to cultural studies as a distinct form of multimethod qualitative research design. They consider qualitative multimethod designs as suitable for cultural studies, because mixed methods research designs make it possible to compare different perspectives and “avoid the kind of myopic view of a research topic that follows one method of study” (Denzin and Lincoln 2018:343 – 344). Therefore, a qualitative mixed method design is suitable for comparing ideology, lived experiences and their interplay with marketing.

Moreover, in an intercultural marketing study a qualitative approach is well suited, as a solely quantitative approach can frequently combine data *en masse* regardless of individual view or contextual factors (Leigh, Peters, and Shelton 2016; Shulman 1986). Additionally, a qualitative approach is more attuned to “empathy with the setting” (Poulis and Poulis 2013: 257) as it allows for nuances of subjective perceptions of marketing materials, as guided by inferences from different cultural groups (Leclerc, Schmitt, and Dube 1994). Therefore, it is well suited to examining marketing campaigns, and their impact on consumer behaviour. A qualitative approach also allows for examination of participant interpretations of campaigns. Interpreted meanings can lead to insights. Insights can subsequently be used in development of more diversity-sensitive marketing communication strategies promoting intercultural relations. The next section further justifies the South African research context as unique for increased insights into the dynamic interplay of superdiversity and marketing.

#### **4.3.4 Research Setting**

CR substantiated the choice of research setting to conduct research in. According to D’Souza (2010) CR should be used in studies of post-colonial and non-Western settings as it offers a means to move beyond traditional philosophical biases. Concurrently, CR is gaining prominence as a key philosophy for African research, particularly South African research (Mannathukkaren 2010; YirenkYi-Boateng 2010). YirenkYi-Boateng (2010), for example, conducted a CR informed case study in SA - noting the suitability of the philosophy for examination of various social mechanisms’ effect on national development policies. Thus, this study follows the same approach - guided by CR to examine rainbow nation ideology (as an underlying national development policy) and social mechanisms (marketing communications strategy promoting the rainbow nation-building meanings; marketplace interactions developing these meanings). Hence, CR is well suited for in-depth examination of complex intercultural, post-colonial, non-Western, SA.

#### 4.3.5 Data Collection

CR guided the choice of data to collect. CR does not engage in the methodological imperialism of other approaches (Hurrell 2014). Instead CR methodological choices are guided by the nature of the subject and what the researcher aims to learn about it (Hurrell 2014). Similar to Hurrell (2014), this study adopted the CR approach to researching multiple levels (ideology, marketing, consumers' lived realities) using various theories and methods. CR provides more flexibility and adaptability of research methods, allowing for a combination of different techniques, times and points of data collection (Ackroyd and Karlsson 2014). As data were collected from a diverse array of SA sources, CR was well suited. To examine the complex cultural structure of the SA marketplace, data were collected from various sources: marketers, consumers and campaigns (each data set is discussed in more detail in sections 4.4 – 4.8).

#### 4.3.6 Data Analysis

The CR approach enabled analysis of differing opinions, experiences and interpretations, to improve understanding of superdiversity in this context. Following work by Ackroyd and Karlsson (2014) on *Critical Realism, Research Techniques, and Research Designs*, the intricate research design could be analysed using Extensive Realist Evaluation. An Extensive Realist Evaluation triangulates multiple data sources, methods, and intensive and extensive studies to corroborate findings and account for researcher and participant subjective interpretation (Ackroyd and Karlsson 2014). CR stipulates that a retroductive analytical process is required to achieve epistemological closure (Easton 2010). Retroduction is an iterative process, working both inductively and deductively, to identify causal mechanisms of a phenomenon (Easton 2010). Thus, the study followed a retroductive analytical approach. The approach supports the use of a conceptual framework to ground the inquiry in a solid theoretical foundation, whilst allowing new insights to emerge and be explained and tested (Easton 2010). Therefore, the conceptual framework was used to help develop data collection tools for empirical inquiry (see table 4.2 summary of research design). Subsequently, findings were evaluated against theoretical constructs to develop codes, dimensions and critical insights for creating marketing communications strategy theory.

Fletcher (2017) suggests CR follows a flexible coding process. Following the retroductive approach, the researcher followed a similar coding process (see section 4.7.4). Similar to Fletcher's (2017) coding results, a large batch of initial codes were revised or removed through axial coding until themes emerged. Initially all codes were included. However, as per Fletcher (2017), the dominant codes emerging from the data were used to identify themes, aggregate dimensions and eventually the metafunctions (see section 4.7.7). CR retroduction stipulates that coding is followed by abduction -

redescription of data using theory (Fletcher 2017). Hence, the metafunctions and related codes, themes and dimensions were theoretically redescribed against the theories in the conceptual framework. NIT theory, Creolisation theory and Imagined intercultural contact theory were considered and compared against the data and new theory created based on insights of lived experiences in the marketplace. The new theory filled the gap in knowledge identified in chapters two and three (see chapter nine).

CR realises that knowledge derived from social scientific study is historically and culturally situated (Parr 2015). Nevertheless, CR is characterised by judgemental rationality (Hu 2018). Easton (2010), Hu (2018), Price and Martin (2018) believe that judgemental rationality enables the researcher to evaluate and compare different theories and arguments about phenomena or findings to arrive at objective insights. Moreover, CR is comprehensive and interdisciplinary (Mingers 2014). By evaluating findings across different methods, participant data and theories' validity are achieved (Fletcher 2017; Hurrell 2014). Thus, CR is well suited for dealing with subjectivity. Building on the methodological considerations of a CR philosophical stance, the next section provides an outline of the research design.

#### **4.4 Research Design**

The research project examined SA. South Africa (SA) is appropriate as a unit of analysis for study of intercultural marketing as cultural diversity in society is salient in post-apartheid SA (Johnson, Elliot, and Grier 2010; Petzer and De Meyer 2013; Dlamini, Ballantine, and Ramanna 2016). Although the South African marketplace holds similarities to other culturally diverse marketplaces, such as Canada or the USA, it is a unique context for studying cultural diversity in contemporary society. It is a unique context because cultural diversity is established and organic and not 'imported' through recent immigration (Swanepoel 2018).

National cultural units are heterogeneous (Harrison, Thomas, and Cross 2015; Neal et al. 2013) to the point of being classified as superdiverse (Vertovec 2007), particularly on an intranational level (Harris 2009; Wise and Velayutham 2014). Therefore, it becomes increasingly difficult and undesirable to evaluate culture on a homogeneous national scale (Demangeot, Broderick, and Craig 2015). Although there is a significant body of research around international marketing, only a handful of studies seek to understand diversity within a country (Nakata 2003) and it is essential to conduct intranational research to gain insights into cultural diversity (Craig and Douglas 2006; Whetten 2009; Yaprak 2008). Furthermore, Cleveland and Laroche (2007) argue that it is no longer appropriate to use countries as the cultural unit of analysis or market segmentation, since most of the world's countries are already

diverse. Therefore, in order to study the effect of superdiversity on marketing, within-country cultural diversity should be studied (Burgess and Steenkamp 2006; Yaprak 2008). Investigating the effects of prolonged exposure to marketing promoting superdiversity on consumers' lived realities requires a polycultural marketplace (Morris, Chiu, and Liu 2015). A polycultural marketplace entails a space where all cultures are considered equal (Demangeot and Sankaran 2012). Thus, SA is a suitable choice given the developments outlined in chapter three.

As evidenced by the contextual background in chapter 3, SA is a unique and valuable setting for studying intercultural interaction. This is because of the varying cultural value systems that stem from African, Asian and Western cultural origins in SA (Bornman 2011). Furthermore, Burgess and Steenkamp (2006) note that extending marketing research to emerging markets - where a large proportion of humankind lives - could result in "a renaissance in marketing theory, marketing research, and marketing practice" (:353). Burgess and Steenkamp (2006) and Slater and Yani-de-Soriano (2010) note the importance of emerging markets in developing new constructs that consider non-Western settings' cultural values. SA is an emerging market where both Western and non-Western cultures have resided within the same marketplace for a considerable time. Thus, it offers a unique context for investigating marketing communication strategies and their subsequent impact on intercultural relations in the marketplace. Moreover, it serves as a setting in which non-Western insights can be gathered for development of more robust marketing communications strategies.

The project included two studies, a scoping study and a case study. The scoping study was a systematic review of SA marketing campaigns post-apartheid, analysed using a critical visual analysis approach. The scoping study was conducted to investigate whether marketing communication campaigns align to the different meanings of superdiversity in SA. The scoping study also enabled the researcher to determine how marketing communication campaigns' representations of RN have developed. Furthermore, the scoping study showed that marketing communication representations of RN are lagging behind ideological and lived level meanings. The scoping study discussion offered conceptualisations of what new representations could include to align to ideological and lived level meanings. However, it could be argued that Rainbow Nation-building was not an objective of these campaigns and was thus not considered as a representative priority. Thus, more empirical work was required to establish if campaigns with a specific Rainbow Nation-building objective were more closely aligned to current RN meanings than 'generic' SA campaigns. And in this case, whether Rainbow Nation-building was actively pursued as a communication objective by marketers. Harries et al. (2018) regard integration of "lived experience and situated practice" of marketers as essential for

understanding the intricacies of a superdiverse marketplace (:4). Hence, insights from marketers and consumers were also required. Insights from these campaigns and marketers' experiences of creating marketing communications for the RN would complement improved understanding of how consumers' lived experiences influence marketing communication strategy development in SA. However, the forms of lived experience of superdiversity were only conceptual. As the forms were conceptual, the need for empirical research was further substantiated. Empirical evidence was required to increase insights of consumers' lived experiences. Hence, the case study provided a foundation for empirical research on consumers' lived experiences and how this affects their meanings of RN.

Therefore, a case study was conducted, involving campaigns, consumers and marketers. According to Petrescu and Krishen (2019) multi-methods is essential for examination of marketing phenomena. The data were collected using multiple qualitative data collection methods and a socio-semiotic multimodal data analysis approach. The case study examined National Heritage Day (NHD). NHD is a South African public holiday, on 24 September, which falls under the Rainbow Nation remit. Alexander and Hamilton (2016) remark on the importance of understanding and cultivating heritage in order to develop a society, because "heritage is a material and psychological testimony of identity" (2015:1120). Thus, national heritage is an important aspect of marketplace development that needed to be examined. Improved understanding could enable assessment of marketers' challenges in reconnecting with relevant meanings, which could aid re-establishment of their social role in shaping intercultural relations.

According to Harries et al. (2018), an interdisciplinary, multi-method approach is well suited for achieving a more holistic understanding of a superdiverse marketplace. CR stipulates that knowledge creation and societal transformation should be guided by the structure of the social world (Yirenki-Boateng 2010). While separate research methods offer insights into some aspects of complex phenomena, a combination of methods initiate broader insights (Simmonds 2018). CR calls for the use of multiple research methods to examine phenomena holistically (Walsh and Evans 2013). CR recommends multiple immersions into the research to gain epistemological closure, permitting eclectic combinations of methods (Easton 2010). These eclectic combinations can be "deep" and "wide" (Easton 2010:127). Ackroyd and Karlsson (2014) and Fletcher (2017) note CR research should be both intensive (deep) and extensive (wide).

Intensive research is distinctive, discovering causal mechanisms (Ackroyd and Karlsson 2014; Fletcher 2017). Intensive research is cross-sectional and conducted using methods such as multiple interviews, focus groups that examine the same key focus areas (Ackroyd and Karlsson 2014). Hence, multiple campaigns from different brands, interviews and focus groups (as employed for the case study) are sources for intensive research. Simultaneously, extensive research highlights widespread trends, linking the mechanisms to their context (Ackroyd and Karlsson 2014; Fletcher 2017). Extensive research permits the use of longitudinal data (Ackroyd and Karlsson 2014). Incorporating different iterations of the same brand campaign for three consecutive years (three Pick 'n Pay campaigns in NHD case study) add sources for extensive research. These eclectic combinations are encouraged in developing theory (Easton 2010). Integrating both types of data not only adhere to CR methodological considerations for more comprehensive overviews of complexity, they add value that otherwise might not have been discovered. By combining cross-sectional and longitudinal data, a more holistic understanding was achieved, and development of theory promoted.

The scoping study adds another valuable source of extensive or longitudinal data. Longitudinal studies allow the researcher to assess trends influencing the research setting (Moschis and Moore 1982). Cross-sectional studies allow for a more comprehensive overview of the mechanisms in the research setting under investigation (Parr 2015). The case study builds on the insights from the scoping as another means of combining intensive and extensive research to gain more knowledge. One cannot examine how something was done without knowing what should have been done in the first place. In considering RN campaign development over 25 years, a comprehensive overview of marketing communication strategy development was obtained. The longitudinal data offered insights into how SA marketing has developed. Examining if and how integration of relevant meanings of RN was done allowed for advancing knowledge on marketing communications' development. RN marketing campaigns could be comparatively examined against ideological and lived meanings. Subsequently, cross-sectional data prompted deeper probes into marketers' use of the Rainbow Nation ideology in various campaigns as a means of transforming society. Comparing these insights to marketer and consumer participant data enabled insights into how effective it was in transforming society and what key aspects need to be included in future marketing communications strategies. Hence, insights derived from both studies allowed for a conceptualisation of intercultural marketing communication strategy (see chapter 9, section 9.7, page 205). The next section presents a detailed overview of the scoping study methodology, including data collection, sampling and analysis strategies.



## 4.5 Scoping Study – Systematic Review of Rainbow Nation Marketing Communications

To develop understanding of RN marketing communications strategies a systematic review of SA marketing campaigns was conducted. Truong (2014) regards a systematic review as a suitable approach for documenting and recording topical phenomena in the research setting.

### 4.5.1 Data Collection Strategy

The data were collected from two online sources (also known as grey sources - Stansfield, Dickson, and Bangpan 2016). Data collection from grey (non-academic) sources is appropriate in cases where research might be at odds with lived realities (Godin et al. 2015; Stansfield, Dickson, and Bangpan 2016). These sources are Coloribus (a subscription based, digital repository of marketing campaigns from across the world – Coloribus 2018a) and Google. Stansfield, Dickson and Bangpan (2016) note that for optimal results and to negate potential researcher bias, pre-determined search criteria should be applied. Therefore, the search for SA marketing campaigns was conducted using the following search parameters:

- 1) Keyword combinations:
  - a) [South AND Africa AND advertising];
  - b) [Rainbow AND Nation AND advertising].
- 2) Time frame: [AND [Year] for years 1994-2018]
- 3) Campaigns from the Top 50 brands in 2017

The researcher recorded all results and halted the search five pages after the last relevant item was logged. According to Heath, Cluley, and O'Malley (2017) larger brands incite bigger consumer responses and have more widespread impact in the marketplace. Therefore, the campaigns that were not implemented by one of the Top 50 SA brands in 2017 (Brand South Africa 2017b) were excluded. Based on the predetermined search criteria, keyword combination *a* provided 180 results (165 results from Coloribus and 15 results from Google) and *b* provided 62 results (60 results from Coloribus and 2 results from Google).

The initial 242 results underwent two further rounds of screening. All the results were reviewed and campaigns depicting intranational cultural diversity were analysed. Cultural diversity was determined through visual representations of models' race, including Black, White, Asian and Coloured. Firstly, campaigns that represented only one cultural group were eliminated - which reduced the results to 54 campaigns. Secondly, as the study examines marketing campaigns with a Rainbow Nation-building objective (i.e. increased inclusivity through representation of all cultural groups in SA), those campaigns

that did not represent more than two cultural groups were also eliminated. Thus, of the remaining 54 campaigns, only 14 adhered to this eligibility criteria and made up the final data set.

#### **4.5.2 Data Analysis Strategy**

The 14 marketing campaigns were analysed using a critical visual analysis approach. An approach that allows for contextualising visual representations and supports understanding across disciplines (Schroeder 2007). Critical visual analysis consists of two stages of analysis, a descriptive stage and an evaluative stage (Schroeder 2007). The formal properties of each campaign were documented in the descriptive stage (Elliot and Stead 2018). Following Schroeder's (2007) analytical process, the campaigns were subjected to numerous rounds of assessment. Therefore, all 14 campaigns were watched a minimum of 10 times in order to compile information on the formal properties such as subject matter, medium, style etc.

The second, evaluative stage involves interpretation and comparative analysis (Schroeder 2007). This stage requires individual examination of each campaign and comparative examination of all campaigns in the data set. Individual interpretation of each campaign's content was done using two criteria, cultural representation and intercultural interaction. Cultural representation refers to the manner of representation of different racial groups in the campaigns. Intercultural representation refers to the level of engagement between racial groups in the campaigns. The same criteria were employed for the comparative analysis, to allow for contrast and comparison of different types of representations and interactions between racial groups (see section 5.4).

The scoping study provided a foundation for further empirical research to answer the research aim and objectives – see chapter 5 for the findings. The next section delineates the case study design, including data collection, sampling and analysis strategies.

#### **4.6 National Heritage Day Case Study**

Case studies are defined as phenomena studied through multifaceted examination (Feagin, Orum and Sjoberg 1991; Schwandt and Gates 2018). Case studies incorporate various data collection and analysis methods in order to understand the case as influenced by the context and subsequent emergent data and themes (Creswell 2014; Hyett, Kenny, and Dickson-Swift 2014).

##### **4.6.1 Justifying a Case Study Approach**

Case studies are suitable for a data collection approach incorporating multiple methods, as they are versatile and enable more comprehensive understanding of a context and reasoning inherent in

contextual processes (Saunders, Lewis, and Thornhill 2011). Furthermore, they are well suited to CR as they are “extremely flexible” (Easton 2010:121) by allowing for the study of both ideological and lived levels in a particular context (Swanborn 2010). Therefore, the case study approach is well-suited for the purposes of this study. The case study combines multiple qualitative data collection tools. The case study also incorporates three data sets: campaigns, consumers and marketers. Before details on the case study is presented, a brief introduction of National Heritage Day is provided.

#### **4.6.2 National Heritage Day**

As part of reformulation of SA constitutional law, the government transformed the “unifying effect of sharing a meal” into a form of nation-building by creating a new holiday - National Heritage Day (Cape Town Magazine 2016, nd). National Heritage Day (NHD) “encourages South Africans to come together to celebrate the rich cultural heritage and the diversity of [the] rainbow nation” (Cape Town Magazine 2016, nd). According to the South African Government (2019) NHD initiatives should have specific nation-building objectives. These nation-building objectives are: represent all cultures equally and without distortion; cultivate convivial intercultural interactions; and create a sense of community to help address societal problems.

Initially celebrations revolved around wearing of traditional garments and eating traditional cuisines. These celebrations were considered a means of sharing one’s cultural heritage and rituals with other cultural groups. According to Campbell and Ponzetti (2007) it is important to understand the power of rituals in shaping healthy intercultural relations. Consumer’s cultural rituals and beliefs are strongly linked to the types of food consumed and the ways in which it is consumed (Marshall 2005; Wallendorf and Reilly 1983). Cramer (2019) found that the study of food consumption behaviour is a viable means for increasing insights of consumers’ lived experiences. Moreover, Cramer (2019) remarks that “food is at the heart of national discourse” (:18). Building on the custom of eating traditional cuisines on NHD, the section briefly considers food and related events as relevant to examining cultural cues in marketing communications.

#### **4.6.3 Justifying Food as a Culture Cue**

Srinivas (2007) regard the study of food as a culture cue as essential for improved understanding of cultures. According to De Mooij (2019) and Rozin (2006) food is a social marker, binding cuisine to cultures and contributing to these cultures’ places in the marketplace. “Food and food rituals become resources to be used...as representational expressions or as an introduction to new cultural experiences” (Rogan, Piacentini, and Hopkinson 2018:19).

According to Parasecoli (2011) food can serve as an appropriate cultural cue and communication tool between cultures. Food could be a means of representing culture (Cleveland, Laroche, and Papadopoulos 2009; Peñaloza 1994). Therefore, the indispensable role of food in everyday life could offer a viable means for increasing intercultural interaction through conscious engagement with other cultures' cuisine (Zafari, Allison, and Demangeot 2015). Moreover, food provides "real-world evidence" of intercultural diversity, for example in the increasing popularity of new fusion dishes combining different cultures' culinary styles and flavours (Cheon 2019:95). Insight into developing the ability to deal with different cultural practices and intercultural relations can be increased through the study of food rituals (Davies and Fitchett 2010; Rogan, Piacentini, and Hopkinson 2018). Therefore, the NHD case study focuses on marketing communications containing food or food rituals as culture cues.

#### **4.6.4 Data Collection Strategies**

The scoping study compared SA marketing campaigns with ideological and lived meanings of RN. However, to evolve SA marketing's representations to align with meanings of RN, more empirical knowledge was required. Thus, the NHD case study was conducted. Data were collected from campaigns, marketer participants and consumer participants. The NHD campaigns differ from the scoping study campaigns in having specific RN-building objectives. These campaigns were examined to establish if campaigns with RN-building as a specific objective are more closely aligned to current ideological and lived meanings of RN. Data were collected from marketer participants to 1.) establish whether RN-building is actively pursued as a communication objective; and 2.) increase understanding of the challenges they face in dealing with superdiverse consumer groups. Data were collected from consumer participants to 1.) increase understanding of their lived experiences; and 2.) how lived experiences affect consumers' RN meanings and marketplace interactions. The data collection strategies employed for each data set are presented in the next three sections.

##### **4.6.4.1 Campaigns: Data Collection Strategy**

As mentioned above, food is an appropriate cultural cue for reflecting cultural values and subsequent consumption behaviour (Cross and Gilly 2017; Marshall 2005). Consumers' cultural rituals and beliefs are strongly linked to the types of food consumed and the ways in which it is consumed (Marshall 2005; Wallendorf and Reilly 1983). Intercultural insight and ability to interact can be increased through the social processes related to food consumption (Davies and Fitchett 2010; Rogan, Piacentini and

Hopkinson 2018). Therefore, this study focuses on NHD campaigns containing food or food rituals. Hence, from the results, only campaigns including food and food rituals were retained.

Nevertheless, selection of integrated marketing communication tools also informed the data collection. In order to examine marketing communications campaigns, one must consider how they are presented to the marketplace. As contemporary societies include communication and meaning-making on multiple platforms (Burgess and Steenkamp 2006; Denzin and Lincoln 2018) marketing communication channels are often combined within integrated marketing communications for increased impact (Keller 2009). Integrated marketing communications is a modern, consumer-centric marketing tool primarily focused on tailoring the marketing mix to affect consumer behaviour (Ivanov 2012; Reinold and Tropp 2012; Shimp 2003). There are various integrated marketing communications channels, such as public relations, advertising, sales promotion and direct marketing (Csikósová, Antošová, and Čilková 2014; Kitchen and Burgmann 2010; Reid 2005). According to Keller (2009) there are eight major marketing communication channels, these are: direct marketing, personal selling, public relations and publicity, word-of-mouth marketing, digital marketing, events and experiences, advertising and sales promotion. For feasibility, a selection of marketing communication channels were chosen for investigation. The channels deemed most appropriate for the purposes of the study were digital marketing, interactive advertising, event marketing and sales promotion. More detailed consideration of suitability of all the integrated marketing communication channels can be found in appendix 1.

Data collection commenced with online sources. Initial data collection was based on a selection of National Heritage Day (NHD) campaigns, were digital elements of new NHD campaigns were found online before arriving in SA (for example digital banners and digital adverts on social media platforms, online videos, websites, online promotions and competitions, TV and radio advertisements, posters, billboards, point-of-sale displays, activations, in-store promotions, demonstrations and competitions). As mentioned earlier (in section 4.5.1), using non-academic sources like Google (also known as grey sources (Stansfield, Dickson and Bangpan 2016)) - is appropriate for collecting data in cases where research does not reflect present lived realities yet (Godin et al. 2015). To optimize results and mitigate potential researcher bias, pre-determined search criteria were applied (Stansfield, Dickson and Bangpan 2016). The initial search for campaigns was conducted using the following keyword combinations as search parameters:

- a. [Heritage AND Day AND Campaigns AND 2017];
- b. [Braai AND Day AND Campaigns AND 2017];

The researcher recorded all results and halted review of the returned search results five pages after the last relevant item was recorded. Based on these criteria, 38 potentially relevant campaigns were recorded. According to Statistics SA (2017) 55.5% of South Africans are considered to live below the poverty line. Thus, of the 38 campaigns, the 16 requiring an entrance fee were eliminated as it automatically excludes a large portion of the population. Therefore, the number of campaigns resulting from online data collection were 22.

Further in field data collection consisted of searching for marketing campaigns by gathering visual artefacts (for example, flyers, promotional items, samples) and taking photographs of other campaign collateral where allowed (for example, posters, billboards, street pole advertisements, broadsheet specials). Data collection took place in the Gauteng province, the economic nucleus of SA (Dittgen 2017) Data were collected in two urban cities within the province, Johannesburg and Pretoria. Johannesburg is a “polynucleated metropolis” (Dittgen 2017:984), while Pretoria is a “governmentally significant city” (Visit Pretoria 2020) and is viewed by some as “the capital of Apartheid South Africa” (Pretoria 2020; Yirenkyi-Boateng 2010). Therefore, these two urban environments offer interesting settings for studying the dynamic evolution of cultural superdiversity in SA post-apartheid. Therefore, only campaigns from the Gauteng province or nationwide campaigns were retained. The number of campaigns reduced from 22 to 14, as 8 campaigns from other regions were eliminated.

Concurrently, during data collection 21 store visits in 11 locations yielded four more campaigns, increasing the total amount of campaigns to 18. However, of the remaining 18, the food or *braai* (Afrikaans word for barbeque) campaigns with no discernible link to NHD were also eliminated. Thus, the final data set consists of seven NHD campaigns, which were subjected to critical visual analysis and participant review through photo-elicitation (Harper 2002). As table 6.1 shows, most of the campaigns had multiple visual artefacts to analyse; whilst *Pick ‘n Pay Liquor Heritage Day Competition 2017* and *Pick ‘n Pay Sunday Times Braai Day Promotion 2015* had one visual artefact each. Thus, twenty visual artefacts made up the campaigns data set.

The case study required a data analysis strategy capable of incorporating multiple data sources and formats, including the visual artefacts of the NHD campaigns data set. Thus, a socio-semiotic multimodal data analysis strategy was deemed suitable - see section 4.7 (page 74) for a detailed description of the analysis strategy. See section 6.2 (page 113) for more detail on how the process was followed for campaign data set analysis and chapter 6 (page 112) for the findings.

#### 4.6.4.2 Marketers: Data Collection Strategy

In-depth interviews were conducted with SA marketers to obtain insights into extant marketing strategies and practices. Interviews as data collection tools are well suited to this study, because they are an in-depth, probing means of gathering information on the lived experiences of the interviewee based on their definition of reality within the context (Cassell and Symon 2004).

Marketing professionals from multiple cultural backgrounds were interviewed using in-depth interviews. The in-depth interviews with marketing professionals included tasking participants with reviewing NHD marketing campaigns, using video- and photo-elicitation. The use of photo or video-elicitation is recommended when discussing a potentially sensitive topic (Sayre 2007), because it encourages participant reflexivity when using the in-depth interviewing method (Thompson, Stern, and Arnould 1998). These campaigns consisted of the campaigns from the data set discussed above. Campaigns were shown to participants in the form of still images (photographs and campaign elements like posters and billboards) and videos. Marketer participants' reviews of NHD marketing campaigns were needed to gain a more holistic view of extant marketing practices and their impact on the marketplace.

Recruitment of marketer participants was done via two sampling methods. First, as the researcher worked in the SA marketing industry, potential participants from her professional network were approached using a convenience sampling strategy. Second, by asking participants to refer new potential marketer participants, a non-probability, volunteer sampling technique was used. A sampling strategy commonly used when it is difficult to identify members of the desired population (Saunders, Lewis and Thornhill 2011) This sampling technique, called "snowballing" (Sadler et al. 2010), is achieved by making contact with a select few participants, who are then asked to identify further participants. These further participants are also urged to refer more participants, having a 'rolling snowball' effect. Potential participants were approached, and if consent was given, interviews were arranged. Most interviews took place at participants' offices.

Interviews, ranging between 30 minutes and 1 hour, were conducted with 14 marketers working in Johannesburg and Pretoria. Five of the marketer participants were Black and nine White (see Appendix 6, page 271, for more details). The participants were all fluent in English. However, based on their cultural heritage, the sample is representative of eight of the eleven official languages (and affiliated cultural groups) of SA (Business Tech 2015; South Coast Herald 2017). For confidentiality

purposes participants were given pseudonyms, which were used accordingly where direct quotes were included.

As discussed in the previous section, socio-semiotic multimodal analysis needs to consist of two different analytical approaches for visual and textual data (Kress and Van Leeuwen 2006). Where critical visual analysis was used for the visual data analysis, thematic analysis was adopted for analysis of textual data. See section 4.7.4 (page 76) for details on the thematic analysis process, section 7.2 (page 144) for the data analysis results and chapter seven for the findings (page 144).

#### **4.6.4.3 Consumers: Data Collection Strategies**

In-depth interviews and focus groups were conducted with consumer participants. Consumer data were collected to: obtain insights into their lived experiences of superdiversity; subsequent meanings of RN; and their views on extant marketing practices. Both interviews and focus groups were conducted for several reasons. First, the researcher believed individual interviews would provide more nuanced data of different consumers' lived experiences. Second, residual intergroup tensions from the apartheid era could have resulted in reluctance to engage in focus group discussions. This reluctance to engage interculturally could have resulted in a lack of rich data. Nevertheless, the researcher included this method to see whether responses to diversity topics in groups differ from individual responses (see page 225 for further reflection). Third, group discussions about intercultural interactions, heritage and RN could have caused arguments and hostility, which could have resulted in cancelled focus groups. Therefore, the interview and focus group protocols were deliberately set up to examine similar topics.

Interviews, ranging between 30 minutes and 1 hour, were conducted with 24 consumers living in Johannesburg and Pretoria. Three focus groups, lasting approximately 1h30 each, were held with 19 consumers in total (eight participants, eight participants and three participants respectively). Therefore, insights from 43 consumer participants inform the findings in this data set. Details of the participants can be viewed in Appendices 7 and 8. As shown in the appendices, 13 of the participants were Black, 22 were White, three were Asian and five were of mixed descent. The interviewees were all fluent in English. However, based on their cultural heritage, the sample is representative of eight of the eleven official languages (and affiliated cultural groups) in SA (Business Tech 2015; South Coast Herald 2017). Some of the participants were also from other minority groups recognised within SA, i.e. Chinese and Indian. For confidentiality purposes participants were given pseudonyms, which were



used accordingly where direct quotes were included. The data collection and sampling strategies for each are discussed in more detail next.

#### **4.6.4.3.1 Interviews**

As mentioned above, interviews allow for in-depth probing and investigation of the interviewee's lived reality. "Interviews are loosely structured, and in-depth, to allow the researcher to gather rich descriptions of interviewee experiences and attitudes" (Taylor and Kent 1999:135). The interviews consisted of a review of consumers' lived experiences and consumption behaviour.

Mihart (2012) and Reinold and Tropp (2012) touch on the realisation that consumers' voices are crucial to continued marketplace growth. They also note that studying integrated marketing communications from a consumer perspective will serve as a means of contributing to marketing theory and ultimately sustainable practices. Therefore, consumer participants were also given the opportunity to review the NHD campaigns. Consumer participants' reviews of the NHD marketing campaigns provided insights into their perceptions of NHD and how the campaigns relate to their lived experiences of superdiversity. Photo elicitation was also used as a means to mitigate reluctance due to discussions of sensitive topics. Thus, the photo elicitation method provided the consumers participants with items to discuss and allowed the researcher to obtain insights without causing participants undue stress. Photos or still images of the campaigns were used instead of videos, due to venue constraints. Interviews were held in quiet, but public spaces - restaurants, for example, where both researcher and participants felt safe. Nevertheless, there was still good engagement with the photos. The photos allowed participants to inspect and compare campaign collateral more closely.

#### **4.6.4.3.2 Focus Groups**

Through generation of background information and active guidance of topics by the researcher, focus groups are a valuable means of capturing people's experiences, attitudes and behaviour in response to challenges (Bagnoli and Clark 2010; Kitzinger 1995). Therefore, multiple focus groups were held with different consumer groups. Two focus groups consisted of employees of a company and the meetings were held on the business' premises in a boardroom. Even though the boardroom was in a work environment, it provided a quiet, semi-private space where participants and the researcher felt safe. However, to overcome skewing of participant opinion based on company power dynamics, another focus group took place outside of an office space, with other participants.

During the focus groups participants were shown the same photographic examples of the campaigns selected for consumer interviews, which provided additional consumer responses to the NHD

marketing campaigns. The use of photo elicitation was also used as a means of reducing reluctance to engage in conversation about potentially sensitive topics in an intercultural group. As the study is focused on obtaining insights into consumers' lived experiences of superdiversity and intercultural interactions, focus groups participants were also asked questions relating to intergroup contact and whether marketing influenced these intercultural relations. These questions provided rich data and thus were added to the consumer interview protocol for the rest of the interviews.

#### **4.6.4.3.3 Sampling Strategies**

Professional opinions do not automatically echo consumer experiences (Pires, Stanton, and Cheek 2003) Therefore, participants for the consumer interviews and focus groups needed to be different from marketer participants, so as not to taint consumer input with professional experience. For the consumer data sets both convenience sampling and maximum variation sampling technique was used.

Using a convenience sampling strategy, the researcher initially approached acquaintances from different cultural groups as the first potential participants. These key participants were asked to identify further potential participants - ideally from their own cultural group or differing cultural groups. Thus, enabling participant recruitment and data gathering from the biggest possible selection of consumers across cultural groups. This approach was used for both interview and focus group recruitment. For the focus groups the researcher approached a business familiar to her, the owners were approached first for permission to conduct a focus group with employees, and to hold the focus group in one of their boardrooms. After permission was obtained the researcher approached employees, through notices on the business' intranet or via emailing them directly, using a maximum variation sampling approach. Recruitment for the focus groups were open to all employees and selection was based on finding the most culturally diverse group.

Maximum variation sampling is a purposeful sampling strategy employed to obtain participation from a wide range of recruits based on a specific dimension or characteristic (Patton 2002). As this study calls for exploration of various and diverse consumer lived experiences, maximum variation sampling is well suited, and was employed in order to identify initial key participants or recruiters. Another focus group was conducted with other consumers recruited via a maximum variation sampling strategy, to attempt to have consumer representatives of multiple South African cultural groups. The researcher's acquaintances from various cultural groups were approached. These acquaintances identified consumers from their cultural groups who were willing to participate in focus groups. For safety and practical reasons, the focus group was conducted in a public space, but in a quiet location

where participant conversation and audio recording thereof could take place. The consumer data set was also subjected to thematic data analysis, see details in section 4.7.4 (page 76), section 8.2 (page 164). See chapter 8 for the findings (page 164).

The differing data sources and formats collected for the NHD case study necessitated adoption of different data analysis strategies. This resulted in a slightly complex analytical process. Socio-semiotic multimodal data analysis is a strategy which is increasingly used for marketing communications research (Matwick and Matwick 2017), because it allows for this level of complexity. The next section provides a detailed overview of the data analysis process followed.

#### **4.7 Socio-Semiotic Multimodal Data Analysis Strategy of NHD Case Study**

Socio-semiotics is a theory relating to analysis of meaning in all its forms, dependent on social occasions and sites of cultural interaction (Hunt 2015; Kress 2013). Socio-semiotics differs from other forms of semiotics in that it focuses on sign making rather than sign use (Kress 2013). Thus, “meaning is made, and the task of social semiotics is to [provide] the framework for how this occurs” (Kajee 2011:242). Socio-semiotic multimodal data analysis focuses on the creation and interpretation of meaning, by examining artefacts (Cramer 2019). Socio-semiotic artefacts can be visual, such as advertisements, websites, and promotional materials; or textual, such as interviews and focus groups.

The case study required a data analysis strategy capable of incorporating multiple data sources and formats, including the visual artefacts of the NHD campaigns data set. Thus, a socio-semiotic multimodal data analysis strategy was deemed suitable. According to Kress and Van Leeuwen (2006) socio-semiotic multimodal analysis combines two data analysis approaches – one for the visual or paralinguistic artefacts (i.e. posters) and one for textual or linguistic artefacts (i.e. interview transcripts). Critical visual analysis was used for the visual artefacts’ data analysis. A critical visual analysis strategy, combining Schroeder (2007) and Elliot and Stead’s (2018) processes, was used. An inductive thematic analysis approach was used for the textual artefacts. Using Corley and Gioia’s process (2004), both the marketer and consumer data sets were analysed using this strategy. Both strategies are discussed in more detail in sections 4.7.3 and 4.7.4 respectively.

##### **4.7.1 Suitability for Interculturalism Studies**

The multimodal approach is suited to a qualitative approach (Pennock-Speck and Del Saz-Rubio 2013). The strategy is also suitable for studying lived experiences, particularly social aspects like intercultural interactions. “The social aspect of social semiotics enables the analyst to consider the motivations,

values, attitudes, ideologies, power-wielding potential, and historical ‘baggage’ which underwrites the affordances of each mode” (Mackay 2014:101). Thus, socio-semiotic multimodal analysis is an appropriate data analysis strategy to study cultural meaning-making and intercultural interactions based on an interculturalism perspective.

#### **4.7.2 Suitability for Intercultural Marketing**

Multimodal analysis is appropriate for studying marketing communications strategies, because it highlights meaning making in the places where interactions are culturally defined and symbolically facilitated (Andersson 2019; Cramer 2019; Bezemer and Mavers 2011; Ensslin 2017; Rossolatos 2015). Moreover, with the increasing integration of digital channels and technologies in everyday interactions, paralinguistics is gaining importance as a core area of research activity for fields concerned with communication (Ensslin 2017).

Concurrently, multimodal analysis allows the researcher to study the impact of marketing communications strategies in the marketplace (Cramer 2019). Moreover, it lends itself to the role of institutions (like marketing agencies) in “creating shared semiotic moments of meaning making [through]...multimodal representations” (Kajee 2011:250). Improved knowledge of how meanings can be derived from campaigns would enable marketers to create marketing communications strategies with a sense of social responsibility, especially if facilitating intercultural relations is the objective. Therefore, multimodal analysis is an appropriate approach for analysing data about marketing communication strategies. Derived knowledge could inform development of more diversity-sensitive intercultural marketing communication strategies.

#### **4.7.3 Critical Visual Data Analysis of Campaigns**

Critical visual data analysis was deemed suitable for analysis of the visual artefacts. Non-textual methods (particularly artistic or visual methods) are becoming increasingly popular for consumer research but are still used less frequently than textual methods like interviews (Saatcioglu and Corus 2018). However, visual representations are an important avenue for (re)constructing cultural meanings and establishing them in the marketplace (Moisander and Valtonen 2006). As the NHD study is concerned with changing representations and meanings of RN, dictated by the dynamic SA marketplace, visual analysis of campaigns was deemed necessary for improved understanding.

According to Schroeder (2007) critical visual analysis involves two distinct stages: 1.) a descriptive stage reporting on the formal properties of the visual artefacts e.g. subject matter, medium, style; 2.)

an interpretive and evaluative stage wherein emergent themes are reported. Thus, the campaigns were first analysed in a descriptive manner, which entailed individual analysis of each visual artefact's formal properties, without extensive interpretation (Elliot and Stead 2018). However, multimodal analysis is also concerned with the impact of these visual artefacts on production and evolution of social meaning (Scollon and Scollon 2003). Elliot and Stead (2018) build on the critical visual analysis approach by adding investigation of modality (credibility of visual artefact) and interactive meaning (socio-semiotic meaning-making component) to the descriptive stage. Modality refers to the credibility or perceived truth of representations (Caldas-Coulthard 2008; Kress and Van Leeuwen 1996). The visual artefacts portray modality by representing the marketplace - the more accurate or authentic, the more credible an image is perceived to be (Caldas-Coulthard 2008; Kress and Van Leeuwen 1996). As this study is concerned with the evolution of meanings of RN and how this is reflected in NHD campaigns, these additions are particularly well-suited. Therefore, following the social semiotic process of Elliot and Stead (2018), the visual artefacts were analysed again, incorporating investigation of modality and interactive meaning.

For the second stage, interpretive and evaluative analysis is conducted (Kress and Van Leeuwen 2006; Schroeder 2007). The evaluative analysis stage entails a comparative analysis of each individual campaign's visual artefacts, followed by a broader comparative analysis of all the campaigns as one data set (Bezemer and Mavers 2011; Elliot and Stead 2018; Lick 2015). The comparative analysis allows for more critical engagement with each visual artefact and campaign. The campaigns were analysed first to negate influence of participant interpretations on researcher objectivity. To increase objectivity and robustness of campaign findings, the researcher's interpretations were 1.) subjected to multiple reviews with the supervisory team; and 2.) triangulated with marketer and consumer participants' interpretations.

#### **4.7.4 Textual Data Analysis of Marketer and Consumer Participant Data**

Where critical visual analysis was selected for the visual data analysis, thematic analysis was deemed suitable for analysis of textual data sets. Thematic analysis allows for organisation of data into themes that relate to the research topic (Boyatzis 1998; Robson 2011). According to Braun and Clarke (2006), thematic analysis is a flexible data analysis method used to identify, record and analyse themes emerging from the data sets. According to Petty, Thomson, and Stew (2012) thematic analysis includes: multiple readings of the transcripts to increase familiarity with the text as a whole; coding of key content; comparison of codes across transcripts; distilling of key codes into themes; and creation of a thematic map.

Corley and Gioia's analytical process was adopted for thematic analysis (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). Their inductive process involves reiterative analysis of the data until codes, themes and aggregate dimensions emerge (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). The textual data consisted of audio recordings of marketer interviews, consumer interviews and consumer focus groups. The audio recordings were transcribed verbatim. Transcription enabled initial engagement with the raw data. Marketer transcripts were analysed first. Consumer transcripts were analysed last. Whilst both interviews and focus groups were conducted with consumers, the protocols used were similar for comparability. See appendices 3 and 4 for more detail (pages 264 and 267). As a result, the content of the transcripts did not differ enough to warrant separate analysis. Thus, the interview and focus group transcripts were analysed as one data set. Each transcript was subject to multiple readings to increase immersion into the data. Thereafter in-depth analysis took place, wherein preliminary codes were created from significant words and phrases. Following the analysis of individual transcripts, the transcripts and their codes were subject to comparative analysis and vertical coding. However, the initial analysis of the visual and textual data resulted in two different sets of findings. Thus, the visual data had to be converted for comparative analysis of all three data sets.

#### **4.7.5 Converting Visual Data for Comparative Analysis**

Visual data analysis results in the identification of formal properties or modes. Whereas textual data results in initial codes. To enable comparative analysis, semiotic modes of visual analysis need to be converted into codes. The process is outlined below.

Visual socio-semiotic artefacts can consist of campaign collateral such as television advertisements, printed advertisements, websites and promotional materials; or textual. These artefacts are analysed, and the data are sorted into modes. Modes are aspects of a visual artefact that can be explored, such as still image, gesture, speech, facial expressions, colour, sound, proximity, music, moving image, writing, 3D models, action, digital media, electronic media, artefacts, smell, taste and sight (Kress 2013; Rossolatos 2015). During critical visual analysis, information about the modes is recorded. Guided by visual transcription methods employed by other multimodal analysts (Matwick and Matwick 2017; Pennock-Speck and Del Saz-Rubio 2013; Zappavigna and Zhao 2017) tables were created in the first stage of critical visual analysis. Figure 4.1 provides an example of a multimodal visual data analysis table by Matwick and Matwick (2017), used in the analysis of semiotic resources.

The multimodal visual data analysis table by Matwick and Matwick (2017) contain details of the formal properties of moving images, camera positions as well as translation of non-verbal cues like sound, voice and music into written format (Pennock-Speck and Del Saz-Rubio 2013). Furthermore, these visual data tables enable mapping of “para- and extralinguistic [modes]” into an empirical artefact form that can be scrutinized (Pennock-Speck and Del Saz-Rubio 2013:41).

**Figure 4.1. Multimodal Visual Analysis of Modes (Matwick and Matwick 2017)**

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Cramer (2019) followed a similar approach when she conducted a study on Woolworth’s educational “World Explorers” campaign that represented multiple countries through national culture cues such as cuisine, traditional garments and colloquial phrases. She was able to analyse the different campaign elements by collating information about each artefact’s modes. By writing down what each artefact features visually (i.e. a Mexican character wearing a poncho and eating guacamole – Cramer 2019), she was able to record information about the modes and convert that into textual data to be coded. Similarly, Andersson (2019) also recorded details of modes for interpretive analysis of Arla’s marketing campaign for the Swedish Spring Turnout event. Noting the use of a little girl near milk in the image used for the event poster, for example (Andersson 2019). This allowed her to deduce that the campaign aimed to convey a meaning of purity and innocence (Andersson 2019). Both researchers also included details of the modes in their presentation of the findings. Although this practice seems descriptive in nature, it aids the researcher in illustrating the analytical process and providing background information to the insights gleaned.

Thus, when the visual data are converted into written format (i.e. into modes) it can then be compared to each other and other data formats such as the interview and focus group transcripts. Therefore, the data from the visual artefacts were analysed and sorted into codes. Codes are extracts from the data, identified by the researcher as capturing important qualitative information about the phenomena being studied (Nowell et al. 2017). The textual artefacts were also analysed and sorted into codes. Findings from each of the three data sets were then comparatively analysed and represented in multimodal matrices.

#### **4.7.6 Multimodal Matrices**

A multimodal matrix is a visual representation of the findings across artefacts (Kress and Van Leeuwen 2006). Rossolatos (2015) calls the visual representation an “interpretive endeavour...in the form of a matrix that encompasses metafunctions and modes as the foundational aspects of consumption experiences” (Rossolatos 2015:441). As multimodal analysis is a relatively new method to analyse marketing data (Matwick and Matwick 2017), few examples of a multimodal matrix were found. Those examples of multimodal matrixes only demonstrate the multimodal visual analysis of modes (and for one artefact), as presented in figure 4.1.

Thus, to increase rigour during analysis, Corley and Gioia’s visualisation of the qualitative analysis process was adapted (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). There are similarities in analytical structure and terms between multimodal data analysis and Corley and Gioia’s (2004) visual representations of their findings which allowed for a simple adaptation. Where Corley and Gioia (2004) refer to first order codes, multimodal analysis refers to codes. Where Corley and Gioia (2004) refer to second order themes, multimodal analysis refers to themes. Thus, codes and themes were retained for visual representation of the findings for all three NHD case study data sets. Using their visual representation of their findings, allowed for development of multimodal matrices that combine modes, codes and themes from all the visual artefacts (see figure 6.1 on page 114, figure 7.1. on page 145 and figure 8.1 on page 165). These multimodal matrices were subsequently subjected to comparative analysis, to allow for development of the multimodal metafunctions.

#### **4.7.7 Developing Metafunctions from the Matrices**

Comparative analysis of the three data sets’ multimodal matrices enabled development of the three metafunctions. Metafunctions are the end-products of multimodal analysis (Kress and Van Leeuwen 2013). The three metafunctions form a progressive narrative, representing the meanings derived from



analysis (Kress and Van Leeuwen 2013; Moran and Lee 2013; Rossolatos 2015; Zappavigna and Zhao 2017).

**Figure 4.2: Linguistic and Paralinguistic Metafunctions by Moya and Pinar (2008)**

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Moya and Pinar (2008) provide a table to describe and link textual and visual metafunctions (see figure 4.2). The first metafunction is the ideational or representational metafunction and is used to represent an idea or activity (Moya and Pinar 2008). The second metafunction is the interpersonal or interactive metafunction and is achieved through representing specific types of interactions (Moya and Pinar 2008). The third metafunction is the textual or compositional metafunction and links the representations and interactions from the previous metafunctions to achieve a communication objective (Moya and Pinar 2008).

The metafunctions consist of corresponding dimensions from the campaign, marketer and consumer data sets (see section 9.5). Corley and Gioia (2004) refer to aggregate dimensions for overarching themes that emerged from the data. Multimodal analysis synthesises themes directly into metafunctions. As analysis of each data set resulted in a separate multimodal matrix of findings, it was decided to adapt Corley and Gioia's (2004) structure by including dimensions. Thus, by adding the aggregate dimension into the findings structure, comparative analysis of the three data sets was made possible by presenting the findings more clearly. Overarching themes emerging from each data set was represented as the dimensions. Comparative analysis of the three data sets' multimodal matrices

enabled development of metafunctions informed by findings from campaigns, marketer participants and consumer participants.

Thus, the metafunctions provide insights into marketplace meanings of RN informed by superdiversity. The progressive metafunctions can be used to inform diversity-sensitive marketing communications strategy development. Comparative analysis of the wide-ranging base of data resulted in more nuanced insights into meanings and meaning-creation in the SA marketplace. Moreover, nuanced insights from various data sources in the SA marketplace allowed for a more holistic understanding of the dynamic interplay between superdiversity and marketing. A more holistic understanding enabled insights into how marketers can use the meanings and interplay of superdiversity and marketing to shape intercultural relations in the marketplace.

#### **4.8 Research Design Summary**

Flick (2018) defines a dual purpose for methodology. First, to provide a philosophical standpoint that combines the research problem with specific methods (Flick 2018). The research design was developed based on the CR philosophical standpoint. The second purpose of a methodology is to link the conceptual framework with the methods employed (Flick 2018). The conceptual model, outlined in the previous chapter, is underpinned by three theories. The three theories support an interculturalism approach, which enabled empirical research (see sections 2.6, 3.4 and 3.7).

Table 4.2 provides a summated overview of the methodology. The ‘What’ column provides information on the data collection tools (with details on where to find more detail on each). The ‘How’ columns provide corresponding information on the data analysis strategies and theories. Where the details of each data analysis strategy can be found are also indicated. Additionally, the theory column specifies which theoretical perspectives were applied to analysis of each tool. Thereafter, the ‘Why’ columns provide clarity on which research aim or objectives the data collection tool focused on; and the intended outcomes. The intended outcomes provide a means to illustrate how the case study built on the scoping study findings.

While section 4.4. provided a brief overview of the two studies, each data collection tool and analytical strategy is discussed in more detail throughout sections 4.5-4.8. As table 4.2 indicates, the scoping study was discussed in section 4.5 (4.5.1 for data collection; 4.5.2 for analysis. The NHD case study approach was justified in section 4.6 (4.6.4 for all data collection tools). The data analysis strategy for the case study was discussed in 4.7 (4.7.3 for campaigns’ critical visual analysis; 4.7.4 for thematic analysis of marketer and consumer data.

**Table 4.2 Summary Table of Research Design Phases Related to Research Objectives and Questions**

<b>What</b>	<b>How</b>		<b>Why</b>	
<b>Data Collection Tools</b>	<b>Data Analysis Strategies</b>	<b>Theory from Conceptual Model</b>	<b>Research Objectives</b>	<b>Intended Outcomes</b>
Scoping study: systematic review of SA campaigns from 1994-2019 (see section 4.5.1)	Critical visual analysis (see section 4.5.2)	NIT, particularly regulative and normative legitimacy  Creolisation and Intercultural Interaction Theory	Research objectives 1 and 3	1. Whether representations of RN in SA marketing campaigns align with ideological and lived meanings. 2. Ultimately determine what RN meanings should look like.
NHD case study: campaigns (see section 4.6.4.1)	Socio-semiotic multimodal strategy, using critical visual analysis (see section 4.7.3)	NIT, regulative normative and cultural-cognitive legitimacy  Creolisation and Intercultural Interaction Theory	Research objectives 1 and 3	1. Determine whether and how RN meanings are embedded in NHD campaigns. 2. Whether representations of RN in NHD marketing campaigns are better aligned than banal SA campaigns.
NHD case study: marketer interviews (see section 4.6.4.2)	Socio-semiotic multimodal strategy, using thematic analysis (see section 4.7.4)	NIT, particularly regulative and normative legitimacy  Creolisation and Intercultural Interaction Theory	Research aim and objective 3	1. Determine how well RN meanings are embedded in NHD campaigns. 2. Obtain marketer participants' interpretation of meanings and representations of RN. 3. Insights into existing marketing communications strategies and coping mechanisms to deal with superdiversity in the marketplace
NHD case study: consumer interviews (see section 4.6.4.3)	Socio-semiotic multimodal strategy, using thematic analysis (see section 4.7.4)	NIT, cultural-cognitive legitimacy  Creolisation and Intercultural Interaction Theory	Research objective 2	1. Determine how well RN meanings are embedded in NHD campaigns. 2. Obtain empirical data and insights into lived experiences of superdiversity. 3. Obtain insights into consumers' participation in developing societal welfare. 4. Determine what is causing disconnects between marketers and consumers in SA

In the theory column of table 4.2, creolisation and imagined intercultural contact theories informed analysis of all the data sets. They serve as lenses for studying diversity as it develops in the marketplace and were suitably used to examine consumer data sets (interviews and focus groups) (see section 3.7). These lenses were used in comparative study of existing marketing communications and were thus also applied to evaluation of both campaign data sets.

Concurrently, through use of the pillars of legitimacy, NIT theory is applied to analysis of all the data sets (see figure 3.1 and 3.7, page 48, for more detail). Based on SA studies, the new government required marketers to disseminate RN meanings (Evans 2010; Hugo-Burrows 2004; Leibold and Hugo-Burrows 1997; Petzer and De Meyer 2013; Sallaz 2010). Therefore, the researcher could assume that regulative and normative legitimacy were required for successful establishment of unity in diversity. In the scoping study efforts to achieve regulative legitimacy were examined by comparing representations of diversity to marketplace demographics. Simultaneously, efforts to achieve normative legitimacy were comparatively examined to (real and aspirational) intercultural interactions. See sections 5.4 – 5.6 for discussion of the findings of the scoping study.

The NHD case study maintained this focus on regulative and normative legitimacy through study of campaign and marketer participant data sets respectively. Regulative legitimacy was examined by assessing whether and how diversity was represented. Normative legitimacy was examined by assessing whether and how unity was represented (see chapter six, sections 6.3 – 6.7). Cultural-cognitive legitimacy is the third pillar of legitimacy, required to maintain consumer buy-in and engagement in collective efforts to improve societal welfare. As discussed in sections 3.4 - 3.7 and 4.4, the lack of insight into consumers' lived experiences of superdiversity substantiate a need for empirical work. Empirical study of consumer data would improve insights for achieving cultural-cognitive legitimacy. Thus, the case study built on the scoping study by including consumer data. Moreover, all three NHD data sets were subjected to examination using a cultural-cognitive legitimacy lens to fill the gap identified previously.

The last column of table 4.2 provides intended outcomes, linked to the research objectives. These intended outcomes illustrate what each data set sought to achieve. Moreover, the column also indicates how the case study builds on the scoping study. The insights gleaned from the scoping study campaigns informed analysis of the NHD campaigns. As discussed in section 4.3, combining cross-sectional and longitudinal data results in a more holistic understanding and promotes theory development. See sections 5.6 (page 107) and 6.7 (page 140) for further elaboration of how the NHD

case study built on the scoping study findings. The case study built on the insights from the scoping as a means of combining intensive and extensive research to gain more knowledge. The scoping study determined what should have been done to establish RN meanings; while the case study investigated how it should have been done. By examining both sets of campaigns in conjunction with participant reviews, the case study also determined how well these meanings were communicated. Insights from all four data sets were used to develop intercultural marketing communication strategy (see chapter 9).

## **4.9 Considerations for Increasing Rigour**

The next section discusses the means employed to increase quality of data collection and analysis, covering positionality, credibility and plausibility, triangulation, dealing with subjectivity in visual analysis and ethical considerations.

### **4.9.1 Positionality**

Positionality is the researcher's position in relation to participants and the research context (Chavez 2008). Positionality ranges from an insider to an outsider position, depending on several factors and their saliency (Rose 1997; Siddons and Rouse 2006). Being an insider means to understand nuanced information and rituals within the context, as the researcher is from or familiar with the context (Chavez 2008; Rose 1997). Being an outsider means being external to a context and unfamiliar to the values, beliefs and rituals of the participants, which potentially results in incomprehension (Fletcher 2017; Staeheli and Lawson 1995). Being an insider or outsider to the context has both benefits and disadvantages that may impact validity of data. Slater and Yani-de-Soriano (2010) argue that familiarity with the context allows for better research and more nuanced understanding of consumer behaviour. However, being an insider to the context may contribute to failure in acknowledging the influence of marketing communication strategies on behaviour, as critical evaluation of marketing communication strategies might not be considered (Burgess and Steenkamp 2006). Therefore, it is vital to reflect on positionality from both an insider and outsider perspective, in developing data collection tools and in collecting data.

As the researcher is South African and has worked in the local advertising industry, insider positionality risks needed to be considered and mitigated. Although familiarity with the context provides added insights into the cultures, history and social issues within the marketplace, personal biases were taken into consideration to prevent skewing of the data. However, depending on the culture, race, gender, profession, education etc. the researcher could be regarded as both an insider and an outsider.

Fletcher (2017) regards reflexivity as essential to all qualitative research regardless of insider or outsider status to the context. Some of the reflections on positionality and insider versus outsider status are considered below.

#### **4.9.1.1 Culture or Race**

Rose (1997) calls for permanent sensitivity to power relations and not intimidating participants or taking a condescending tone. Where the researcher differed in cultural or racial profile to participants, participants' potential reluctance to engage was considered by: not emphasizing power distance; assuring participants of confidentiality; safekeeping of their interview data; and downplaying cultural or racial difference. Where the researcher was of the same culture or racial group, care was taken to de-emphasise overfamiliarity and maintain a professional relationship.

#### **4.9.1.2 Gender**

Dressing professionally is important to establish the interviewer's role as a researcher. Simultaneously, participant gender and culture dictated choice of clothing. Opting to not wear a summer dress with sandals, for example, when interviewing a male participant; and not wearing a business suit for interviews with female participants. The outfit choice was also determined by setting and type of interview (relaxed attire for consumer interviews and professional attire for marketer interviews and focus groups in an office setting).

#### **4.9.1.3 Profession**

Apart from attire considerations, the researcher needed to establish a level of professionalism, especially when interviewing acquaintances from the marketing industry. This was achieved through maintaining boundaries between the interview and personal conversations. Where profession differed or was a salient factor for participants the researcher focused on areas of similarity (e.g. both females) to appease reluctance to engage.

#### **4.9.1.4 Education**

Rose (1997), Staeheli and Lawson (1995), note the impossibility of escaping distance in emerging markets in terms of education levels, as it directs the conversation and interpretation of data given. The researcher considered different levels of education and literacy levels and took care to overcome power distance in this instance by: not making data collection protocols too complicated to understand; supplying participants with examples or alternatively phrased questions to explain unclear or misunderstood questions.

By reflecting on positionality, and following the steps mentioned above, credibility of data collected was increased. Another means of increasing rigour is to strengthen credibility and plausibility.

#### **4.9.2 Credibility and Plausibility**

Morse (2016) notes the use of multiple data sources on the same phenomenon increases credibility and plausibility. By using multiple data collection tools within the research design rigour is increased.

This study increased credibility by following Healey and Perry's (2000) steps for increasing rigour in qualitative case studies designed within the CR paradigm, namely: ensuring collection of rich data from reliable and appropriate sources; and rigorous gathering of data to obtain in-depth results and information regarding the case being studied. Furthermore, methodological credibility was established by following established qualitative research design principles as set out by Denzin and Lincoln (2018). To increase credibility, triangulation with other methods was introduced; and a mixed methods research approach was adopted.

The data collection strategy and data analysis strategy followed principles of mixed methods research design as supplied by Creswell and Plano Clark (2018). Furthermore, as recommended by Healy and Perry (2000), findings were substantiated by including appropriate participants' quotes in order to enhance trustworthiness. The findings were also complemented by the multimodal matrices as mentioned in section 4.7.7. To increase plausibility of findings, Wildemuth's (2016) recommendations for establishing consistency in the research process were followed. Wildemuth (2016) recommends evaluation of the analytical process and all results against the theoretical framework and research aim. Thus, throughout data collection and analysis, multiple debriefing sessions were held with the supervisory team, including sessions with visual representations of the data and findings. The debriefing sessions allowed for in depth interrogation of the steps of inquiry; discussion of emergent codes, themes and dimensions; and relevance to the research project aim.

Moreover, Healey and Perry (2000) note the importance for qualitative studies to be substantiated by existing theory in order to enhance credibility and plausibility of constructs being proven or disproven with the data. As mentioned, the empirical inquiry of this study is guided by a conceptual model underpinned by a thorough review of interdisciplinary research and a careful selection of a theoretical framework (see chapters 2 and 3). Another means of increasing rigour is through triangulation. This is considered next.

### 4.9.3 Triangulation

Triangulation is “the application and combination of multiple (theoretical and methodological) approaches in the study of the same phenomenon” (Saukko 2018:264). “Triangulation across sources and methods help improve the trustworthiness of the research...[it enables] the researcher to combine perspectives from different sources to improve the reliability and validity of the data” (Jamal 2003:1607). Saukko (2018) considers triangulation suitable for employing multiple methods, data sources and researchers. Johnson, Onwuegbuzie, and Turner (2007) regard triangulation as beneficial and multi-operational; and that triangulation necessitates the use of multiple methods to increase credibility and plausibility and enable convergence of findings. Therefore, employing a multimethod qualitative approach and using a multimodal analysis approach, will enhance rigour of research findings.

Johnson, Onwuegbuzie, and Turner (2007) identify four means of triangulation researchers can employ: data, methods, participants, and theory. This study incorporates all the triangulation strategies mentioned. Triangulation of data and methods takes place using multiple data collection methods from various sources. Triangulation of participants takes place through combining marketer and consumer participants’ data sets. Triangulation of theory is evidenced through the interdisciplinary approach to identifying a research gap and construction of the conceptual framework. The next section briefly considers ethical implications of the study to increase rigour.

### 4.9.4 Dealing with Subjectivity in Visual Analysis

In line with the CR approach to epistemology, the researcher is immersed in the research setting, but due to the positivist ontology, is able to reflect on positionality and corroborate data which enables application of judgmental rationality and credible findings (Hu 2018; Martin and Price 2018; Parr 2015). “There is simply no way to take the researcher out of the research, nor should it be an ideal for which to strive” (Low and Pandya 2019:3).

Critical visual analysis is a technique commonly used in the analysis of visual artefacts (Schroeder 2007; Valerie and Stead 2018; Kress and van Leeuwen 2006). According to Low and Pandya (2019) critical visual analysis is considered a viable and credible means of visual analysis and should use a set of techniques to deal with subjectivity. The techniques and their application to this study are:

**1. Using a retroductive hybrid analytical approach (i.e. triangulation).** Low and Pandya (2019) note that to account for subjectivity in more traditional qualitative analysis, researchers also employ similar



approaches, combining interdisciplinary analytical customs and theories to produce interpretations. They specifically mention combining semiotics and socio-cultural theories as an example of this hybrid approach. This research project adopted a hybrid approach to derive insights. The approach entailed drawing from social semiotic techniques (Bezemer and Kress 2010; Kress & van Leeuwen 2006; Schroeder 2007; Valerie and Stead 2018) and the socio-culturally based Creolisation and Imagined Intercultural Contact theories to derive insights. Simultaneously, integrating parameters derived from theory on socio-political aspects (Barnett 1999, Dickow and Møller 2002) and anecdotal socio-cultural aspects (Tswana 2017) of the SA marketplace adds another layer of credibility and applicability to analysis of campaigns from the research setting.

**2. Layering analytics (i.e. multiple, systematic rounds of analysis).** Critical visual analysis was employed to analyse both visual data sets. Critical visual analysis is an approach which affords a layering technique within the two-staged approach incorporating multiple iterations of analysis within each stage. Moreover, in the case study the researcher added another layer of analysis – integrating Corley and Goia’s (1994) method. The analytical coding process, visualization technique and dimensions were adopted to enhance the rigour of the multimodal analysis strategy.

**3. Triangulating data from multiple sources to overcome risks of subjectivity in interpretation.** Triangulating data, on top of adopting a hybrid approach, increases credibility (Easton 2010). Analysis of multiple campaigns against a set of criteria derived from the theories was a means of ‘testing’ or corroborating findings (see section 3.4 and 4.8). Moreover, the campaigns’ findings from the case study were compared to the findings from the scoping study, thereby adding another layer of triangulation between studies that links the two sets of campaign findings to the contextual specificities of the research setting.

**4. Collaborate on multimodal analysis with other researchers.** While the researcher conducted all of the data collection and analysis on her own (as per academic regulations for a doctoral research project) collaborative efforts can be evidenced in activities with the supervisory team. The supervisory team were consulted on collection and selection of data; the analytical process; initial and developed findings; comparative results; and derived insights in relation to the research aim, objectives, theories. Through consultation with the team hybrid analytical strategies and systematic processes were verified; and reflections on positionality accentuated.

**5. Engage in new ways of looking.** Apart from triangulating data with theory and between data, integration of marketer and consumer participant interpretations further increased credibility of visual analysis of case study campaigns and verified insights derived from the scoping study.

**6. Foreground researcher positionality in analysis.** Throughout analysis the researcher should reflect on the interpretive lenses employed and the epistemological basis of inquiry (Low and Pandya 2019). The critical visual analysis process calls for the same reflexivity, tasking the researcher to first report on the formal properties without interpretation (Schroeder 2007) and then interpret visual artefacts using social semiotic processes (Kress and Van Leeuwen). Thereafter potential meanings as relevant in context are ascribed (Valerie and Stead 2018). Plausible interpretation of meaning was achieved in the retroductive manner in which theoretical underpinnings, social semiotics and contextually specific constructs were triangulated. Credibility was enhanced through corroboration of findings between campaigns and across the sets of visual data. The researcher's positionality in interpretive analysis was tested through triangulation with participant interpretations and existing theory.

Corroboration between findings provides a means of testing subjectivity (Easton 2010; Sayer 2000). To deal with issues of subjectivity in the scoping study, the researcher triangulated critical visual analysis (a two stage analytical method) of each campaign; critical visual analysis of multiple campaigns as a set, and comparative mapping of campaign findings to inductively-produced parameters of representation and interaction in SA (see sections 5.4 – 5.6). The case study triangulated multiple sources of data, methods, analytical strategies, comparison to scoping study findings and the theories in the conceptual framework (see sections 4.7.4 and 4.8; and chapter 9). Findings from both studies were ultimately redescribed using theory to critically evaluate marketing communication in SA.

#### **4.9.5 Ethics**

The ethical implications are based on De Vaus's (2002) recommendations and are summarised next. First, although interview and focus group questions were not offensive or harmful, they held the potential to infringe on participant privacy and time. Thus, participation was entirely voluntary. Second, basic information about the research's purpose and a general scope of questions were provided to seek informed consent from all participants. Third, respondent anonymity was ensured as no participant names were used. Pseudonyms were assigned to all participants and used to attribute direct quotes. Fourth, no netnographic data was collected as consumer and marketer anonymity could not be ensured. Fifth, as the research spoke to multiple participants of various demographic backgrounds the power balance was taken into consideration in order to ensure the

participants did not feel intimidated or pressured into giving a particular answer, especially when talking about racial or political issues.

#### 4.10 Chapter Summary

After consideration of all the available avenues, the chapter justified the most suitable philosophical stance, i.e. critical realism. The critical realist philosophy informed the research design and suitability of a qualitative mixed methods approach for the purposes of this study. While chapter three provided clarity on concepts related to ideological and lived level developments in SA, it highlighted the lack of knowledge of consumers' lived experiences of the marketplace. Moreover, little is known about how this lack of knowledge impacts on construction of representations of RN meanings in campaigns. Building on the gap in knowledge identified in chapter two and illustrated in the conceptual model in chapter 3, this chapter presented the methodology employed in this research project.

The research design included a scoping study to determine evolving meanings of RN related to representations in SA marketing campaigns. The campaigns included in the scoping study were analysed using a critical visual analysis approach. Although the scoping study determined what is required to align marketing representations with ideological and lived level meanings of RN. More empirical work was required to establish if campaigns with a specific Rainbow Nation-building objective were more closely aligned to current RN meanings than 'generic' SA campaigns. Hence, insights from marketers and consumers were also required. Therefore, a case study was conducted. The National Heritage Day (NHD) case study was introduced, including a justification of food as a culture cue in examining superdiversity in SA. The case study consisted of multiple qualitative data methods, combining data sets from campaigns, marketers and consumers. The study of NHD involves examination of marketing communications centered around promoting SA identity through heritage. The case study allowed the researcher to critically evaluate the ways in which RN is communicated; how it is interpreted; and how it aligns to the 'criteria' derived from the scoping study. The data analysis approach for the case study was socio-semiotic multimodal analysis, combining critical visual analysis for the visual data set, and thematic analysis of the textual data sets. The NHD case study enabled the researcher to increase insights of lived experiences in the marketplace. Furthermore, it allowed for improved knowledge of ways to align marketing representations to ideological and lived meanings.

Considerations for increased rigour were presented, including positionality, means for increasing credibility and plausibility, and ethical considerations. The next four chapters present the findings

resulting from empirical data collection and analysis. Chapter five presents the findings for the scoping study. Chapters six to eight present the findings of data collected from each of the data sets for the NHD case study respectively.

## Chapter 5: Scoping Study Findings

### 5.1 Introduction

This chapter presents findings from the scoping study. The scoping study was conducted to determine the meanings of Rainbow Nation (RN) through a systematic review of South African marketing campaigns post-apartheid. The analysis enabled investigation of the evolution of different meanings of RN. The findings also illustrate whether SA marketing's conceptions align with these different meanings from the ideological and lived levels.

RN ideology was adopted in SA after abolishment of apartheid (Johnson, Elliot, and Grier 2010). Under new government rule, racial discrimination was banned, and marketers needed to drastically revamp their marketing strategies to incorporate notions of reconciliation and inclusion (Sallaz 2010). Incorporating these notions aided implementation of RN through nation-building campaigns (Evans 2010; Hugo-Burrows 2004; Leibold and Hugo-Burrows 1997). The study is a systematic review of South African (SA) marketing campaigns with a comparative analysis of their depictions to marketplace meanings of RN. Thus, the campaigns were examined to determine how marketers communicated the meaning of RN to the public. Determining how marketers communicated the meaning of RN in campaigns contributes insights for research objective one - inspect the role of superdiversity ideology in marketing communications strategy evolution. Simultaneously, it provides a foundation for the empirical research on 1.) marketers' challenges and strategies to answer research question three (presented in chapter seven); and 2.) consumers' lived experiences to answer research question two (presented in chapter eight).

As mentioned above, there are multiple meanings of RN in the marketplace. However, extant research shows meanings of RN changed as the socio-political ideology evolved through different stages – *reconciliation*, *foundation* and *welfare* (Barnett 1999; Cornelissen 2012; Dickow and Møller 2002; Petzer and De Meyer 2013, see page 38). Moreover, consumers' lived experiences of superdiversity took on different forms – *acknowledgement*, *acceptance* and *conviviality* - which affected their meanings of RN (Demangeot et al. 2019; Morris, Chiu, and Liu 2015; Peñaloza 2018; Veresiu and Giesler 2018; Visconti et al. 2014; Zapata-Barrero 2015, see page 45). Problematically, consumers are also increasingly discontent with marketing efforts to depict RN (Dayimani 2015; Tswanya 2017). Therefore, the study examines whether SA marketing campaigns' depictions evolved with meanings of RN or not. As knowing which meanings of RN should be reflected could increase marketers' social

efficacy in promoting equality, inclusion, diversity and related intercultural relations in the marketplace.

The chapter starts with a brief presentation of the data collection results and the analytical process. Then the findings for stage 1 of analysis is presented. In conjunction with findings for stage 2, a comparative mapping of the SA marketing campaigns to the ideological and lived RN meanings is offered. Thereafter, a summary of key findings is provided. Followed by a chapter summary in conclusion.

## **5.2 Data Collection and Analysis**

Given the purpose of the scoping study, a systematic review was employed, to enable a holistic overview of SA marketing campaigns post-apartheid. Truong (2014) regards systematic reviews as an appropriate means to collect evidence and document the state of affairs of current foci. The data were collected from two online sources, Coloribus and Google. The search for SA marketing campaigns was conducted using a set of parameters. The results were subjected to numerous rounds of screening. In the end, 14 marketing campaigns were analysed using the two-staged critical visual analysis approach. See section 4.5 for detailed discussion (page 64).

## **5.3 Critical Visual Analysis of SA Marketing Campaigns**

This section presents synthesized analyses of each campaign's formal properties, manner of representation and type of interaction.

### **5.3.1 MTN *The Clap* 2007**

A television advertisement portraying a Black girl hurrying to her friend's house to join a chain of teenage girls in a clapping game (figure 5.1). The chain of girls increases and spreads into the streets of inner-city Johannesburg, eventually resulting in a street party (figure 5.2). The advertisement conveys a sense of accepting cultural diversity through representations of different cultural groups present in the same social setting. Nevertheless, the intercultural interaction is in a staged, fantastical scenario and depends on stereotypical depictions (particularly the concept of Black people dancing for everything which is met with resoundingly negative consumer response – Dayimani 2015).

**Figure 5.1 MTN *The Clap* 2007 1  
(Frequency Audio Music South Africa)**

**Figure 5.2 MTN *The Clap* 2007 2  
(Frequency Audio Music South Africa)**

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Watch the advertisement: <https://www.youtube.com/watch?v=xRakKM8pb8>

### **5.3.2 SAA *Speed Dating* 2008**

**Figure 5.3 SAA *Speed Dating*  
2008 1 (Olding 2015)**

**Figure 5.4 SAA *Speed Dating*  
2008 2 (Olding 2015)**

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Watch the advertisement: [https://www.youtube.com/watch?v=L\\_XYsNRiLM](https://www.youtube.com/watch?v=L_XYsNRiLM)

A television advertisement is set in an intimate café setting, where a speed dating event is taking place. The speed daters personify the cities local airline, SAA, flies to. The speed daters include: a Coloured guy from Port Elizabeth attempting to be a comedian; a White ditsy socialite from Cape Town sporting a beanie hat; an Indian Casanova showing his Bollywood-style moves (figure 5.3) and a Black gangster from Johannesburg with attitude and gold jewellery (figure 5.4). The campaign concept relies on stereotypical depictions of cultural differences (that could put off potential suitors). Moreover, the advertisement focuses the viewer's attention on close-up shots of each persona interacting with the camera instead of with other speed daters from other cultures. This focus reinforces a juxtaposition of cultures, with minimal interaction.

### 5.3.3 MTN *Ayoba* 2009

**Figure 5.5 MTN *Ayoba* 2009 1  
(Coloribus 2018e)**

**Figure 5.6 MTN *Ayoba* 2009 2  
(Coloribus 2018e)**

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Watch the Coloribus case study file on google drive:

[https://drive.google.com/file/d/1ehdCJcWiG0KoCu2lYXPUWclw8l\\_Tt07i/view?usp=sharing](https://drive.google.com/file/d/1ehdCJcWiG0KoCu2lYXPUWclw8l_Tt07i/view?usp=sharing)

Or advertisements: <https://www.youtube.com/watch?v=tfIZ7krlg8E>

A narrated case study in video format providing a summary of the integrated marketing campaign including: concept development; four television advertisements; reviews of news clips, radio coverage, experiential media, outdoor advertising and social media. The campaign recounts efforts by main event sponsor, MTN, to prepare South Africans and the world for FIFA 2010 World Cup (figure 5.6). The campaign elements convey information about the tournament and SA through various staged events in homes, schools and sports grounds (figure 5.5). In the staged scenarios cultural groups are represented in absurdly stereotyped ways and staged interactions are used to convey cultural differences instead of everyday interactions.

### 5.3.4 FNB *Anthem* 2011

**Figure 5.7 FNB *Anthem* 2011 1  
(Upstairs Post 2011)**

**Figure 5.8 FNB *Anthem* 2011 2  
(Upstairs Post 2011)**

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Watch the advertisement: <https://www.youtube.com/watch?v=FCYVgwXMSs>



A television advertisement depicting an evening event inside a filled stadium. The television advertisement tells the story of a little Black girl stepping on stage to sing the national anthem, only to get stage fright and forget the words (figure 5.7). Awkward silence is portrayed in close-up scenes of different cultural groups in different areas in the stadium, for example the spectators in the stands, the television crew and the orchestra. A White woman in the orchestra helps the little girl out by singing the words she forgot, after a few moments everyone in the stadium joins in (figure 5.8). The characters are represented in a more genuine manner, although the intercultural interaction is an example of staged, “superficial” and expected interaction in a stadium at a nationally-significant event.

### 5.3.5 Absa *Team of Millions* 2011

**Figure 5.9 Absa *Team of Millions*  
2011 1 (Coloribus 2018a)**

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**Figure 5.10 Absa *Team of Millions*  
2011 2 (Coloribus 2018a)**

Watch the Coloribus case study file on google drive:

<https://drive.google.com/file/d/1-Lu-VyBk5aVbwCXsl-NrH9ZDKt0Mrnum/view?usp=sharing>

Or advertisement: <https://www.youtube.com/watch?v=HhWGhh-O22Q>

A case study on the integrated marketing campaign for Absa – the official SA rugby sponsor. The case study is narrated and a show reel in video format. The show reel includes: the television advertisement; mall activations; television coverage; outdoor advertising and social media. In parallel to the television advertisement showing the national team preparing for a match, the rest of the case study follows the campaign journey from creation to consumer reaction. A competition is run in big malls across the country. During the mall activations, fans have their picture taken (or they can send in their picture via the mobile application). Through the competition, all SA rugby fans are invited to take part in an activation to be part of the team picture (accomplished by including images of fans imposed onto the picture via photo editing software). The team picture was then reproduced as

billboards and double page spreads in national newspapers. The campaign objective of nurturing inclusivity across cultural groups (by featuring actual consumers), is an example of genuine representation. However, the intercultural interaction remains staged.

### 5.3.6 Santam/Nando's *Sir Sneaky Challenge* 2012

Narrated case study in video format, including: an account of the four sequential Youtube advertisements depicting a battle of parodies between Santam and Nando's; subsequent media coverage; and consumer responses via social media. The case study follows the series of advertisements, which started with an advertisement by Santam, featuring Ben Kingsley, highlighting how easy it is to miss the minute details (for example of a contract). Nando's created a spoof advertisement swapping Santam's concept of slight outfit changes to significantly different meals in their product range. This sparked a parody 'battle' when Santam responded, demanding Nando's deliver a long, specific order to a local children's charity to make amends for spoofing their original advertisement (figure 5.11).

**Figure 5.11 Santam/Nando's *Sir Sneaky Challenge* 2012 1 (Coloribus 2018f)**

**Figure 5.12 Santam/Nando's *Sir Sneaky Challenge* 2012 2 (Coloribus 2018f)**

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Watch the Coloribus case study file on google drive:

<https://drive.google.com/file/d/16XBc8UWhGrElAD4NRTz96JTQqNSDtXNQ/view?usp=sharing>

Or advertisements: <https://www.youtube.com/watch?v=EhM8HF7uzSs>

Nando's retaliated again, stating that they not only delivered the order on time but committed to repeat the delivery every Friday for a year. Although the selected subsequent consumer responses (across cultural groups) were positive and the video sequence went viral, the advertisements predominantly represent stereotypical White businessmen and waiters interacting, apart from a short clip of the orphans eating their Nando's meals (figure 5.12). Convivial interaction is represented in the charity donation but does not represent an everyday scenario where consumers can interact with each other or participate in a community project.

### 5.3.7 Absa Human Spirit 2013

**Figure 5.13 Absa Human Spirit 2013  
1 (Coloribus 2018b)**

**Figure 5.14 Absa Human Spirit 2013  
2 (Coloribus 2018b)**

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Watch the advertisement: <https://www.youtube.com/watch?v=r6JvkeepSFU>

A television advertisement with deliberately grey tones and red spot colours (mimicking the brand colours). The advertisement is a compilation of narratives, depicting children of various ages honing their skills, for example a Black football player and Black rugby player respectively practicing techniques they saw by observing their favourite teams; two Coloured boys cycling around the city pretending to be the mountain bikers they had cheered on earlier (Figure 5.13); a White girl crafting her masterpiece after being inspired by an art exhibition she went to (figure 5.14). These narratives highlight Absa's funding initiatives that go beyond sponsorship of national teams towards "sponsoring the human spirit". The characters all represent people in an authentic manner, personifying people that could be found in SA. The narratives are juxtaposed, but there are some examples of staged interactions: an unrealistic scene of the little rugby player wandering around the trophy room, being greeted by the White players in the national team; and roadside high fives between the professional White cyclists and the Coloured boys as they race past.

### 5.3.8 Old Mutual Do Great Things 2013

**Figure 5.15 Old Mutual Do Great Things  
2013 1 (Coloribus 2018c)**

**Figure 5.16 Old Mutual Do Great Things  
2013 2 (Coloribus 2018c)**

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Watch the Coloribus case study file on google drive:

<https://drive.google.com/file/d/1IVks5b4g3aalcvk5bL0sQnZvMUh50y8G/view?usp=sharing>

The television advertisement presents a juxtaposed collage of scenes representing different cultural groups, jumping between past and present narratives. Each scene presents a moment in time, and the main character in each scene handles a note with a message on e.g. a note passed between prisoners in the yard or a Black woman finding a note in her textbook during evening class (figure 5.15). The characters represent genuine depictions of South Africans. However, the intercultural interaction is minimal, with only one scene of White police officers standing in the middle of a group of Black protesters (figure 5.16). The television advertisement ends with “while each of us may gain wisdom in different ways, 1 thing is true for us all, it’s what you do with it that counts.” Paired with two campaign taglines: “do great things” and “we have 165 years of wisdom to invest in you”, the campaign is intended to convey the wisdom Old Mutual has accrued after 165 years in SA. This message of wisdom aims to establish them as a trusted, heritage brand.

### 5.3.9 Mutual and Federal *Protection* 2014

A television advertisement portraying multiple instances of people protecting their treasured possessions, for example: putting a guitar in its case; adding mothballs in clothes; planting a scarecrow for crops; catching a vase; or covering a sports car (figure 5.17). This pastiche of protection culminates in the only intercultural interaction between a White broker and a little Black boy - when the broker hands the boy his treasured toy car, forgotten at the coffee shop counter moments (figure 5.18). The advertisement ends with a tagline over a close-up of the broker, stating that “We can help protect what’s important to you”. This reminds the viewer that the insurance company is there to protect your possessions. The rest of the narratives are all juxtaposed scenes of individuals (represented in a genuine manner) with no interaction.

**Figure 5.17 Mutual and Federal *Protection* 2014 1 (Honeymoon Studios 2014)**

**Figure 5.18 Mutual and Federal *Protection* 2014 2 (Honeymoon Studios 2014)**

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Watch the advertisement: <https://www.youtube.com/watch?v=8htuHXo66WY>

### 5.3.10 Sanlam R1 Man 2014

**Figure 5.19 Sanlam R1 Man 2014 1  
(Coloribus 2018d)**

**Figure 5.20 Sanlam R1 Man 2014 2  
(Coloribus 2018d)**

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Watch the Coloribus case study file on google drive:

<https://drive.google.com/file/d/1zYEK20UP6zqjJX-gWlcDUweNworKeOoN/view?usp=sharing>

Or agency website: <https://atmosphere.co.za/portfolio/sanlam-one-rand-man/>

A narrated case study in video format including: highlights from the five-episode television documentary; campaign website; media coverage including eight newspaper advertorials; and consumer responses in magazines, radio and social media. The narrator states that Sanlam regards South Africans as bad savers, thus the brand aims to promote a culture of saving through the R1 integrated marketing campaign (Rand is the SA currency). The case study recaps the concept of the campaign wherein a White, working man gets his salary paid in R1 coins instead of into his bank account (figure 5.19), and then gives a summated review of the documentary series showing how this influenced his consumption patterns and interactions with other marketplace actors', i.e. the Black petrol station attendant counting the coins and the Indian clerk smiling despondently as she takes a cake tin full of coins as payment for something. The case study also includes responses from the general public and media (figure 5.20), showing that the integrated campaign successfully depicts an authentic representation of a working-class man, thereby promoting similarities (or struggles with spending and saving money) consumers across cultural groups can identify with. However, the concept of your salary in coins is a staged scenario and therefore not reflective of an everyday lived experience or space for mundane interactions.

### 5.3.11 Cell C Screwed 2015

The television advertisement focuses on a lone, White male antagonized by a little, shaggy dog constantly trying to engage in sexual intercourse with his leg as he goes about his day. The absurd concept is meant to symbolise "being screwed" by the high cost of everyday living, for example filling your car with fuel, grocery shopping and paying bills (figure 5.21). The advertisement represents

people from different cultural groups through his encounters with service people in the marketplace. However, the interaction in the advertisement is minimal, portrayed through an eye-rolling Coloured cashier in the grocery store and a Black saleswoman in the Cell C shop (figure 5.22). Apart from the dog, the characters are genuine representations of SA consumers. The minimal staged interaction regresses to juxtaposition, and quite literally indicates acknowledgement of a 'new' cultural group to be exploited - as soon as he gets the money-saving contract with Cell C, the dog moves on to a Black man.

**Figure 5.21 Cell C Screwed 2015 1  
(FCB South Africa 2015)**

**Figure 5.22 Cell C Screwed 2015 2  
(FCB South Africa 2015)**

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Watch the advertisement: <https://www.youtube.com/watch?v=3E28-RUCON4>

### **5.3.12 FNB You Need a Bank That's All Things to You 2016**

**Figure 5.23 FNB You Need a Bank That's All  
Things to You 2016 1 (FNB SA 2016)**

**Figure 5.24 FNB You Need a Bank That's All  
Things to You 2016 2 (FNB SA 2016)**

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Watch the advertisement: <https://www.youtube.com/watch?v=ZCFtHFAn1Ac>

The television advertisement is a voyeuristic gaze into the daily life of the main character - a young, Black woman taking on various roles. The advertisement depicts a number of scenes where she is being called on to help – in roles varying from mother, housewife, career woman, friend and general passer-by. The advertisement cuts to a scene at the end of the day when she is in need of help, at which point she reaches for her phone and calls her private banker at FNB (figure 5.24). The

advertisement portrays authentic representations of everyday scenarios people can relate to, showcasing intercultural interaction of characters from different cultural groups.

### 5.3.13 FNB *The Helpers* 2017

**Figure 5.25 FNB *The Helpers* 2017**

**1 (Produce Sound Studio 2018)**

**Figure 5.26 FNB *The Helpers* 2017**

**2 (Produce Sound Studio 2018)**

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Watch the advertisement: <https://www.youtube.com/watch?v=SAQA1AmpMWQ>

A television advertisement showing parallels between the national rugby team and a grassroots community rugby team. The advertisement cuts between narratives of both teams, including a focus on all the people behind the scenes that help the teams to get ready for the match. The national team has professional physiotherapists, coaches, uniform manufacturers and a tour bus (figure 5.25), whilst the grassroots team has parents mending uniforms, providing oranges for the half-time break and collecting teammates around the neighbourhood in a minivan (figure 5.26). In the end the advertisement introduces FNB as the new official sponsor of the national rugby team and showcases genuine representations of South Africans at the official rugby match. The grassroots match is more authentic in terms of reflecting ordinary lived experiences where interculturally convivial interactions might occur. However, where depictions of intercultural interaction are shown, they are staged at the national match and most of the everyday interactions are of segregated groups and not intercultural groups.

### 5.3.14 Vodacom *#MegYourDay* 2017

A television advertisement showcasing a young, Black street vendor competing with an old, White boutique coffee shop owner on opposite sides of a busy, Johannesburg street. The informal street vendor uses her promotional 1-megabyte data bundle to: learn new techniques, perfect her scones, create brand awareness and increase her loyal customer base (figure 5.27). The angry coffee shop owner is losing customers and she offers him a scone as a peace offering. The advertisement cuts to the two of them teaming up in a joint business venture (figure 5.28). The advertisement relies on

absurd stereotypical depictions of both business owners, highlighting cultural differences. Albeit staged, the interaction shows progressive depictions from initial animosity towards acceptance and working together.

**Figure 5.27 Vodacom #MegYourDay 2017 1 (Vodacom SA 2017)**      **Figure 5.28 Vodacom #MegYourDay 2017 2 (Vodacom SA 2017)**

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Watch the advertisement: <https://www.youtube.com/watch?v=ir2gRlc3mfs>

The next two sections encompass stage two of the critical visual analysis – the interpretive stage. First, section 5.4 provides a comparative analysis of the different campaigns.

#### **5.4 Comparative Visual Analysis of SA Marketing Campaigns**

All the SA marketing campaigns are set in urban environments and showcase racially diverse groups in scenarios depicting banal, everyday scenes or nationally-significant events (for example, a sporting event). During analysis the means of cultural representations and nature of intercultural interaction were reviewed comparatively and categorised into three types of representation and interactions. The types of cultural representation range from stereotyped representation to non-exaggerated representation of individuals and finally representations of racially diverse groups working together. The types of intercultural interaction range from juxtaposition (sometimes with minimal interaction), to staged interactions, and finally to commonplace interactions in mundane, everyday scenarios.

However, because they are all from different brands, promoting different products and services, they do not have a lot in common. To increase rigour of comparative analysis and relate the campaigns to the overall research aim (critically evaluate the ways in which superdiversity impacts on marketing communication strategy development), the campaigns were compared to developments in ideological and lived level meanings of RN (see chapter 3). Thus, after campaign analysis, the types of cultural representations were compared and associated with stages of RN ideological development – *reconciliation*, *foundation* and *welfare* (see page 47); and types of intercultural interaction were



compared and associated with forms of lived experiences of superdiversity – *acknowledgement*, *acceptance* and *conviviality* (see page 47). Linking the representation and interaction criteria to the aforementioned stages and forms allowed for a mapping of the SA marketing campaigns against evolution of RN meanings, which is presented next.

### 5.5 Mapping the SA Marketing Campaigns Against RN Meanings

The types of cultural representations were mapped with the stages of RN ideology development. Exaggerated, often stereotypical, representations of SA’s racial groups match the *reconciliation* stage, and were coded as stereotyped representations. Non-exaggerated representations of SA’s racial groups match the *foundation* stage, and were coded as genuine representations. Representations of SA’s racial groups engaged in community improvement pursuits match the *welfare* stage, and were coded as community representations.

Simultaneously, the three types of intercultural interaction were mapped with the forms of lived experience of superdiversity. Representations of juxtaposition, with no to little interaction, match the *acknowledgement* form and were coded as juxtapositions. Representations of staged interactions on nationally-significant occasions match the *acceptance* form, and were coded as staged interactions. Representations of mundane interactions match the *conviviality* form, and were coded as everyday interactions in mundane scenarios.

In table 5.1 below, these codes are placed in a matrix against which the SA marketing campaigns were compared. Therefore, the campaigns were mapped based on their type of cultural representation and type of intercultural interaction. The table maps the campaigns against both the stages of RN ideology and the different forms of lived experiences. This comparison indicates the campaign representations’ alignment to the evolution of meanings of RN (or lack thereof).

The marketing campaigns were placed in the cells of the matrix correlating with both their type of representation and interaction. The green cells show where the evolution of ideological and lived meanings of RN intersect and follow a diagonal pattern from top left to bottom right. The evolution of RN meanings indicates moving from initial *acknowledgement* of different groups in the *reconciliatory* stage towards *convivial* interactions of diverse groups in the *welfare* stage. This signifies that SA marketing campaigns should follow the same diagonal progression to be on par with evolution of RN meanings.

**Table 5.1: Comparing Marketing Representations to Ideological and Lived Meanings of Rainbow Nation**

	Forms of Lived Experiences		
Stages of Rainbow Nation Ideology	Acknowledgement Juxtaposed with no to little interaction	Acceptance Staged interaction on special occasions	Conviviality Everyday engagement in banal scenarios
Reconciliation Stereotyped representation	SAA <i>Speed Dating</i> 2008	MTN <i>The Clap</i> 2007 MTN <i>Ayoba</i> 2009-2010 Santam/Nandos <i>Sir Sneaky Challenge</i> 2012 Vodacom #MegYourDay 2017	
Foundation Genuine representation	Old Mutual <i>Do Great Things</i> 2013 Mutual and Federal <i>Protection</i> 2014 Cell C <i>Screwed</i> 2015	FNB <i>Anthem</i> 2011 Absa <i>Team of Millions</i> 2011 Absa <i>Human Spirit</i> 2013	Sanlam <i>R1 Man</i> 2014 FNB <i>You Need a Bank That's All Things to You</i> 2016
Welfare Genuine representation in pursuit of community improvement		FNB <i>The Helpers</i> 2017	

The three empty cells could bring into question the completeness or validity of the study. However, the empty cells provide an answer in themselves about the alignment of marketing representations to meanings of RN. The lack of campaigns in the grey cells, for example, are positive. The grey cells indicate where meanings cannot intersect for progressive evolution of meanings of RN. Thus, the lack of campaigns in these cells indicate partial alignment of representations to meanings of RN. For example, there are no campaigns aligning to the *reconciliation-conviviality* cell (top right), which is reasonable to expect. This is because stereotyped representations (often based on uninformed preconceptions detrimental to authentic inclusion – Johnson and Grier 2013), do not pair well with representations of sincere convivial interactions in everyday scenarios. Simultaneously, based on the type of cultural representation in the *welfare* stage and the type of interaction in the *acknowledgement* form of living with superdiversity, it is logical that there are no campaigns. In other words, there cannot be a campaign with genuine diversity representation of communities working together to achieve a common goal whilst depicting juxtaposition (separate groups not interacting).

Problematically, the lack of campaigns in the last green block indicates SA marketing communications' conceptions and representations are lagging behind ideological and lived level meanings of RN. Moreover, as table 5.1 indicates, SA marketing campaigns do not follow the diagonal progression; which means that the meanings in the marketing campaigns do not always align with the evolution of RN meanings in the marketplace. SA marketing campaigns show some alignment but do not follow a strictly chronological progression from *acknowledgement* to *conviviality*, nor *reconciliation* to *welfare*. The nonlinear meanings portrayed by the SA marketing campaigns enable to suggest that they are not always socially 'in sync' with the marketplace. Nor are the campaigns showing a strict progression from ethnic to multicultural marketing communication strategy and beyond. Most importantly, the lack of campaigns in the green cell highlights the gap in knowledge of consumers' lived experiences. This lack could be causing the increasing disconnects between marketers and the marketplace.

Based on the matrix, one would expect to find all stereotypical representations in the *acknowledgement* cell, but this is not the case. Of the five campaigns with stereotypical representations only one falls in the *acknowledgement* cell. Based on their type of intercultural interactions, the other four campaigns are in the *acceptance* cell. The Vodacom #Megyourday campaign (section 5.3.14, page 102), for example, depicts stereotypical characters, but shows these characters continuously interacting with each other. This particular example shows progression from *acknowledgement* to *acceptance* and ends with a new business partnership.

Based on the table, the majority of the campaigns were placed in the *foundation* stage. This stage is characterised by genuine cultural representations, because they do not portray stereotypes. Starting on the left of the *foundation* row, in the *acknowledgement-foundation* cell, three campaigns were mapped here. The Mutual & Federal *Protection* campaign (section 5.3.9, page 89), for example, shows genuine representation of different cultural groups and their possessions. However, the campaign shows hardly any interaction at all, regardless of cultural group. There are two 1-second instances of interaction and only one is an example of intercultural interaction (the broker handing the boy his car – figure 5.19). In the adjacent cell, there are another three campaigns. Campaigns in the *foundation-acceptance* cell are characterised by genuine cultural representations and intercultural interactions at nationally-significant events. For example, the FNB *Anthem* campaign (section 5.3.4, page 85), portrays where the culturally diverse group of spectators (and employees) interact.

In the last *foundation-conviviality* cell, the more recent campaigns indicate a partially synchronised evolution towards meanings representing interactions of multicultural groups in mundane scenarios. The Sanlam *R1 Man* campaign (section 5.3.12, page 89), for example, shows everyday encounters between the protagonist and marketplace actors from other cultural groups. The integrated marketing campaign focuses on the individual and his journey of personal growth towards better financial management. Although a lot of consumers can relate to the man’s struggles, the campaign does not show a group working together to improve living in the marketplace for all. A *stokvel* (a local example of communal efforts towards managing funds) could have been applied instead. A *stokvel* is “South Africa’s version of a Rotating Savings and Credit Association”, where five to twenty members regularly contribute a small amount to a combined pot of money (Mulaudzi 2019). During the existence of the *stokvel* each member is awarded a lump sum, which they can then use to cover costs (often big expenses like quarterly groceries or funerals) (Mulaudzi 2019).

Of all the campaigns in the data set only one matched the *welfare* stage – the FNB *The Helpers* campaign (section 5.3.13, page 91). The campaign portrays a multicultural group working together to achieve the same goal, and all the helpers are genuine representations of parents, coaches etc. However, most of the interactions are between members of the same cultural group and the only intercultural interaction takes place at a sporting event and not in everyday scenarios. Therefore, the campaign could not be placed in the *welfare-conviviality* cell. The lack of SA marketing communications in the *welfare-conviviality* cell (last green cell bottom-right) indicates marketing evolution is lagging behind the ideological and lived meanings of RN.

## 5.6 Summary of Key Findings

The campaigns’ placement in table 5.1. indicates a general progression from stereotypical portrayals to genuine representations of multicultural groups working together. However, the campaigns do not show a strictly chronological evolution in line with ideological and lived RN meaning evolution. The relative time periods where these cultural representations align with stages of RN ideological development are: *reconciliation* from 2008-2017; *foundation* from 2013-2016; and *welfare* 2017 (as demonstrated in figure 5.29 below).

**Figure 5.29 Campaigns’ Alignment to Ideological Level Meanings of Rainbow**



The majority of the campaigns feature genuine representations characteristic of the *foundation* stage. However, a retreat to use of stereotypical representations is observed, and deemed to suit meanings of the *reconciliatory* stage. Vodacom #Megyourday in 2017, for example, can be attributed to attempts at reinforcing reconciliatory discourses in the marketplace. This reinforcement could be due to efforts to negate current events, such as the Gupta Bell Pottinger propaganda scandal (a PR campaign created to purposely fuel racial divisions - Sweney 2017). Furthermore, even though there is evidence of cultural representations in the campaigns, these examples do not appear to feature representations of cultural synthesis. Creolisation theory posits that cultural synthesis is a means of establishing diversity without disregarding individual cultures (Cross and Gilly 2017). Hence, increasing presentations of synthesised intercultural meanings in campaigns could be a way of evolving marketing's meanings of RN to reflect the superdiversity of the SA marketplace (discussed more in chapter nine). Changing representations of cultural diversity relates directly to how superdiversity ideology is influencing marketing communications strategy evolution. Furthermore, the 'retreat' to old representational strategies could indicate that marketers are vigilant of current marketplace circumstances and adjust marketing communications accordingly. However, this requires insights from marketers themselves and whether they integrate consumer responses to socio-political events into their marketing communication strategies. These insights are provided by conducting the NHD case study, particularly in investigating marketer data. Furthermore, lack of representations of cultural diversity through synthesised intercultural meanings relates to a potential lack of integrating meanings based on consumers' lived experiences and intercultural interactions. These insights are provided by conducting the NHD case study, particularly in investigating consumer data.

Recent campaigns portray more everyday intercultural interactions (FNB *You Need a Bank That is All Things to You* (section 5.3.12, page 90); Sanlam *R1 Man* (section 5.3.13, page 89)). However, these campaigns could only be placed in the *foundation* stage as they do not show examples of multicultural groups working together to achieve a common goal. Furthermore, there is a lack of campaigns aligning with the *welfare* stage. The FNB *The Helpers* campaign (section 5.3.13, page 91), portrays a diverse group working together to achieve the same goal. Nevertheless, most of the interactions are between members of the same cultural group and all intercultural interactions take place at a sporting event and not in everyday scenarios. Therefore, the campaign could not be placed in the *welfare-conviviality* cell. The lack of campaigns in the *welfare-conviviality* cell (last green cell bottom-right) indicates marketing evolution of RN meanings and representations are lagging behind ideological and lived meanings.

As shown in figure 5.30 below, representations of intercultural interactions also show a general progression from juxtaposed groups to convivial group interactions in banal scenarios. The relative time periods are: *acknowledgement* 2008-2015; *acceptance* 2007-2017; and *conviviality* 2014-2016. Moreover, the lack of campaigns in the green cell, as discussed above, highlights the gap in knowledge of consumers' lived experiences. The gap in knowledge is substantiated by the lack of campaigns with intercultural conviviality representations. The lack of meanings aligning to consumers' lived experiences could be one of the causes increasing disconnects between marketers and the marketplace. These insights are provided by conducting the NHD case study, particularly in investigating consumer data.



In figure 5.30 the general focus on *acceptance* could also indicate marketers' attempts to counteract tumultuous conditions in the marketplace. However, it could also show a general marketplace awareness that has moved beyond an initial need to acknowledge the presence of other groups, towards continuously striving to establish acceptance of all groups as a norm in the marketplace. The representations of intercultural interactions should progress to examples of multicultural groups interacting with each other to achieve the imagined intergroup contact function of promoting intercultural interaction (Crisp et al. 2010; Vezzali and Stathi 2017). Moreover, to connect meanings from the ideological and lived perspective, one could reasonably expect them to progress to depictions of multicultural groups working together to achieve shared goals to increase societal welfare. This relates directly to the challenges marketers face, which is prohibitive to increasing social impact of diversity-sensitive marketing communication strategies.

The position of the campaigns indicate that ethnic marketing communications strategy was initially used to establish superdiversity in the SA marketplace. Yet, adoption of ethnic marketing communications strategy beyond a *reconciliation* stage is potentially problematic for brokering intercultural relations. Thus, marketers' approach to superdiversity had to adapt. Marketers' strategic adaptation is confirmed through campaigns designated to the *foundation* stage. These campaigns have a multicultural marketing approach, because they portray superdiversity through more genuine

cultural representations and depictions of intercultural interactions on occasions deemed nationally-significant, i.e. international sporting events. However, as the lack of campaigns embodying *welfare* and *conviviality* indicate, marketing representations of the superdiverse RN need to evolve to transcend the *multicultural marketing* prototype. The findings support current reports about the SA marketplace (Dayimani 2015; Hosie 2018; Tswanya 2017) and highlight the need for closer alignment of marketing communications strategy with consumers' lived experiences of RN.

Emerging research on superdiverse marketplaces (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Noble 2013) substantiated the gap in knowledge of discrepancies between ideological and lived conceptions of 'living together'. These discrepancies influence meaning-making processes. Therefore, the evolution of different meanings of superdiversity needed to be understood before: 1.) the impact of superdiversity on marketing can be investigated; and 2.) A marketing communications strategy aligned to ideological and lived meanings can be developed. The stages of ideological RN and forms of living with superdiversity illustrate developments in meaning-making in SA. However, it was not known if marketers' meanings of RN evolved. The scoping study showed that the evolution of marketing communications' representations of RN is lagging behind ideological and lived meanings of RN. This provided a potential reason for increasing disconnects with the marketplace and reduced efficacy of marketers as social brokers in the marketplace.

Figure 3.1. (page 49) theorised that to obtain cultural-cognitive legitimacy of intercultural relations as a social norm, marketers need to connect meanings related to intercultural groups living together in a superdiverse marketplace. Marketers' insights into the different meanings of superdiversity are essential if they are to continue serving as social actors. Improved understanding of developments in marketing communications strategies and their subsequent impact would enable insights to answer research objective three. Thus, potentially solving some of the challenges currently deterring marketers from having a greater impact as social brokers of intercultural relations in SA.

As highlighted in sections 3.7 and 4.8, more empirical data are required to establish: 1.) if campaigns with Rainbow Nation-building as a specific objective are more closely aligned to current ideological and lived meanings of RN; 2.) whether Rainbow Nation-building is actively pursued as a communication objective by marketers in SA; and 3.) how lived experiences affect consumers' RN meanings and marketplace interactions. Moreover, the scoping study determined how meanings of RN have developed and conceptualises what aligned RN marketing should look like. However, it does not provide insights into the challenges marketers face in dealing with superdiversity. Moreover, it

does not provide insights into consumers' lived experiences and meanings of RN. Therefore, the NHD case study integrates empirical data from campaigns, marketer participants and consumer participants (see chapter four, section 4.6, for more detail). The National Heritage Day (NHD) case study will determine how RN marketing has been used and whether this relates better to lived experiences of superdiversity and entrenching marketers' social role in brokering intercultural relations.

## 5.7 Chapter Summary

The chapter presented findings from the scoping study. The scoping study was conducted to investigate the evolution of different meanings of RN, including marketers' meanings. A systematic review of SA marketing campaigns resulted in a collection of campaigns to analyse. Critical visual analysis of the marketing campaigns allowed for insights into whether SA marketing's conceptions of RN align to these different marketplace levels' meanings. A subsequent comparative mapping of the campaigns' representations against meanings of RN was done. Analysis of the comparative map indicated the evolution of marketing's representations of RN are lagging behind ideological and lived meanings of RN, which provides a potential reason for increasing disconnects with the marketplace and reduced efficacy of marketers as social brokers in the marketplace.

Simultaneously, it provided a foundation for empirical research on SA lived experiences of superdiversity and how this affects meanings and depictions of RN. The study compared SA marketing campaigns against established stages of RN (Cornelissen 2012, Dickow and Møller 2002) and conceptual forms of living with superdiversity (Demangeot et al. 2019; Peñaloza 2018; Veresiu and Giesler 2018; Visconti et al. 2014). However, to evolve SA marketing's representations of RN to align with meanings of RN, more knowledge is required. The findings from the scoping study emphasised the need to study superdiversity's impact on SA, particularly from marketer and consumer perspectives. The findings from the three data sets that make up the subsequent NHD case study are presented next, in chapters six to eight.



## Chapter 6: Findings - Campaigns

### 6.1 Introduction

The scoping study compared SA marketing campaigns with ideological and lived level meanings of Rainbow Nation (RN). However, to evolve SA marketing's representations to align with meanings of RN, more knowledge is required. Thus, the NHD case study was conducted. Alexander and Hamilton (2016) remark on the importance of understanding and cultivating heritage in order to develop a society, because "heritage is a material and psychological testimony of identity" (:1120). Thus, national heritage is an important aspect of marketplace development that needs to be examined and understood.

The NHD case study consists of multiple data sets: campaigns; marketer interviews; and consumer interviews and focus groups. Case studies allow for more comprehensive understanding of the research setting (Creswell 2014; Hyett, Kenny, and Dickson-Swift 2014; Saunders, Lewis, and Thornhill 2011). As they allow for multifaceted examination of a phenomena (Feagin, Orum, and Sjoberg 1991; Schwandt and Gates 2018; Swanborn 2010). Therefore, a case study is appropriate for achieving a holistic understanding of superdiversity in the SA marketplace.

For clarity, the findings for the NHD case study are presented in three consecutive chapters: campaigns, marketers and consumers. This chapter presents findings for the campaigns data set. The findings illustrate a search for Rainbow Nation meanings in National Heritage Day Campaigns. Data were collected from marketer participants to 1.) establish whether RN-building is actively pursued as a communication objective; and 2.) increase understanding of the challenges they face in dealing with superdiverse consumer groups. The findings from the marketer data set are presented in chapter seven. Data were collected from consumer participants to 1.) increase understanding of their lived experiences; and 2.) how lived experiences affect consumers' RN meanings and marketplace interactions. The findings from the consumer data set are presented in chapter eight.

This chapter is structured as follows: a brief overview of the data collection results and analytical process. Presentation of the findings from the Descriptive Critical Visual Analysis stage. Presentation of the findings from the Interpretive Critical Visual Analysis Findings stage. A summary of key findings and the chapter summary.

## 6.2 Data Collection and Analysis

As mentioned on page 67, food is an appropriate cue for reflecting cultural norms and values (Cross and Gilly 2017; Marshall 2005). Hence, only campaigns including food and food rituals were retained. Initial data collection was based on a selection of NHD campaigns. Further data collection in SA was conducted in the Gauteng province, in two cities, Johannesburg and Pretoria. After screening (see section 4.7.4.1), the final data set consists of seven NHD campaigns. The campaigns were subjected to critical visual analysis and participant review through photo-elicitation (Harper 2002). As table 6.1 shows, most of the campaigns had multiple visual artefacts to analyse; whilst *Pick 'n Pay Liquor Heritage Day Competition 2017* and *Pick 'n Pay Sunday Times Braai Day Promotion 2015* had one visual artefact each. Thus, twenty visual artefacts were analysed in total. In terms of geographic coverage, some of the campaigns were regional and others national. Table 6.1 below provides details of each campaign, including geographic coverage and lists of artefacts.

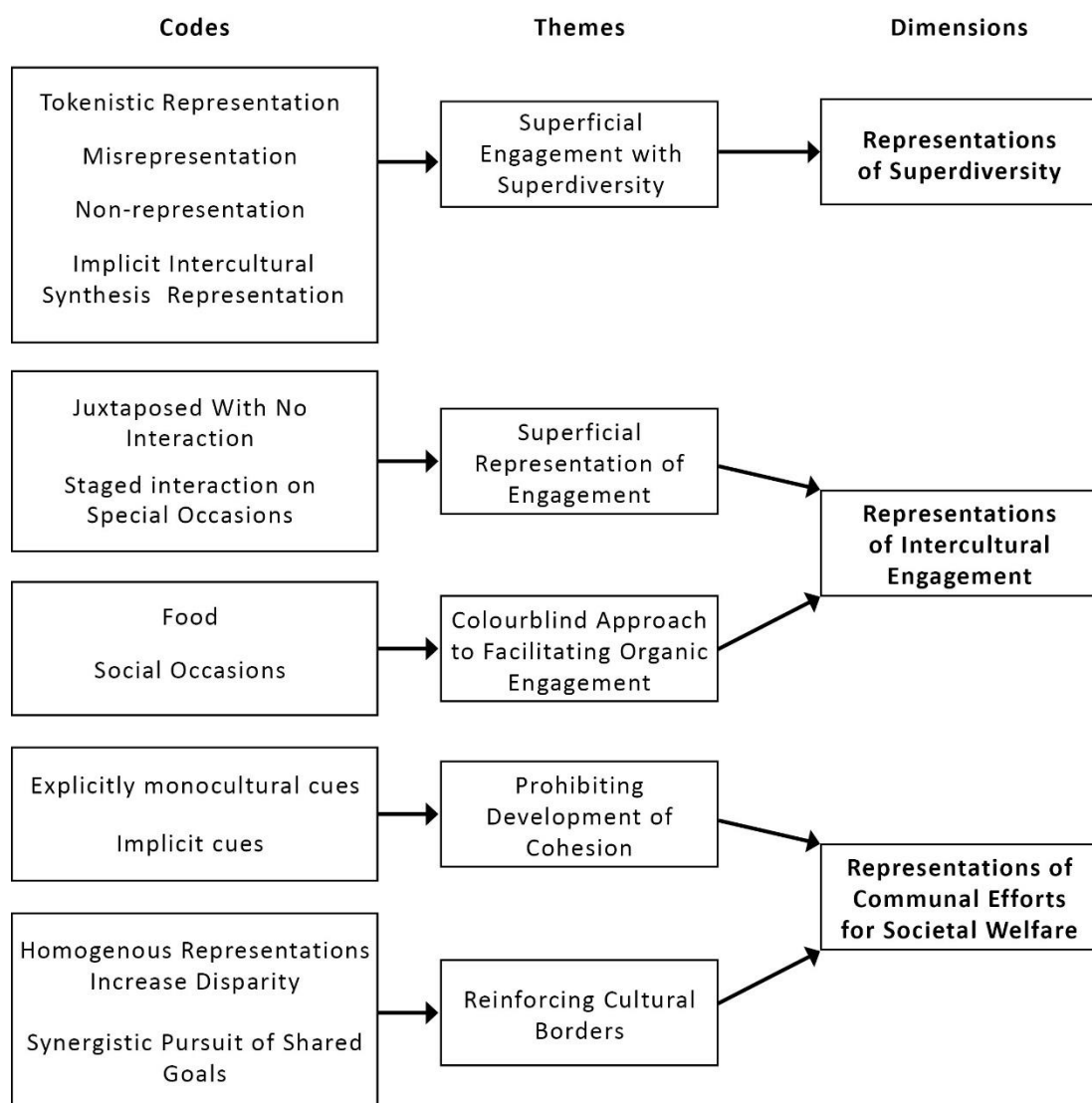
**Table 6.1 Campaigns' Visual Artefacts**

<b>Campaign</b>	<b>Geographic Coverage</b>	<b>Visual Artefact</b>	<b>Figure No.</b>
<i>Pick 'n Pay Liquor Heritage Day Competition 2017</i>	Regional	In-store Display	6.1
<i>National Braai Day Campaign 2017</i>	National	Website Web banner Cerebos competition web banner Tour picture 1 Tour picture 2 Tour picture 3	6.2 6.3 6.4 6.5 6.6 6.7
<i>Pick 'n Pay Sunday Times Braai Day Promotion 2015</i>	National	Poster	6.8
<i>Pick 'n Pay Sunday Times Braai Day Promotion 2016</i>	National	Generic web banner Weekly web banner (2 September) Weekly web banner (9 September)	6.9 6.10 6.11
<i>Pick 'n Pay Sunday Times Braai Day Promotion 2017</i>	National	Twitter image 1 Twitter image 2	6.12 6.13
<i>Checkers Championship Boerewors Competition 2017</i>	National	Web banner Point of Sale display stand Twitter image Winner announcement image Shelf branding	6.14 6.15 6.16 6.17 6.18

<i>Gauteng Social Cohesion Carnival 2017</i>	Regional	Streetpole advertisement Facebook image	6.19 6.20
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Campaigns were analysed using the socio-semiotic multimodal analysis approach. For this study, critical visual analysis was used for the visual artefacts' analysis, combining Schroeder (2007) and Elliot and Stead's (2018) processes. To increase rigour during the evaluative stage of critical visual analysis, the researcher adapted Corley and Gioia's visualisation of the qualitative analysis process (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). As discussed in the data analysis approach, there are similarities in analytical structure and terms between multimodal data analysis and Corley and Gioia's process. See section 4.7 for a detailed discussion of the NHD case study data analysis strategy.

**Figure 6.1. Multimodal Matrix of Campaign Findings**



The inductive process involves reiterative analysis of the data until codes, themes and aggregate dimensions emerge (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). Therefore, various codes emerged from initial campaigns analysis. Further comparative analysis of the codes enabled axial coding into themes. Finally, aggregate dimensions emerged from similarities in the codes and themes. Various other codes and themes emerged. However, these fall outside the scope of the study. The codes and themes most relevant to answering the research aim and objectives were grouped into dimensions. Figure 6.1. above, is a visual representation of the codes, themes, and aggregate dimensions. The visual representation forms the multimodal matrix for this chapter. These dimensions are: Representations of Superdiversity, Representations of Intercultural Engagement, and Representations of Communal Efforts for Societal Welfare, presented next in sections 6.5 - 6.7. The next section presents summarised findings from the first stage of analysis, reporting on the formal properties of each campaign as outlined above. Appendix 5 (page 257) provides an example of first stage analysis of one visual artefact in the form of a table with the initial modes reported as formal properties.

### 6.3 Stage 1 - Descriptive Visual Analysis Findings

Descriptive analysis is characterized by reporting of formal properties, which enables better understanding of “how meaning is visually constructed” (Schroeder 2007:305). Synthesized, descriptive analysis of each campaign (e.g. the campaign elements for *National Braai Day 2017*) is reported below, combining critical visual analysis categories from Schroeder (2007) and Elliot and Stead (2018).

#### 6.3.1 Pick ‘n Pay Liquor Heritage Day Competition 2017

##### **Figure 6.2 Pick ‘n Pay Liquor Heritage Day Competition 2017**

##### **- In-store Display (Researcher Photographs 2017)**

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Pick and Pay is a national multi-channel retail chain in South Africa with a R81.6 billion (£4.3 million) turnover (Pick and Pay Investor 2019). The retailer chain includes grocery, liquor and clothing stores; and consumers with a mid-level income make up the largest part of their consumer base (Pick and Pay Investor 2019).

### *Subject matter*

The design for the *Pick 'n Pay Liquor Heritage Day Competition 2017* campaign features an image of four people, three White and one Black, having a barbeque outside in the sunshine. From the city landscape in the background one gathers that they are in an urban environment. The group of people appear staged, emphasised by the White woman on the right's stiff stance.

The left third of the design has a maroon to red gradient background with the campaign information written across. The headline across the top is "Stand a chance to WIN HERITAGE DAY hampers to the value of R5000 each", from afar one can only see WIN HERITAGE DAY, with HERITAGE DAY in big, red capitals, highlighted further by being placed at a slanted angle on a white strip. Below the headline, the *Smartshopper* card is featured, as the hamper is actually tied to *Smartshopper* credit in-store in Pick and Pay, to the value of R5000 (a sizable amount equivalent to an average middle-class family's monthly food expenditure).

### *Medium*

The campaign was in the form of a backing board, positioned on the top shelf behind the merchandise. The position of the backing board was not considered in the design layout, as the competition mechanics of the campaign were obstructed by the biggest product on offer for the promotion – 4<sup>th</sup> *Street* boxed wine. The only campaign element appears to be the backing board. Nevertheless, it was the only campaign using "National Heritage Day" as the headline.

### *Style*

The campaign is designed in a style resembling other liquor advertising in South Africa, particularly Castle Lager campaigns – a regular sponsor of sporting teams and sports-related advertising featuring social barbeque scenes (Beerpedia 2011; Biltong Bru 2015). Although this campaign is not depicting a sporting event, it follows the same stylistic approach, with images of people socialising in the sunshine, around a barbeque, beer in hand.

### *Modality*

A campaign with a competition component for NHD found in-store. Credibility support provided by inclusion of a Pick and Pay *Smartshopper* card image, although this is hidden behind the merchandise. No Pick and Pay logo present on the design.

### *Interactive meaning*

Image of people shows no interaction with the viewer. The “WIN” verb is used to draw in participants, while “HERITAGE DAY” aims to target all SA cultural groups in the marketplace.

### **6.3.2 National Braai Day Interactive Advertising Campaign 2017**

National Braai Day (NBD) is not linked to a specific brand or a government body, it is a privately funded heritage initiative conceptualised by Jan Braai (real name Jan Scannell) (Van Zyl 2017). Started in 2005, the intent behind the campaign is to focus on shared SA culture and proposes that South Africans celebrate their common roots by having a *braai* on NHD (Cape Town Magazine 2019). According to this site, SA celebrations frequently entail preparing meat on an open fire on a barbeque, locally termed a *braai*; it is believed that the *braai* (barbequing) ritual spans across cultures as a past-time and became a symbol for NHD celebrations (Braai 2017). *Braai* is a popular past-time in most South Africa cultures and is frequently included in integrated marketing communication campaigns as a portrayal of intercultural interaction (Braai 2017). An integrated marketing campaign in 2005 by Braai (2017) unofficially renamed NHD as National Braai Day; which was officially acknowledged by the South African National Heritage Council in 2007. However, NBD is continuously met with mixed responses from different consumer groups (ENCA News 2013; SA History 2011).

### *Subject matter*

The campaign is based primarily on the website braai.com, with regular new content being uploaded, for example recipes, *braai*-related videos, songs etc. Archbishop Emeritus Desmond Tutu is featured prominently on the primary web banner for the website. Tutu is a revered SA icon who coined the term Rainbow Nation (Cape Town Magazine 2019) and received a Nobel Peace Prize in 1984 for his part in fighting the apartheid system (Nobel Prize 2020). In the banner a smiling Tutu is posing next to a scowling Jan Braai in front of the SA flag. This image of the two of them is superimposed onto a yellow background, next to a headline and iconography with a somewhat political undertone. The headline “JOIN THE REVOLUTION TO UNITE 50 MILLION PEOPLE” (also in all capital letters) refers to uniting the whole nation - as the population count at the time of website creation was 46,9 million people (Statistics South Africa 2005). The headline is placed in close proximity to a Black vector image

of a fist holding barbeque tongs. The fist and “THE REVOLUTION” in black letters highlight the political undertone and resembles iconography related to political rallying. Underneath the banner is a countdown clock which counts down the days, hours, minutes and seconds until the next NHD, when you need “TO START YOUR FIRE!”.

**Figure 6.3 National Braai Day Interactive Advertising Campaign  
2017 - Website Home Page (Braai 2017)**

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The National Braai Day logo portrays a yellow flame in the form of a hand making the *howzit?* sign - a form of greeting. Behind the hand there are three colour bands. Below the icon there is a black box with the words NATIONAL BRAAI DAY and the web address [www.braai.com](http://www.braai.com), which makes up the rest of the logo. This version of the logo is still featured on the website in the top left-hand corner.

The integrated elements of the campaign lack consistency, for instance using different logos on different elements. Apart from the website, a circular version of the logo is used (see figure 6.4 for example). In the circular version, the orange and light blue colours are replaced with red and darker blue more reminiscent of the new SA flag. The web address is replaced by yellow lines. Around the logo there is now a white band with black and yellow key lines. In the white band there is a tagline “UNITE AROUND A FIRE” and a smaller, secondary call to action “SHARE OUR HERITAGE AND WAVE OUR FLAG”. This circular logo features on the web banner, a slightly adapted version features on the national tour promotional elements and competition banner in the Cerebos Salt digital banner. This

national tour version splits the black circle into black and white halves, where both the tagline and the call to action are replaced with “NATIONAL BRAAI TOUR”.

**Figure 6.4: Web Banner Featuring New  
National Braai Day Logo (Braai 2017)**

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**Figure 6.5: Cerebos Competition Web Banner (Braai 2017)**

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*Medium*

The website seems to be the main source for this campaign. The National Braai Tour is marketed online in the form of the digital banner for the Cerebos competition and the tour going around the country.

*Style*

As discussed in the subject matter there is a political undertone to some of the elements, which is further emphasised by the parody video underneath the header image on the home page. The *Steak*



*of the Nation* video was posted in 2017 and makes fun of the president's State of the Nation address delivered earlier in the year.

### *Modality*

#### *Website/Overall:*

Archbishop Desmond Tutu as brand ambassador lends credibility to this independent campaign. The countdown clock and interactive, downloadable content e.g. national braai anthem lends an official air. Credibility is further bolstered by inclusion of the SA flag and national colours.

#### *Tour:*

Credibility for the national braai tour is enhanced by inclusion of consumers from diverse cultures on tour, having fun, interacting and waving their SA flags. Jan Braai is not featured in the tour collateral on the website. The tour seems a bit disconnected from the rest of the campaign. Credibility is enhanced with a brand affiliation with Cerebos for the national tour competition.

### *Interactive meaning*

#### *Website:*

Desmond Tutu doesn't look at the camera but rather off into the distance, not engaging with the viewer or Jan Braai. Jan Braai looks at the viewer on both the main website banner and 'Steak of the Nation' parody video. The parody video is meant to attract all cultures through shared disdain of the president. Jan Braai looks straight at the viewer, with his hand in a 'making a point' gesture as if addressing the viewer directly.

The call to action – start your fire – invites the viewer to keep watching the count down. There is also a call to action, "Join the revolution to unite 50 million people", which could potentially provoke the viewer because it is placed in close proximity to a protesting fist holding *braai* tongs. The updated logo on all other collateral does away with "Join the revolution" as part of the slogan. Without the slogan, the elements can be deemed less inflammatory. Moreover, by changing the slogan to "**Share our heritage and wave our flag**" (own emphasis added), the visual artefacts invite the viewer to participate and thus can be deemed more inclusive.

There are pictures on the website of the national tour, which serve as visual artefacts of the event that forms part of the integrated marketing campaign (see figures 6.6 – 6.8). The interactivity of these artefacts is more evident, albeit seemingly staged.

*Tour pictures:*

- Picture 1: a guy sitting in the window of the car looking at the viewer, smiling and holding a flag – perhaps inviting the viewer to watch (figure 6.6).
- Picture 2: all looking at camera to the right, for the official photograph. The viewer is a spectator from outside, not addressed or interacted with (figure 6.7).
- Picture 3: a multicultural group looking at the camera, jumping for joy. Showing the viewer how much fun they are having (figure 6.8).

**Figure 6.6 National Braai Day Interactive Advertising Campaign 2017 – National Tour Picture 1 on Website (Braai 2017)**

**Figure 6.7 National Braai Day Interactive Advertising Campaign 2017 – National Tour Picture 2 on Website (Braai 2017)**

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**Figure 6.8 National Braai Day Interactive Advertising Campaign 2017 – National Tour Picture 3 on Website (Braai 2017)**

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### **6.3.3 Pick 'n Pay Sunday Times Braai Day Promotion 2015**

The Sunday Times newspaper is SA's biggest weekly newspaper, which has been in circulation since 1906 (Timeslive 2019). Pick and Pay partners with the Sunday Times newspaper for the annual *Pick 'n Pay Sunday Times Braai Day Promotion*. As the three sequential executions of the campaign (2015,

2016, and 2017) differ vastly in terms of approach to style and interaction with consumers, all three campaigns were included for analysis and participant review but treated as separate campaigns.

### *Subject matter*

The 2015 campaign is the first of the three iterations of the *Pick and Pay Sunday Times Braai Day Promotion* campaign. The print advertisement featured a prominent product shot of a 2ℓ Coca-Cola bottle, as the free gift redeemable when buying the Sunday Times newspaper at any Pick and Pay store. No human representation or other photographic images present. The only other imagery was a flat, vector icon of barbeque tools crossed underneath a flame, resting on a slanted black band. A typography-heavy layout with two prominent headlines. “CELEBRATE BRAAI DAY” (with the Braai Day covering a third of the layout) is meant to be the focal point of the design, with “every Sunday with Sunday Times” small and hard to read on the right of “DAY”, over the barbeque icon. The main headline is supported by a secondary headline “JUST FOCUS ON THE FOOD”, in the broad, black band. The campaign mechanics appear underneath the black band, next to the product shot on the right. All underpinned by the two company logos in a white band at the bottom.

### **Figure 6.9 Pick ‘n Pay Sunday Times Braai Day Promotion 2015 - Poster (INMA 2019a)**

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### *Medium*

According to INMA (2019a) the promotional campaign featured in print (advertisements, newspaper inserts), online (web banners, Facebook, Twitter) and in-store (posters, wobblers and promoters). The poster analysed features the date 15 September, but based on the campaign report by INMA (2019a) the promotion ran for four Sundays till 24 September. The campaign featured other barbeque related promotional items too. Thus, multiple variations of the campaign had to be created to cater for the specific promotional items and date to redeem it.

### *Style*

A cluttered layout, very editorial in its approach (copy heavy with no photography, except the Coke bottle). The barbeque icons are reminiscent of a crest or Skull and Bones arrangement. The

advertisement is on a sepia, textured background which connotes a nostalgic feeling but also lends a warm, yellow glow to the layout.

#### *Modality*

A credible campaign with measured results. According to INMA (2019a) “Newspaper sales increased by 6% year-on-year and a whopping 52% month-on-month. Retailer Pick n Pay also benefited from increased sales of the promotional items during the four week period – consumers were seen purchasing 30 newspapers in order to receive their free bags of charcoal”. Credibility is strengthened by prominent Pick n Pay and Sunday Times logos, as well as the Coca-Cola product on offer.

#### *Interactive meaning*

The image of the product shows no interaction with viewers. Interaction is created by “CELEBRATE” and “JUST FOCUS ON THE FOOD”, commanding and prominent calls to action. Paired with the actual call to action mechanics “Buy the Sunday Times at any Pick and Pay on 15 September and bag your FREE 2 litre Coke”.

### **6.3.4 Pick ‘n Pay Sunday Times Braai Day Promotion 2016**

#### *Subject matter*

Building on the 2015 campaign, the 2016 version keeps the bold, black, slanted band for the headlines. The nostalgic, sepia textured background is replaced by a clean, white background fading into a photograph of smouldering charcoal. In the 2016 version of the campaign the promotion is paired with a new, South African barbeque competition – *The Ultimate Braai Master* (popular cooking show documenting the competition where contestants enter in pairs and barbeque in different locations, creating dishes affiliated with different SA cultures and cooking styles – UltimateBraaiMaster 2019). The show logo features prominently on top of the charcoal photograph.

The generic web banner features “4 GOOD REASONS TO CELEBRATE NATIONAL BRAAI DAY WITH THE SUNDAY TIMES”, still in capital letters and featuring the newspaper logo more prominently than the celebration occasion. This is then supported by campaign mechanics and a group photograph of the promotional elements – Pick and Pay house brand barbeque related products. Coca-Cola bottle is no longer an affiliated brand for this campaign, but BIC is now featured in one of the promotional items (see figure 6.11).

The product-specific, weekly web banners featured barbeque related puns with flirtatious undertones as headlines, for example “C’mon baby, let us light your fire” and “Introducing your new weekend flame”. On these designs the single product on promotion for that week is more prominent. These designs also feature a third call to action, inviting consumers to watch *The Ultimate Braai Master* show every Thursday on one of the free-to-view channels, SABC 3.

**Figure 6.10 Pick ‘n Pay Sunday Times Braai Day Promotion 2016 – 9 September Web**

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**Figure 6.11 Pick ‘n Pay Sunday Times Braai Day Promotion 2016 – 2 September Web Banner (INMA 2019b)**

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**Figure 6.12 Pick ‘n Pay Sunday Times Braai Day Promotion 2016 – Generic Web Banner (INMA 2019b)**

### *Medium*

According to INMA (2019b) the campaign elements were similar to the previous year, featuring in print media, digitally in web banners and social media, on radio and in the form of in-store materials.

### *Style*

A masculine approach, a little less editorial and a bit more aligned with *The Ultimate Braai Master* show’s graphics. The flirtatious and cheeky pun headlines are incorporated to include a humorous element, which would appeal to a broader consumer base.

### *Modality*

Same as previous year's campaign – a credible campaign with reported results. "This campaign was a great single copy driver and resulted in an average weekly increase in newspaper sales of 37%" (INMA 2019b). Further strengthened by an affiliation with the popular *The Ultimate Braai Master* show broadcast on national television. Using "National Braai Day" lends justification for setting up National Braai Day as the official public holiday.

### *Interactive meaning*

Images of product and charcoal show no interaction with the viewer. The calls to action are less demanding than the previous year. Moving away from capital letters and commands such as "JUST FOCUS ON THE FOOD". The calls to action are made even less demanding through 1.) pointing out benefits, for example, "4 good reasons to celebrate National Braai Day" in reference to receiving the four promotional products for free; and 2.) flirtatious language, for example, "C'mon baby" and "weekend flame" inviting viewer to participate, attempting to connect on a more personal level.

### **6.3.5 Pick 'n Pay Sunday Times Braai Day Promotion 2017**

**Figure 6.13 Pick 'n Pay Sunday Times Braai Day Promotion 2017 – Tweet 1 (Twitter 2017b)**

**Figure 6.14 Pick 'n Pay Sunday Times Braai Day Promotion 2017 – Tweet 2 (Twitter 2017c)**

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### *Subject matter*

The third iteration of the *Pick and Pay Sunday Times* promotional campaign features an affiliation with Bic, more prominently. The promotional items are no longer generic household brand items as per 2015 and 2016, but Bic barbecue related products, indicating a move towards increased perceived value of the promotional items.

The bold headlines and affiliation with *The Ultimate Braai Master* are gone. The campaign mechanics are featured in a yellow textbox, creating contingency with the yellow colour of the Bic brand. The background is newsprint textured, going back to the more “old-school” feel of the 2015 campaign.

Instead of a photograph the designs feature hand-drawn doodles – black, key line drawings of barbecued food (such as cuts of meat, vegetables) and cooking utensils (such as matches, a barbeque and spatula). The weekly product shots are the most prominent features and their photographs are framed in a similar key line drawn box.

### *Medium*

In exploration of the marketplace in Gauteng, South Africa during September 2017, no in-store materials were found. The campaign was found on social media for Pick and Pay and not in-store, thus the 2017 campaign was perhaps more heavily focused on digital channels, particularly to garner more engagement from the entire Pick and Pay consumer base and not just consumers of the Sunday Times newspaper.

### *Style*

In comparison to the previous two years the style is very informal with the use of simple, doodle drawings and hand-drawn text boxes and photo frames.

### *Modality*

The same means of increasing credibility is used, for example by including established brand logos of Pick and Pay, Sunday Times and Bic.

### *Interactive meaning*

The product images, paired with the speech bubble shape, portray a subtle call to action. These elements show a form of interaction with each other through the arrows pointing from bubble to product. However, no clearly discernible direct interaction with the viewer, apart from the subtle call to action, which is barely legible in the speech bubble. Similar to the puns from the previous year’s campaign, the informal doodle drawings are also meant to draw consumers’ attention and promote engagement.

### 6.3.6 Checkers Championship Boerewors Competition 2017

Checkers is another well-established retail brand in SA - it is part of the Shoprite Holdings group, “the biggest supermarket retailer on the African continent” (Shoprite Holdings 2019). The *Championship Boerewors Competition* is an annual campaign, started in 1992, where contestants enter their own secret recipe *boerewors* (sausage widely consumed across cultures, originally from Afrikaans culture).

**Figure 6.15 Checkers Championship Boerewors  
Competition 2017 – Web Banner (Shoprite 2017)**

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#### *Subject matter*

The subject matter in this campaign is predominantly the new *boerewors*, mass-produced from the winner’s recipe and now available to buy in Checkers stores nationwide. On the web banner and in-store materials (point of sale and shelf banner) there is a product shot photograph of barbequed *boerewors* served with sprigs of rosemary on a round, wooden board. The Twitter post about the winner features a photograph of her smiling, holding a packaged sample of her product, with her medal placed over the package. With her other hand she is making a number one sign, indicating that she won, and her product is number one.

On all the campaign materials the headline is prominent, in yellow and white capital letters. The headline on the winner tweet (figure 6.18) says “THE QUEEN OF SA’S NEW NO.1 BOEREWORS”, while the rest of the campaign elements have “SA’S NEW NO.1 IS HERE! AVAILABLE IN-STORE NOW” as the headline and call to action (e.g. figure 6.15). The winner’s name is Queen Mathebula, making the use of her name in the headlines easy (but unless you know her name, the personalisation is missed) (figure 6.19). The in-store shelf banner is placed next to the product and here the headline is altered to “SA’s BEST BOEREWORS AS VOTED BY YOU” and “AVAILABLE HERE”. “SA’s BEST” and “HERE” have dashes on either side for emphasis (figure 6.17).

All of the materials feature a wooden table texture in the background and the South African flag draped in the top section of the layout. The flag is draped to resemble a parted curtain on all of the elements except the in-store materials, as if unveiling the winner or her product. Accompanying rectangular shelf dividers feature a waving South African flag and add more emphasis to the shelf



space the products for sale occupy. Every campaign element, including packaging, features the campaign logo. The 2017 logo is a 25-year anniversary special edition that says, “CHAMPIONSHIP BOEREWORS SA’S NO.1”, with “25 YEARS” on a banner over the bottom of the logo (figure 6.16). The logo background is the South African flag too. The point of sale display (figure 6.16) features an affiliated brand, Wellingtons, and their range of sauces. The headline on the side of the display says “Champion Sauce for Champion Boerewors” with big product shots of the different sauce bottles behind the boerewors image.

### *Medium*

The annual competition is held through a number of events or elimination rounds around the country a couple of months before Heritage Day. The winner is announced, and the product made available in-store in time for Heritage Month. The product is produced year-round, thus the campaign elements are generic enough to serve as communication materials year round.

None of the campaign materials feature the Checkers logo or mention of Heritage Day or Braai Day. However, the other campaign materials not analysed here include a television and radio advertisement with long-term brand ambassador, Nataniel, a well-known influencer and socialite (Februarie 2017). These two elements have an add-on sentence during September stating “just in time for Heritage Day”. Apart from these advertisements there is also a series of digital elements including web banners and features on the Checkers website, and social media posts from the Checkers social media accounts. In-store materials include a suite of shelf banners and the point-of-sale display.

### *Style*

The designs are explicitly South African featuring the flag as background material and in the *Championship Boerewors* logo. The South Africanism is further emphasised by including the pictures of *boerewors* and mention of SA in both the headlines and the Championship Boerewors logo. The cooked and presented *boerewors* photograph is meant to be appetizing and everything is positioned to seem like it is being served on the table with the background texture resembling wooden table planks.

### *Modality*

A well-established campaign, credibility enhanced by use of commemorative 25-year logo, “SA’s no.1” and the South African flag throughout campaign elements (example on shelf branding in figure 6.17). The official announcement of the winner (and nationwide competition events) is made even more

credible with the banner wall containing logos of campaign sponsors. The sponsors are big, successful national brands – Shoprite, Checkers, Wellingtons; and international brands – Coca-Cola and Toyota. The point of sale stand lends further credibility to Championship Boerewors campaign and Wellington brand with inclusion of the official ‘Product of the Year – as voted by you’ sticker on the design.

**Figure 6.16 Checkers Championship Boerewors Competition 2017 – Point of Sale Display Stand with Implicit Multicultural Wellington’s Sauce Product Range (Researcher Photographs 2017)**

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**Figure 6.17 Checkers Championship Boerewors Competition 2017 – Shelf Branding (Researcher Photographs 2017)**

**Figure 6.18 Checkers Championship Boerewors Competition 2017 - Tweet (Twitter 2017a)**

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**Figure 6.19 Checkers Championship Boerewors Competition 2017 – Winner Announcement Picture on Checkers Website (Checkers 2017)**

### *Interactive meaning*

Only the official winner image interacts with the viewer directly, although the SA flag parted to the sides like stage curtains draw the viewer in as a spectator. No direct call to action to consumers. However, using “SA” as a collective for our/your national favourite to increase felt-targetedness across

the board. Consumers are indirectly invited to come buy the new product by being informed that it is now available in store.

### 6.3.7 Gauteng Social Cohesion Carnival 2017

This event is hosted by the local municipality in Pretoria on Heritage Day (Gauteng Carnival 2017).

**Figure 6.20 Gauteng Social Cohesion Carnival 2017 – Street pole Advertisement (Gauteng Carnival 2017)**

**Figure 6.21 Gauteng Social Cohesion Carnival 2017 – Facebook post (Facebook 2019)**

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#### *Subject matter*

The Carnival artefacts feature *djembes* (African drums, a popular instrument in SA African music) and a collage of multicultural people, however those are the only cues resembling SA culture (figure 6.20). The inclusion of pink, orange, light blue and light green in the colour palette further supports the carnival theme. Additionally, there are also “feather-like” vectors, which, paired with the collage, creates a theme more closely resembling a Brazilian carnival or New Orleans Mardi Gras parade. The people featured in the collage are a White and a Black woman with floral costumes and headdresses; and a young, mixed race boy in a Rastafarian hat. Two themes “GAUTENG SOCIAL COHESION” and “The Year of OR Tambo” are placed at the top of the layout with no further information provided. The design does not mention Heritage Day, or any essential information required for people to participate in or attend the event.

#### *Medium*

The street pole advertisement was put up in the Pretoria city centre. The street pole advertisement was also a digital poster on the Gauteng Carnival website, with information about food available at the event.

Post data collection the researcher found another visual artefact for the campaign on the Gauteng Carnival Facebook page, an image as a post (figure 6.21). The Facebook page features a web banner with more information on. The event started at 09.00 at the Tshwane Events Centre. The themes were present and more elaborate - "GAUTENG SOCIAL COHESION CARNIVAL" and "Celebrating our Living Heritage: Treasure, The Year of OR Tambo". The banner also features various logos of affiliated organisations at the bottom.

### *Style*

The style is not South African and more Brazilian in tone and imagery as mentioned above.

### *Modality*

Province name – Gauteng – lends credibility. As does "OR Tambo", name of an official freedom fighter in the apartheid era (South African History Online 2019). 24 September, Heritage Day date a more implicit reference to NHD.

### *Interactive meaning*

All three characters look at the viewer in a friendly and inviting way, no other interaction or call to actions.

Building on analysis of the formal properties of the campaigns, stage 2 - interpretive analysis was conducted. The findings are presented in the next sections.

## **6.4 Representations of Superdiversity**

This section presents dimension one (see figure 6.1, page 105). The findings related to this dimension are reported in more detail below. As discussed in chapter 3, contemporary societies are superdiverse (Vertovec 2007). According to the South African Government (2019) NHD marketing communications should ensure that local cultures' diversity and heritages are represented in order to portray all SA identities "without any distortions". Therefore, NHD campaigns should represent meanings of superdiversity to reflect all the cultures in the RN.

As mentioned in preliminary study findings' summary, increasing synthesised intercultural representations could be a means of evolving meanings of RN to reflect the superdiversity of the SA

marketplace. The campaigns are used as examples to illustrate the findings for this dimension, reported below.

#### **6.4.1 Superficial Representation of Engagement**

The analysis highlighted that the majority of the campaigns are exclusionary in their representation of cultures in the SA marketplace. The campaigns do not accurately represent the groups of SA, which indicates superficial engagement with representing superdiversity for NHD. There are four means of superficial representation identified in the analysis, these are: Tokenistic Representation, Misrepresentation, Non-representation, and Implicit Intercultural Synthesis Representation.

##### **6.4.1.1 Tokenistic Representation**

Tokenistic representation is the inclusion of multiple culture cues (i.e. various racial groups) to appear multicultural without evidence of sincere inclusivity (Heath, Cluley, and O'Malley 2017; Scaraboto and Fischer 2003). The *Pick 'n Pay Liquor Heritage Day Competition 2017* illustrates this form of superficial representation. In this campaign cultural diversity is depicted through inclusion of a multiracial group of people. Although the visual representation indicates an attempt at inclusivity, it can be perceived as a tokenistic image and superficial gesture as evidenced by the staged nature of the group participating in an Afrikaans tradition.

Furthermore, the majority of the campaigns represent only two racial groups. Such forms of representation are exclusionary towards other groups (i.e. Indian and Coloured groups) and non-representative of within-group diversity (i.e. Zulu, Ndebele, Xhosa groups in Black racial group).

##### **6.4.1.2 Misrepresentation**

The *Gauteng Social Cohesion Carnival 2017* provides an example of misrepresentation by using the wrong culture cues for the RN context (figure 5.20 and 5.21). Although colourful, showcasing diversity and African *djembe*s (drums), the campaign does not reflect SA culture. The intranational cultural groups of SA are misrepresented in this NHD campaign through the use of foreign culture cues, i.e. the wrong colours, women resembling participants of a Brazilian carnival and a teenager in Rastafarian clothing. Misrepresentation evokes discontent and consumer backlash (Heath, Cluley, and O'Malley 2017), thereby negating nation-building objectives. Furthermore, misrepresentation exacerbates consumer marginalisation, causing consumer retreat from the marketplace altogether (Cross and Gilly 2014; Leibold and Hugo-Burrows 1997).

### 6.4.1.3 Non-representation

The majority of the campaigns depict a homogeneous SA culture through inclusion of the national flag or its colours. However, none of the campaigns represent specific intranational cultures apart from the Afrikaans culture through *braai* and related iconography. Indian and African cuisines, for example, are not represented. Non-representation of cultural groups results in consumers feeling marginalised, leading to retraction from the marketplace (Licsandru and Cui 2018). *Pick 'n Pay Liquor Heritage Day Competition 2017* is the only campaign that refers to Heritage Day and not Braai Day. However, even though the campaign uses the proper name, the visualisation of heritage celebrations is still a *braai* scene. By depicting the Afrikaans ritual of *braai* as the only means of celebration, the campaigns: 1.) set up *braai* as the social norm for celebrating SA heritage; and 2.) renders all other cultures' customs and traditions invisible.

The insincere types of representation do not sufficiently represent SA's cultural superdiversity. Licsandru and Cui (2018) note that misrepresentation and non-representation causes the wrongfully represented groups to feel marginalised, thereby damaging their group reputation and promoting prejudicial attitudes towards them.

Use of homogeneous national cultural cues such as the flag can be considered a means of including all cultures, thus providing an example of more sincere NHD representation. However, the analysis sought evidence of representation of cultural superdiversity that better relates to lived experiences in the marketplace. There are no examples of inclusive representation portraying diverse cultural groups (for example a picture of a multicultural group of friends participating in the 2016 Carnival displayed in the *Gauteng Social Cohesion Carnival 2017* campaign). The campaigns with multicultural groups represented are all staged for the campaign. The second picture of the tour group in the *National Braai Day Interactive Advertising 2017* campaign is perhaps a bit more spontaneous. Nevertheless, this could also be considered staged, with a member from each racial group tasked to jump for joy for the photograph (figure 6.8).

### 6.4.1.4 Implicit Intercultural Synthesis Representation

The representations could have been more inclusive through increased use of intercultural synthesis depictions. However, the analysis highlights a lack in these forms of representation. The only campaign showcasing intercultural synthesis as a means of representing diversity is the *Checkers Championship Boerewors Competition 2017* campaign. Albeit quite implicit, the point of sale stand represents a synthesis of different condiments. The condiments are from the Wellingtons affiliate partner,

featuring Chutney (of Indian origin, first introduced by British colonialists – Food Reference 2019), Tomato Sauce (introduced by British colonialists – Wiggins 2014) and Sweet Chilli Sauce (Malaysian in origin (Dalal 2019), most likely introduced by Malaysian slaves brought to Cape Town). These sauces are represented as a suite, reflecting a subtle nod to intercultural synthesis. However, if flavours become familiar and instilled in everyday lived realities, their origin (and cultural influence) can become “virtually transparent, if not completely invisible” (Parasecoli 2011:646). Therefore the implicit inclusion of different cultures is perhaps too subtle to be noticed by consumers as a means of representing SA superdiversity.

Thus, the findings show the NHD campaigns either do not represent all of the cultural groups of SA equally or do so with distortion. Instead, the campaigns establish Afrikaans braai rituals as the homogeneous means of celebrating SA heritage. Therefore NHD campaigns do not achieve the first RN objective of ensuring NHD communications represent local cultures’ heritages “without any distortions” (South African Government 2019).

## **6.5 Representations of Intercultural Engagement**

This section presents dimension two (see figure 6.1, page 105). The findings related to this dimension are reported in more detail below. According to the South African Government (2019) citizens should “participate in community dialogues” to maintain NHD celebrations and improve unity in diversity through convivial intercultural interactions. Thus, representations of intercultural engagement can be expected to reflect meanings of intercultural interactions to cultivate unity in diversity.

As mentioned in the scoping study findings, representations of intercultural interactions should progress to examples of multicultural groups interacting. Thereby, more effectively promoting intercultural interaction. This section reports on representations of intercultural engagement in the NHD campaigns as a means of facilitating convivial intercultural interaction. The campaigns are used as examples to illustrate the findings for this dimension.

### **6.5.1 Superficial Representation of Engagement**

Intergroup Contact Theory (Allport 1954) suggests continued contact with other cultural groups lessens intercultural group prejudice and hesitancy to interact (Wessendorf 2014). Crisp et al. (2010) found imagined intercultural contact elicits similar cognitive responses to intergroup contact as actual intercultural experiences. Therefore, representations of convivial intercultural interactions should facilitate intercultural group interaction to establish it as norm in the marketplace. However,

depictions of convivial intercultural interaction in the NHD campaigns are either juxtaposed or obviously staged for special occasions (examples provided below). Therefore, the NHD campaigns convey meanings of forced engagement.

#### **6.5.1.1 Juxtaposed with No Interaction**

*Gauteng Social Cohesion Carnival 2017* and *National Braai Day Interactive Advertising 2017* portray juxtaposed subjects that exhibit no interaction with each other. As discussed in section 6.3, both the *Gauteng Social Cohesion Carnival 2017* visual artefacts (street pole advertisement - figure 6.20; Facebook banner - figure 6.21) feature collages of separate subjects that are juxtaposed without interaction. Simultaneously, while the *National Braai Day Interactive Advertising 2017* campaign provides interaction with the viewer, interaction between subjects is not represented. For example, the gesture of Jan Braai in the parody video on the website (see figure 6.3). Moreover, in picture 3 of the annual *National Braai Day* tour (figure 6.7), all tour participants posed for a picture. However, there is no interaction with each other, for example in the form of interlinked arms, holding the same flag or touching other participants.

#### **6.5.1.2 Staged Interaction on Special Occasions**

*National Braai Day Interactive Advertising 2017* portrays staged interaction in the website's main banner. The banner features two SA icons, Archbishop Emeritus Desmond Tutu and Jan Braai (figure 6.3). Although interaction is evident with Jan's hand on the Archbishop's back, this could be perceived as staged, considering their body language and gaze directions away from each other. The *Pick and Pay Liquor 2017* campaign also depicts interaction (figure 6.2), but this is staged and a form of tokenistic representation. The *Checkers Championship Boerewors Competition 2017* campaign has the most natural representation of interaction in the form of the winner announcement picture (figure 6.19). In the picture the host, winner and promoters are captured together. However, as it is on a ceremonial stage, it is a special occasion and not a banal form of engagement that consumers would experience in their day-to-day existence.

#### **6.5.2 Colourblind Approach to Facilitating Organic Engagement**

There are means to represent intercultural contact as a means to facilitate organic engagement, for example through depictions of multicultural traditional cuisine or celebratory rituals. According to Parasecoli (2011) food can serve as an appropriate cultural signifier and communication tool. The indispensable role of food in everyday life offers a viable and sustainable means for increasing intercultural engagement through conscious engagement with other cultures' cuisine (Zafari, Allison



and, Demangeot 2015). Thus, facilitating engagement through promotion of intercultural food consumption would serve as a viable avenue for cultivating intercultural conviviality.

#### 6.5.2.1 Food

All of the NHD campaigns depict food or cooking related concepts, except the *Gauteng Social Cohesion Carnival 2017* campaign (although according to Gauteng Carnival website (2017) food was available at the event). Marshall (2005) and Wise (2011) consider interactions with food, particularly a traditional meal, as a good way of sharing one's cultural values and traditions with other cultural groups.

However, all of the food represented relates to the Afrikaans *braai* custom, for example in *National Braai Day Interactive Advertising 2017. Checkers Championship Boerewors Competition 2017 – Point of Sale Display Stand* (figure 6.16) with the Wellington's sauces is the only campaign with a subtle inclusion of other SA cultures' traditional condiments. Although *braai* related, all three of the *Pick 'n Pay Sunday Times Braai Day Promotion* campaigns (figure 6.9 - 6.14) showcase more generic products, for example charcoal or a lighter. This opens up the promotion to all cultural groups, but simultaneously renders the campaigns less effective as the meaning attributed through inclusion of culture cues is diminished. Therefore, the campaigns do not promote intercultural interaction through showcasing synthesized offerings of multiple cultural groups' traditional cuisine or examples of intercultural food consumption.

#### 6.5.2.2 Social Occasions

Another means of facilitating organic engagement is to create opportunities for intercultural interaction at social occasions. As evidenced by Cross, Harrison, and Gilly's (2017) research on construction of Thanksgiving traditions and celebration rituals, advertising plays a significant role in establishing, maintaining and evolving social rituals in the marketplace. All of the NHD campaigns promote celebrating at social occasions either through sharing a meal at a *braai* or attending the Carnival. The use of SA iconography (i.e. the flag in figure 6.3) or nationally inclusive words such as "SA's" (figure 6.18) represents a national targeting strategy. The strategy targets everyone, yet marginalises non-Afrikaans consumers by rendering their cultures invisible.

As the findings indicate, some of the NHD campaigns attempt to increase intercultural engagement through juxtaposed or staged intercultural interaction. These campaigns serve as ineffective examples of imagined intercultural contact, attempting to set up intergroup interaction as an emergent social

norm. However, as the campaigns do not offer examples reflecting natural or everyday convivial engagement, it promotes intercultural interaction as a superficial practice reserved for special occasions. Other avenues for more organic increase in engagement are food or social occasions. In this case, the use of food and social occasions to celebrate NHD do not facilitate widespread intercultural conviviality or community dialogue, as representations are either too generic or too monocultural. Thus, consumers are not able to take cues from these intercultural intergroup representations to help them establish better intercultural relations. Simultaneously, marketers do not achieve 'unity in diversity' through their NHD campaigns.

## **6.6 Representations of Communal Efforts for Societal Welfare**

This section presents dimension three (see figure 6.1, page 105). The findings related to this dimension are reported in more detail below. Welfare is a specific objective of the RN, characterised by acquiring happiness and life satisfaction for all citizens (Barnett 1999; Dickow and Møller 2002; Tswana 2017). According to the South African Government (2019) NHD reflects this *welfare* pursuit, wherein citizens are encouraged to actively participate in maintaining and evolving heritage as a means of encouraging intercultural understanding, creating a sense of community and for addressing societal problems.

As mentioned in chapter 5, representations of intercultural interactions should progress to depictions of multicultural groups working together to achieve shared goals to increase societal welfare. The campaigns are used as examples to illustrate the findings for this dimension.

### **6.6.1 Prohibiting Development of Cohesion**

Cohesion is the integration of multiple groups within a community in order to develop a shared vision and common goals (Amin 2002). Shavitt and Cho (2016) report the use of culture cues within marketing communication campaigns transform the designed collateral into icons serving as representation of the specific cultures' values. As identified by the South African Government objective, the NHD campaigns should strive to unite SA as a national community through the use of culture cues. Based on analysis, examples of explicit and implicit use of cues are discussed below.

#### **6.6.1.1 Explicitly Monocultural Cues**

National iconography and colours are examples of explicit or obviously discernible cues aimed at addressing the nation as a whole, following a mononational approach. The use of SA iconography can be seen in *National Braai Day Interactive Advertising Campaign 2017* (Figure 6.3) and *Checkers Championship Boerewors Competition 2017* (figure 6.19) in the form of the SA flag and colours.

Another example of explicit use of culture cues to create cohesion is presenting *braai* as the nationally accepted and homogeneous means of celebrating SA heritage. A monocultural cue evident in all of the campaigns except *Gauteng Social Cohesion Carnival 2017*. Means of establishing *braai* as the official national heritage celebration ritual can be found in the more frequent use of National Braai Day instead of National Heritage Day, for example in *Pick 'n Pay Sunday Times Braai Day Promotion 2016* (figure 6.9). However, the non-representation of other cultures' cues hinders development of cohesion, as non-targeted groups may feel marginalised (Licsandru and Cui 2018) and take offence given that 1.) not all cultures braai or consider this their heritage ritual; and 2.) this mimics the historically deliberate suppression of all the other cultures during the apartheid era.

### 6.6.1.2 Implicit Cues

An implicit mononational cultural cue is the use of *boerewors* (an Afrikaans sausage) to represent a food product widely consumed across multiple cultural groups in SA. For example, in the web banners for *Checkers Championship Boerewors Competition 2017* (figure 6.15) and *National Braai Day Interactive Advertising Campaign 2017* (Figure 6.4). As discussed previously, the only representation of diverse cultures can be found in *Checkers Championship Boerewors Competition 2017* in the range of sauces showcased on the point of sale stand (figure 6.15). Nevertheless, these culture cues are too subtle and an implicit culture cue that is easily missed.

Zafari, Allison, and Demangeot (2015) note that cross-cultural food consumption is often done subconsciously, thus a more concerted and explicit portrayal of diverse culture cues is needed (particularly for communications aimed at acknowledging and celebrating multiple heritages). Without a concerted effort in the NHD campaigns to create inclusive cohesion (for example, depictions of sharing an intercultural meal), it would be expected that SA consumers would not associate the day with national unity and a viable means of building community ties.

### 6.6.2 Reinforcing Cultural Borders

In line with the government objective of strengthening community ties (South African Government 2019), these findings demonstrate ways in which the campaigns impact on community development.

#### 6.6.2.1 Homogeneous Representations Increase Disparity

Through promotion of National Braai Day and *braai* as the only national heritage ritual, campaigns like *National Braai Day Interactive Advertising Campaign 2017* (Figure 6.3-6.8); *Pick 'n Pay Sunday Times*

*Braai Day Promotion 2015* (figure 5.9); *Pick 'n Pay Sunday Times Braai Day Promotion 2016* (figure 6.10 – 6.12); *Pick 'n Pay Sunday Times Braai Day Promotion 2017* (figure 6.13-6.14) can be perceived to be trivialising SA's past and the RN ideals of inclusion and equality for all its citizens. Moreover, a lack of historical sensitivity is further exhibited through use of headlines such as “JUST FOCUS ON THE FOOD” (*Pick 'n Pay Sunday Times Braai Day Promotion 2015* - figure 6.9); and “Join the revolution to unite 50 million people” (*National Braai Day Interactive Advertising Campaign 2017* - Figure 6.3). These practices detract from cohesion initiatives and may cause disparity within communities through continuously marginalising other cultures by reinforcing Afrikaans cultural traditions as the homogeneous national heritage.

### 6.6.2.2 Synergistic Pursuit of Shared Goals

A means of including all the cultural groups is to ensure representation of cultural cues unique to each group, for example in promotional products from each culture within a future *Pick 'n Pay Sunday Times promotion* (i.e. traditional curry spices; and *chakalaka* (a spicy tomato relish, believed to originate from Black townships or mineworkers in Johannesburg during the twentieth century, with a Mozambican influence – Revolvly 2019)). This would be a form of cultural synthesis representation in marketing. Cultural synthesis is a means of establishing diversity without disregarding individual cultures (Cross and Gilly 2017).

Furthermore, Tswana (2017) found South Africans across racial groups do have some shared national goals, for instance solving social problems such as corruption and poverty. However, none of the campaigns explicitly represent real universal needs beyond the ‘need’ to *braai* on NHD. The campaigns do not communicate or offer initiatives to aid achievement of shared goals. Shared goals like corporate social responsibility initiatives aimed at benefiting local communities. According to Brand South Africa (2017a), the *Checkers Championship Boerewors Competition 2017* campaign has a charitable component. However, the brand does not connect the campaign with its charitable effort through the marketing campaign. Through an external source (Brand South Africa 2017a), the winner was announced after a charity rugby match in Langa, Cape Town; featuring national players from the Springbok team against rising rugby talents. Brand South Africa (2017a) reports that Shoprite Checkers donated proceeds to local youth programmes focused on sport and education. The programmes are linked to Vusa Rugby Academy, who supply daily meals to around 80 children and are extending this support to four local schools by setting up and maintaining a community food garden (Brand South Africa 2017a).

**Figure 6.22 Checkers Championship Boerewors Competition 2017 –  
Vusa Rugby Academy (Brand South Africa 2017a)**

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The findings show a failure to promote a superdiverse community which successfully integrates all of the cultural groups in SA. Through representations of homogeneous culture cues, cohesion between groups is prohibited. Analysis of the NHD campaigns could indicate marketers' insensitivity or indifference towards nationally significant history. Moreover, a lack of more intercultural synthesis portrayals and community welfare initiatives prohibits development of synergistic pursuit of shared goals.

## **6.7 Summary of Key Findings**

### *Representations of Superdiversity*

Increasing intercultural synthesis representations could evolve meanings of RN to reflect the superdiversity of SA and establish this as a norm in the marketplace. However, the majority of the campaigns show superficial engagement with evolving representations of RN, particularly for NHD.

Representations are tokenistic and predominantly monocultural. Focusing on Afrikaans culture cues, which exclude non-represented groups - thereby rendering diversity within racial groups invisible. Misrepresentation and non-representation marginalise non-targeted groups (Licsandru and Cui 2018). Moreover, this also increases chances of consumer retreat from the marketplace (Heath, Cluley and O'Malley 2017). There are no examples of inclusive representation portraying sincere multicultural groups. Moreover, *Checkers Championship Boerewors Competition 2017* campaign is the only example displaying intercultural synthesis as a means of representing superdiversity. Nevertheless, this implicit inclusion of synthesis is too subtle to notice as a means of cultivating intercultural consumption. Thus, the NHD campaigns could be seen to not provide evidence of evolved RN representations on par with the NHD objective to represent all cultures equal and undistorted.

### *Representations of Intercultural Engagement*

Based on theoretical assumptions of imagined intercultural contact (Crisp et al. 2010; Vezzali and Stathi 2017), evolving representations of intercultural engagement to examples of multicultural groups interacting convivially should aid increase in convivial intercultural interactions. However, the NHD campaigns' representations can be perceived as superficial. These superficial representations are multiple cultural groups juxtaposed in a collage (*Gauteng Social Cohesion Carnival 2017*, figures 6.20 and 6.21); juxtaposed for a publicity photograph (*National Braai Day Interactive Advertising 2017*, figure 6.8); or obviously staged for NHD occasions (*National Braai Day Interactive Advertising 2017*, figure 6.3).

Participating in intercultural food consumption or in other cultures' celebratory rituals are other means to represent intercultural conviviality and facilitate organic engagement. However, all of the food representations in the NHD campaigns relate to the *Afrikaans* braai custom. *National Braai Day Interactive Advertising 2017*, for example. Moreover, all of the social occasion representations also depict Afrikaans traditions, except the *Gauteng Social Cohesion Carnival 2017*. Nevertheless, the *Gauteng Social Cohesion Carnival 2017* campaign seems to promote Brazilian culture. Moreover, as the analysis demonstrates, the campaigns do not offer examples reflecting everyday convivial engagement. Instead, the campaigns could be seen to promote intercultural interaction as a superficial practice reserved for special occasions. Thus, the campaigns could be deemed to fail to achieve the NHD objective to represent intercultural conviviality to cultivate unity in diversity.

### *Representations of Communal Efforts for Societal Welfare*

To help progress the marketplace to the *welfare* stage of RN ideology, NHD campaigns should represent meanings related to socio-political nation-building objectives. According to the South African Government (2019), these nation-building objectives are: encouraging intercultural understanding, creating a sense of community and addressing societal problems. This could translate into representations of intercultural interactions depicting multicultural groups working together to achieve shared goals and increase societal welfare. However, the NHD campaigns' representations could be considered to fail to convey the meanings required to aid establishment of the *welfare* stage.

Explicit cues like the SA flag and colours (*National Braai Day Interactive Advertising Campaign 2017*, figure 6.3); and implicit cues like *boerewors* (*Checkers Championship Boerewors Competition 2017*, figure 6.17) are identified as cultural cues to create cohesion. However, the overwhelming association

with Afrikaans *braai* culture and disregard of other cultures prohibits development of cohesion. Instead, the overwhelming association with Afrikaans *braai* culture could indicate cultural insensitivity or indifference towards nationally significant history. Thus, potentially cultivating disparity instead of cohesion. Moreover, a lack of intercultural synthesis representations (i.e. products from each culture in a campaign) and widely publicised charitable components (*Checkers Championship Boerewors Competition 2017*, figure 6.22) prohibits development of synergy within SA.

As highlighted in sections 3.6, 4.8 and 5.6, more empirical data were required on campaigns with RN-building as a specific objective. The NHD campaigns differed from the scoping study campaigns in having specific RN-building objectives. These campaigns were examined to establish if campaigns with RN-building as a specific objective were more closely aligned to current ideological and lived meanings of RN. Therefore, the first facet of NHD under investigation was campaigns created specifically for celebration and cultivation of RN superdiversity. Hence, the NHD campaigns' analysis revealed to what extent RN-building is actively pursued as a communication objective.

The scoping study provided tentative insights into how and where existing marketing communication strategies were employed in developing RN meanings (see section 5.6). By using those insights NHD campaigns could be evaluated in terms of how they fit into developing that RN discourse. The findings show that if the NHD campaigns were mapped using the same types of cultural representation and intercultural interaction criteria used for the scoping study, they would also demonstrate representations lagging behind evolving RN meanings. Problematically, they would show a regression to representing homogeneous Afrikaans culture (for example, *Pick 'n Pay Sunday Times* campaigns) and minimal, staged interactions (*Pick 'n Pay Liquor Heritage Day* campaign; *National Braai Day Interactive* campaign and *Checkers Championship Boerewors* campaign) or no interaction at all (*Gauteng Social Cohesion Carnival* campaign). Moreover, only *National Braai Day Interactive* campaign and *Gauteng Social Cohesion Carnival* campaigns would have been included for representing more than two races. Therefore, the NHD campaigns could be considered to fail to achieve their RN objectives.

## 6.8 Chapter Summary

This chapter presented findings from analysis of the campaign data set of the NHD case study. The purpose of analysing NHD campaigns was to investigate how meanings of RN were used in campaigns created specifically for celebration and cultivation of superdiversity in SA. Hence, the NHD campaigns' analysis reviewed whether RN-building is actively pursued as a communication objective for NHD (by

marketers in SA). Determining how marketers interpreted and communicated the meaning of RN in NHD campaigns contributed further insights for research objective one - inspecting the role of superdiversity ideology in marketing communications strategy evolution. The analysis also contributed to research objective three – assessing challenges prohibiting the social impact of marketing communications in superdiverse marketplaces.

Problematically, the findings suggest marketers only engage on a superficial level with NHD and associated RN-building objectives. Cross, Harrison, and Gilly (2017) highlight the significant impact of marketing in the construction, establishment and evolution of national traditions and celebratory rituals. Instead of aiding construction, establishment and evolution of national heritage through relevant RN meanings, the NHD campaigns could be perceived to communicate saliency of sales targets above socially responsible marketing. The findings complement findings of the scoping study - the evolution of marketing's representations of RN are lagging behind ideological and lived meanings of RN. The lagging evolution provides a potential reason for increasing disconnects with the marketplace and reduced efficacy of marketers as social brokers in the marketplace. Moreover, disconnects from the marketplace can lead to cultural-cognitive delegitimation of brands.

Culture shapes consumer responses to marketing (Shavitt and Cho 2016). Marketers need to understand the lived experiences in the marketplace by immersing themselves in it (Peñaloza and Gilly 1999; Seo and Gao 2015). Insights into the lived experiences of RN will enable SA marketers to evolve interpretations and embed relevant RN meanings in their representations. Thereby helping to shape a superdiverse marketplace. Chapter seven presents findings from marketer interviews. The analysis seeks to investigate how SA marketers deal with the challenges of superdiversity and whether Rainbow Nation-building is actively pursued as a marketing communication objective in SA.



## Chapter 7: Findings - Marketers

### 7.1 Introduction

To present the multiple data sets for the NHD case study in a clear way, the findings are presented in three consecutive chapters: campaigns, marketers and consumers. The previous chapter presented findings from the campaigns data set. The findings from the consumer data set are presented in chapter eight. This chapter reports findings from the marketer participants' data. The findings portray the search for marketers' interpretation of Rainbow Nation (RN) for National Heritage Day (NHD).

The findings from the scoping study enabled the researcher to determine how meanings of RN have developed and conceptualised what aligned RN marketing should look like. See sections 3.4 (page 43), 3.7 (page 48), 4.8 (page 81) and 6.7 (page 142) on how the studies (and related theories) work together to achieve the research objectives. The previous chapter presented findings from the NHD campaigns, with a specific RN-building objective. The findings from the NHD campaign analysis show that meanings of RN were only used in a superficial capacity in NHD campaigns. However, neither the scoping study nor the campaign data set provided insights from marketers themselves. Nor did they provide the strategies and challenges inherent in operating in a superdiverse marketplace. Thus, to build on those insights, data were collected from marketer participants to 1.) establish whether RN-building is actively pursued as a communication objective; and 2.) increase understanding of the challenges they face in dealing with superdiverse consumer groups.

As discussed in section 4.7.4 (page 71), the marketer participant data were analysed using thematic analysis (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). The chapter starts with details of the data collection results and a brief summary of the data analysis process employed. The findings are presented over three sections, using participant quotes to illustrate key findings. Thereafter a summary of key findings is provided, and the chapter concludes with a summary.

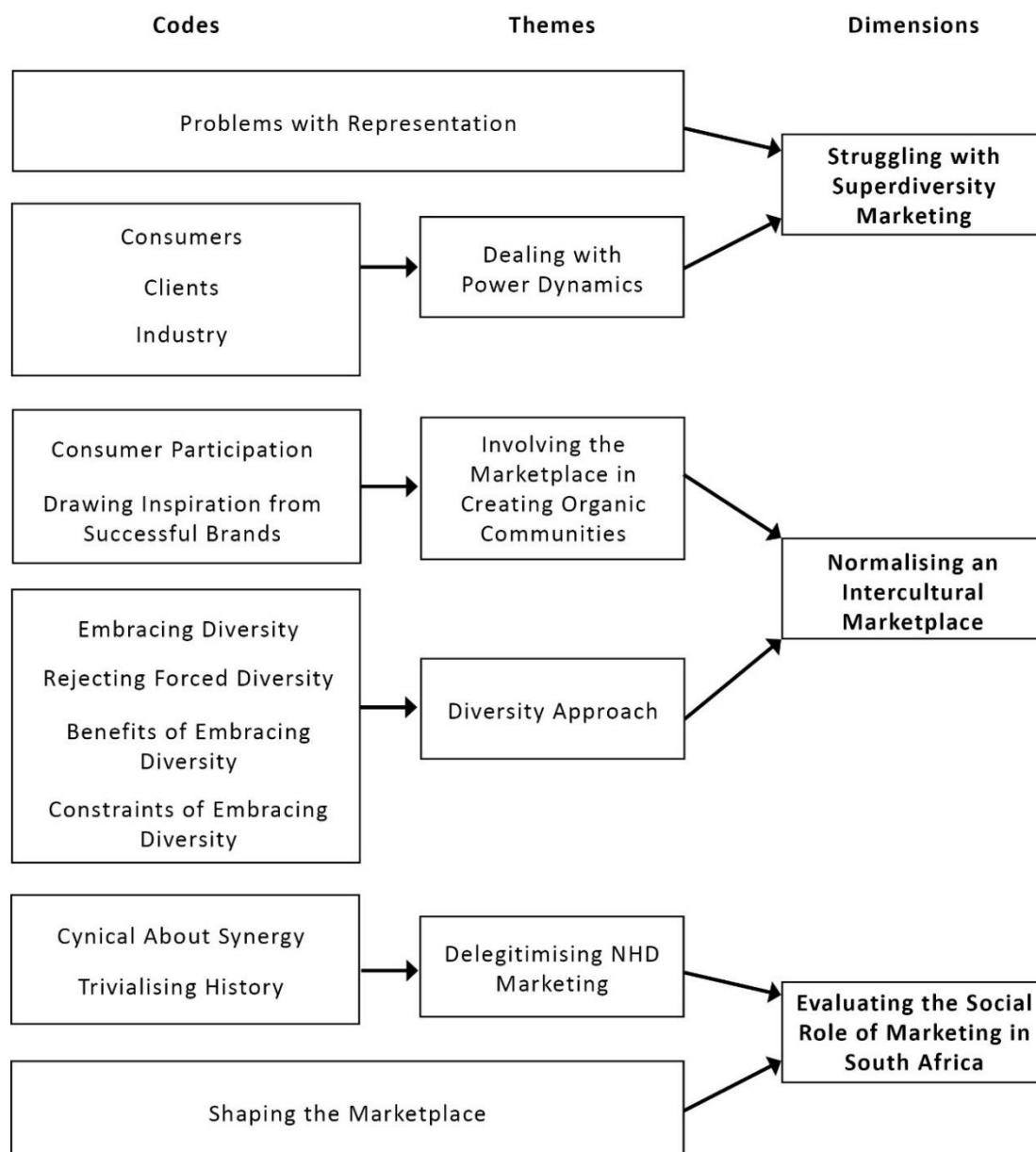
### 7.2 Data Collection and Analysis

In-depth interviews were conducted with SA marketers to obtain insights into extant marketing strategies and practices within the Rainbow Nation (RN). See section 4.7.4.2 for detailed discussion (page 70). As discussed in Chapter 4, thematic analysis is adopted for analysis of textual data. According to Braun and Clarke (2006), thematic analysis is a flexible data analysis method used to identify, record and analyse themes emerging from the data sets. The interviews were audio recorded

and transcribed verbatim. Each transcript was subject to multiple readings, followed by an in-depth analysis to establish preliminary codes from significant words and phrases.

As discussed in chapter 4, Corley and Gioia’s qualitative analysis process (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994) was adopted to increase rigour. See section 4.7 (74-81) for detailed discussion of NHD case study data analysis strategy. The codes and themes most relevant to answering the research aim and objectives were grouped into dimensions. The multimodal matrix for this chapter is depicted in figure 7.1 below. Figure 7.1. is a visual representation of the codes, themes, and aggregate dimensions (presented next in sections 7.4 – 7.6). These dimensions are: Struggling with Superdiversity Marketing, Normalising an Intercultural Marketplace, and Evaluating the Social Role of Marketing in South Africa. The next section presents findings from the first dimension.

**Figure 7.1. Multimodal Matrix of Marketer Data Set Analysis**



### 7.3 Struggling with Superdiversity Marketing

Based on marketing's impact on intercultural barriers post-apartheid (Evans 2010), the manner in which marketers address superdiversity in the marketplace also has an impact on the (de)legitimization of intercultural relations. As discussed in Chapter 3, ideological meanings of RN diversity are reconciliatory, whereby equality and inclusion of all groups in the marketplace is not only expected, but actively encouraged (Petzer and De Meyer 2013; Wasserman 2009). This section presents dimension one (see figure 7.1 above). The findings related to this dimension are reported in more detail below.

#### 7.3.1 Problems with Representation

The findings show that marketer participants are acutely aware of increasingly complex diversity. SA marketer participants show cognisance of superdiversity, of diversity being fragmented beyond basic consumer groups. The sections below, with substantiating quotes, indicate marketer participants' awareness of the importance of representation and growing saliency of *how* to represent superdiversity.

Cathy regards diversity representations as critical for campaign success:

*"[It is] Critical...[to address multicultural diversity]...it is very, very, very important, because when you are coming across as not understanding the audience you are speaking to, that audience loses interest...people want to feel that you are not just talking to them like a number." (Cathy)*

Tommy remarks on the changing market sentiment in SA about superficial representation:

*"...back in '94 you know everyone had these high hopes and dreams of we are going to become this Rainbow Nation and suddenly you started seeing TV ads where it is like a mixed couple sitting at the Spur and everyone is loving each other and it's great. Now we've sort of moved away again. And you listen to focus groups and sessions you have with consumers at the end of the day, and they will tell you that is not believable anymore because of the context we live in. They don't necessarily want to see that kind of thing, because they just don't buy into it, it is not real. And then we move away again, so now we design ads for specific groups rather than trying to have the sort of Rainbow Nation image, and we tread very carefully around that." (Tommy)*

Henry points out that marketers need to be truthful in their representations of diversity in the marketplace and try to avoid alienating consumers:

*"[Marketers in SA] need to be truthful in how they portray the country as a whole. And that in itself shows a willingness and awareness to try to be more...accommodating of the diversity the country has." (Henry)*

*"You have that very evolving and dynamic audience that is constantly changing and shifting...[if] you are not going to [address diversity]...or not going to try to accommodate*

*them...you run the risk of alienating. When you alienate them, they will not be receptive to anything you say or do. That is where you see the gradual dying of your product.” (Henry)*

The manner in which consumer groups are represented is becoming increasingly important (Johnson 2013; Schroeder and Borgerson 2015). Representation in marketing campaigns demonstrates acknowledgement and inclusion of consumer groups, which has a significant impact on consumer well-being and participation within the marketplace (Aaker, Brumbaugh, and Grier 2009). Marketer participants acknowledge a problematic lack of tools to move beyond superficial and potentially offensive representations.

One of the means of representation, as identified in the NHD campaigns analysis, is tokenistic representation. Tokenistic representation is increasingly problematic, especially considering consumers’ expectation of accurate and authentic representation (Mahtani 2001, Kearney, Brittain and Kipnis 2019; Tsai 2011). The findings show marketer participants’ sentiments towards tokenistic representation. Diversity representation through inclusion of different racial or cultural groups is considered a tokenistic solution to offer a quick fix. Despite awareness that consumers consider this an insincere means of portraying multicultural sentiment, it is still a commonly used solution:

*“We are really great in doing the multicultural thing. A lot of people come in in our markets and understand that we are very [politically correct]. A black couple on the outside [of the] envelope...on the inside a Coloured couple and on the back of it a White couple...the danger is that people are going to start recognising that we are just putting multi-coloured people in because we don’t want to offend anybody” (Michelle)*

*“Don’t make any one group look stupid... if you’re going to make fun of anyone, make fun of everyone (but that’s going to backfire on you anyway). That is a very South African thing, we like to make fun of ourselves, but you don’t make somebody else look like a fool...” (Cathy)*

Another problematic means of representation is the use of stereotypes. Stereotypical representation relies on clichéd culture cues of consumer groups, often based on uniformed or biased perceptions. Stereotyping is still a regular occurrence in SA marketing campaigns, despite awareness of the detrimental and marginalising effect it has on targeted groups in the marketplace (Hugo-Burrows 2004). A key example is consumers’ growing frustration with stereotypical representations of Black people dancing for everything from tea to cellular network signal, which consumers deem unimaginative and uniformed (Dayimani 2015). Cathy and Zuzi refer to this particularly offensive stereotype:

*“[Marketers] should not try too hard...consumers demand authentic engagement instead of uninformed, stale solutions like stereotypes of people dancing for food...South African consumers are disillusioned...there is a level of overselling and condescension [in SA marketing] ...and [consumers] are sick of it. South African marketing has a lot of catching up to do” (Cathy)*

*“You know, I saw the other day a billboard with pantsula guys on it [pantsula is a form of dancing originated in SA townships – Rawlinson 2010]. And this whole pantsula concept has been played out so many times, and this execution is just terribly wrong, I can't remember what it said exactly. I think it was on Facebook...but anyway that sentiment about when we start talking to each other about, **who** we are, **what** we are, what we are **about**, what p#sses us off, what works, what doesn't work, we don't alienate into our world as well. We won't have misrepresentation of pantsula culture, or misrepresentation of any kind of culture...And there are so many bad executions of that right now. I'm just like, guys why are we still doing work like this? Why are clients still approving this kind of stuff?” (Zuzi)*

While stereotypical representation of cultural groups may have been acceptable at the start of a democratic and diverse SA, this is no longer the case.

*“[there are] issues around food and dancing in adverts, it doesn't really work, it has a very condescending aspect...it's always frowned upon and it is a bubbling issue and people get offended.” (Henry)*

*“...consumers have also become quite sophisticated over time. I think gone are the days where you could just misrepresent your product [or] ideas to customers, they're quite savvy.” (Glen)*

*“consumers demand authentic engagement instead of uninformed, stale solutions like stereotypes of people dancing for food...South African consumers are disillusioned...there is a level of overselling and condescension [in SA marketing] ...and [consumers] are sick of it. South African marketing has a lot of catching up to do” (Cathy)*

Concurrently, a recent study by Johnson and Grier (2013) found that stereotyping actually increases felt targetedness (consumers' perception of being targeted by a specific campaign – Aaker, Brumbaugh, and Grier 2000). Therefore misrepresentation, particularly in the form of stereotyping is no longer a viable means of representing superdiversity in SA.

The findings substantiate the growing disconnect with the evolving SA marketplace, for example, continued use of strategies such as stereotyping despite consumer backlash. Marketer participants note that diversity representation is essential. However, means of representation is still superficial in terms of engagement with all the available cultural cues in the marketplace.

### **7.3.2 Dealing with Power Dynamics**

Marketer participants' view shifts in marketplace power dynamics as potential factors responsible for the increasing disconnect between marketers and both socio-political and lived meanings of RN in the marketplace. Through the discussion about sentiment about existing marketing practices, and in marketers' review of the NHD campaigns, a picture of the shifting power dynamics in the marketplace emerged.

### 7.3.2.1 Consumers

The findings show marketer participants' awareness of consumer discontent and the influence thereof on the wider marketplace. Marketer participants are aware that consumer responses to campaigns can delegitimise offending brands; and inevitably impact on future successes of brands in the SA marketplace. The effect of social media on consumer behaviour is significant:

*"I think social media has created the most beautiful platform to allow people to express themselves in ways, in connecting ways, that they've never done. However, it's also created the largest mob that I think that has ever been developed. And I mean it pales, it sets the French revolution into a really small thing...where you've now got a mob that can tear something down in a day...So I think on the one hand where it has given rise to a voice where people can try and understand things. It's also just allowed this huge mentality of just being able to tear things down when you don't get it right [as a brand]." (Stirling)*

*"Marketers [in SA] hate #BlackTwitter, because #BlackTwitter will blast you and just put you in your place...So it's made it very interesting for marketers to be cognitive of the fact, if you're going to draw from an insight you better make sure...it is not offensive...make sure your insight is very authentic." (Xena)*

Moreover, responses are not only limited to targeted consumer groups. Social media allows for exchange with non-target consumer groups, exponentially increasing risk for consumer backlash when brand campaigns or actions offend any consumer groups in the marketplace.

*"People are no longer scared to speak up... [consumers] aren't scared to say you are wrong, we don't like you, we are not going to support you...make it heard! Make sure the next person knows..." (Zuzi)*

Simultaneously, marketer participants observe a growing consumer desire to be part of the creation process. Consumers want to be involved in evolving campaigns and offerings to authentically reflect the marketplace and answer real needs.

*"...on the consumer side - their expectation of how a brand should communicate. What they come to expect from a brand; and the conversations they wanna have with brands...people want to engage more with the brand, be more involved with the process, they don't wanna be spoken at, they wanna be spoken with." (Stirling)*

Zuzi also remarks on the significance of considering consumer sentiment (and expectation) when developing campaigns as well as brand offerings suited to lived experiences of consumers.

*"You're forced to listen to what consumers have to say, and what they want, and what they like and what they don't like. For me that is a great insight into what your brand should be doing, and where you are failing and where you are not going as a brand...I think if I had to think about consumer sentiment itself, it would actually be about what the consumer wants from a product or a brand. And I think in South Africa, I would say a lot of people are tapping into what they want from a brand rather than what the brand can give... So the market in a way dictates brand positioning, brand direction, all that kind of stuff. So I think consumer sentiment is heavily important in marketing and how they drive a brand's sentiment. Who*

*they speak to you, what they do, what they give people is driven mostly by what people actually want.” (Zuzi)*

Consumer participation can have a significant impact in shaping meanings and consumption choices in the marketplace (Bardhi and Eckhardt 2010; Kumar and Gupta 2016; Lynch 2019). Thus, marketers need to manage the growing power of consumers in the marketplace. Managing consumer power dynamics requires understanding of consumer expectations, needs and meanings of superdiversity. Concurrently, they could involve consumers in the meaning-making process to improve their understanding and evolve meanings of RN that reflect consumers’ lived experiences.

### 7.3.2.2 Clients

Despite recognition of consumer power to influence brand legitimacy in the marketplace; marketers prioritise client objectives such as increasing sales and profits. To marketers this signifies that they cannot push social agendas, as it would potentially conflict with brand objectives, like increasing return on investment.

*“Um everyone is expecting everything faster, more to the point, and I think...and for cheaper obviously. So I think what gets left behind then clients are less interested in creativity, more interested in just, you know, speed and return on investment. Um much more than ever before. Whether that's true for consumers though, is another question. Cos I think they still care about being spoken to in a creative and interesting way, so I think there is a bit of a disparity between what the industry thinks we should be doing, what clients think we should be doing and what there is actually a need for from a consumer point-of-view” (Tommy)*

*“I think being sensitive to every single culture, every single race. Cause we are such a Rainbow Nation...you have to be very open-minded when it comes to marketing material. [But]...your clients can constrain that...the visuals that you use, and how sophisticated your photographs have to be and how your language is etc.” (Michelle)*

Simultaneously, marketer participants note some clients demand improved social impact, to enable insightful development of campaigns that cater to superdiverse marketplace needs.

*“Currently we have a lot of buzz words going round like transformation, diversity and all that. But it is not meaningful. But I think a lot of people are now asking for more than meaningful impact on...So we have seen a lot of clients pull out of agencies because 'guys you aren't hiring enough of these diverse kids and all of us to draw the kind of insights and work that we need for our audiences” (Xena)*

*“The companies that I actually worked with...are very multicultural orientated and very diverse.” (Cathy)*

Clients dictate brand direction and how they are portrayed in the marketplace. However, as illustrated above, clients’ communication objectives are changing, causing a shift in the required role from marketers as partners in improving business targets to advisors improving on social impact and

continued consumption of their brands. The shift in social consciousness on both consumer and client levels necessitates a review of marketers' role in the marketplace. Moreover, where clients are not considering their social impact, marketers should proactively convey consumer sentiments. Thereby entrenching their social role as brokers of intercultural relations through their expert insights into the marketplace.

### 7.3.2.3 Industry

In discussion of the marketing industry, multiple non-White marketer participants noted a marked cynicism within the industry, particularly with current marketing practices and strategies. This is made particularly clear by two participants who were in the initial stages of creating a platform for young, non-White marketers, called *#blacklisted*.

*"So, the one concept is called #blacklisted, and that concept is very much about...ummm... I don't want to say disrupting haha. It is very much about shaking up the advertising industry in South Africa - primarily focused from a black creative approach, if I could put it like that. So, it is really about tackling the challenges that black creatives are dealing with and having an industry. The things that make them tick, the things they don't really understand, the things that are actually p!\$\$ing them off - that make them think why is this actually happening in 2017?... So just these little nuances, that everyone is kind of going through these challenges... They affect who you are, they affect your whole generation and your whole cultural thinking, you know? They affect many parts of your life and they're kind of shoved under the carpet. So blacklisted is really about having those difficult conversations. It is really about bringing those things to the fore, and getting key players to engage in these conversations."* (Zuzi)

*"My biggest sentiment [about marketing in South Africa] and it is primarily the reason why I moved to a black owned agency, is that the market ...is still largely controlled by white males in South Africa. And it makes no sense to me because the bulk of the consumer is Black and very much a Black, female consumer...So for me, it becomes a disjoint because...[you] critique my insights when I'm closer to the audience than a type of thing. So it has been very difficult in that type of sense...there's this one incident that happened last year. I was writing a vernacular radio script and this lady was like to me...ummm, can you just write it in English and then translate it? And I was like that is not how the language works."* (Xena)

Burgess (2003), Cross and Gilly (2017) and Mitchell and Nicholas (2005) indicate that institutional diversity is beneficial for progressive thinking and innovative solutions, as it combines different approaches to problems. "Research demonstrates that diverse groups are more innovative, creative and better at solving the types of complex problems that confront contemporary society" (Grier 2019:1). Within a creative environment, this could be used to great advantage, particularly if team members have 'insider' knowledge about an under researched cultural group or consumer segment. However, young non-White practitioners feel under-valued and their insights purposely disregarded in a still predominantly White industry.



The growing marketer discontent reflects marketers' and consumers' lived experiences of a superdiverse marketplace at odds with the superficial and stale current industry strategies and practices for multicultural campaigns. A shift in industry power dynamics is another indication of a need to redefine marketer's role in the marketplace, and also to redefine the requirements of a contemporary marketer in order to cope with the demands of a superdiverse marketplace.

*"The role of the marketer I think will be redefined, first of all. As a marketer you will need to be a lot more rounded, you'd have to understand technology, you'd have to understand economics, you'll need to understand psychology, you'll definitely have to be immersed in the cultural issues, you will need to understand the political landscape. Cos SA, the politics are a big part of our life, and especially now with all of the difficult challenges we are going through as a country. So, if you don't have that, I think the good old days of just going there to do just a marketing and [communications] course is not going to be enough. Particularly because also what you will see is the decision makers now that are coming up, that will become CEOs or CFOs or in the C Suite, are well-rounded people. So they want to have a business conversation, around...even if you're just talking branding...they want to have a business conversation around it." (Glen)*

*"You will see this gradual move of being perceptive. Being accommodating for those changes and diversities in the country...To turn a tanker in a dime is not something that you do that easily. It takes time. There are a lot of variables that [need to be] taken into [consideration. Diversity]...needs a [more specific] focus...to be seen as a cornerstone of every sort of agency...but it is not a very...cohesive kind of approach...it is not a thing that is looked as a primary driver."(Henry)*

The findings indicate that marketer participants are aware that diversity-sensitive marketing is essential for both brand prosperity and marketer relevance to the marketplace. However, the findings also reflect marketers' challenges in coping with a superdiverse marketplace. Complicated further by shifting power dynamics in the marketplace.

## **7.4 Normalising an Intercultural Marketplace**

This section presents the second dimension (see figure 7.1, page 137). The findings related to this dimension are reported in more detail below.

### **7.4.1 Involving the Marketplace in Creating Organic Communities**

Organic communities refer to intercultural communities that originate from intercultural interactions (i.e. not labelled as an intercultural community where no interaction occurs beyond superficial engagements).

#### 7.4.1.1 Consumer Participation

Marketer participants feel including consumers in marketplace community building will make a difference and offer up better insights for development of diversity-sensitive marketing practices that instil intercultural interaction as a social norm in the marketplace.

*"...[marketers] are starting to see that a working model that was created in the seventies [is] not going to work now. You have to update and change and be innovative and get with the times, so that your brand [is]...relevant to the current market...Let's listen to our audiences instead of shuffling brands and ideas down their throats...be more...human centric...People are everything. People are power." (Zuzi)*

*"Yes I [think marketers can play a bigger role in creating that sense of community]...I think everybody is responsible...I think everyone's responsibility is to work together to create a unity and I think that marketers...[have] tried though...if you think of our bank advertisements and the kind of bigger influencers in the country, they are talking about togetherness and unitedness, so ja I think maybe just keep on [track]...and then it's the consumers' responsibility to accept those kind of messaging as well...It's everyone's responsibility" (Nancy)*

*"No brand does well really, in my opinion, in SA if you put a face on it...Starting [off, Championship Boerewors campaign associated with] people like Nataniel and then...they had a Coloured lady, they had an Indian man, so that was quite nice. And also, bringing together brands that people across races can use and can afford...So products that everyone uses, products that everyone trusts. That sticker, Voted Best Brand, is a brilliant marketing campaign, because it also...it's a countrywide voting system, so you kind of feel like you are the reason that brand is number one." (Roxanne)*

#### 7.4.1.2 Drawing Inspiration from Successful Brands

Marketer participants offered examples of campaigns they can learn from in terms of visually representing or creating opportunities for community growth to occur.

*"Castle lager does a very good job at doing that multi-cultural thing and the reason it works very well for them is that [their slogan -] 'it all comes together for castle',...[is based on] friendship, the idea of community." (Michelle)*

*"I mean, what I really like about the [National Braai Day Interactive Advertising Campaign 2017]... it's just the feel I get from the advertising, he is really serious about it. I mean, the whole thing is centred around uniting people, you know? ...and you can see that they obviously do a lot to portray that message. So, with enough ...and with enough [improved and strategic] marketing behind it, you know, I think it would probably do a bit to bring people together." (Tommy)*

*"I think about what we did with our adoption campaign when we had a theme like love...if you could also focus on human universals, human emotions...it's easy to understand love, it's easy to understand a need for financial security etc. I think you would have to look at the universal needs if you want to target one message to a more diverse group of people." (Dina)*

Kayley offers an example of a Coca-Cola collaboration show that depicted convivial intercultural relations that offers consumers “entertaining and educational” campaigns as examples of intercultural engagement.

*“But like shows that umm oh yeah, I think it was a Coca-Cola collaboration show. They got musicians from different cultures to collaborate on a song and when they profiled the different musicians sometimes they like visit their homes to see what like a day in the life of an Afrikaans singer is like, a day in a life of a Zulu singer is like and then they collaborate on a song. That I find very entertaining and educational.” (Kayley)*

Kayley also offers an avenue for NHD celebrations that would potentially result in more organic engagement:

*“Ummm I think they will still interact with their immediate family and friends, not necessarily cross culturally so...maybe on a different year it should be I dunno a NBD where everyone comes to a local park or something. I dunno if that's been already done, but this whole idea of having different people umm to socially or interact with, ja...I was about to suggest like having people try out different flavours of boerewors. So I'd imagine the boerewors in Durban and the Cape taste quite different” (Kayley)*

#### **7.4.2 Diversity Approach**

Marketer participants exhibit different approaches to diversity, informed by considerations of benefits and feasibility of attempting to target a superdiverse consumer base.

##### **7.4.2.1 Embracing Diversity**

Marketer participants are aware of diversity in the marketplace. Harry regards “embracing the culture” as the most important part in entrenching brands in the marketplace:

*“I think marketers have embraced the cultural diversity of the nation and I think brands have used that to their benefits in terms of speaking the right language to the right people, and I think the companies who have embraced that have done really, really well... I think it made Nando's the brand that it is today. From a marketing point of view on how they embrace culture, they have done a phenomenal job” (Harry).*

Michelle agrees:

*“I think marketers can be so beautiful direct when they get an opportunity to be. Nando's is a prime example of that. They do incredible advertising that speaks to absolutely everything that [consumers] are thinking...they've done a great job at awareness that lighten the mood, as well as promoting a kind of inclusivity and togetherness” (Michelle).*

##### **7.4.2.2 Rejecting Forced Diversity**

The findings reflect a cynicism towards forced diversity, particularly towards NHD campaigns and forms of celebration currently taking place in SA. Roxanne begrudgingly recounts having to attend a

mandatory company HD celebration (which nevertheless led to personal increased understanding and appreciation of the Muslim community and why they do not eat *boerewors*).

*"...looking in the company space, we celebrated HD by umm, not dressing in our heritage outfits, because it's...some people are not comfortable coming in their traditional, so we kind of get away with that and we had a braai. On the rooftop. And our company is Black, White, Indian, Chinese, Muslim...the whole nation works under one building and for an hour that day we celebrated around a fire. We had a braai, we each had a Castle draft, an old Castle beer, and we spent the day together. Umm, I don't think I'm so much going to invite someone I don't know to my house to have a braai...But I think in spaces where you don't have the option, we're you don't have the option, you're going to share a boerewors roll...It brings a lot of people together, and maybe you're not fully like committed and loving this person, but you learn something new about them...I think you'll have, not a 100%, but 5%, 10% more for that person's culture...So why don't you eat pork? Just eat the pork sausage. Ummm you know, the first thing is you're so full of crap or you're Muslim. Maybe understand that, this is in my religion, this is how the story goes...and now suddenly you have more appreciation for why someone wouldn't eat that...you have a marginal amount of appreciation for someone."* (Roxanne)

Marketer participants appreciated the potential value of NHD campaigns and using *braai* as a means of facilitating intercultural engagement. However, they also note that it is often very generic and that a lot more could be done to cultivate more organic development of community and shared norms and values.

*"...national unity in SA is something that is still a myth. I think people speak about this and we think that it's wonderful and we have these moments where it's incredible - generally linked to someone doing well from SA on the world stage. Umm but I think fundamentally we don't actually have an identity, I think we battle with understanding what our 1 singular identity in SA is; because we've got a. so many and b. not a constant drive saying this is what we mean as a SA.. and I think what we don't do enough of in the country is have a central theme or identity around what makes us uniquely SA and what are the values we prescribe to and how we wanna treat each other. I don't believe that's done."* (Stirling)

*"So I think, a lot of people find it easier to go the braai day route, because then they don't have to think of a creative concept [and]...I think we're all on team to play it safe. You know, that is what is easier to do. A braai day campaign, rather than a HD one."* (Tommy)

#### **7.4.2.3 Benefits of Embracing Diversity**

Marketer participants are aware of the benefit of imbuing campaigns with diversity, including how it can add to return on investment for clients.

*"I would definitely say you will get a bigger more loyal customer base if you are sensitive to the differences between people and you do try to tailor your message to that particular sector. It shows that you really understand your target audience, that you really try our best to come up with something, a message, a product that speaks to their particular need as supposed to just addressing everyone as one consumer."* (Dina)

*“I think the interaction with brands who have embraced the culture is far higher than the brands that haven’t. I think their strategy in terms of communication...have helped them to open new markets and to potentially understand different markets.” (Harry).*

*“If you [have]...brand A, who speaks one language only. And you have brand B, who is selling the same product, but embraces the different cultures...brand B will far out-weigh brand A in terms of brand acceptance and sales and basically the bottom line would be better.” (Henry)*

#### **7.4.2.4 Constraints of Embracing Diversity**

Marketer participants are aware of the decreasing relevance of current marketing techniques. However, according to some marketer participants, there are a number of constraints that prohibit the industry from fully embracing diversity. For example, brand objectives for return of investment on marketing in the form of increased profit margins:

*“Your job as a marketer is not to look after everyone’s feelings, but to get a reaction, to get the sales and to drive a conversation.” (Michelle)*

A lack of consumer research:

*“We have to have quite a broad skill set to cope...[we need more] research in terms of analytics, in who uses our products...how they are using it, how they are engaging with us...[which will] obviously help us shape our communications plans and strategies for further communications going forward.” (Harry)*

Budgetary constraints:

*“On the one hand advertising can be universal and on the other hand if you really want to have a strong emotional impact advertising needs to speak in the language of people they are advertising to. That is quite a tricky one because then you will have other challenges of cost and to know which language to target where.” (Dina)*

Staff constraints:

*“We have eleven official languages...Most countries have one or two...that is a specific challenge...because you can’t simply communicate in one language. You need to communicate in at least four of five. And a lot of advertising and marketing agencies simply do not have the staff to deal with that.” (Cathy)*

### **7.5 Evaluating the Social Role of Marketing in South Africa**

The next section presents the third dimension (see figure 7.1, page 137). The findings related to this dimension are reported in more detail below.

### 7.5.1 Delegitimising NHD Marketing

Marketer participants' review of NHD campaigns demonstrate cognizance of potential consumer backlash for campaigns exhibiting a lack of sensitivity towards diversity in the marketplace.

*"They are catering to that specific sentiment...but do not capture everything. If they were trying to speak to everybody in SA, that is completely ludicrous. But I don't think they want to..." (Henry)*

*"To me that is very 'lip servicy', like, Oh it is Heritage Day, we had better have a campaign....That does not say Heritage Day to me. [In fact]...Heritage Day is commonly known as Braai Day in SA. So if you're going to have something like that, make it relevant, have it at the braai meats, have it by the charcoal, have it somewhere where it will actually make sense to people." (Cathy)*

*"...things are changing...something like [Gauteng Social Cohesion Carnival], there's a lot of education that needs to go into something like this. You can't just say social cohesion carnival, because that doesn't mean anything to anyone, you know? You can say, learn more about your fellow South Africans and enjoy a free braai. Then you see people talking about it." (Tommy)*

*"I think they have tried, but it hasn't been impactful enough. Because it has been very forced. It is almost like the Rainbow Nation...had to [be included], that we all had to [say]...ok we are the Rainbow Nation, Kumbaya-Kumbaya vibes. [NHD is not impactful because it] leans on the clichés, because no one wants to step on anyone's toes." (Xena)*

*"Yes I think they have, I think marketing and advertising influences every aspect of our lives more than most of us realise. You know? A lot of the time it is what we form our perceptions of about the bigger world around us and I think maybe since 1994 you know talking about the Rainbow nation thing, people are obviously very focused on that, and I think in recent years the reality has set in and I think it has taken a bit more of a back seat. So I think in terms of that, we are maybe moving a bit backwards rather than forwards." (Tommy)*

According to marketer participants NHD campaigns need more strategic thought, need to be more informative and creative, and must be based on authentic insights that reflect marketplace realities. For example, provide an occasion for convivial interaction at a festive event, which includes a call to action to learn more about other cultures. *Braai* could be used in a supporting capacity to attract more consumers to the event.

#### 7.5.1.1 Cynical About Synergy

Marketer participants remark on ways in which current marketing attempts to force synergy in the marketplace. For example, through representations of mere social veneers and trivialisation of sensitive issues around heritage and historical events in SA. Marketer participants consider these practices to result in marketer and consumer cynicism.

*"I think what has happened is, Heritage Day is the same as Valentine's Day for example. It's not about love and romance. It's perhaps about selling more cards and chocolates. Same thing*

*with Heritage Day. So I'm selling you your favourite roots... [for example] What can we put on this board to make us sell more wine? Heritage day is happening, let's call it a Heritage Day campaign although it isn't really. I mean, ja this is just a... sort of a cop-out, I think in a way...plus you avoid controversy. Because now when it is really about heritage... whose heritage, you know?" (Tommy)*

*"So the question I have here...is why do we brands need or feel the need to be part of Heritage Day? It's this thing about yes, you say...Merry Christmas, Rosh Hashanah... Eid Mubarak...but...the reality is don't be involved if you don't understand it, if you're really not going to portray what it is. This [points to Pick 'n Pay Liquor Heritage Day Competition 2017 campaign]...Heritage Day isn't about this...[Does it] mean I'm going to go spend the day with other cultures? No. And I just don't think there's an accessibility around that...I don't think [it] fundamentally drives me to say, 'Oh I wanna ...understand the Zulu nation and who they were on Heritage Day.'" (Stirling)*

*"So, what I would look at critically is are communities ever working together?...You come together...My friend group, my people, [but] you would not invite your gardener to a braai... we also cannot be naïve and think that we are doing this multicultural ad [when]...the reality is [different]." (Michelle)*

*"People are dead tired of being generalized...people are sick and tired of being spoken to like they are just one of millions. They want to feel like you are actually bothering to know what they need and want." (Cathy)*

The overwhelming sentiment is that brands and marketers are predominantly concerned with the profitability of the public holiday. While some also mention the difficulty of really engaging with all heritages and diversity concepts in order to build a shared identity, create synergy between marketplace actors or facilitate occasions for improving intercultural engagement.

### **7.5.1.2 Trivialising History**

Another observation to emerge from the data is trivialisation of heritage and historical events that has a significant impact on consumption behaviour and intercultural relations.

*"I find...South Africanized songs very cheesy, for example if like there's certain lyrics that an advertising agency just wants like Zulu singers to sing and they ad lib. And we'll, for example, we'll all know the original song and how it goes and then they South Africanize it, I find it so cheesy. Cos ja the lyrics don't go with...with the style of singing. Ja that I don't like." (Kayley)*

*"Yes it's fun and it's braai day, but we don't speak about the heritages that make us unique and different, so the point is in no one HD [campaign] do I understand what is the heritage of the various tribes of SA, the various make-ups of the Afrikaans or English White South Africans, the Portuguese-Italian White South Africans, all the Coloured people. You know, the point is [there are] all these heritages and there's nothing spoken about it, there's nothing celebrated about them, there's no understanding what it is. It's like hey, it's a good excuse to have a day off and have a braai and a beer." (Stirling)*



Stirling remarks on exclusion of all cultures, including multicultural nuances within cultural groups. Kayley notes insensitive appropriation of cultural cues. Marketer participants believe that by trivialising salient aspects of SA cultural make-up, marketers are unable to improve intercultural understanding and synergy. Without having a positive impact on intercultural relations marketing fails to engage consumers in nation-building discourses. This is problematic as it reinforces more consumer cynicism and sentiments about marketers' insincere attempts at marketing to the RN. There is significant cynicism towards current marketing practices and over-selling of concepts like RN, in terms of having a clear impact on consumers' quality of life or relevance to current marketplace realities. However, there is still recognition of the need for nation-building initiatives and discourse around a shared identity and how to live together in the same space, as presented next.

### 7.5.2 Shaping the Marketplace

Overall, the marketer participants exhibit an awareness of the social role they play(ed) in creating shared understanding and synergy in the marketplace and that marketing shapes intercultural interactions. Dina remarks on the power of evocative advertisements, like the SAB Rope Pulling television advertisement in 2007; but also how these types of representations can be used to improve community ties:

*"It's a very beautiful stunning ad...it shows how people from all different parts of South Africa work together to achieve something. Although...at the end of the day, [it] does not really mean anything...When you start analysing the ad you actually think what in the world is it actually saying?... I think if I was doing the ad, I would like to show that these people are working together to achieve something great in South Africa. So, if it was something that they give back to the communities or something like that...Achieving success by working together in our own country." (Dina)*

Michelle agrees:

*"...speaking to emotion and working together as a community, [advertisement needs to show how,]...as a country we need to stand together, that will have more of an evocative feel to it." (Michelle)*

There were other marketing campaigns that participants deemed more successful than NHD campaigns in creating intercultural engagement for better shared understanding and ultimately in uniting SA society and increasing synergy, which in turn, would strengthen pursuit of achieving common purposes for improving societal welfare. For example, campaigns linked to social drives or with educational components:

*"KFC had an incredible ad...It was a little [drawn] figure in black and white that was very hungry and as the child eats the drawing develops...there were actually children from the community to draw the actual campaign...And that was a very active campaign, it speaks to*



*such a South African thing such as homelessness, child abuse and hunger. A really South African theme. And they did a really nice job without showing really starving children”(Michelle)*

*“So FNB had a ‘How can we help you?’ campaign. FNB being a public or consumer bank, just urged the public to like share their stories of how they...are making a difference in their community...various NGOs were profiled...on how they are helping the community...[One] company that was profiled...recycled plastic or tyres...the ad campaign highlighted how this one NGO was empowering the people that collect the recycled plastic and tyres...I think campaigns like that help in showing communities how we all are connected and all have similar needs.” (Kayley)*

*“We also had a very interesting article that came in in the beginning of this week in the Times [Live online newspaper], where White people said to Black people: ‘This is your chance to ask any questions you wanted to ask of white people’... And the people started commenting and saying, ‘this is such a wonderful way to show people that at the end of the day we might do things differently, but if you cut me and I cut you, we bleed the same colour’. So there was a little bit of...someone came in and said, ‘claim the land we want our land back, why don't you give our land back’, which was ridiculous. But we got the...it was the funniest questions. And you saw races never before talking to each other, answering each other's questions as to why you conduct your life in this way and in that way, so I think it has brought in some [sense] cohesion, but we [are] still in our early phases. And now the political regime in our country is stuffing up a lot of stuff, but in retrospect also bringing us all together. I think they need to have more campaigns like that to show racial cohesion, that we are all South Africans. How we got here, that's in our past, and we need to start working towards our future. So that was a very positive campaign, that brought a lot of people together. We've had campaigns where cohesion was tried, was tried to be made between racial groups but that was using a negative aspect, like Zuma or corruption and Nkandla and all of that. It did bring us together but in a negative space. Where this one brought us together in a lot more positive, light-hearted way.” (Roxanne)*

The campaigns participants offered as examples of organic synergy have educational components linked to social objectives, such as highlighting similarities and similar needs despite being from different cultural groups. Perhaps if NHD campaigns and other RN campaigns employ an education element, they will achieve better consumer responses and achieve better marketplace synergy.

## **7.6 Summary of Key Findings**

### *Struggling with Superdiversity Marketing*

Based on the impact of SA marketing on breaking down intercultural barriers post-apartheid (Evans 2010), the manner in which marketers address superdiversity will also have an impact on the (de)legitimization of intercultural relations. Marketer participants are aware of the increasing complexity of diversity in SA and the need to represent it accurately. However, marketers also note problems with representation, for example continued use of coping mechanisms like tokenistic and stereotypical representations. Tokenistic ‘quick fixes’ like stereotypes and ‘playing it safe’ with

superficial, offensive representations, like Afrikaans *braai* culture for NHD, results in growing disconnects with lived experiences in SA.

Concurrently, marketer participants also view shifts in marketplace power dynamics as potential factors responsible for the increasing disconnect between marketers and meanings of RN. These power dynamics include increased consumer power to dictate the manner of representation and demand for more dialogic and participatory processes in brand engagement with the marketplace. Simultaneously, conflicting expectations from clients to receive good return-on-investment from their marketing campaigns, but to also reflect their pro-diversity brand image. Clients expect to partner with diverse marketing companies; which will provide them with superdiversity-informed campaigns that resonate with consumers. Problematically, a lack of diversity within marketing companies, particularly in managerial roles, is prohibiting infusion of diverse lived level insights. Lived level insights from junior staff members based on their own lived experiences of the marketplace. A lack of lived level knowledge deters SA marketers from moving beyond superficial engagement with RN meanings.

#### *Normalising an Intercultural Marketplace*

According to marketer participants the NHD campaigns are all forced attempts to generate intercultural engagement. Marketer participants appreciate the potential value of NHD campaigns and using concepts like *braai* as a means of facilitating intercultural engagement. The marketplace, particularly consumers, should be more involved in order to create organic communities. Normalising an intercultural marketplace requires more strategic thought, creative representations, and must be based on authentic, informed insights that reflect marketplace lived experiences. Potential for convivial interaction at a festive event, for example, should include a call to action to learn more about other cultures. And *braai* could be one of the multiple cultural representations used in a supporting capacity to attract more consumers to the event. Marketer participants reflected on the value of a diversity-sensitive approach. While they consider embracing diversity as beneficial, they also point out challenges of pursuing the strategy.

#### *Evaluating the Social Role of Marketing in South Africa*

Participants regard current NHD marketing campaigns as SA marketers' cynical approach to Rainbow Nation-building initiatives. Which results in attempts to force synergy through: representations of social veneers of diversity; and trivialisation of sensitive issues around SA heritage and historical events like apartheid.

Thus, instead of contributing to establishing the *welfare* stage by fostering synergy in the marketplace, the NHD campaigns communicate a focus on increased sales and profits as brands' main priority for NHD. Overall the marketer participants exhibit an awareness of the social role they play(ed) in creating shared understanding and synergy in the marketplace and that marketing shapes intercultural interactions. Marketer participants refer to campaigns with educational components, linked to social objectives, as a means of increasing a sense of community. By highlighting similar needs, representations of shared goals and intercultural interaction in pursuit of those goals can be implemented in the marketplace to aid progression to the *welfare* stage of RN.

## 7.7 Chapter Summary

In conclusion, this chapter presented findings from analysis of the marketer data set. Searching for marketers' interpretation of RN meanings for NHD marketing contributes insights for the research aim – critically evaluate the ways in which superdiversity impacts on marketing communications strategy development. The analysis also contributed to research objective three – assess challenges prohibiting the social impact of marketing communications in superdiverse marketplaces. Thereby providing insights from SA marketers' perspective on the strategies and challenges of operating in a superdiverse marketplace.

The manner in which consumer groups are represented is becoming increasingly important (Johnson 2013; Schroeder 2015). Marketer participants acknowledge a problematic lack of tools to move beyond superficial and potentially offensive representations. The findings highlight that SA marketers require tools to help them move from 'playing it safe' to pushing creative boundaries. Marketer participants feel overwhelmed by having to answer to client requirements, tight budgets and positive returns on investment. As well as pursuing social objectives to fulfil societal needs. The findings also reflect a need for adapting the marketing industry and redefining marketers' role and skills to cope with the RN marketplace.

Furthermore, by trivialising salient aspects of SA cultural make-up, marketers are unable to improve intercultural understanding and synergy through campaigns informed by authentic insights. Improved insights into the lived realities of the SA marketplace and the broader social challenges consumers face will enable more informed and impactful marketing in context (Peñaloza and Gilly 1999; Broderick and Kipnis 2010). Without having a positive impact on intercultural relations, marketing fails to engage consumers in nation-building discourses. This is problematic as it can be seen to reinforce consumer sentiments about marketers' insincere attempts at marketing in SA or to legitimise intercultural

interactions as a social norm. The next chapter presents findings from the consumer data set, and addresses how lived experiences affect consumers' interactions and interpretations of NHD content.

## Chapter 8: Findings - Consumers

### 8.1 Introduction

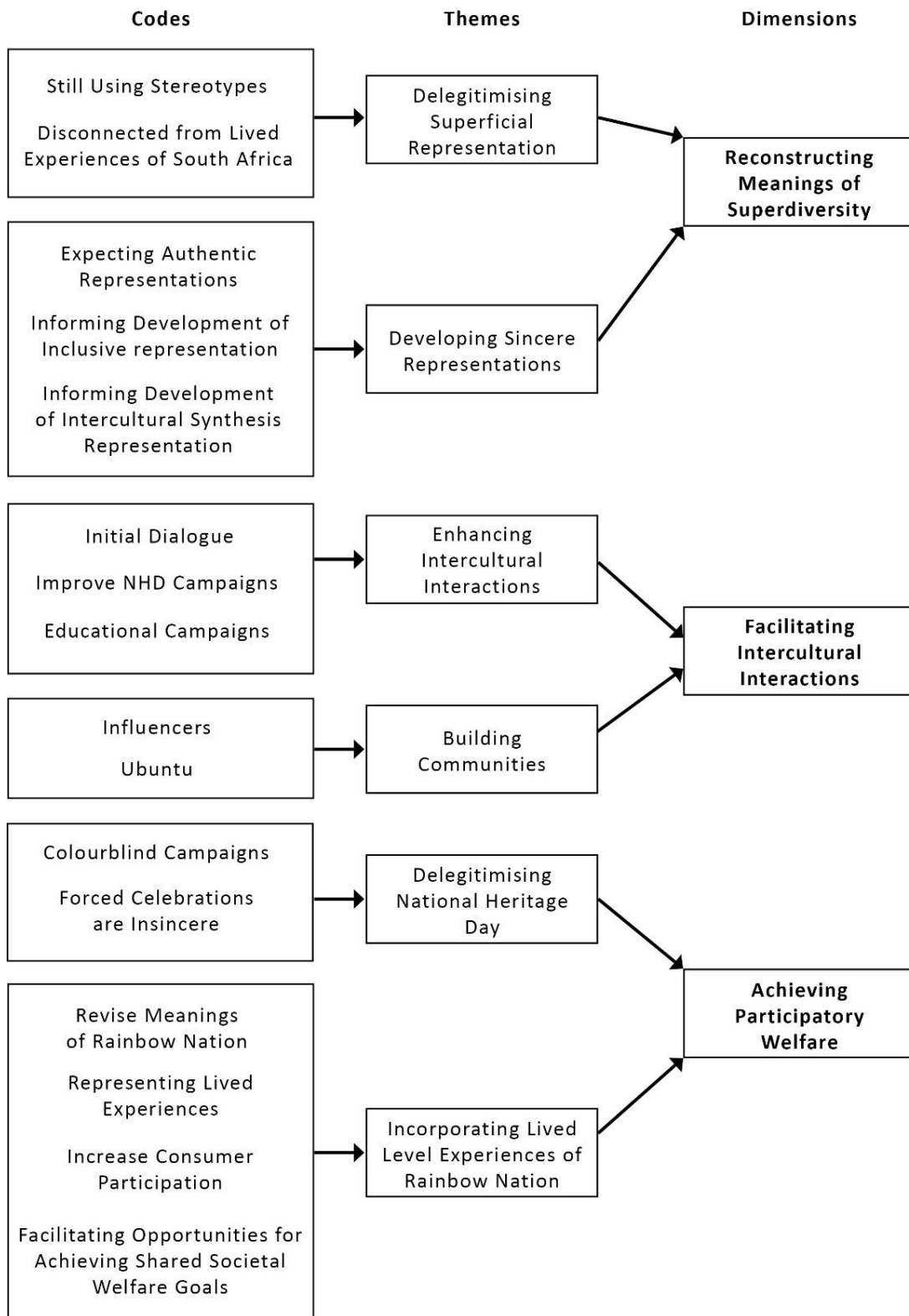
To present the multiple data sets for the National Heritage Day (NHD) case study in a clear way, the findings were presented in three consecutive chapters: campaigns, marketers and consumers. Chapter six presented findings from the campaigns data set. The findings from the NHD campaign analysis show that meanings of Rainbow Nation (RN) were only used in a superficial capacity in NHD campaigns. Chapter seven reported findings from the marketer data set. The findings highlight that marketers require updated strategic tools to cope with the logistical, economic and social expectations of operating in SA. The findings from the consumer data set are presented in this chapter. Data were collected from consumer participants to 1.) increase understanding of their lived experiences; and 2.) how lived experiences affect consumers' RN meanings and marketplace interactions. The findings present the search for consumers' lived experiences of RN in NHD marketing. The scoping study did not include empirical consumer data. Thus, this NHD data set builds on that study by including consumer data. The understanding gleaned from the consumer data enabled validation of lived forms of superdiversity. See sections 3.4 (page 43), 3.7 (page 48), 4.8 (page 81), 6.7 (page 142) and 7.1 (page 144) on how the studies (and related theories) work together to achieve the research objectives.

As discussed in section 4.7.4, the consumer participant data were analysed using thematic analysis (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). The chapter starts with a brief summary of the data collection and analysis. The findings are presented over three sections, using participant quotes to illustrate key findings. Thereafter a summary of key findings is provided, and the chapter concludes with a chapter summary.

### 8.2 Data Collection and Analysis

In-depth interviews and focus groups were conducted with South African (SA) consumers to obtain insights into their lived experiences and views on extant marketing practices within the Rainbow Nation (RN). Consumer participants reviewed the NHD marketing campaigns. This was done to gain insights into consumers' perceptions of NHD and how the campaigns (see Chapter 6) relate to their lived experiences of superdiversity. Insights from 43 consumer participants inform the findings in this data set (see detailed discussion on data collection (page 71) and analysis (page 74-81) in chapter 4).

**Figure 8.1 Multimodal Matrix of Consumer Data Set Analysis**



As discussed in chapter 4, Corley and Gioia’s qualitative analysis process (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994) was adopted to increase rigour. The codes and themes

most relevant to answering the research aim and objectives were grouped into dimensions. The multimodal matrix for this chapter is depicted in figure 8.1. Figure 8.1. is a visual representation of the codes, themes, and aggregate dimensions (presented next in sections 8.3 – 8.5). These dimensions are: Reconstructing Meanings of Superdiversity; Facilitating Intercultural Interactions; and Achieving Participatory Welfare.

### 8.3 Reconstructing Meanings of Superdiversity

This section presents dimension one (see figure 8.1 above). The findings related to this dimension are reported in more detail below.

#### 8.3.1 Delegitimising Superficial Representations

Consumer participants substantiate marketer participants' views that solutions such as including multiple racial groups is often perceived to be tokenistic and dishonest:

*"...it's just those ads or marketing campaigns that really always have the different cultures in one advertisement...That's really, really idealistic. You've got the Black guy, you've got the Indian guy, you've got the White guy...but it's not always very successful. I think it's not honest enough, it's idealistic in a way." (Esther)*

However, mirroring the findings in the Campaign and Marketer data sets, tokenistic inclusion of multiple racial groups to portray diversity is not the only marketing tactic that frustrates consumers. Consumers voiced discontent with forms of misrepresentation like stereotypes and inaccurate representations of their lived experiences. Extant research shows consumers often perceive marketing tactics for targeting multiple consumer segments as insincere or superficial when it does not reflect lived realities of the marketplace (Heath et al. 2017; Scaraboto and Fischer 2013).

##### 8.3.1.1 Still Using Stereotypes

Extant research indicates stereotypical cultural depictions are damaging to consumers' well-being and interaction in the marketplace (Johnson 2013). Hugo-Burrows (2004) called for SA marketing practices that eliminate the use of stereotypical cultural portrayals. Nevertheless, this misrepresentative practice is still widely used in SA, despite consumers' evident discontent:

*"Uhhh I think stereotypes...go two ways. I think [racist and close-minded] people like the stereotypes that they have, cos it gives them an excuse to be however they want to be...really they are detrimental [to individual self-esteem]" (Faith)*

*"...bad [multicultural] ads also are quite bad in reinforcing stereotypes, which can be damaging much longer than good." (Mnce)*

*"...we are all just moving along, whereas maybe 10, 15 years ago it was funny...You know the maid who speaks in a certain way...Now, nobody likes that...So it is typically those ads that stereotype, that put people in a box, are the ones that people reject now" (Focus Group 2, Riri)*

Consumer participants are not only discontent with stereotypical cultural representations, they also rebuke marketers for depicting stereotypical consumption behaviour, as it reinforces bad impressions about consumer groups:

*"A lot of black people took offense...the one pull-up banner is a white couple and they are buying a house...and the second banner is a Black boy, a little boy and he is driving a car and is about 'taking the road to fulfil your dreams' or something like that...So a lot of people took a lot of offense cos...[it is a stereotyped portrayal of Black consumer behaviour indicating that] as soon as a black guy gets lots of money he's going to buy a fast car...Oh you just think we're going to buy fast cars with our money and not [invest in] property? And then a lot of black people do go into property." (Dudu)*

Continued use of diversity-insensitive strategies result in further disconnects from consumers and reduces the cultural-cognitive legitimacy of the campaigns and the brands that implement them in the marketplace.

### **8.3.1.2 Disconnect from Lived Experiences of South Africa**

Consumer participants seem to acknowledge diversity and the majority are aware of the negative impact of misrepresentation. Consumer participants delegitimise current NHD campaigns because they are inaccurate representations of the SA marketplace and thus are disconnected from their lived experiences. They exhibited widespread backlash against this superficial engagement with RN meanings.

Consumer participants' responses to the *National Braai Day Campaign 2017* were mostly negative. Non-representation of other SA cultures resulted in a dismissive attitude and unwillingness to engage with the campaign, organisation or Braai Day celebrations.

*"All the people in these ads [are]...either White or important Black people? Is that it?...They would put me off immediately...because I just feel like if you want to make something accessible to the whole country then at least represent all of them. ...It really puts me off, cos it feels to me like people that try to create something that is nationally acceptable, but they exclude a portion of the population...isn't actually doing something for the whole country!" (Elna)*

*"I think the braai thing is a very Afrikaans thing... people were a bit against the whole idea and saying it's Heritage day, it's not Braai day." (Fanie)*



*“...it excludes everyone except the Afrikaans and we are the minority in the country at the moment...why would they focus on us?” (Focus group 3, Nolene)*

Apart from awareness that *braai* is an Afrikaans custom, consumer participants also show awareness of diversity beyond traditional cultural boundaries. They voiced concerns with exclusion of non-meat consuming groups, either for religious, dietary or budgetary constraints:

*“...it's excluding...Not enticing and it's not inclusive. His theme should be more around people...He says unite around a fire - who's uniting?! Cos all there is, is meat...Share our culture, what culture is there? Cos all you have is meat?” (Faith)*

*“Half the population they can't afford to braai everyday” (Bonny)*

As indicated above, consumer participants not only acknowledge marketplace diversity, but accept different cultural groups and their consumption needs – which supports *acceptance* as a form of lived superdiversity.

### **8.3.2 Developing Sincere Representations**

Substantiating marketer participants' observations, consumer participants expect sincere representation of their superdiverse reality. Consumer participants expect authentic multicultural representations of RN meanings. Consumer participants expect inclusive and authentic representation, delegitimising brands that produce exclusive and non-representative marketing campaigns:

*“...if I look at an ad now and it doesn't encompass or include at least 3 different races or ethnic groups then I think there is a problem with the ad. And the only reason, I think that is because I've been brought up in the new SA where we live in quite an all-inclusive society - where everyone is equal...and where no race is above the other...I mean everyday life means you're interacting with various people from different races, different colour, different religions, different languages, ja all of that - so for me to not see that in an advert, does not depict the reality in which I am in.” (Lila)*

Consumers in superdiverse marketplaces expect marketers to engage with cultural diversity to retain relevance, as it represents a more accurate reflection of their complex and nuanced lived realities (Cross and Gilly 2017). Consumers disengage from brands that do not accurately reflect their lived experiences in the marketplace (Cross and Gilly 2014; Leibold and Hugo-Burrows 1997). This is substantiated by consumer participants' expectations of authentic representations.

### 8.3.2.1 Expecting Authentic Representations

Beyond a NHD objective of celebrating everyone's heritage, consumer participants are also aware of the necessity of positive representations of all SA cultures to educate the marketplace about other consumer groups:

*"Yes, I think [multicultural marketing changes the way people perceive other cultural groups], because if you don't know about a culture, you hear about a culture then you have your own perception about that specific culture. So when you see an ad where they show...[a certain culture in a new way. You find that]...you're wrong about that specific culture...Maybe you think Zulu people beat people up, and then you see another ad and you're like ok Zulu people are not so bad." (Beyonce)*

Moreover, consumer participants would rather support brands with a multicultural approach to the marketplace:

*"I feel like we should support brands that kind of encourage inclusive society. I really feel that's the way of the future and that's the country we are living in. And if you were to just support one subset of the market, of society, then you're actually not living in a real situation. So, I think that would be very backwards of them to not consider all consumers." (Elna)*

Consumer participants feel brands and businesses could do more to acknowledge, utilise and promote RN superdiversity. Donna suggests this might be due to a lack of communication to organisations about the benefit of diversity in the marketplaces they operate in:

*"So [RN is] not really [promoted]...it's because corporates are predominantly white, male culture. So I think it's gonna take a lot of effort....I think companies, especially corporates, need to maybe invest in tangibly showing how maybe if you diversify your workplace you can get like bottom line results right? That will actually benefit your profitability..." (Donna)*

Consumer participants also consider an increase in inclusivity and intercultural synthesis representations as viable means of creating and portraying more sincere superdiversity campaigns.

### 8.3.2.2 Informing Development of Inclusive Representation

Consumer participants exhibit acceptance of cultural groups and a willingness to engage interculturally but point out a continued lack of understanding of other cultures. A need for more opportunities to increase intercultural understanding through interaction emerged from the analysis. They consider marketing campaigns as important resources to represent and offer opportunities for Rainbow nation-building initiatives to achieve improved understanding and interaction:

*"...that would open up a whole lot of mindsets which are more open to people's cultures, people's languages and what people do. I think we still have a long way to go when it comes to the barrier of colour and that understanding of colour generally. So that would typically be an example of what I think needs to be understood more, you know? Uhhh ...look at the rainbow, all of those colours blend and they kind of look good together. So until we've kind of*

*understood that, and grasped more of that, we can't truly then blend in together a bit more."*  
(Rascal)

Apart from the minimal inclusion of multiple racial groups to showcase diversity, consumer participants offer other cultural cues that could enhance inclusivity:

*"...telecoms like MTN, they interweave words that aren't English into their campaigns often...So they use the Boza network, the whatever, and I think South Africans can do with more...if you keep doing that there's a general more awareness, or higher level of awareness...like Heita being like Howzit? Like that stuff I've noticed. Because I knew that word existed, then suddenly I realise in the office...Black men are greeting each other like Heita, Heita...and then you start picking up like hey, hang on that's a word. And I think, marketing campaigns because they creep through in every way, if you just let little words sneak through..."* (Donna)

*"...[if they] called it Heritage Day and had a whole lot more of products on offer when you buy, [that would mean] a bit more sales for the Sunday Times. Some people wouldn't buy the Sunday Times in general [,but they]...would say alright let me buy the Sunday Times to win a mageu (African beer), beans or samp, which is seen as a traditional dish on Heritage Day [in Black cultures]."* (Rascal)

Based on the consumer participant responses above, increased use of intercultural synthesis representation in marketing communication strategies could be a viable means of increasing intercultural understanding and avenues for interaction to occur more organically. Consumer participants were also keen to have some input into development of these intercultural synthesis representation strategies.

### **8.3.2.3 Informing Development of Intercultural Synthesis Representation**

Consumer participants came up with means to improve NHD campaigns to showcase intercultural synthesis.

*"I think [the concept of the Pick and Pay campaigns] defeats the point of doing a whole Heritage Day celebration where you're meant to get together celebrating heritages....maybe even a food hamper, like a decent food hamper, that would have been good..."* (Lila)

Focus group 3 participants also suggested increasing diversity through offering traditional food and products from multiple cultures, as illustrated by the following conversation extract:

*"...whenever there is something close to a holiday or something, the supermarket always get it wrong - like around Christmas time they will have...the counters where they have the domestic workers aisle, where you are going to buy gifts for your [domestic worker]..."* (Japie)

*"So maybe if [NHD] is along food they could have put a stand of different cultures of SA up, like Indian food - like have curry stuff and have like different things you know?"* (Japie)

*"Yes that's what I was thinking about, I'd have a sign there with all the different races."* (Jill)

*“You know those hampers that they have for Christmas? Make them for the different cultures. Like make one with Indian spice, with a recipe, with that kind of thing. A different one for each culture, with instructions on how to do everything so it is not difficult.” (Nolene)*

Contextual background information for the extract above: For example a display stand or designated aisle with gifts. Usually big buckets full of essential household items such as tea, sugar and pap; and festive treats such as biscuits and chocolates. These are usually gifted to the domestic worker during the Christmas period. If the domestic worker is ‘lucky’, she will receive a monetary bonus too. By suggesting an adaptation of the somewhat tokenistic domestic worker Christmas hamper, consumers are offering a means of facilitating intercultural consumption through informative campaigns and offerings that allow them to learn about other cultures. The suggestion is made based on their lived experiences and expectations. Interest in learning about Indian cuisine and other underrepresented cultures featured in a lot of interviews.

Consumer participants showed more willingness to improve NHD initiatives than marketers, and the suggestions provided indicate a need for more synthesized intercultural offerings in the marketplace.

*“If I’m just buying the Sunday Times and can possibly win a recipe book, an Indian recipe book for that matter. I’d buy the Sunday Times to possibly win that Indian recipe book on HD.” (Rascal)*

*“...Mela [a cooking show] ...for Indians...I see that the utensils they use is the same over and over and over...they’ve got that one specific ummm tray with Indian spices...I like their cooking...and I’d like to learn more about their cooking cos I like the flavours... when I go to the shops, and you want to try something Indian, I look for it but I’ve never seen it.” (Clara)*

*“the campaign was trying [to get] everyone to come to this market...last year was very African...[and based on] ShweShwe prints. African design was like really in the forefront...they were just celebrating the aesthetic of it...but they could probably have [been]...more informative [in terms of providing the symbolic meaning of the textiles].” (Donna)*

A more synthesized intercultural offering would allow consumers to learn about other cultures and improve intercultural understanding. Although Indian cuisine is the example most explicitly mentioned (when talking about food), the predominant sentiment is an expectation of increased representation of all cultures in offerings and communications. This indicates a need for more synthesized intercultural representations acknowledging all cultures through cultural amalgamation offerings (Cohen 2007; Emery 2016).

## 8.4 Facilitating Intercultural Interactions

This section presents dimension two (see figure 8.1, page 156). The findings related to this dimension are reported in more detail below. This section presents consumer participants' responses to campaigns and their perceptions of tactics to increase intercultural engagement and communities. Consumer participants again provide multiple examples as suggestions for improving marketing to facilitate organic engagement, for example by incorporating representations of local concepts such as *Ubuntu*.

### 8.4.1. Enhancing Intercultural Interactions

Consumer participants exhibit conviviality towards other cultures, supporting the initial article by Tswana (2017) and the conceptual form of lived experience of superdiversity (see page 44). They exhibit conviviality through:

- 1.) Understanding and acceptance of convivial interactions in the RN marketplace as the social norm.  
*"There's a lot of people to interact with, there's spheres and layers to people and...you find yourself sometimes relating to people who have nothing in common with you apart from being human. [I find it difficult sometimes and]...I find it interesting, cos it just shows that as people we obviously do have a commonality." (Faith)*
- 2.) Challenges in overcoming intercultural tensions and the need for facilitating engagement.  
*"...sometimes it's tough for us to share stories, because we have so many ...racial wounds...that sometimes it's nice to do it in a safe or very public environment that you can keep your judgement, it doesn't have to be inflammatory." (Donna)*
- 3.) Provide their views on the impact of marketing on cultivating convivial intercultural interactions.  
*"Well I do think if I listen to the radio stations or watch TV that they try to incorporate as many cultures as they can. And usually there's a big push towards showing these cultures interacting in a positive way and getting along, so that kind of sentiment is encouraged I think in our everyday media." (Elna)*

As illustrated above, consumer participants are aware that marketing can impact on and facilitate opportunities for convivial engagement. Some participants reflected on the overall marketplace sentiment and how it affects them and others around them.

*"I think um, to an extent, people are a bit negative about our country at the moment and...we don't see the government kind of encouraging this kind of like intercultural relationship in society. So I think that trickles down to us" (Elna)*

Moreover, the consumer participants regarded the NHD campaigns as forced and exploitative purely for increased profits, especially where *braai* was used instead of Heritage.

*"Because of Braai Day, I don't even think that's the actual name of the holiday...they can actually make money out of it" (Dudu)*

*"if I look at it from the negative side of it...it's kind of lazy marketing you know? Someone just latched on and said sh#t, heritage is a big thing in SA. Why don't we put a campaign together [snaps fingers quickly to show hasty execution], try and sell more stuff around that weekend of Heritage Day?" (Mnce)*

However, as Mnce also points out, the widespread adoption of *braai*, paired with the growing consumer debate about this practice is also facilitating another type of engagement born of mutual discontent.

*"...On the positive side, I think the on-going debate in SA about heritage is a healthy thing. Cos we mustn't forget it, you know? I think you will always find these different messages in the absence of one holistic message..." (Mnce)*

#### **8.4.1.1 Initial Dialogue**

Consumer participants are aware that intercultural engagement is not without challenges. Mirroring Mnce's sentiment about healthy debate, other participants also identified initialising dialogue as another means of improving intercultural conviviality in their communities:

*"I don't lie about it...my dad was never really changed cos my dad was in exile for a number of years. So, when he did come back...I don't believe that the people that went into exile came back to proper counselling...the reason I feel racism never really ended is because that was never addressed it was almost swept under the carpet." (Dr Dre)*

*"I think because we are carrying a bit of a racial wound...[it is hard to talk about. For example] I don't think religion is such a big deal, South Africans aren't that scared of religion...but it's difficult sometimes to talk about race, because you just don't know how to start the conversations...so for me it would be great to see more culturally diverse opinions [in marketing campaigns]" (Donna)*

*"I think better communication [will improve my community], because while people might form part of a community they might not necessarily communicate with each other. You don't necessarily communicate with the person or the neighbour that lives two streets away from you, you know?" (Anna)*

When prompted about other means of creating synergy in their communities, consumer participants suggested taking part in intercultural dialogue opportunities. Consumer participants indicated a willingness to share their customs and traditions, but need more prompts and opportunities to share with others.

*"...when people ask me what is my culture, I do inform them" (Meka)*

*"[I teach others about my culture] only if someone asks me...I don't go out of my way to force-feed my culture on anyone...unless the occasion calls for [it]...like when we each had to prepare a traditional dish of food for colleagues at work." (Lee)*

Apart from suggesting synthesis of languages as a means of increasing representation, a couple of participants also pointed out that learning one or more of the African languages would be a good way for them to increase intercultural dialogue and subsequent intercultural interactions:

*"Sepedi is one of my compulsory modules at University, thus enabling me to communicate with another culture-group." (Meka)*

*"I think [the language barriers are]...something that separates [SA] a lot. And I think by learning to speak more than the most common African languages we would be able to relate better to each other. I think that's something we still need to address in our society, cos there's a big jump from the kind of everyday English and Afrikaans to...[Zulu and Sotho]. I think that creates a divide." (Elna)*

According to Nkomo and Hoobler (2014), diversity management should include ways of addressing differences and tensions stemming from socio-political phenomena if inclusivity of marginalised groups is to be achieved. The suggestions by consumer participants offer means to achieve inclusivity through improved marketing communications strategies incorporating for example, opportunities to have difficult conversations in a safe space.

#### **8.4.1.2 Improve NHD Campaigns**

Even though consumer participants present an overall negative response to the NHD campaigns, they still expressed an interest in participating in intercultural celebrations. The participants were keen to offer suggestions to improve engagement:

*"[They should do]...a challenge...like this Come Dine With Me? Do something like that and challenge people...at work. Get five people with five different cultures and then you have dinner at their house. So one is an Afrikaans braai and one is an African this and one is a ...you know?" (Focus Group 1, Uncle J).*

*"[provide] places where we can actually meet, like better parks, where we can meet. Like common areas where we can just meet as different people" (Lego)*

Consumer participants offered extensive input on improving the marketing efforts for *Gauteng Social Cohesion Carnival*:

*"D'you know it's the marketing that's wrong, cos it's actually a great idea. Especially with the younger children, cos they don't know everything. Like we do know ok there are Xhosa, and the Xhosas belong there. And the Zulus belong there, we know this, they don't know it...So to actually be able to take them, especially just after HD...that's how they dress up, that's how they dress up...It's a history lesson, a free one." (Bonny)*

*"My boss's wife runs the market at The Sheds...every last Saturday of the month [with]...a massive market and live performances; and she usually would deal with something like this and advertise and try to form a partnership between the two. And she for instance has never mentioned this." (Fanie)*

They also offer multiple suggestions for improving organic engagement at the event itself:

*"...call it a parade...I would have expected slides!" (Dudu)*

*"...call it an Indaba (Xhosa word for an important conference)..." (Elna)*

*"...food stalls..." (Focus Group 1, Vixen)*

*"...maybe if there were a couple of musicians..." (Beyonce)*

*"...live performances, food market..." (Fanie)*

*"You know ok I'll go there and we'll have something to eat, we'll watch a show, there will probably be a little bit of a market with some trinkets or whatever. Um, maybe a craft market with local people showing their craft and let's go have a look, it might be interesting or something like that." (Esther)*

These examples substantiate the manner in which insights from different consumer groups in the marketplace can inform marketers (both researchers and practitioners) in developing marketing communication strategies that meet their expectations of accurately reflecting their lived experiences. In theory, a NHD Indaba integrating all of the suggestions above would offer opportunities for intercultural interaction, increased dialogue and improved understanding.

#### **8.4.1.3 Educational Campaigns**

Consumer participants feel marketers can do more to facilitate dialogue. They also feel marketers can improve intercultural relations through more educational campaigns, by providing campaigns that increase understanding, because...

*"...actually **understanding** the other culture ...actually having an explanation of...what happens in the other culture I think that helps [you to learn about another culture]." (Dr Dre)*

And these campaigns should represent banal scenarios that can occur in day-to-day lived experiences. For example:

*"I also remember an advertisement a while back, it was in SA and it's about a white businesswoman and she has a baby, she's walking with the baby on her hip. And then her cellphone starts ringing and she's got her handbag and she, you know, is struggling. And there's a cleaning lady, a Black cleaning lady, and this White woman had a scarf...so the cleaning lady helped the woman to put the baby on the woman's back with the scarf, which is a typical thing you see in SA [in Black cultures]. That was a nice - mothers helping one another out - right? And also, I like the cleverness, cos it's the cleaning lady [who] sees this challenge that this businesswoman has and helps her out." (Nix)*

The need for increased engagement and the examples provided by consumer participants serve as examples of imagined intergroup contact (Crisp and Turner 2011) representations. Providing informative campaigns would therefore improve intercultural knowledge, which would inform



understanding of other groups. Facilitating opportunities for intercultural engagement will increase potential for organic development of intercultural conviviality, which in turn could strengthen intercultural ties in the marketplace and allow for development of intercultural communities.

#### 8.4.2 Building Communities

Consumers all regard communities as integral to their personal happiness and survival, both their immediate groups and the wider community. To them community is:

*"A symbiotic group of people co-existing. Where they support each other, look out for each other...definitely a level of awareness of...others around you." (Donna)*

*"Community for me means friendship, family, it means being rooted in your origins or your surroundings. It means understanding, sharing, togetherness." (Mnce)*

*"I see it as family...there's those people that don't see it as family. So there's those people that don't see the benefits of knowing each other. So I would change that everyone is open to the idea of community." (Dudu)*

When asked how communities can be improved, consumer participants offered two suggestions. Through Influencers and Ubuntu.

##### 8.4.2.1 Influencers

Firstly, communities can be established and fortified through influencers' actions. Either through traditional role models:

*"Black Africans, like older people from 50 up, they do not try anything new. Cos they like things the way they are. So if I see them try...anything they would do I would" (Dudu)*

Or leading by example:

*"I try to get people to learn a bit more about each other's cultures, so I try to incorporate a lot of African art into my art session as well...because I think the kids struggle to relate with...European artists when you've got so many here...It shows the kids...that we do have wonderful culture, and valuable culture in our country and we've got exceptional artists. And if I didn't tell them that those artists were African, they wouldn't even know, because they are of such a high standard. And I think that also creates a safe space for the kids, from my perspective, because they can then feel that they are allowed to have an opinion and I also value their heritage. So that creates kind of a safe space for them [to learn]." (Elna)*

*"I'm converting half of my property to a community [centre]...cos where I stay there's no parks for the kids... so I'm currently building a community pool and a park. So community is very important to me" (Dr Dre)*

Edelman's (2018) marketing research report indicates that the influence of spokespeople (such as peers, experts and employees) is increasing. Therefore, influencers should be considered as a means to increase cultural-cognitive legitimacy.

#### 8.4.2.2 Ubuntu

The second frequently offered suggestion for organic development of communities is to imbue campaigns with the concept of *Ubuntu*.

*"So ubuntu is...the spirit of humanity...caring for someone else, even if it's not family. Even if you're not related to that person, you know the sense of compassion...towards one another."* (Beyonce)

*"When I grew up, we grew up in an environment where a child was anybody's child, you know? Where when somebody helps you...for example, when I come back from the shops and I'm carrying heavy bags, anybody could help me. But now it's different, it's everybody for themselves. So I think if we can go back to that where we help each other, your child is my child, that type of a thing. Now it's completely different."* (Lego)

*"I think people stick together more. I think everybody is in for their own gain, it doesn't matter if you're at school, or work or you're going to the shops or whatever. So I think everybody's just in it for themselves, so I'd like to change that [through Ubuntu]."* (Clara)

In focus group 2 the participants discuss an advertisement that represented *Ubuntu*, as an example to use as inspiration for future campaigns.

*"...you know what ad is really nice and I absolutely love it...the Sunlight Liquid ad - with the guy, the little boy who walks with his... teaspoon?"* (Spokie)

*"Oh yes, the little boy."* (Felincia)

*"It is quite effective in how far Sunlight goes ja"* (Riri)

*"It is so cute, and it actually shows you how a community gets together and help each other out"* (Spokie)

*"That is very unique about the black culture. Very, very unique about that..."* (Riri)

*"That is [yes]"* (Spokie)

*"[Researcher to Riri] Do you find that it goes across cultures? Or is it specific to one culture?"*

*"That, specifically that sunlight ad, I think I've been exposed to a lot of cultures, but that is so unique to my own culture. Because we are the type of people that you know your neighbour, you know that you can go look for sugar from your neighbour if you don't have sugar. Whereas I say there is more of a Westernization of the world, so we are now living in suburbs, living in more [gated community] type [environments...and we don't know each other anymore. I can't go to my white neighbours now and say: 'Yo I have run out of sugar, can I have some of your sugar?'...Whereas if you go back to the townships...we recently went to Kwazulu Natal to my*

*husband's grandmother, and we took a lot of food. And when we got there, because they still live very rural, she called all the ladies in the town and they shared all that food. And it is just beautiful you know? It is just really beautiful to see, and that is the core Black culture[s].” (Riri)*

A lot of the consumer participants felt that this African concept of community is disappearing and that reinstating it as a social norm regardless of race or culture, will strengthen community ties and help everyone work together to support each other and solve communal problems. The *Ubuntu* concept mirrors the next stage of Rainbow Nation ideology – the *welfare* stage. *Ubuntu* is particularly apt as a means of including consumers in participatory co-creation of a superdiverse marketplace where real needs are answered, and problems solved.

## **8.5 Achieving Participatory Welfare**

This section presents dimension two (see figure 8.1, page 156). The findings related to this dimension are reported in more detail below. This section presents consumer participant findings related to community and marketplace synergy, illustrated by consumer participants’ (de)legitimising responses to existing campaigns and suggestions for improvements.

### **8.5.1. Delegitimizing National Heritage Day**

As Neo-institutional theory (Chaney, Ben Slimane, and Humphreys 2016; Kind and Pearce 2010; Scott 2008) shows, when marketing campaigns do not reflect consumers’ lived experiences within the marketplace, the brand’s legitimacy decreases.

#### **8.5.1.1 Colourblind Campaigns**

Consumer participants substantiate this outcome, delegitimising campaigns that do not represent sincere engagement with the entire diverse population of SA. Either through non-representation of all the cultural groups or through trivialising of nationally significant concepts like NHD.

*“...if we say it's Heritage Day (HD), it's supposed to celebrate every single culture we have here, what does braai have to do with certain African cultures?...yes, it's something that has been brought into their culture, but it's not suddenly celebrating their culture. In Woolworths you can see the cashiers, they'll be dressed up in their heritage dress. If you go to certain other places, people will be in their dress....I don't feel Braai Day, or any of these other HD things, support other cultures, they just support a culture of braai.” (Kootrapally)*

*“When I see [the National Braai Day Campaign 2017] I kind of get this feeling that it's kind of replacing HD...then it becomes a bit more superficial to me. Because not all people in our country can even afford to braai...It becomes a bit flat to me and it kind of feels a bit fake to an extent. Like it's a great campaign, if it was just a normal day. But HD is worth so much more.” (Elna)*

*"This does not depict HD, all I see is a banner...so it doesn't catch my eye. And it doesn't have anything to do [with HD]...in fact, what I see is advertising and I see people trying to promote their business, so getting people to buy the product and exploiting the public holiday, so...I don't see anything." (Anna)*

*"I sense...a hijacking [in the Pick and Pay Liquor Heritage Day Competition 2017]. And I don't think that a lot of thought went into this kind of thing. It's not right, because remember when you talk about heritage...Muslim communities don't drink alcohol...So they wouldn't buy a case of Distell, they wouldn't relate to that. It would be quite ...repugnant for them to look at that and say, 'no but you can't associate heritage with that'. So I would warn brands to be very careful" (Mnce)*

According to Heath, Cluley, and O'Malley (2017), consumers delegitimise insincere approaches because this substantiates their view that existing marketing communication strategies do not consider the social impact of their campaigns. Moreover, addressing this perception is both socially and commercially beneficial, as "antipathy towards marketing inevitably reduces its effectiveness, credibility and perceived legitimacy" (Heath, Cluley, and O'Malley 2017:1281).

#### **8.5.1.2 Forced Celebrations are Insincere**

Consumer participants offer more reasons for delegitimizing insincere attempts to force marketplace synergy. Others ascribe delegitimation of NHD as a nation-building concept to lack of concerted effort beyond superficial engagement in the workplace:

*"Obviously at work situations you do mingle, but it's work situations - so you have a braai at the office, but that's where it stays and then....everybody goes home. I don't think there is a mingling apart from that." (Clara)*

*"I feel like SA could actually do a lot more for HD if you want to portray what the day stands for...[or] just cut it out altogether...I feel like it's not being celebrated enough...only dressing up in your culture at work is not enough." (Focus Group 1, Rick)*

*"If [brands] said that they were [doing something meaningful] for HD, they were donating x amount of like goods and stuff like that. Say you buy a loaf of bread and they will then donate like R2 from that loaf of bread to like communities in need and stuff like that. That would make me go." (Kootrapally)*

#### **8.5.2 Incorporating Lived Level Experiences of Rainbow Nation**

Despite cynicism with current marketing, particularly NHD marketing, consumer participants see the potential of good marketing. Proper application of nation-building concepts like RN can aid development of organic synergy in the marketplace.

*"It's all of us South Africans...post-apartheid it was like we were put in a melting pot, and then those are the colours that just blossomed out. So we just....when you say RN, you're not talking about a specific group, you're talking about all of us." (Bonny)*

*"[I] often see through these adverts that we're actually not that different, we want the same things. Even though we have different backgrounds and our cultures are different, our needs are the same. And that kind of levels the playing field to an extent, if that makes sense?" (Elna)*

*"RN to me means...distinct groups of people, who function together for the purpose of a whole...I think for South Africans they need to leverage it more." (Faith)*

Consumer participants offer more suggestions for incorporating lived experiences of RN into marketing communication strategies as a means of evolving meanings of RN to reflect contemporary SA.

### **8.5.2.1 Revise Meanings of Rainbow Nation**

The consumer participants regard RN as a hollow, ideological concept, where current depictions have lost all sincerity and rallying power – as it is used without sincerity to create a forced and irrelevant sense of community.

*"Ok, well personally I think [RN] is a term that government or marketing people use to try and describe SA. But I don't know if there is the camaraderie - the feel of a rainbow nation - I think there is still a bit of a divide." (Clara)*

*"[RN is] just seen as a gimmick now. It is not actually a belief. It's like, oh remember we're the RN." (Kootrapally)*

*"I know the original idea behind the term was to convey this idea of all the colours of the rainbow and it being beautiful...but I have my qualms about whether that is successful in SA especially with the current regime...It's really dropped off the radar to be honest. During Nelson Mandela's time as president it was pushed very hard and successfully and he was the embodiment of this RN view. Umm but since then, Thabo Mbeki, he was kind of lethargic about it...But he, you know he still had these interactions with the white community, and the coloured community...Zuma's been in control for...7 years?...there's no talk about that. He's sowing more divisions. I haven't heard the term RN apart from academic things that they teach kids at school." (Nix)*

Consumer participants note the ideological origin of the RN concept but are aware of other marketplace conditions and events that diminish the efficacy of the concept and its representations in marketing communications.

*"[RN] was [communicated to the public] a whole lot before [but]...other issues have come up that have made people less accepting towards it...Like for instance ...when the whole BEE [Black Economic Enforcement] thing came out...White people felt marginalised. Cos it's like, now you are taking from us giving to them... now it's gone back to Black people saying we want the land back, but... from who?...So I think because of those little divisions, they've*

*impacted on the [idea]...that we have of RN. Now I do think also that we're not doing enough to maintain it...or to try and prove people otherwise." (Bonny)*

*"[RN was]...a good concept in its day and something that was attainable except for human nature and greed...It had its chance, and it had a good chance. But then guys just sort of stepped in and it went, 'hey we can profit off this' and it was seen to be profitable. And then everyone just went ah f\*\*\* it!...in the first election with Nelson Mandela...everything was cool and there was a lot of hope. Now it's been dashed by the... current [political] situation and crime. And it has more of a negative connotation by now, where people go: 'Oh the RN...ugh'...It is like this great ideal and then this huge disappointment. We had such hopes and we were willing to go for it, and now [people are saying]...'No, we put our hopes in it and we put our trust and now it's been dashed'." (Kenny)*

Thus, meanings of RN need to be revised to accurately reflect the lived experiences of the marketplace if it is to be used as a means of facilitating intercultural interactions.

### **8.5.2.2 Representing Lived Experiences**

Consumer participants offer examples of other campaigns that received positive consumer responses for being relevant to current marketplace lived experiences. The success of these campaigns increased cultural-cognitive legitimacy for the brands responsible, because they represented relevant lived meanings of RN.

*"[DSTV and Nando's] are campaigns that are showing what is happening on a daily basis...That tend to pick out things that are happening in and around the public and in and around our homes...and they [are] putting it out there...and saying since people now know this is happening, let's use that to market our product." (Rascal)*

*"I feel the Nando's ads [symbolise SA for me]...cos what they do is, they look at the... current affairs and then they will portray that in an ad...And most of the time it is actually the truth" (Lego)*

*And "Nando's is awesome. They're really honest in a way." (Esther)*

Consumer participants singled out Nando's as the brand with the most significant impact on the SA marketplace. Nando's is regarded as a brand that has managed to entrench itself in the marketplace by reflecting consumers' responses to socio-political events. As the findings illustrate, Nando's is the most popular brand amongst both marketer and consumer participants. Hailed as an honest brand of the people, that initiates conversations and delegitimizes behaviour that goes beyond marketplace norms. The popularity of Nando's has been examined by other researchers. Dittgen (2017) notes that "Nandos [is]...known for being deliberately provocative" (Dittgen 2017:992). Furthermore, as Kumar and Gupta (2016) found, by using a "real-time" marketing communication strategy, Nando's is able to

comment on current events and created a perception with consumers that they are trendy and part of the conversation and lived experience.

*“I think a lot of the Nando's ads do very well...because...whatever is current in the country... And I found that a lot of Black people, White people, Coloured people, whatever, we always get those ads...anybody [gets] the pun, they get the ad, they get what it is. So I think they do very well, and that is why their ads do so well, they communicate for the whole country and everyone.” (Focus Group 2, Riri)*

By incorporating typical marketplace responses to socio-political events their topical communication strategy has resulted in significant brand popularity. Their marketing campaigns influence the marketplace. Future marketing communication strategy can benefit from researching Nando's strategy in SA.

### **8.5.2.3 Increase Consumer Participation**

As mentioned earlier, consumer participants are keen to provide their input for improving marketing campaigns to reflect their RN meanings. Consumer participants also reacted positively to campaigns that allow them to be a part of the creative process, to showcase their talents or offer opportunities for self-improvement.

*“There was also another [campaign representing SA diversity]...I think this was actually a Standard Bank banking ad. Where they were talking about all the different people and how they help their businesses grow. I remember specifically one from the Western Cape, where she or he opened up a bakery, that was nice. They made an advert about how they actually help people develop their businesses and grow.” (Focus Group 2, Spokie).*

*“[Checkers Championship Boerewors Competition 2017 is]...actually something that you can promote yourself and get work from...I think it's a great way for people to actually show what they can put on the table... I've spoken to butchers and people that have done it before and it's actually amazing how many people know about it. So they actually have something to promote themselves with” (Esther)*

According to Kumar and Gupta (2016) marketers' success in the future is dependent on building relationships with consumers as equal partners. Marketers need to “empower and engage consumers” in order to create relevant and authentic marketing communications (Kumar and Gupta 2016:15).

### **8.5.2.4 Facilitating Opportunities for Achieving Shared Societal Welfare Goals**

Consumer participants identified other issues in the marketplace that inhibit synergy and intercultural conviviality. They offered a number of suggestions for campaigns with a societal welfare component. Consumer participants regard these campaigns as good suggestions for Facilitating Opportunities for Achieving Shared Societal Welfare Goals.



*"[There is] big room for improvement [in] poverty alleviation...and I thought of this idea of a food bank. So a food bank where you collaborate with all the producers of food, all the retailers that sell food...they contribute to a percentage of their production or whatever it is they are selling towards the food bank. Now this food bank will be run like a commercial enterprise. [The] value of the food that is contributed by people - or just people paying into the foodbank - is that for example we can create this bank where...just like you would in the bank you would draw...you will draw a portion of that food on regular intervals and feed the people that are hungry...Cos I can't imagine being able to wake up and go to anything meaningful if you're hungry. You can't even hear if you're hungry." (Mnce)*

*"The greatest thing would be...[to give] people wealth, in a way that they can use it. Because to see people begging on the streets...if they had a home to go to, a permanent home to go to with like the basic amenities - water, electricity. I feel like that would uplift so many people...Cos if everyone has the basics. If everyone does not feel hard done by the next person over, then you would...naturally everyone would be safer, everyone would feel better, everyone would feel happier." (Kootrapally)*

*"People are very conscious of their economic background or their educational background or their family background and it really messes with how they see themselves and to what esteem they hold themselves...[so] I would improve their self-esteem." (Faith)*

*"...when we had the Knysna fires...You could go work out and stuff and...instead of giving you a smoothie or whatever for reaching your goal, they would send a care package to those people...and a lot of people really went to the gym just to help." (Nix)*

The findings bring to light the delegitimising effect of not including charitable components of marketing campaigns for NHD, for example in the case of *Checkers Championship Boerewors Competition 2017* (see page 131).

## **8.6 Summary of Key Findings**

### *Reconstructing Meanings of Superdiversity*

The majority of consumer participants regard representation of superdiversity as superficial, offering stereotyped and inaccurate representations as evidence of the increasing disconnect with the marketplace. Humphreys (2010) found consumers can legitimise or delegitimise consumption practices through their constructed meanings of brands. Consumer participants expect inclusive and authentic representation, delegitimising brands that produce exclusionary and non-representative marketing campaigns.

Concurrently, consumer participants want an increase in sincere representation of superdiversity. Consumer participants provide additional suggestions for improving inclusivity and intercultural synthesis marketing that better reflects the RN. Alden et al. (2013) found consumers actively shape their own brand engagement and consumption patterns to fit within their cultural frameworks.



Consumers showed more willingness to improve NHD initiatives than marketers, and the suggestions provided indicate a need for more synthesized intercultural offerings (i.e. creolised representations of all the cultural groups for NHD in Pick and Pay stores going forward). Such representations would allow for intercultural interaction and opportunities to learn about other cultures and improve intercultural understanding. Creolisation in marketing highlights the fact that consumers are actively constructing their own meanings of products and brands to fit within their cultural value system (Ger and Belk 1996; Kragh 2000). Therefore, it is important for marketers to gain a better understanding of how consumers' lived experiences inform their interpretation of campaigns. This will enable marketers to evolve their representations to reflect consumers' lived experiences. For example, in increasing use of synthesized intercultural representations and offerings for NHD and RN campaigns.

### *Facilitating Intercultural Interactions*

The consumer participants showed awareness of the impact of diversity-sensitive marketing campaigns in facilitating opportunities for convivial intercultural interactions. However, the participants regarded NHD campaigns as forced and exploitative. Instead, consumer participants regard NHD campaigns as communicating that the brands are purely interested in exploiting them for increased profits. Especially where *Braai* was used instead of diverse heritage representations. Although consumer participants present an overall negative response to the NHD campaigns, they still expressed an interest in participating in intercultural celebrations and were keen to offer suggestions to improve engagement, for example in converting the *Gauteng Social Cohesion Carnival* to the NHD *Indaba* (see page 165).

Consumer participants identify the need for intercultural dialogue as means of improving intercultural engagement and convivial interaction. Dr. Dre for example says, *"...I don't believe that the people that went into exile [during apartheid] came back to proper counselling...the reason I feel racism never really ended is because that was never addressed it was almost swept under the carpet"*. Consumer participants feel marketers can do more to facilitate intercultural dialogue. Moreover, they also feel marketers can improve intercultural relations through more educational campaigns. Facilitating opportunities for intercultural engagement will increase potential for organic development of intercultural conviviality, which in turn will strengthen intercultural ties in the marketplace and allow for development of intercultural communities.

Consumer participants all regard communities as integral to their personal happiness and survival, both their immediate groups and the wider community. When asked how communities can be

improved, participants offered two suggestions. Firstly, use of influential community members (as examples of how to organically increase intercultural interaction and pursuit of shared goals to improve their living spaces). Secondly, imbuing marketing representations with contextual meanings of living with superdiversity, for example *Ubuntu*, to strengthen community ties.

### *Achieving Participatory Welfare*

Similar to the marketer participants, consumer participants express cynicism towards Rainbow Nation-building initiatives like NHD. Consumer participants regard RN as a hollow, ideological concept. They regard current representations thereof as insincere, resulting in attempts to force a sense of community. When marketing campaigns do not reflect consumers' lived realities within the marketplace, the brand's legitimacy decreases (Chaney, Ben Slimane, and Humphreys 2016; Kind and Pearce 2010; Scott 2008). Consumer participants delegitimise campaigns that do not represent sincere engagement with the diverse population of SA. Simultaneously, consumer participants legitimise other marketing campaigns and brands that are relevant to current marketplace experiences, for example Nando's. Thus, consumer participants see the potential of good marketing and proper application of relevant meanings of RN in aiding development of organic synergy in the marketplace.

Consumer participants also reacted positively to campaigns that allow them to be a part of the creative process, to showcase their talents and offer opportunities for self-improvement, for example the NHD campaign - *Checkers Championship Boerewors 2017*. When prompted about other means of participating in achieving societal welfare, consumer participants again offered improved opportunities for intercultural dialogue, including more multilingual representations. Consumer participants also offered partaking in campaigns with a charitable component, like going to the gym in exchange for care packages being sent to fire-ravaged areas of the country. Which highlights the significantly delegitimising effect of not including charitable components of NHD marketing campaigns, for example in the case of *Checkers Championship Boerewors Competition 2017*.

## **8.7 Chapter Summary**

In conclusion, this chapter presented findings derived from analysis of the consumer data set for the NHD case study. Searching for consumers' lived experiences of RN in NHD marketing contributed insights for research objective two – examine influence of consumers' lived experiences of superdiversity on marketing communications strategy development. Furthermore, the findings substantiate the conceptual forms of lived superdiversity developed in recent literature (Demangeot et al. 2019; Morris, Chiu, and Liu 2015; Peñalosa 2018; Veresiu and Giesler 2018; Visconti et al. 2014;

Zapata-Barrero 2015, see page 44). In other words, living in a superdiverse marketplace can facilitate *acknowledgement*, *acceptance* and finally *conviviality* towards other cultural groups.

However, convivial intercultural interaction does not always occur when co-existing in superdiverse spaces (Demangeot et al. 2019; Valentine 2008). Despite growing discontent with marketing campaigns and increasingly irrelevant representations of their meanings of RN, consumer participants presented a willingness to participate in initiatives to improve intercultural relations and marketplace conditions. This substantiates research on the next stage of RN ideology developments – the *welfare* stage (see page 42). Simultaneously, it also supports Tswana's (2017) report on SA's focus on improving societal problems in their marketplace. The findings also highlight the increasing importance of marketers' role as brokers of intercultural interactions to help develop the RN marketplace into a convivial superdiverse space. The next chapter discusses the research objectives using insights derived from the findings. As well as the metafunctions (derived from the multimodal matrices). Based on the discussion and metafunctions, a conceptualisation of the intercultural marketing communications strategy is presented as a more diversity-sensitive approach focusing on improving socially sustainable marketing in contemporary RN.

## Chapter 9: Discussion

### 9.1 Introduction

Drawing insights from the findings, this chapter addresses the study's research aim. The research aim of this study was to critically evaluate the ways in which superdiversity impacts on marketing communications strategy development. By improving understanding of superdiversity's effect on diversity-sensitive marketing communications strategy, this research project aimed to offer an avenue for re-connecting marketers with consumers in contemporary marketplaces. More specifically, the discussion in this chapter is aimed towards a realignment of meanings of Rainbow Nation (RN) through intercultural marketing communications strategy. To gain a holistic understanding of superdiversity and its interplay with marketing communications, three research objectives were set. The first research objective was to inspect the role of superdiversity ideology in marketing communications strategy evolution. The second research objective was to examine the influence of consumers' lived experiences of superdiversity on marketing communications strategy development. The third research objective was to assess challenges prohibiting the social impact of marketing communications in superdiverse marketplaces.

The chapter starts with three sections, discussing insights for the three research objectives based on key findings. Thereafter, the metafunctions are presented as derived from comparative consideration of the findings' multimodal matrices. Deliberations from the findings enabled development of an elaborated conceptual model. Building on deliberations of metafunctions and the elaborated conceptual model, intercultural marketing communications strategy is conceptualised as an avenue into a more diversity-sensitive approach to the marketplace.

The next sections 9.2 – 9.4 considers insights from the study in relation to the research objectives. Section 9.2 answers research objective one by highlighting the impact of RN ideology on SA diversity-sensitive marketing communications strategy. Section 9.3 answers research objective two by demonstrating the impact of consumers' lived experiences. Section 9.4 answers research objective three by considering solutions to the challenges prohibiting marketers' social role in facilitating intercultural relations in SA.

## 9.2 Research Objective One: Inspect the Role of Superdiversity Ideology in Marketing

### Communications Strategy Evolution

Drawing insights from the findings, this section reveals how RN ideology impacts on SA diversity-sensitive marketing communications strategy. According to Evans (2010) SA marketing played a significant role in shaping the marketplace, mainly through a multicultural marketing approach (Johnson, Elliot, and Grier 2010). Using the RN ideology as a metaphor for diversity, marketing communications strategies' representations for cultivating acknowledgement of superdiversity were developed. In this manner, the RN ideology informed diversity-sensitive marketing communications strategy in two significant ways: 1.) in mandating the evolution of marketing communications to represent a superdiverse marketplace; and 2.) in providing the initial RN concept (representation of the metaphor as a rainbow). Based on the NHD campaigns findings, the rainbow metaphor is widely used to represent SA diversity. The RN concept is most often conveyed through representations of the new national flag or its six colours embodying the rainbow. *National Braai Day Interactive Advertising Campaign 2017* (chapter 6, section 6.4.2, page 108) and *Checkers Championship Boerewors Competition 2017* (chapter 6, section 6.4.6, page 118) are examples of these representation forms.

However, as the mapping of SA campaigns against meanings of RN demonstrates (chapter 5, section 5.5, page 94), ideological meanings evolved from *reconciliation* to *foundation*, but marketing representations thereof are lagging behind. Moreover, drawing from marketer and consumer participant data in the NHD case study, the RN concept no longer appears to have a significant effect on consumers. Marketer participants consider the RN concept as an out-of-date means of establishing a diverse and convivial marketplace, with forced and ineffective outcomes. One marketer participant's review of RN representations highlights this view:

*"I think they have tried, but it hasn't been impactful enough. Because it has been very forced. It is almost like the Rainbow Nation...had to [be included, NHD is not impactful because it] leans on the clichés, because no one wants to step on anyone's toes." (Xena)*

Concurrently, SA marketers did not factor in the impact of consumers' lived experiences in a superdiverse marketplace and how these might alter meanings of RN. A rainbow (meant to symbolise hope after a storm), is now equated to new democracy euphoria; which faded when realities of living in a developing marketplace set in. As one consumer participant's reflection shows, the RN concept is now considered a fleeting and unobtainable utopian reality:

*"I know the original idea behind the term was to convey this idea of all the colours of the rainbow and it being beautiful...but I have my qualms about whether that is successful in SA especially with the current regime" (Nix).*

Therefore, a revised RN representation or new, alternative concept symbolising SA superdiversity is required. Problematically, the rainbow concept has not been revised to reflect authentic representations of superdiversity as it exists in the marketplace today. Although socio-political RN ideology now stipulates establishing *welfare* as the new norm to work towards (Barnett 1999; Dickow and Møller 2002, see page 42), this is not widely communicated to marketers or the public. Moreover, without consumers' input this remains an elusive stage of marketplace development. Both the marketer and consumer participants present an overtly negative sentiment towards socio-political agenda in the marketplace. Current events, such as the Gupta Bell Pottinger propaganda scandal (Sweney 2017) and the forced resignation of President Zuma (BBC 2018a) also do not reflect the socio-political nation-building agenda. Subsequently, marketer participants are cynical about RN ideology and the power it holds as a signifier for social change in the marketplace. This cynicism filters through in creative quality of both RN and NHD campaigns. However, this means the stale RN concept is still being used, despite marketers rejecting it themselves.

Alternatively, marketers resort to uninformed marketing communications strategies, like using the *braai day* concept. The *braai day* concept is received even less favourably by consumers. As one marketer participant remarks, without deeper insights into all consumer groups' cultural value systems, representation remains superficial and could be regarded by consumers as tokenistic or as uninformed, "perceived truth". What this signifies is that insights from consumers' lived experiences are needed - indeed crucial - to develop the RN ideology by integrating informed concepts and representations that mirror superdiversity in this marketplace. Fortunately, this requirement reflects consumers' desire to be involved in creating marketing communications relevant to their needs. As one consumer participant points out:

*"[RN] was [communicated to the public] a whole lot before [but]...other issues have come up that have made people less accepting towards it...those little divisions, [have] impacted on the [idea]...that we have of RN. Now I do think also that we're not doing enough to maintain it."  
(Bonny)*

Hence, the findings suggest that marketers should engage with consumers in a manner that conveys a sense of partnership and collaboration, because as Alexander and Hamilton (2016) note, if managed incorrectly, invitations to participate can be perceived to be tokenistic. Based on service-dominant marketing literature, engaging consumers in participating in value creation could result in increased well-being for them (Grönroos 2008; Grönroos and Voima 2013; Lusch and Vargo 2006). Resulting, as well, in increased marketing communications effectiveness for brands (Alden et al. 2013; Holt 2002). Encouraging consumer participation in meaning-making will enable marketers to interact with consumers (Prahalad and Ramaswamy 2004:5) and should be used as a learning opportunity (Lusch

and Vargo 2006; Payne, Storbacka, and Throw 2008). The interactive participation will aid marketers in keeping up with the dynamic complexity of lived experiences of superdiversity. Participatory initiatives will also increase knowledge of how to accurately represent the RN, thereby bolstering marketing's relevance in the marketplace.

Furthermore, consumers engage in dialogue with all other marketplace actors (Lusch and Vargo 2006), especially through social media platforms. Plé and Cáceres (2010) note the interaction between marketplace actors have the potential for both building and destroying value in the marketplace. Marketers are responsible for establishing and maintaining relationships where participatory action occurs (Alden et al. 2013; Payne, Storbacka and Throw 2008). Therefore, SA marketers can also use participatory initiatives as a means to bolster their social role, by managing evolving interactions in the marketplace in a constructive and socially responsible manner.

Moreover, consumer participants voiced a need for their involvement in evolving RN and NHD representations into meaningful initiatives that make a real difference in peoples' lives. As a means to develop RN ideology beyond the fleeting and unattainable rainbow concept, consumers suggested marketing communications with a participatory societal welfare component (without prior knowledge of the RN ideology *welfare* agenda). The emerging need for campaigns with a participatory societal welfare component indicates that it is important to move beyond mere representations of happy, multicultural groups. Marketing campaigns including a participatory component offers opportunities to develop the 'unity in diversity' meaning associated with RN, to solve real marketplace problems and encourage participation across cultural groups. In these instances, SA marketing campaigns should appeal to universal needs and subsequent expectations of the marketplace; and offer representations and opportunities for jointly improving the marketplace. This can be achieved through campaigns representing intercultural welfare meanings. One marketer participant recounted an example of a local campaign with a similar concept:

*"FNB ...just urged the public to...share their stories of how they...are making a difference in their community...various NGOs were profiled...on how they are helping the community...[One] company that was profiled... highlighted how this one NGO was empowering the people that collect the recycled plastic and tyres...I think campaigns like that help in showing communities how we all are connected and all have similar needs."* (Kayley)

Representing superdiverse groups engaging and working together to solve real problems, would introduce communal problem-solving as a norm of a convivial superdiverse marketplace. Consumer participant examples, such as sponsored cycle rides to raise funds for a wildfire crisis (Nix); or a

nationwide food bank for poor communities (*Mnce*), highlight means of working together to contribute towards societal welfare. Calls to work together to achieve societal welfare could influence consumers and demonstrate how they can make a difference to improve lived experiences in their communities and the marketplace. Representations of intercultural welfare relate to marketing communications strategy with an Imagined Intercultural Contact theory approach. Imagined Intercultural Contact Theory (Crisp and Turner 2011) is an extension of Allport's (1954) Intergroup Contact Theory. As discussed in section 3.3.4 (page 39), Imagined Contact Theory states that both real and imagined depictions of positive, non-competitive intercultural contact elicit progressive cognitive responses (Brambilla, Ravenna, and Hewstone 2012; Crisp et al. 2010). Thus, this study contributes to knowledge on the use of imagined intercultural group theory in marketing communications strategy. The study contributes to knowledge by proposing extension of imagined depictions beyond intercultural contact representations to intercultural welfare representations. Thereby communal pursuit of societal welfare could be introduced as a new norm.

To summarise, the RN ideology had a significant impact on diversity marketing communications strategy during the early stages of democratic SA. Even providing the rainbow concept for a visual metaphor of the RN ideology. However, the RN concept has lost its impact and relevance. Despite both marketer and consumer participants' delegitimisation of the concept, it is still a prevalent representation of SA's superdiversity in marketing communication campaigns. The marketplace calls for a participatory facet offering consumers a chance to impart knowledge of their lived experience to help develop more innovative and relevant representations. This participatory spirit supports research on SA stating that the next stage of RN ideological development requires consumer input. Socio-political ideology had a significant impact on marketing communications. However, consumer input into developing new RN ideology - relevant to their lived experiences and needs - signifies their greater impact on marketing communications strategy in SA in the future.

### **9.3 Research Objective Two: Examine the Influence of Consumers' Lived Experiences of Superdiversity on Marketing Communications Strategy Development**

This section illustrates insights of the impact of consumers' lived experiences of superdiversity on SA marketing communications. Furthermore, it theorises how incorporating insights from consumers can help develop more diversity-sensitive marketing communications strategy. Twsanya (2017) found that South Africans are less concerned with race than solving universal challenges impacting on all cultural groups. However, the NHD case study findings shows that whilst South Africans are concerned with universal challenges and keen to participate in communal projects to solve them, they are



simultaneously still very concerned with race. According to consumer participants, authentic and inclusive representation is a minimum requirement for diversity-sensitive marketing communications. Moreover, consumer participants prefer to consume from multicultural brands and delegitimise brands that do not emanate pro-diversity sentiment.

Consumer participants require marketing communications to contain sincere representations that demonstrate: 1.) an inclusive approach to superdiversity; 2.) informed reflections of their lived realities; and 3.) sensitivity towards controversial events (past and present) that affect consumer well-being and intercultural relations. From the findings it is clear that marketers have not applied insights from consumers' lived experiences of a superdiverse RN marketplace. As a consequence, consumer participants disengage with NHD as a whole, because of marketers': 1.) tokenistic approach to inclusive representations of superdiversity in SA; 2.) uninformed representations of the lived experiences of the marketplace (i.e. significant portion of the marketplace consists of poor consumer groups that cannot even afford to *braai*); and 3.) insensitive misrepresentations of SA superdiversity (rendering all other cultures except Afrikaans invisible). The widespread consumer participant delegitimation of NHD campaigns, and retreat from the marketplace for NHD celebrations, negatively impacts on efforts to cultivate intercultural relations. Moreover, consumers' delegitimising of NHD campaigns, negate marketers' impact as social actors in the marketplace.

Nevertheless, as the NHD findings from both marketer and consumer participants show, other marketing campaigns are legitimised and have a more positive impact on consumers. Marketer and consumer participants singled out Nando's as the brand with the most significant impact on the SA marketplace. Nando's is regarded as a brand that has managed to entrench itself in the marketplace by reflecting consumers' responses to socio-political events. This brand's marketing campaigns are often controversial, voicing their opinion through representations reflecting on topical issues in the marketplace (mostly in the form of satirical responses to socio-political events). By incorporating typical marketplace responses to socio-political events their topical communication strategy has resulted in significant brand popularity. Their marketing campaigns influence the marketplace, impacting on consumers, marketers and fellow brands. As illustrated by the friendly Santam/Nando's parody war resulting in Nando's adhering to Santam's challenge to supply take-away meals for a local children's orphanage for a year (Santam/Nando's *Sir Sneaky Challenge* 2012, see page 87).

SA consists of consumers from multiple cultural groups, which can be difficult to manage. Adopting an intercultural synthesis approach, will allow for development of marketing communication strategies that reflect the superdiversity of the marketplace. An example offered by consumer

participants is to diversify the *Pick 'n Pay Heritage Day* campaigns by promoting products, meals and recipes for an intercultural feast (see section 8.4.1.2, page 165). By stipulating that marketing campaigns should include intercultural synthesis representations relevant to the particular cultural groups, marketers could improve perceptions of their sensitivity and insight into the marketplace. This tactic reflects a creolisation approach. Creolisation is a synthesis of cues from various cultural value systems into new, hybrid representations (Cohen 2007). Creolisation enables recognition of the manner in which cultural ideas evolve into new, superdiverse representations (Ger and Belk 1996) without discounting different cultural heritages (Appadurai 1990; Cross and Gilly 2017). Thus, an intercultural synthesis approach allows for representations of intercultural amalgamations found in the marketplace.

A means to increase understanding was to engage consumers in developing interactions. Kumar and Gupta (2016) observe, consumers' power to influence marketing communications has increased. However, due to time and budgetary constraints this is not always possible. Thus, SA marketers should also be able to rely on their diverse team's insights into meanings of living in the RN marketplace to create relevant, authentic and informed marketing campaigns.

An unexpected lived experience insight from the marketer participant data is White managers' disregard for young, non-White marketers' lived experiences and multilingual abilities to imbue campaigns with insights from non-White consumers groups (see section 7.4.2.3, page 142). For example, one participant recounts how a Zulu radio script was rejected, purely because it had to be written in English first and only then directly translated into Zulu. Translating the content instead of writing with the nuances of native fluency resulted in a loss of richness and impact. Similar occurrences of rejecting these marketers' concepts (inspired by their own lived experiences, for example how non-White commuters engage with media channels) has resulted in an escalating source of discontent. These marketer participants' discontent hints at further disconnects between marketers and the marketplace, as it results in disgruntled employees disengaging from active participation in idea generation. Some of the marketer participants started an underground movement named #blacklisted, giving voice to these disgruntled marketers. As Cross and Gilly (2017) state, properly harnessed institutional diversity benefits creative ability significantly. Therefore, the growing numbers and influence of these young, diverse individuals and their eventual progress into more managerial roles will hopefully impact positively on SA's marketing in the near future. Nevertheless, the social role of SA marketers could be extended by actively incorporating team members' lived experiences of RN. Marketers' lived experiences signify that they can be at the core of the brokering role of marketing communications strategies in SA. Utilising their insights could facilitate improved intercultural

relations within their teams, and in turn improved marketing communications strategies aimed at the superdiverse marketplace they operate in.

Thus, lived experiences of superdiversity of both consumers and marketers significantly impact on the quality (and success) of marketing communications. The findings show that marketers need to engage with consumers and marketers from diverse backgrounds to improve understanding of lived experiences of superdiversity. SA marketers need to concern themselves with improving understanding of the marketplace if they wish to maintain a positive influence on consumers' behaviour through relevant and authentic representations resulting in brand legitimisation. Furthermore, informed marketing communications, incorporating representations of lived experiences of superdiversity, could improve the efficacy of marketing in helping to shape the marketplace in the future.

#### **9.4 Research Objective Three: Assess Challenges Prohibiting the Social Impact of Marketing Communications in Superdiverse Marketplaces**

This section demonstrates enhanced knowledge of marketers' social role in shaping the RN, which will enable a theorization of how marketing communications strategy would need to further evolve to reflect the marketplace's superdiversity.

##### **9.4.1 Marketers as Social Brokers**

A growing body of work acknowledges that intercultural tensions in diverse societies require mitigation (Appadurai 1990; Peñaloza and Gilly 1999; Ouellet 2007). Marketers can serve as social mitigators by brokering intercultural relations through representations normalising living together in the same space (Cross, Harrison, and Gilly 2017; Kennedy 2016; 2017). Various consumer participants exhibited a need for intercultural engagement to overcome intercultural tensions. They believe that this can be achieved through marketing communications depicting authentic engagement; and facilitating opportunities for intercultural exchanges through properly diversified offerings and events. Combining consumer participant suggestions for improving *the Gauteng Social Cohesion Carnival 2017* provides an example of lived experience informed rebranding. The consumer participants suggest rebranding *Gauteng Social Cohesion Carnival 2017* into the *NHD Indaba* (Xhosa word for an important conference). The *Indaba* could be diversified by catering for all cultures through: diverse food stalls; informative fashion exhibitions using traditional patterns, textiles and colours; traditional storytelling for children; dancing and singing performances and interactive learning sessions. Moreover, consumer

participants remarked on the importance of marketers in ensuring success of the *NHD Indaba* - through robust marketing. Through properly implemented marketing communications strategy, the *NHD Indaba* could not only enhance general awareness and participation, but also guide informed adaptations of the campaign and event to reflect the true and multiple meanings making up SA heritage.

Consumer participants believe that more initiatives and marketing communications like a *NHD Indaba* could improve intercultural conviviality by increasing empathy and understanding, and offering shared spaces for addressing past controversies. Thus, the findings show that marketers can improve intercultural relations by acting as representational brokers. Marketers can cultivate intercultural relations by engaging with the diverse array of cultural meanings and converting them into marketing representations that evoke a shared understanding. As discussed in the previous section, marketing campaigns depicting amalgamations of diverse cultural groups could enhance campaigns' cultural-cognitive legitimisation. Cultural-cognitive legitimacy involves meanings and activities congruent with the cultural value systems that determine lived experiences (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Scott 2008) (see page 34). These intercultural syntheses kindle 'shared understanding' and improve consumers' cultural-cognitive legitimacy of superdiverse marketplaces (Cross and Gilly 2017; Rogan, Piacentini, and Hopkinson 2018).

#### **9.4.2 Humanistic Approach to Marketing**

SA marketing communications played a part in establishing superdiversity and co-existing in the marketplace in the initial phases of cultivating intercultural relations (Evans 2010; Johnson, Elliot, and Grier 2010; Petzer and De Meyer 2013; Wasserman 2009). Nevertheless, Meier and Hartell (2009) note that rectifying the socio-cultural imbalance in SA requires more than tokenistic "'add-on' gestures". Therefore, to continue to play its brokering role, SA marketing communications would need to strive for achieving meaningful impact in the marketplace beyond mere intercultural synthesis representations to increase inclusivity. This mirrors consumer participants' regard of 'unity in diversity' as the core underpinning value of RN ideology worth expanding. Cultivating 'unity in diversity' meanings could bolster the emerging intercultural conviviality in SA. Therefore, marketers need to adapt their approach from representing different consumer groups, co-existing side by side, towards universal similarities. This reflects the UN's agenda for brands to "embrace diversity" by changing marketing communication strategies from highlighting differences to portraying similarities (Euromonitor 2020).

Paul Polman, retired CEO of Unilever, refers to this change in approach as bringing humanity back to marketing communications (Hammett 2019). Rivera et al. (2020) mirror this in their study of marketing curricula which integrates a humanistic approach by teaching about inclusion and equality of diverse audiences and the benefits of this practice for enriching marketing communications strategy. Their study, published in April 2020, measured the increase of their students' awareness of diversity, equality and inclusion based on their experimental module (Rivera et al. 2020). Hence, this humanistic approach is filtering into the marketing professional internationally. Thus, to continue having a positive impact on intercultural relations in the marketplace, SA marketers should also enhance their campaigns with a more humanistic marketing approach. A humanistic approach which will exhibit appreciation for lived experiences of superdiversity beyond tokenistic representations. Appreciation can be conveyed through lived experience informed marketing representations introducing intercultural conviviality as a norm in the marketplace. In a nationwide food bank campaign or fundraising cycle race for aid packs in fire-stricken communities, for example.

Closer alignment to a humanistic marketing approach entails acknowledging that there is more to being human and living in a society than being categorised into one specific consumption box (Jafari 2012; Peñaloza and Venkatesh 2006). An individual can belong to multiple consumer groups simultaneously (Kipnis et al. 2012). Moreover, consumers evolve and change, rendering targeting based on a fixed group affiliation near impossible and ineffective. However, a humanistic approach can serve as a starting point for creating meanings of unity in diversity. Piyush Pandey, Chief Creative Officer Worldwide for the Ogilvy Group (Ogilvy 2019) and most influential individual in the Indian advertising industry for seven consecutive years (Design Indaba 2019) says:

“Once we see each other as human beings, it becomes the start of an enduring relationship. It allows us to understand limitations, positions and points of view and prevents us from passing uninformed judgements” (Ogilvy Twitter 2019)

Conviviality is amity developed from regular interaction (Gilroy 2004; Meissner and Vertovec 2015). However, regular interaction does not guarantee appreciation of convivial intercultural relations (Antonsich 2016; Demangeot et al. 2019; Wessendorf 2014). Therefore, marketers as brokers of intercultural relations need to establish intercultural conviviality as a norm. The research shows that a means of extending diversity-sensitive marketing communications strategy is through depictions of imagined intercultural conviviality, which can be achieved through a humanistic approach.

### 9.4.3 Drawing Inspiration from Consumers' Lived Experiences

Marketers can draw inspiration from these pockets of sincere intercultural relations, to develop marketing campaigns that entrench convivial intercultural relations as a part of everyday life. Marketers can also draw inspiration from SA consumers' lived experiences. Examples of consumers' lived experiences of intercultural conviviality can inspire humanistic representations in campaigns. One such example is found in the daily interactions between Brett Nash and the employees of his local supermarket. After his mother's video of his birthday celebrations went viral, Vivier (2019) wrote about the family's lived experiences of intercultural conviviality:

Brett Nash was diagnosed with multiple rare conditions, including Distal Arthrogryposis ("joint deformity restricting movement of hands and feet" – Genetics Home Reference 2019) and is unable to speak coherently. He visits the local supermarket on a daily basis and is always engaged in convivial interactions with the employees of the store. On his birthday the staff surprised him with a cake, presents, and singing his favourite songs. Brett's mum says: "There are no words to describe the feeling of this. I'm so overwhelmed at the love every single staff member has shown Brettie over the years but this takes the cake" (Vivier 2019).

The video had a big impact on SA, with over 40 000 views for the original video and over 20 000 views for Vivier's repost of the video. "We are in tears watching how the staff made his special day even better. It gives us goose bumps to see how a group of strangers became like family and created something so incredible. A lasting goodness that warms the soul!" (Vivier 2019).

#### **Figure 9.1 Brett's birthday (Vivier 2019)**

This item has been removed due to 3rd Party Copyright. The unabridged version of the thesis can be found in the Lanchester Library, Coventry University.

Another local concept that could be embedded in marketing communications promoting intercultural conviviality is Ubuntu. Ubuntu is a universal approach of living in harmony with others, demonstrated through mutual respect, caring, generosity and responsiveness to ensure communal well-being (Mabovula 2011; Mangaliso 2001). Numerous consumer participants offered Ubuntu as a SA philosophy which could be used in marketing communications to improve intercultural relations and communal pursuit of societal welfare. One example of an advertisement incorporating the Ubuntu

representation is the Sunlight Liquid advertisement conveying the idea of sharing within your community. Through a narrative of a boy going door to door with a teaspoon of dishwashing liquid (*Riri*). Recent research (Burgess and Steenkamp 2006; Karsten and Illa 2005; Letseka 2012; Lloveras and Quinn 2017; Tomaselli 2016) also refers to the concept of Ubuntu and how this can be used in developing marketing communications, yet widespread use of this concept in SA campaigns is not found and further highlights the lag in SA marketing evolution to match the RN's inherent meanings of living.

Therefore, this section shows that marketers' social role in shaping the marketplace is in a precarious state. A lack of relevant representations of lived experiences results in a growing disconnect with the marketplace. Following Nando's success in the marketplace, brands and their marketers could benefit by integrating lived experiences into their marketing communication strategies. They should garner insights from consumers' lived experiences and incorporate them into more relevant marketing communication strategies. Informed marketing communication strategies resonating with lived experiences could result in more legitimised campaigns. Moreover, marketers could take a more humanistic approach to establish unity in diversity as a marketplace norm. Marketers could play a better role in shaping the marketplace through representations and offerings providing opportunities for intercultural relations.

Sections 9.2 – 9.4 provided insights from the findings to inform answers to the research objectives. The sections highlighted the disconnects between SA marketing and the RN marketplace. Insights from the findings enable theorisation of solutions for SA marketers to realign marketing communication strategies to meanings of RN. The next section presents the last result stemming from the multimodal analytical process - the metafunctions (see data analysis approach for more information on metafunctions, page 71).

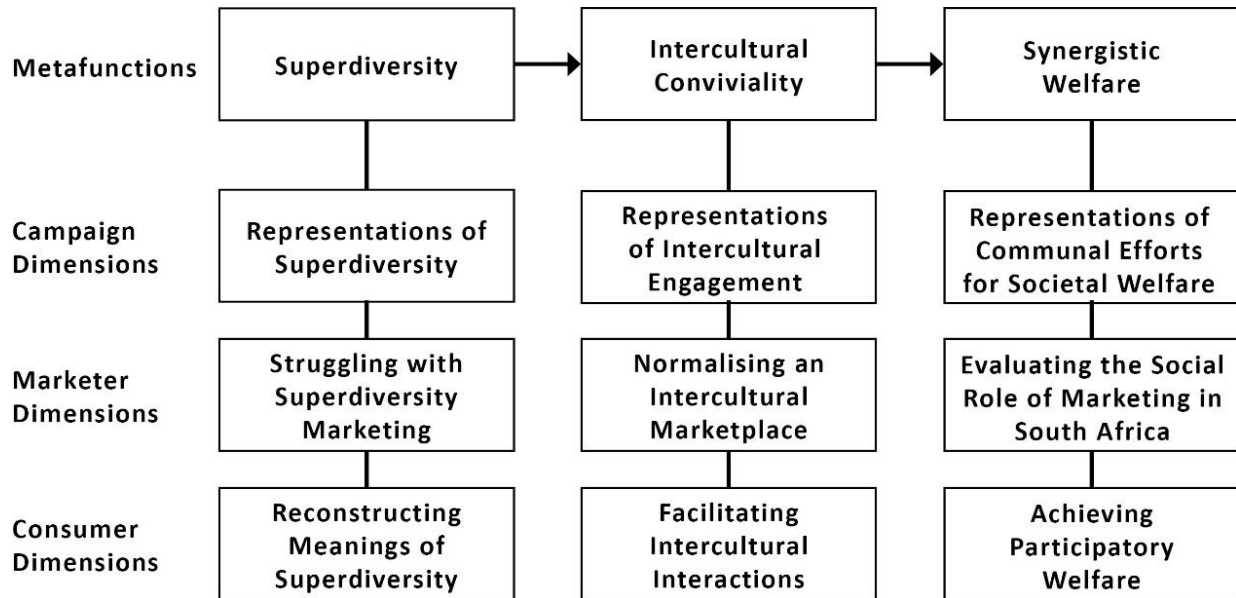
### **9.5 Metafunctions of the Rainbow Nation**

The metafunctions are derived from comparative consideration of the three NHD data sets' multimodal matrices. The three metafunctions form a progressive narrative, representing the meanings derived from analysis (Rossolatos 2015). Thus, the metafunctions provide insights into marketplace meanings of RN superdiversity.

The progressive metafunctions can be used to create informed diversity-sensitive marketing communications strategy. Based on the findings there are three metafunctions demonstrating the

impact of superdiversity on SA marketing. These three metafunctions are *superdiversity*, *intercultural conviviality* and *synergistic welfare* (see figure 9.2).

**Figure 9.2 Multimodal Matrix of NHD Findings and Metafunctions**



The metafunctions consist of corresponding dimensions from the campaign, marketer and consumer data sets. The first metafunction is the ideational or representational metafunction and is used to represent an idea or activity (Moya and Pinar 2008). Dimensions related to meanings of superdiversity are combined into the superdiversity metafunction (first column of figure 9.2). Hence, to solve marketers' struggles with representations of superdiversity, reconstructed meanings of superdiversity should be used to inform new solutions.

The second metafunction is the interpersonal or interactive metafunction and is achieved through representing specific types of interactions (Moya and Pinar 2008). The interactive metafunction is *intercultural conviviality*. Dimensions related to meanings of intercultural conviviality are combined into the interactive metafunction (second column of figure 9.2). Thus, in order to normalise an intercultural marketplace, marketers need to use consumer insights to develop relevant representations of RN intercultural engagement that facilitates intercultural interactions.

The third metafunction is the textual or compositional metafunction and links the representations and interactions from the previous metafunctions to achieve a communication objective (Moya and Pinar 2008). The compositional metafunction is *synergistic welfare*. Dimensions related to meanings of



societal welfare are combined into the *synergistic welfare* metafunction (third column of figure 9.3). Therefore, to solidify marketers' social role in SA, representations and opportunities of intercultural participation should be developed to establish meanings of communal efforts for societal welfare.

As mentioned, the three metafunctions form a progressive narrative, representing the meanings derived from analysis (Rossolatos 2015). Thus the analysis of data for this study resulted in meanings of RN that can be used to create intercultural marketing communication strategies. Because the metafunctions form a narrative, all three metafunctions or meanings should be considered in creating intercultural marketing communications strategies and campaigns. Using the metafunctions, and SA campaigns mentioned in the findings are discussed to illustrate how the meanings work together.

Consumers mention adapting the *Gauteng Social Cohesion Carnival 2017* into the *NHD Indaba*. The campaign was not received positively because it does not reflect consumers' lived experiences of superdiversity in the marketplace. As mentioned in metafunction one, *superdiversity*, to solve marketers' struggles with representations of superdiversity, reconstructed meanings of superdiversity should be used to inform new solutions. Consumer participants suggest revising the carnival into an indaba as an example of achieving a new solution. According to consumer participants, an indaba would be a more relevant representation of superdiversity. Next, *intercultural conviviality* could be established through relevant representations of RN intercultural engagement. Representations and opportunities to facilitate intercultural interactions could include diverse food stalls; informative fashion exhibitions using traditional patterns, textiles and colours; traditional storytelling for children; dancing and singing performances and interactive learning sessions. Due to the inclusion of 'social cohesion' on the visual artefacts, it could be assumed that the socio-cultural objective of the campaign was to promote social cohesion. Social cohesion would indicate attempts to achieve *synergistic welfare*. Although explicit, this ideological meaning of the RN *welfare* stage is lost in translation. Marketers could connect the meanings better by including representations of the superdiverse SA consumers interacting and engaging in activities at the indaba (i.e. combining metafunction one and two, to create metafunction three).

To conclude the discussion on findings, the scoping study was done to conceptualise meanings of RN. The NHD case study was done to determine how the conceptualised meanings of RN are used in NHD marketing campaigns to construct a superdiverse marketplace in South Africa. Empirical data from marketer and consumer participants also allowed investigation of how these NHD campaigns were received; whether they match up to lived experiences and real meanings of RN. The research

objectives sections further demonstrated what disconnects with the SA marketplace implies for marketers and their marketing communications strategies.

A lack of insights from lived experiences of RN inhibits evolution of SA marketing beyond the outdated concept. Moreover, the disconnect diminishes SA marketers' social role in brokering intercultural relations in the marketplace. The conclusion is that RN marketing is in trouble. Marketers' interpretations and depictions of RN meanings are disconnected from the marketplace. This disconnect substantiated the need for a new approach to marketing strategies and campaigns to reconnect RN marketing to the marketplace. Moreover, this substantiated the gap identified in the theoretical review (chapter 2). A new marketing communications strategy with an interculturalism approach is required for operating in a superdiverse marketplace. An interculturalism approach should be guided by a specific focus on being relevant to lived level realities and expectations (Antonsich 2016; Grillo 2017; Zapatta-Barrero 2017). The next section considers marketing strategies used in SA to communicate meanings of RN. Intercultural marketing communications strategy is introduced as a new, more diversity-sensitive approach to decrease the disconnect between SA marketing and the marketplace.

## 9.6 Moving Towards Intercultural Marketing Communications Strategy

Discussed in chapter 3, there are three stages of socio-political ideological development of RN in SA – *reconciliation*, *foundation* and *welfare* (Cornelissen 2012; Dickow and Møller 2002; Petzer and De Meyer 2013). Simultaneously, there are three forms of co-living in superdiverse societies – *acknowledgement*, *acceptance* and *conviviality* (Meissner and Vertovec 2015; Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012; Zapata-Barerro 2015). Findings substantiate the conceptual forms of co-living in superdiversity. The findings show SA consumers have moved beyond *acknowledgement* of other cultures to *acceptance* of co-living in the same space to some exhibitions of *conviviality* (see chapter 8). While intercultural tensions are inevitable, the findings also confirm Tswana's (2017) article claiming *conviviality* exists in SA, despite harsh marketplace realities.

The findings also substantiate the growing disconnect between ideological and lived meanings of RN. Amin (2002), Antonsich (2016) and Back and Sinha (2016) note discrepancies between socio-political policies and lived experiences of superdiversity. These discrepancies inhibit development of truly intercultural societies. As indicated in chapter 3, marketers can serve as social actors to resolve these discrepancies. Hence, the initial conceptual model, figure 3.1 (page 46) is a conceptualisation of the expected evolution of the social role of marketing in SA. The conceptual model was based on a synthesis of the literature streams mentioned above and literature on diversity-sensitive marketing

communications strategy developments (Craig and Douglas 2006; Demangeot et al. 2019; Johnson, Elliot, and Grier 2010; Kipnis et al. 2013; Peñaloza 1994; 2018).

Problematically, a gap in knowledge exists in the integration of knowledge of superdiverse societies into marketing studies. As the gap shows there is a lack of insights into lived experiences of consumers in superdiverse marketplaces. The lack is evident in current marketing communications strategies serving these marketplaces. SA marketing communication representations are lagging behind ideological and lived meanings of RN, which inhibits marketers' ability to cultivate intercultural relations and societal welfare. As Neo-Institutional Theory (Scott 2008; Humphreys 2010; Kennedy 2016; 2017) indicates, not solving the increase in disconnects from the marketplace due to irrelevant or erroneous representations, risks cultural-cognitive delegitimisation. When campaigns are incongruent with consumers' cultural value systems (not relevant to their lived experiences), they delegitimise them. Delegitimisation will have a far-reaching impact for marketers, the brands they represent and norms they want to help instil in the marketplace.

Nevertheless, SA marketers did play an active role in shaping the RN up to a certain point. Hence, the next two sections review the journey of SA marketing communications strategy and highlights areas in need of development to reconnect RN marketing with the superdiverse marketplace (see figure 9.3).

### **9.6.1 Ethnic Marketing Communications Strategy**

Campaigns with a focused portrayal of cultural difference through stereotypes and juxtaposed placement, indicate similarities to ethnic marketing communications strategy. The scoping study showed ethnic marketing communications strategy was initially used to establish superdiversity in the SA marketplace (see chapter 5). Ethnic marketing communications strategy served an essential purpose in achieving regulative legitimacy (see page 33) of the *reconciliation* stage. Yet, adoption of ethnic marketing communications strategy beyond a *reconciliation* stage is potentially problematic for brokering intercultural relations. As it focuses only on specific consumer groups (Johnson and Grier 2011) and emphasises cultural attributes, often in a stereotypical manner, which may be met with consumer backlash (Kipnis et al. 2013). Concurrently, as the findings indicate, consumers' lived experiences altered their norms of living within superdiversity from *acknowledgement* to *acceptance*. Thus, marketers' approach to superdiversity adapted accordingly.

### **9.6.2 Multicultural Marketing Communications Strategy**

Marketers' strategic adaptation is confirmed through campaigns designated to the *foundation* stage. These campaigns have a *multicultural marketing* approach, because they portray superdiversity

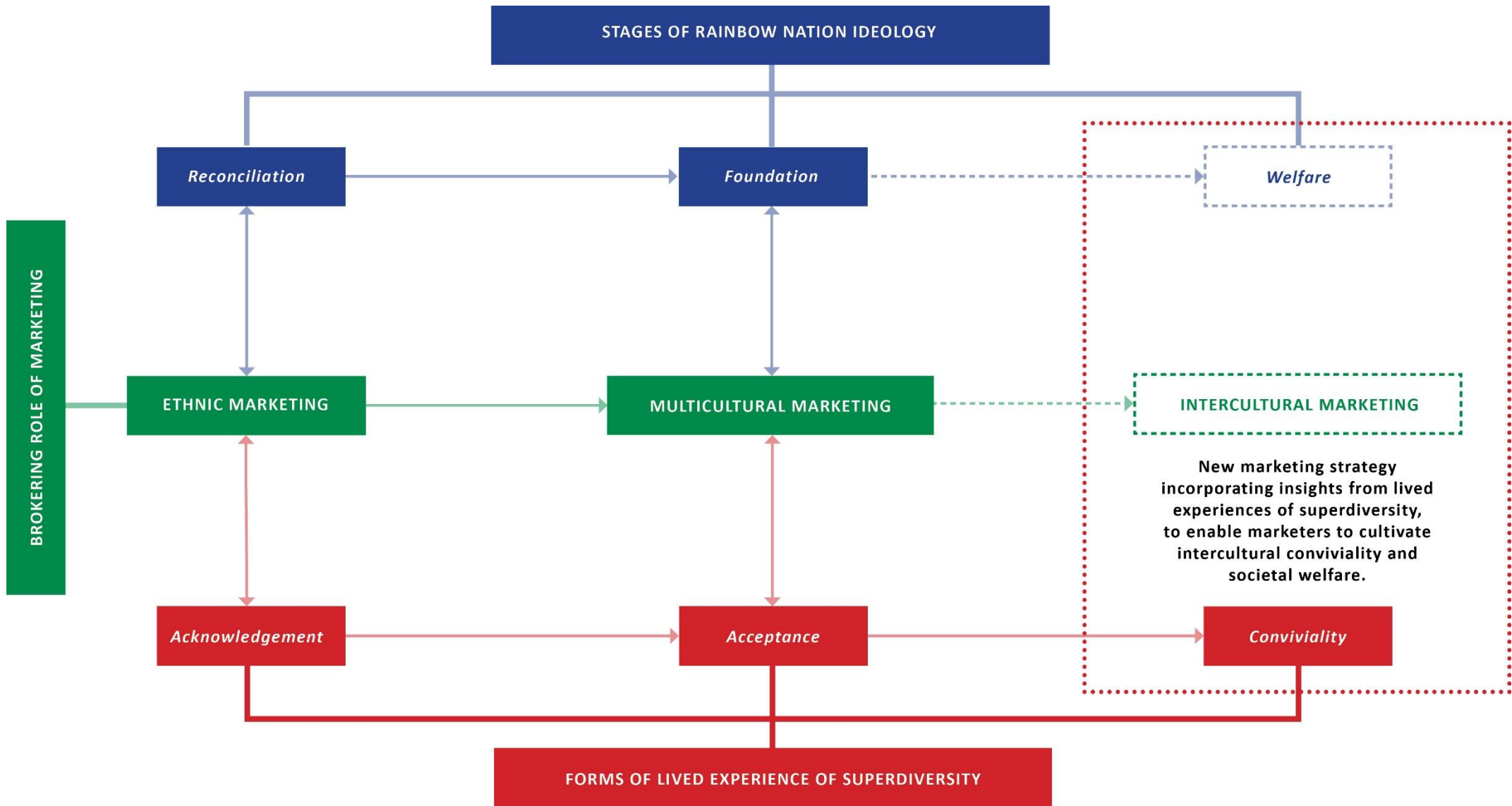
through more genuine cultural representations and depictions of intercultural interactions on occasions deemed nationally-significant, i.e. international sporting events.

*Multicultural marketing* as a strategy transcends the aggregation of consumers into homogeneous ethnic groups (Pires and Stanton 2015). The *multicultural marketing* approach aligns with the intranational diversity and heterogeneity within ethnic groups stipulated by superdiversity studies. However, as the lack of campaigns embodying *welfare* and *conviviality* indicate, marketing representations of the superdiverse RN need to evolve to transcend the *multicultural marketing* prototype.

The findings support current reports about the SA marketplace (Dayimani 2015; Hosie 2018; Tswana 2017) and highlight the need for closer alignment of marketing communications strategy with consumers' lived experiences of RN. The disconnect with the marketplace leads to reduced efficacy of marketers as social actors in: 1.) facilitating intercultural interactions and 2.) reducing discrepancies through providing lived experience informed insights to policy-makers.

Therefore, as indicated in figure 9.3 below, diversity-sensitive marketing communications strategy needs to be revised to include meanings stemming from lived experiences of RN. A more diversity-sensitive marketing communications strategy will equip marketers with a superdiversity-aware approach for developing marketing communications and subsequently remain relevant in the marketplace. Drawing on the findings, this study provides insights into how superdiversity affects marketing, which enables extension of marketing communications strategy into a more lived experience informed avenue. The next section introduces intercultural marketing communications strategy. The remainder of the chapter presents intercultural marketing communications strategy as a new approach to marketing, underpinned by the social role marketers need to bolster to retain their marketplace legitimacy in superdiverse societies.

Figure 9.3: Conceptual Model: Towards Intercultural Marketing Communications Strategy



## 9.7 Conceptualising Intercultural Marketing Communications Strategy<sup>1</sup>

This section defines and conceptualises intercultural marketing as a new marketing communications strategy in response to developments in the superdiverse SA marketplace, as discussed above.

A definition for intercultural marketing communication strategy is offered through a combination of findings and nascent literature on intercultural living in superdiverse contexts (Antonsich 2016; Morris, Chiu, and Liu 2015; Zapata-Barrero 2015). Intercultural marketing communication strategy can be defined as:

*A socially responsible approach to marketing communications strategy, concerned with facilitating intercultural interactions and improving societal welfare.*

### 9.7.1 Intercultural Marketing Goals and Principles

The three metafunctions discussed in the previous section, are adapted here into three principles for intercultural marketing. Thus, the three principles are *superdiversity*, *intercultural conviviality* and *synergistic welfare*. Intercultural marketing communications strategy is concerned with brokering meanings of superdiversity, conviviality and synergy to facilitate intercultural interactions and improve societal welfare in the marketplace. Marketers as social actors can shape superdiverse societies through diversity-sensitive marketing communication strategies. Therefore, a diversity-sensitive marketing communications strategy should broker meanings that advance: inclusive representations of *superdiversity* (i.e. campaigns depicting intercultural synthesis); *intercultural conviviality* (i.e. campaigns depicting intercultural conviviality); and *synergistic welfare* (i.e. campaigns depicting intercultural welfare).

In a study of young migrants' lived experiences of superdiversity in London, Back and Sinha (2016) derived five conviviality aims. These aims mirror the purposes of the principles identified above. Therefore, they are adapted to become goals of intercultural marketing and are allocated to the three principles (see table 9.1 below).

Using the principles, goals and tools, intercultural marketing is developed further in the next sections. The tools are examples provided by participants and recent marketing campaigns that have evolved organically from marketers' integration of lived experiences of superdiversity. During the course of the study campaigns were found that embody some of the intercultural marketing objectives. However, to the best of the researcher's knowledge, they are not based on a specific theoretical approach and have developed organically. Along with examples from the findings, these campaigns

are included to enrich the intercultural marketing communications strategy conceptualisation and to illustrate how the marketing communications strategy can be applied in other contexts.

**Table 9.1: Intercultural Marketing Goals**

Conviviality Aims (Back and Sinha 2016:530)	Intercultural Marketing Goals
	<i>Superdiversity:</i>
“fostering attentiveness and curiosity”	Influence delivery of marketplace offerings to answer real consumer needs
	Spark curiosity through representing synthesized superdiversity
	<i>Intercultural Conviviality:</i>
“care for the city and a capacity to put yourself in another’s place”	Fostering compassionate empathy
“develop an aversion to the pleasures of hating”	Championing prejudice delegitimation
	<i>Synergistic Welfare:</i>
“worldliness and making connections beyond local confines”	Facilitating networking across cultural boundaries
“make connections and build home”	Enabling actors’ working towards common purposes

### 9.7.1.1 Superdiversity

To broker meanings of *Superdiversity* requires knowledge of the consumer groups in the marketplace(s). Achieving the goals of: 1.) influencing delivery of marketplace offerings to answer consumers’ needs; and 2.) sparking curiosity through synthesized superdiversity representations (table 9.1); necessitates insights into the lived experiences and socio-political agendas that make up the marketplace. As the findings show, insights derived from research into the marketplace is needed to create authentic representations and sincere meanings imbued with sensitivity to the context.

Thus, to produce campaigns with marketplace offerings answer to consumers’ needs, marketers need to understand gaps in the marketplace that require filling. According to Sanlam South Africans are bad at saving money (see *R1 Man* campaign, chapter 5, page 89). The campaign displayed a white, middle-class male’s spending habits. However, for a more RN relevant representation they could have used a *Stokvel* savings scheme – a frequently used communal rotating savings scheme in SA (see page 96). Another example, provided by consumer participants, would be Pick ‘n Pay NHD promotions that go beyond Afrikaans braai to include traditional dishes from other cultures, like *Chakalaka* and curries (page 130).

An international example - L’Oreal *True Match* - illustrates how they answered their consumers’ need for a larger range of foundation colours suitable to all the ethnicities in contemporary societies.

L’Oreal developed a diversified make-up range. Their marketing agency, McCann London, created a marketing campaign with an inclusive approach – they collaborated with influential consumers (beauty bloggers) to develop marketing communications that demonstrate marketplace needs via individual consumer narratives (Stratfest 2017).

Similarly, in order to spark curiosity through intercultural synthesis, marketers at least need to know the cultural cues found in the marketplace. Cross, Harrison, and Gilly’s (2017) study shows intercultural synthesis of various cultural groups’ traditional cuisines into American Thanksgiving celebrations; which not only resulted in fostering intercultural togetherness, but sparked interest into other cultures’ heritages and celebratory rituals. SA consumer participants suggest diversifying NHD campaigns in the same way to ensure previously excluded groups feel included. For example, rebranding the Carnival to a NHD *Indaba* (see page 165). These diversified marketing communications and related offerings promote a stronger sense of belonging, strengthening intercultural ties and enriching community celebrations.

Another means of entrenching superdiversity as a norm is to adopt a humanistic approach. For example, using social narratives of consumers to show similarities across group boundaries by depicting unity in diversity. Danish TV2’s *All That We Share* campaign is an advertisement showing consumers moving from one box to another. The organiser illustrates how different people from different groups can belong to multiple ‘boxes’ based on their lived experiences, i.e. moving from traditional categories like White, young, white collar, to more humanistic categories like being the class clown, being a stepparent, being lonely or in love (TV2 Danmark 2016).

Thus, to broker meanings of *Superdiversity* requires knowledge of the consumer groups in the marketplace(s) marketers operate in. An intercultural marketing communications strategy requires this principle from the outset as it introduces superdiversity as a norm of contemporary living. Adopting the *Superdiversity* principle in marketing campaign representations will guide social actors in aiding establishing, maintaining and evolving of *acknowledgement*, *acceptance* and *convivial* intercultural interactions relevant to the marketplace they operate in.

### **9.7.1.2 Intercultural Conviviality**

As the findings show, marketers can improve intercultural relations by brokering meanings of *Intercultural Conviviality*. Using this principle requires engaging with the diverse array of cultural meanings and converting them into marketing communications that evoke a shared understanding. To achieve the *Intercultural Conviviality* goals of: 1.) fostering compassionate empathy; and 2.)



championing prejudice delegitimisation (see table 9.1); marketing representations need to inspire convivial intercultural interactions extending beyond understanding and sympathy (Bariso 2018).

Therefore, as demonstrated in section 9.5 (page 186), marketing strategies aiming to achieve fostering compassionate empathy, should adopt a humanistic approach. By adopting a humanistic approach, marketing representations can create a sense of unity in diverse communities by showcasing universal human needs rather than cultural differences. For example, representations could draw inspiration from or illustrate imagined examples of simply being kind to someone, with no hidden agenda. Embodying compassionate empathy, for example showing kindness to a differently abled person by singing him a song (Brett's birthday experience – Vivier 2019). Using contextual meanings like Ubuntu will also reinforce meanings of community and looking out for each other. For example, representations of sharing dishwashing liquid with your neighbours (see page 188).

Another tool to achieve this goal is creating representations portraying scenarios of intercultural interactions. Wise and Velayutham (2014) report their study participant's experience, where a White Australian employer took the time to ask his Lebanese-Muslim employee why he never took part in the employee barbecue. After the employee educated his boss about Halal meat, the employer made sure the employee was catered for so he felt included. This could be paired with relevant promotions and product offerings and information explaining why these should be catered for to include these members of society in a celebration (i.e. Kosher and Halaal meat at a NHD barbecue).

Achieving the goal of championing prejudice delegitimisation entails a focus on delegitimizing cultural prejudice-based stigmatisation, to enable learning and interaction with other cultural groups. Drawing on an example from the findings: campaigns with opportunities for real conversations will allow for increased intercultural engagement on real issues, like the *Times* campaign (*Roxanne*). Another example is a *Come Dine With Me NHD edition*, which will allow a diverse group to share intercultural meals that can serve as a springboard for future intercultural interactions.

A representation of sensitivity to others' lived realities in ordinary, daily situations (imagined or real) presents convivial intergroup engagement as a norm. The Heineken *#Openyourworld* campaign (De Kleyn 2017), for example, depicts dialogue and teamwork, over a shared beverage. The campaign facilitated prejudice delegitimisation between people with opposing world views (e.g. a transgender female and a man against transgender persons). Another means of facilitating engagement between people of different cultural backgrounds is to offer opportunities for engagement (Coca Cola's *Make a Friend Kiosk* – where coordinated vending machines with live feed cameras required interaction

between consumers in India and Pakistan. These exchanges included such interactions as dancing together or joining hands to receive a can – Coca Cola 2013).

Incorporating the Intercultural Conviviality principle mandates going beyond representations of differences to unity in diversity concepts underpinned by a humanistic approach. Pursuing *Intercultural Conviviality* goals guides marketers into playing a vital role in disseminating superdiversity education to all marketplace actors and establishing intercultural conviviality as a social norm.

### 9.7.1.3 Synergistic Welfare<sup>2</sup>

To achieve *Synergistic Welfare*, marketers should aim to create campaigns depicting intercultural welfare meanings; and achieve the goals of: 1.) networking across cultural boundaries; and 2.) enabling actors' working towards common purposes (table 9.1).

Networking across cultural boundaries is informed by representations with societal welfare components consumers can participate in. Both the *Come Dine With Me* and *NHD Indaba* examples could also embody this goal. Another example is the open invitation festival and a giant Menorah in Trafalgar Square marking the celebration of Hanukkah in London (Miah 2018); and 2.) Representations of intercultural collaborations could also serve as examples of intercultural networking (for example Castle Lager's *NHD* campaign and exhibition in 2018, which showcased a collaborative flag by artists commissioned to depict different cultural groups than their own – Castle Lager 2018)

Moreover, to establish the *Welfare* stage active participation of citizens in building collective well-being is required (Barnett 1999; Dickow and Møller 2002; Tswana 2017). As mentioned above, the findings indicate consumer participants' willingness to take part in welfare initiatives and contribute towards improving lived experiences. Tools for achieving enabling actors' working towards common purposes are representations depicting intercultural engagement and participation in charitable drives to enhance communal welfare (for example everyone taking a turn on an exercise bicycle to raise funds for communities left destitute by wildfires – Virgin Active Knysna Fires, consumer participant 2017). Another example from the campaigns would be more interculturally interactive teams working together to make a school football team ready for a match (FNB's *The Helpers* campaign depicting community members pitching in to prepare the national team for their big game – Produce Sound Studio 2018).

An example of a very successful participatory campaign is Ogilvy Brazil's campaign for the organ donor foundation in Recife. They used a lived experience inherent to their marketplace to increase organ donation outside the immediate confines of family groups. Ogilvy Brazil created a documentary-style campaign, appealing to the influential Recife football fan club, which resulted in a 54% increase in organ donor membership and significant reductions in waiting lists (Flock 2013).

The *Synergistic Welfare* principle dictates that campaigns with an intercultural marketing communications strategy use participatory processes to enrich their representations. Thus, because consumer participation is key to achieving synergy in the marketplace, marketers' social role as mediators and facilitators of intercultural interaction is crucial.

## 9.8 Chapter Summary

This chapter demonstrated the impact of superdiversity on marketing communications strategy. However, the findings also highlighted the immense impact of marketing communications on superdiversity. As the discussion of research objectives illustrates, failure to incorporate insights from the RN into SA marketing communication strategies lead to increasing disconnects with consumers and delegitimisation of brands and marketers. Moreover, the increasing disconnect significantly diminished marketers' social role in shaping intercultural relations in the marketplace. SA marketers are struggling to cope with the superdiverse RN and all the dynamic meanings contained within the marketplace. A need for more diversity-sensitive marketing communications strategy is substantiated.

The metafunctions of meanings of RN derived from the findings' multimodal matrices, were presented. A more diversity-sensitive marketing communications strategy requires insights from meanings of RN to be able to handle the challenges of this superdiverse marketplace. Thus, insights from the findings and the metafunctions were incorporated into conceptualising a more diversity-sensitive approach to SA marketing communications. The new marketing communications strategy highlights the importance of marketers' social responsibility in maintaining and evolving intercultural relations in the RN. Intercultural marketing communications strategy was proposed and delineated through conceptualisation of principles, goals and tools. The next chapter provides a summated review of the research project. Thereafter, it discusses theoretical and managerial contributions, implications, limitations and avenues for future research.

<sup>1</sup> Some authors use intercultural marketing as a synonym for international marketing (Christensen, Karnøe, Pedersen and Dobbin 1997; Felser 2010; Kragh 2000)

<sup>2</sup> Targeted universalism (Powell, Menendian and Ake 2019) – similar vein to intercultural marketing by focusing on universal needs to be obtained for improved societal welfare / individual well-being. However, intercultural marketing communication strategy does not stem from a universalism paradigm approach. Intercultural marketing communications strategy is based on a polycultural approach, where cultural identities are acknowledged and represented whilst conveying meanings that span across group boundaries.

# Chapter 10: Conclusion

## 10.1 Introduction

The chapter provides a recapitulation of the research project. Following a synopsis summary of the overall research project, theoretical and managerial contributions and implications are discussed. Thereafter reflections on the research journey inform avenues for future research.

## 10.2 Research Summary

Contemporary societies have been classed as superdiverse (Belabas, Eshuis, and Scholten 2020; Vertovec 2007). This results in superdiverse marketplaces with challenges related to living in the same space. Chapter one introduced superdiversity and gave a brief description of the challenges consumers and marketers face as a result of diversifying marketplaces. This often results in intercultural tensions in the marketplace. Marketers can help shape society by mitigating these intercultural tensions through socially responsible, diversity-sensitive marketing communication strategies. However, this requires insights into lived experiences of superdiverse societies. Problematically, little is known about the lived experiences of superdiversity (Amin 2014; Meissner and Vertovec 2015; Neal et al. 2013; Nowicka and Vertovec 2014; Padilla, Azevedo, and Olmos-Alcaraz 2015). Even less is known about the impact of superdiversity on marketing (Demangeot et al. 2019; Grier 2019; Harmeling et al. 2017; Schultz 2016).

As a result, there is a growing disconnect between consumers and the marketing efforts being implemented in the marketplace. Recent research found that improved insights into diversity could aid developments in marketing communications strategy into a more effective and diversity-sensitive avenue (Demangeot et al. 2019; Grier, Thomas, and Johnson 2019; Grier 2019). Therefore, the research aim of this study was to critically evaluate the ways in which superdiversity impacts on marketing communications strategy development. By improving understanding of superdiversity's effect on diversity-sensitive marketing communications strategy, this research project aimed to re-connect marketers and consumers in contemporary marketplaces. To gain a holistic understanding of superdiversity as a phenomenon, and how it intersects with marketing communications, three research objectives were set. The first research objective was to inspect the role of superdiversity ideology in marketing communications strategy evolution. The second research objective was to examine the influence of consumers' lived experiences of superdiversity on marketing communications strategy development. The third research objective was to assess the challenges prohibiting the social impact of marketing communications in superdiverse marketplaces.

The challenges consumers and marketers face as a result of diversifying marketplaces are becoming increasingly noticeable in contemporary debates. Thus, chapter two provided an overview of the bodies of work that contribute to these debates. By adopting an integrative interdisciplinary approach, the review sought to gain a holistic view of how superdiversity plays out in marketplaces. The review synthesised conceptions of superdiversity in various academic fields to provide a theoretical background to the research objectives. This allowed the researcher to highlight the discrepancies between conceptions of superdiversity in diversity ideologies, experiences of consumers in the marketplace and portrayals in marketing communications. The researcher adopted an interdisciplinary approach, drawing from socio-psychological (Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012), cultural (Harris 2009; Wise and Velayutham 2014), urban (Meissner and Vertovec 2015; Zapata-Barerro 2015) and marketing (Demangeot et al. 2019; Kipnis et al. 2013). Through this interdisciplinary review, a gap in marketing communications strategy research was identified. Marketing communications strategy needed to develop beyond multiculturalism towards interculturalism. In order to do so, the gap had to be filled. The gap constituted a lack in knowledge of superdiversity's impact on marketing, particularly consumers' lived experiences. This needed to be studied to allow marketing communications to evolve with contemporary societies. Particularly consumers' expectations that diversity-sensitivity and inclusion of all groups should become the new status quo.

Chapter three built on the concepts reviewed in chapter two. Chapter three also reviewed prominent theories of intercultural relations in order to conceptualise the role of marketers in shaping the superdiverse marketplace. Neo-Institutional Theory (NIT) (Chaney and Ben Slimane 2014; Chaney, Ben Slimane, and Humphreys 2016; Lawrence, Suddaby, and Leca 2011; Scott 2008), Creolisation Theory (Appadurai 1990; Baron and Cara 2011; Cohen 2007; Ger and Belk 1996) and Imagined Intergroup Contact Theory (Brambilla, Ravenna, and Hewstone 2012; Crisp and Turner 2011; Crisp et al. 2010) formed the theoretical underpinning for studying the role of marketers in brokering intercultural relations. The South African (SA) context was reviewed as an ideal research setting for studying marketing in a superdiverse marketplace, particularly SA marketers' role in brokering meanings of intercultural relations. Stages of Rainbow Nation (RN) ideology (Barnett 1999; Cornelissen 2012; Dickow and Møller 2002) and forms of lived experiences of superdiversity (Demangeot et al., 2019; Harris 2009; Kipnis et al. 2013; Meissner and Vertovec 2015; Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012; Wise and Velayutham 2014; Zapata-Barerro 2015) were outlined to study the gap in knowledge identified in chapter 2. Emerging research (Cross and Gilly 2017; Cross, Harrison, and Gilly 2017; Noble 2013) highlighted a further gap in knowledge of discrepancies between ideological and lived level conceptions of 'living together'. These discrepancies between conceptions influence

meaning-making processes and subsequent meanings of superdiversity. Therefore, the evolution of different meanings of superdiversity needed to be understood too before the impact of superdiversity on marketing could be investigated. Based on the developments of ideology; lived experiences of superdiversity and the brokering role of marketers, a conceptual model was developed. The conceptual model enables an outline for empirical research in the South African context to achieve the research aim.

The methodology chapter located the appropriate philosophical stance to ground the research project in. The critical realist philosophy informed the research design. The research design was presented. A qualitative mixed methods approach was adopted and deemed suitable given the critical realism philosophical stance. Empirical research was done using two studies: a scoping systematic review of SA marketing (chapter 5) and a case study of National Heritage Day (NHD) (chapter 6 – 8). The scoping study determined evolving meanings of RN and related marketing representations in SA marketing campaigns. The scoping study was analysed using a critical visual analysis approach. Following the scoping study, National Heritage Day was investigated using a case study approach. The case study consisted of multiple qualitative data methods, combining data from campaigns, marketer interviews and consumer interviews and focus groups. The data analysis approach for the case study was socio-semiotic multimodal analysis, combining critical visual analysis for the visual data set, and thematic analysis of textual data sets.

Chapter five presented the findings for the scoping study. The campaigns' placement in table 5.1 (page 91) indicates a general progression in representations. However, the campaigns do not show a strictly chronological evolution in line with ideological and lived level RN meaning evolution. The relative time periods where the campaigns cultural representations align with stages of RN ideological development are: *reconciliation* from 2008-2017; *foundation* from 2013-2016; and *welfare* 2017 (as demonstrated in figure 5.29, page 97). Simultaneously, representations of intercultural interactions also show a general progression from juxtaposed groups to convivial group interactions in banal scenarios. The relative time periods are: *acknowledgement* 2008-2015; *acceptance* 2007-2017; and *conviviality* 2014-2016 (as demonstrated in figure 5.30, page 98). Therefore, the scoping study showed that the evolution of marketing communications' representations of RN is lagging behind ideological and lived meanings of RN. This provided a potential reason for increasing disconnects with the marketplace and reduced efficacy of marketers as social brokers in the marketplace. These discrepancies influence meaning-making processes.

Whilst the scoping study was conducted to investigate the evolution of different meanings of superdiversity and whether SA marketing's conceptions of superdiversity align to these different meanings. The purpose of examining NHD campaigns was to investigate how meanings of RN were used in campaigns created specifically for celebration and cultivation of superdiversity in SA. Findings for the campaigns data set of the NHD case study were presented in chapter six. The NHD campaigns' analysis reviewed whether Rainbow nation-building is actively pursued as a communication objective for NHD by marketers in SA. The NHD case study campaign analysis substantiated the growing disconnect of SA marketing with the marketplace. Although the NHD campaigns should have Rainbow Nation-building as a primary objective, they show less synchronicity with meanings of RN. The findings show that increasing intercultural synthesis representations could evolve meanings of RN to reflect the superdiversity of SA and establish this as a norm in the marketplace. However, the majority of the campaigns show superficial engagement with evolving representations of RN, particularly for NHD. There are no examples of inclusive representation portraying sincere multicultural groups. Thus, the NHD campaigns could be seen to not provide evidence of evolved RN representations on par with the NHD objective to represent all cultures equal and undistorted. Based on theoretical assumptions of imagined intercultural contact (Crisp et al. 2010; Vezzali and Stathi 2017), evolving representations of intercultural engagement to examples of multicultural groups interacting convivially should aid increase in convivial intercultural interactions. However, the NHD campaigns' representations can be perceived as superficial. Concurrently, participating in intercultural food consumption or in other cultures' celebratory rituals are other means to represent intercultural conviviality and facilitate organic engagement. However, all of the food representations in the NHD campaigns relate to the *Afrikaans* braai custom. Thus, the campaigns could be deemed to fail to achieve the NHD objective to represent intercultural conviviality to cultivate unity in diversity. Moreover, to help progress the marketplace to the *welfare* stage of RN ideology, NHD campaigns should represent meanings related to the RN-building objectives. According to the South African Government (2019), these nation-building objectives are: encouraging intercultural understanding, creating a sense of community and addressing societal problems. This could translate into representations of intercultural interactions depicting multicultural groups working together to achieve shared goals and increase societal welfare. However, the NHD campaigns' representations could be considered to fail to convey the meanings required to aid establishment of the *welfare* stage. Finally, if the NHD campaigns were mapped using the same types of cultural representation and intercultural interaction criteria used for the scoping study (see page 93), they would also demonstrate representations lagging behind evolving RN meanings. Problematically, they would show a regression to representing homogeneous Afrikaans culture and minimal, staged interactions or no interaction at all. Therefore, the NHD campaigns could be considered to fail to achieve the RN-building objectives.



In chapter seven, findings from marketing participants from the NHD case study revealed an awareness of the increasing complexity of diversity and the importance of accurate representations of said diversity to remain relevant to consumers. Marketing participants consider shifting power dynamics and inadequate strategic tools as contributing factors to their inability to cope with this level of diversity. The marketer participants support a need for new marketing communications strategy to cope with the superdiverse marketplace and decrease the disconnect with consumers. The findings suggest that marketers' adopt a cynical view of NHD. This is reflected in the lacklustre creativity and innovation in these campaigns. This cynicism is reflected through representations of social veneers and trivialisation of sensitive historical issues. Thus, current NHD campaigns do not contribute to establishing *welfare* (page 42). Instead, current NHD campaigns support marketing participant views that the day is now for commercial gain only. The marketing participants suggest the NHD campaigns require more informative and creative representations, communicating concepts like unity in diversity and multicultural communities. Furthermore, they suggest participatory initiatives with consumers could result in improved insights of lived experiences of the RN. Improved insights of lived experiences of RN can enhance evolution of more diversity-sensitive marketing strategies.

Meanwhile, chapter eight demonstrated consumer participants' regard of current RN representations as insincere and based on an outdated ideological concept. Consumer participants expect campaigns to provide inclusive and authentic representations of their lived experiences of RN. Brands that produce exclusive, non-representations are delegitimised; while brands like Nando's (who produce meanings that resonate with consumers' lived experiences, see page 172) are legitimised. While consumer participants are also cynical about NHD, they are similarly aware of the impact of good (and bad) marketing on marketplace relations. Hence, they show more willingness to improve NHD campaigns and still express interest in more intercultural celebrations for this specific national holiday. To improve both NHD and SA marketing campaigns, consumer participants offered a number of suggestions. First, increased use of participatory initiatives, for example competitions where consumers can showcase their cooking talents and promote themselves. Second, increased synthesized intercultural representations and offerings to aid intercultural consumption and learning; such as including Indian and Black (African) dishes into NHD promotions. Third, increased opportunities to engage in intercultural dialogue, for example at NHD events like a *Gauteng Indaba*. Fourth, increased opportunities to participate in charitable events to be able to contribute to societal welfare, such as a nationwide food bank for poor communities. Fifth, use of influencers, like elders trying new products. Sixth, use of contextual meanings of communal living, like *Ubuntu*, for example a little boy sharing a teaspoon of dishwashing liquid with people in the community.

Chapter nine provided an overview of the findings in relation to the research objectives. In answer to research objective one, the RN ideology had a significant impact on diversity marketing communications strategy during the early stages of democratic SA. Even providing the rainbow concept for a visual metaphor of the RN ideology. However, the RN concept has lost its impact and relevance. Despite both marketer and consumer participants' delegitimisation of the concept, it is still a prevalent representation of SA's superdiversity in marketing communication campaigns. The marketplace calls for a participatory facet offering consumers a chance to impart knowledge of their lived experience to help develop more innovative and relevant representations. This participatory spirit supports research on SA stating that the next stage of RN ideological development (*welfare*) requires consumer input. Socio-political ideology had a significant impact on marketing communications. However, consumer input into developing new RN ideology - relevant to their lived experiences and needs – signifies their greater impact on marketing communications strategy in SA in the future.

In answer to research objective two, lived experiences of superdiversity of both consumers and marketers significantly impact on the quality (and success) of marketing communications. The findings show that marketers need to engage with consumers and marketers from diverse backgrounds to improve understanding of lived experiences of superdiversity. SA marketers need to concern themselves with improving understanding of the marketplace if they wish to maintain a positive influence on consumers' behaviour through relevant and authentic representations resulting in brand legitimisation. Furthermore, informed marketing communications, incorporating representations of lived experiences of superdiversity, could improve the efficacy of marketing in helping to shape the marketplace in the future.

In answer to research objective three, marketers' social role in shaping the marketplace is in a precarious state. A lack of relevant representations of lived experiences results in a growing disconnect with the marketplace. Following Nando's success in the marketplace, brands and their marketers could benefit by integrating lived experiences into their marketing communication strategies. They should garner insights from consumers' lived experiences and incorporate them into more relevant marketing communication strategies. Informed marketing communication strategies resonating with lived experiences could result in more legitimised campaigns. Moreover, marketers could take a more humanistic approach to establish unity in diversity as a marketplace norm. Marketers could play a better role in shaping the marketplace through representations and offerings providing opportunities for intercultural relations.

The three metafunctions form a progressive narrative, representing the meanings derived from analysis (Rossolatos 2015). The metafunctions consist of corresponding dimensions from the campaign, marketer and consumer data sets. Thus, the metafunctions provide insights into marketplace meanings of RN superdiversity. Based on the findings there are three metafunctions demonstrating the impact of superdiversity on SA marketing. These three metafunctions are *superdiversity*, *intercultural conviviality* and *synergistic welfare*.

Intercultural marketing was defined as: *a socially responsible approach to marketing communications strategy, concerned with facilitating intercultural interactions and improving societal welfare*. The three metafunctions discussed in the previous section, are adapted into three principles for intercultural marketing. Thus, the three principles are *superdiversity*, *intercultural conviviality* and *synergistic welfare*. To broker meanings of *superdiversity* requires knowledge of the consumer groups in the marketplace(s). Achieving the goals of: 1.) influencing delivery of marketplace offerings to answer consumers' needs; and 2.) sparking curiosity through synthesized superdiversity representations (table 9.1); necessitates insights into the lived experiences and socio-political agendas that make up the marketplace. Marketers can improve intercultural relations by brokering meanings of *Intercultural Conviviality*. Using this principle requires engaging with the diverse array of cultural meanings and converting them into marketing communications that evoke a shared understanding. To achieve the *Intercultural Conviviality* goals of: 1.) fostering compassionate empathy; and 2.) championing prejudice delegitimation (see table 9.1, page 197); marketing representations need to inspire convivial intercultural interactions extending beyond understanding and sympathy (Bariso 2018). To achieve *Synergistic Welfare*, marketers should aim to create campaigns depicting intercultural welfare meanings; and achieve the goals of: 1.) networking across cultural boundaries; and 2.) enabling actors' working towards common purposes (table 9.1).

### **10.3 Contributions and Implications**

The next section outlines where this research project builds on existing bodies of knowledge, delineating contributions and implications in various areas.

#### **10.3.1 Theoretical Contributions and Implications**

In relation to concepts discussed in research objective two, this study extends knowledge on integrating insights from consumers' lived experiences of superdiversity into marketing communications strategy. Mihart (2012) and Reinold and Tropp (2012) note that studying integrated marketing communications from a consumer perspective will contribute to marketing theory and

ultimately sustainable practices. Thus, by integrating novel consumer insights this study contributes to marketing theory, specifically in the integrated marketing communications field. By incorporating consumers' expectations based on their lived experiences, the study offers new insights into developing more diversity-sensitive marketing communication strategies for superdiverse marketplaces. The research showed two ways of extending diversity-sensitive marketing communications strategy. First, by stipulating that marketing campaigns should include intercultural synthesis representations relevant to the particular cultural groups. This tactic supports the creolisation approach to marketing communications (Cross and Gilly 2017). Creolisation enables recognition of the manner in which cultural ideas evolve into new, superdiverse representations (Ger and Belk 1996) without discounting different cultural heritages (Appadurai 1990; Cross and Gilly 2017). Second, through depictions of imagined intercultural conviviality, which can be achieved through a humanistic approach (see page 186). The study contributes to knowledge by proposing extension of imagined depictions beyond intercultural contact representations to intercultural welfare representations.

In relation to concepts discussed in research objective three, this study extends knowledge on improving marketers' social impact. This study builds on the work by Cross and Gilly (2017); Kennedy (2016; 2017); Demangeot et al. (2019) and Rogan, Piacentini and Hopkinson (2018). These researchers identified that marketing plays an active role in shaping intercultural relations in the marketplace. Due to superdiversity in marketplaces, marketers are finding it increasingly difficult to create marketing communication strategies that do not cause offence or marginalisation. Extant diversity marketing communication strategies, such as ethnic and multicultural marketing have to date been met with mixed response. Negative responses result in an increasing disconnect between marketers and the marketplace. By assessing the challenges superdiversity creates for marketers, this study further enhanced understanding of the ways in which this characteristic can be used to facilitate improved social impact through more diversity-sensitive marketing communication strategies. The study enabled creation of intercultural marketing strategy as an alternative approach to handle superdiverse target groups and achieve logistic and financial solutions that could offer more return on investment. An intercultural marketing communication strategy also has managerial impacts. The implications of this contribution are discussed in section 10.3.2.

Simultaneously, the study contributes to the literature on marketing in culturally diverse societies (Craig and Douglas 2006; Cross et al. 2017; Demangeot et al. 2019; Grier 2019; Heath, Cluley, and O'Malley 2017; Johnson, Elliot, and Grier 2010; Kipnis et al. 2013; Peñaloza 1994; 2018). Intercultural marketing communication strategy builds on ethnic and multicultural marketing communication

strategies. The study drew from numerous bodies of work ranging from urban (Meissner and Vertovec 2015; Zapata-Barerro 2015), culture (Harris 2009; Wise and Velayutham 2014), marketing (Demangeot et al. 2019; Kipnis et al. 2013) and psychology (Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012) fields. Moreover, Craig and Douglas (2006), De Mooij (2019) and Sheth (2011) stated that knowledge about emerging and non-Western marketplaces is required to improve research on marketing in culturally diverse studies. As the study is set in SA, the study and intercultural marketing communication strategy is imbued with Western, African and Eastern perspectives. It also offers insights derived from consumers' lived experiences of superdiversity in SA, which can inform future developments in theory and practice. Thus, through improved understanding of the SA context, this study offers novel insights and extends knowledge on integration of non-western perspectives in developing marketing communication theory.

The study also makes a contextual contribution to marketing knowledge. The study shows that SA marketers' representations are disconnected with ideological and lived level meanings of RN. The disconnect resulted in increasing consumer discontent with marketing communications. Moreover, the study substantiates the conceptual forms of co-living in superdiverse societies – *awareness*, *acceptance* and *conviviality* (Meissner and Vertovec 2015; Morris, Chiu, and Liu 2015; Rosenthal and Levy 2012; Zapata-Barerro 2015) through empirical research. The findings show SA consumers have moved beyond awareness of other cultures to *acceptance* of co-living in the same space to some exhibitions of *conviviality* (see chapter 8). While intercultural tensions are inevitable, the findings also confirm Tswana's (2017) article claiming *conviviality* exists in SA, despite harsh marketplace realities. Using these insights, marketers can develop future marketing communication strategies that more accurately represent consumers' lived experiences.

### 10.3.2 Managerial Contributions and Implications

An interculturalist approach implies entrenching marketers as social actors in the marketplace, as it focuses on lived level insights for improving societal well-being through more inclusive actions. Intercultural marketing communication strategy was developed as an actionable approach to creating campaigns that connect lived experience of superdiversity to the societal aim of synergistic welfare. The strategy is made actionable through the detailed delineation of intercultural marketing principles and goals, with examples to adapt into tools. Marketing practitioners can use these to create new diversity-sensitive marketing communication campaigns. The principles were proposed to broker meanings that advance: inclusive representations of *superdiversity* (i.e. campaigns depicting intercultural synthesis); *intercultural conviviality* (i.e. campaigns depicting intercultural conviviality); and *synergistic welfare* (i.e. campaigns depicting intercultural welfare). Thus, intercultural marketing

communications strategy can be adapted for use by marketing practitioners for developing marketing communications that facilitates intercultural relations between consumers. Moreover, this approach could align better with client objectives of developing campaigns with effective reach into the marketplace. Furthermore, insights highlighting consumers' desire to be part of the creation process could motivate development of new participatory meaning-making strategies and tactics.

### 10.3.3 Policy Development Contributions and Implications

In relation to concepts discussed in research objective one, this study extends knowledge on superdiversity as an ideology. This study contributes to the debate between multiculturalism and interculturalism (Antonsich 2016; Cattle 2012; Kymlicka 2007; Meer and Modood 2012; Modood 2014; Sealy 2018; Scott and Safdar 2017; Zapata-Barrero 2016). Adding to the argument that interculturalism builds on multiculturalism (Kymlicka 2007; Meer and Modood 2012; Modood 2014; Sealy 2018; Scott and Safdar 2017) through conceptualising a marketing communication strategy that adopts aspects of both the culturalism and polyculturalism paradigms to advance intercultural relations in the marketplace. By retaining aspects of the culturalism paradigm, such as honouring heritage (Morris, Chiu, and Liu 2015). As well as evolving meanings and representations beyond highlighting differences to portraying similarities (Antonsich 2016; Noble 2013; Scott and Safdar 2017).

Furthermore, this study contributes to the body of work on diversity ideology. A growing body of work mark the cultural diversification of societies to superdiverse levels (Belabas, Eshuis, and Scholten 2020; Cramer 2019; Goh 2019; Harries et al. 2018; Harris 2009; Neal et al. 2013; Noble and Ang 2018; Nowicka and Vertovec 2014; Wessendorf 2014; Wise 2011). Whilst superdiversity has not previously been classified as an ideology, it is a defining characteristic of enough contemporary societies to be regarded as such. Within this study the researcher categorised superdiverse societies as either confrontational or reconciliatory, based on their diversity policy developments and actions (see pages 4-6). By conceptualising Rainbow Nation as a superdiversity ideology, this work builds on the concept of diversity ideology by Nkomo and Hoobler (2014). Whilst using the term superdiversity ideology is not a substantial contribution to knowledge, the researcher believes it better encompasses the socio-political agendas related to becoming more (or less) inclusive of diversity beyond race to, for example, intraracial minority groups and the LGBTQ community.

In relation to concepts discussed in research objective one and two, this study extends knowledge on lived level participation in advancing superdiversity ideology. The study contributes to the literature on stages of RN ideological development (Barnett 1999; Cornelissen 2012; Dickow and Møller 2002; Petzer and De Meyer 2013). The study confirms the findings of these studies that the *welfare* stage of

development of RN as a superdiversity ideology requires lived level participation. Through participatory efforts (for example through intercultural consumption and relations at events) cultural-cognitive legitimacy of superdiversity ideology can be obtained in the marketplace. Amin (2002), Antonsich (2016) and Back and Sinha (2016) note discrepancies between socio-political policies and lived experiences of superdiversity. An interculturalist approach offers a means to diminish these discrepancies (Grillo 2017). Marketers' brokering role can have a significant effect on marketplace development as a space for convivial intercultural relations and development of socio-culturally relevant policies to enhance lived experiences of superdiversity (Chaney and Ben Slimane 2014; Chaney, Ben Slimane, and Humphreys 2016; Cross, Harrison, and Gilly 2017; Kennedy 2016; King and Pearce 2010). Therefore, policy makers need to be made aware of marketers' role and understand the significant impact of incorporating lived level insights into policy development. Furthermore, the benefit of utilising their mediating ability to develop socio-political agendas focused on improving equality, diversity and inclusion should be highlighted. Marketers can 'legitimise' ideological aims, but they can also overcome delegitimisation of stale notions by actualizing their meanings in collaboration with consumers. In the SA context, for example, integrating insights and suggestions from consumers' lived experiences will enable marketers to extend representations of the RN ideology. Representations that are relevant to consumers and convey their lived level needs to ideological level institutions. However, this can also be applied in other superdiverse contexts. Evaluations of extant socio-political ideologies in the marketplace can be conducted to determine whether it reflects current lived experiences of superdiversity. If not (or non-existent) further research can be done into how insights from lived experiences can be used to construct social narratives cultivating unity in superdiversity in the form of marketing communications. Which in turn can influence evolution of socio-culturally relevant policy.

#### **10.3.4 Methodological Contributions and Implications**

Visual methods are becoming increasingly popular for marketing studies (Ensslin 2017; Cramer 2019; Moisander and Valtonen 2006; Saatcioglu and Corus 2018). However, socio-semiotic multimodal analysis is still relatively new (Matwick and Matwick 2017). The study offers methodological contributions to socio-semiotic multimodal analysis (Caldas-Coulthard 2008; Kress and Van Leeuwen 1996; Kress 2013). First, the researcher adapted the methodology by comparatively analyzing campaigns and participant data. Cramer (2019) and Andersson (2019) already used the multimodal analysis method to comparatively examine multiple elements of a single integrated marketing communication campaign. Although their work is progressive in terms of examining multiple campaign elements together to gain a bigger picture understanding, it still lacks consumer participant insights. Socio-semiotic meaning making is at the heart of multimodal analysis (Bezemer and Kress

2016; Kress 2013) This adaptation of the methodology extends the means of examination of socio-semiotic meaning making to include the meanings created by participants, specifically consumers.

Second, the project contributes to the method by incorporating Corley and Gioia's visual representation method and dimensions (Corley and Gioia 2004; Gioia, Corley, and Hamilton 2013; Gioia et al. 1994). Through this adaptation the study offers a means to increase rigour. Concurrently, adopting this methodological tool enabled visual representation of the findings resulting from examination of campaigns and participant data, as mentioned above.

Third, the project adapted the multimodal analysis method to examine institutional (SA government) meanings in relation to campaigns and participant meanings. This comparative examination of different levels of meaning in the marketplace is a valuable tool for marketing studies. As Belabas, Eshuis, and Scholten (2020) and Harries et al. (2018) note, marketing studies require insights from consumers and institutional bodies. Hence, adapting the multimodal analysis method in this manner is valuable because it offers a process that can be applied to other studies using a Neo-Institutional (NIT) theory perspective. Recent studies consider a NIT perspective suitable for improving insights on marketers' role in shaping socio-cultural dynamics and consumption behaviour in the marketplace (Cross, Harrison, and Gilly 2017; Scaraboto and Fischer 2013). NIT considers obtaining legitimacy across "the three pillars of institutions" essential for developing a successful marketing communications strategy (Chaney, Ben Slimane, and Humphreys 2016:19). Bardhi and Eckhardt (2010) note the importance of considering consumers' role in creating and legitimising meanings. Consumers' responses can influence fundamental social practices (King and Pearce 2010). Consumers' responses are based on the meanings they create in response to marketing efforts (Kress and Van Leeuwen 1996; Kress 2013), such as engagement with advertising, promotions, interactive displays, experiential events and public relations. Consumer responses (de)legitimize marketers' actions/marketing strategies (Chaney and Ben Slimane 2014; Chaney, Ben Slimane, and Humphreys 2016). Thus, cultural-cognitive legitimacy has an impact on marketplace success. Hence, adopting a multimodal analysis approach would allow for improving understanding of the legitimacy process in a marketplace, particularly from a consumer perspective. This could potentially improve cultural-cognitive legitimisation of superdiversity as a social norm in the marketplace.

Finally, Critical realism (CR) is gaining prominence in business research fields. Mingers (2014) notes this includes marketing, as the importance of delivering solutions to real social needs is increasing. Thus, this study adds to the growing body of work applying a CR perspective to marketing research (Ackroyd and Fleetwood 2005; Bhaskar, Danermark and Price 2017; D'Souza 2010; Easton 2010;



Martin and Price 2018; McAvoy and Butler 2018; Mingers 2014; Simmonds 2018; Simmonds and Gazley 2018). Specifically, this project contributes to Simmonds and Gazley's (2018) work on CR in marketing. This study shows how employing CR enables study and advancement multifaceted marketing systems for improved societal well-being. Concurrently, supporting previous work on how CR enables the study of the complexity of marketplace reality (Bhaskar, Danermark and Price 2017; Martin and Price 2018) in SA (Yirenkyi-Boateng 2010). Finally, it adds to the body of work that aims to develop a meaningful solution to real world problems (D'Souza 2010; McAvoy and Butler 2018; Mingers 2014).

The next section offers reflections on the doctoral journey, of things that could have worked better and informs the section thereafter on future research trajectories.

#### **10.4 Reflections**

Upon reflection, there are a couple of considerations which would have made the doctoral journey easier. In hindsight, the first thing the researcher should have done at the beginning, was do a course on advanced research methods. Because the researcher came from a decade in the advertising industry, the research project was approached from a practitioner's perspective. A course on research methods and reading on the different methods, could have accelerated the mental switch to an academic approach sooner. To compensate for feeling inadequate to other students with postgraduate degrees, the study aim and objectives were set quite broad. Although, this is also partially due to the practitioner background imbued in the researcher's approach. According to Petrescu and Krishen (2019) "in practice, marketing analysts are often more likely to employ a diverse system of methods and [integrate] them within the same marketing analytics and data analysis platform to gain marketing intelligence". Thus, the researcher feels justified in choosing qualitative methods and identifying a quantitative approach as a methodological approach for subsequent studies. A quantitative approach would build on the nuanced intricacies the multiple qualitative methods delivered. However, this resulted in a complex research design and difficulty in streamlining all the data into one cohesive story. In hindsight, perhaps focusing on one marketplace level, such as consumers, would have offered sufficient novel insights for a contribution to knowledge. Nevertheless, the project benefited from the multi-method approach. The project benefited because this allowed for a holistic increase in understanding of superdiversity in SA from multiple perspectives. If the project did not include all of the different data sets, it could have been more of a one-sided study of marketers' struggles, consumers' expectations, or a critical review of existing campaigns. The study allowed the researcher to discover some really interesting and compelling insights revolving

around the practices of marketers, the emotional turmoil of consumers, and the tensions that lie at the heart of the whole dialectic.

However, there is always room for further investigation into other aspects. Power distance, for example, was not something the researcher particularly focused on. Power distance between participants vary a lot, however it was not purposely highlighted in focus groups because it is a sensitive topic which might create tensions in the discussion. Thus, restricting participants' willingness to engage in a relaxed and open manner. It is also not used as a control in the study as it was very difficult to account for all the factors that make up the participants' group affiliations. Moreover, consumers' circumstances can vary greatly within groups, so assumptions about group demographics, economics and education would not have offered a true reflection of the intranational diversity. For example, one black participant is a C-suite executive, who studied in the UK, drives expensive cars and lives in luxury. Another example, one white participant has no higher education, has a part-time job and struggles to make ends meet. Furthermore, the study did not attract enough participants from all cultural groups to derive proper insights for considering power dynamics' influence on consumers' lived experiences and perceptions of the marketplace. Although the factors outlined above made it impossible to account for power distance, this would have been very interesting to examine in light of superdiversity. This is an avenue of research that the researcher is excited to examine in future.

On reflection, another way to gather data to delve into this level of superdiversity would have been to conduct surveys instead of focus groups. Due to sensitivity of this level of personal details, this could have debilitated participants in one-to-one interviews or in group scenarios. However, anonymous surveys might have offered an avenue to gather such data. Online surveys would have made it easier to disclose details such as education level, demographics, economic status and consumption behaviour. Due to personal circumstances, quantitative methods were too daunting at the time of developing the research design. In hindsight, this would have been a valuable skill to acquire and is the other aspect of academia the researcher is most excited to master in future. A mixed methods approach incorporating a quantitative component could have complemented the qualitative studies and is something to consider for further study in this subject area. Nonetheless, the focus groups worked better than initially thought. The concerns raised in chapter four were avoided through the use of photo-elicitation. Groups were a bit hesitant to start, but the campaign analysis was a good tension mitigator. It provided a means for different interpretations to emerge and for realisations about how different lived experiences influence people's experience of things. For example, Indian and vegetarian consumers do not enjoy braai day because they do not eat meat and are rarely catered for. As mentioned above, surveys could have been a viable other means to collect data. Online surveys

from outside SA would have also enabled a longer period of data collection. This avenue excites me most as an area for future research. Using the developments from this study, such as intercultural marketing communication strategy. Further studies in this area can be done. One could even create campaigns to test the principles, goals and representation suggestions provided in chapter nine. Perhaps using surveys with questions about the campaigns could be a means of investigating consumer participation in developing meanings related to their lived experiences.

Finally, to achieve the research objectives and process the various formats of data from the case study, the researcher had to adopt a relatively new data analysis method. Socio-semiotic multimodal analysis is a methodological tool under construction. During the analytical process, there were multiple conversations to clarify and verify the methodological choice and process. The researcher decided to incorporate Corley and Goia's (2004) visual method. Although this complicated the research design even more, it increased the rigour and allowed for a more systematic process to obtain the final results. Moreover, improved insights derived from this methodological adaptation can be used to other contexts.

### **10.5 Current State of SA Marketing and Marketplace**

As the data were collected in 2017, it would be useful to reflect on the current state of affairs of SA marketing communications. Based on anecdotal evidence, this section offers more recent information on new developments in SA marketing with regards to: efforts to address diversity and inclusion in campaigns; the impact of having a new president after president Zuma resigned; marketing responses to economic and pandemic crises.

According to De Kock (2020), Brand South Africa are in the process of developing new social segmentation categories from their national study. Their work follows similar objectives to my project: improve understanding of the composition of the SA marketplace; determine how best to represent and address SA consumers to promote development of a progressive and inclusive society. Their model will represent a dynamic outline of SA national identity, based on observed beliefs, attitudes and behaviours (De Kock 2020). Between their new categories and my strategy, brands can have more tools to improve diversity-sensitive marketing communication campaigns with socially responsible objectives.

Dziba (2020) substantiates the need for new tools, noting that SA brands and their communication managers are fatigued when it comes to RN discourse. They are despondent because they lack knowledge in transforming campaigns to convey meanings of unity in diversity; often ending up with the same "tone-deaf and whitewashed" results (Dziba 2020). Dziba (2020) also remarks that although

reaching the target markets is key, insensitive campaigns cannot continue to divide the nation and marketers should be held accountable for the conversations they initiate in the marketplace.

The new SA president, Cyril Ramaphosa, is generally better received than his predecessor, President Zuma (Francis and Valodia 2020; Meltwater 2020). Under his direction, the government is aiming to boost inclusive economic growth and remove remnants of colonial and racial discrimination by addressing social issues like poverty and unemployment (Francis and Valodia 2020). The Covid-19 pandemic has highlighted two pertinent areas of inequality that prevail in SA: economic and gender inequality (Francis and Valodia 2020). Where white collar citizens were able to work from home and their children continue their schooling online, the vast majority of the population were at much higher risk of losing their jobs, whilst supporting children at home without access to schooling in densely populated areas (Francis and Valodia 2020). In terms of gender inequality, the pandemic has underlined discrepancies in paid and unpaid work and resulted in a significant increase in gender-based violence during lockdown (Francis and Valodia 2020). The president's efforts to address inequalities substantiate the SA government's aim to achieve the *welfare* stage in SA.

Bizcommunity (2020) note a shift towards addressing social issues in marketing communications. This shift substantiates consumer participants' need and government's drive towards increased societal welfare. A recent campaign at the *100 beautiful things* webinar showcased Pelebox's new solution for addressing access to medicine (Bizcommunity 2020). Pelebox is a business maximising on the humanistic approach to design by addressing a crucial social need with a beautiful solution:

"Pelebox is a smart locker system designed to allow patients to collect their chronic medication without having to wait in long queues at the clinic. Healthcare workers stock lockers with pre-packaged prescription refills, log the medication on their system and secure each locker. The system then sends out an SMS to let patients know that their medication is ready for collection." (Bizcommunity 2020).

While marketers do not directly address the inequalities or action the economic growth, there are more frequent campaign designs that integrate inclusive and compassionate meanings. Thus, this increases in socially responsible marketing supports continued awareness of marketers' social role. The example also illustrates that (at least pockets of) SA marketers are aiming to improve the marketplace.

## 10.6 Future Research Trajectories

Reflecting on the study's limitations, there are a number of avenues available for future research trajectories, which are proposed below:

First, to adhere to the characteristics of superdiversity, the SA RN advertising study had strict screening criteria of disregarding campaigns depicting two or less racial groups. This resulted in a relatively small data set, which means future studies with larger data sets are required. Criteria using other contextually relevant multifaceted dynamics, for example sexuality, religion, socio-economic status, could yield interesting results for investigating development and experiences of superdiversity beyond race.

Secondly, the NHD case study used food as a cultural signifier that spans across groups (Marshall 2005) and a means of sharing heritage and cultural value systems with others (Cross, Harrison, and Gilly 2017). However, there are other cultural signifiers that can be used as common denominators that span across cultural barriers, to enrich knowledge of intercultural creolisation processes and development of superdiverse heritage, for example music, language, traditional attire etc. Simultaneously, immigrants' cultures' influence on SA diversity, for example, Chinese business and investment driving socio-economic development (Dittgen 2017) or the xenophobic attacks on immigrants from other African countries (Mogekwu 2005; Runhare and Mulaudzi 2012) and their subsequent impact on social make-up of superdiverse marketplaces can be examined.

Third, while *Ubuntu* is an interesting concept personifying a humanistic approach it must be noted that it might only be relevant in the Southern African context. Future studies can investigate the applicability of *Ubuntu* to other contexts; or search for similar Western and Non-Western community-driven concepts to contrast and compare. *Janteloven*, for example. *Janteloven* is a Scandinavian concept based on the principle that no one is better than anyone else (Scandinavian Standard 2020). Contextual findings like *Ubuntu* might not be as generalizable to all contexts outside Southern Africa. However, due to increased international migration, this might not be the case. Many Southern Africans are living abroad. Nevertheless, the study can be replicated in other marketplaces. Simultaneously, the insights from this study can also influence initiation of 'difficult' intercultural conversations in other societies struggling with diversity, inclusion and equality issues. The prevailing intercultural tensions currently occurring in the USA offers a prime example (i.e. race-based police brutality and the *#blacklivesmatter* movement – Sugrue 2020). The insights can also be applied to studies of the legitimised homophobic attacks on the LGBTQ+ community in Sub-Saharan African countries (Buckle 2019) or discriminatory anti-Muslim migration policy in India (Meharban 2020). Furthermore, findings can be converted into case studies of how SA went from apartheid to RN

democracy. While obtaining RN legitimacy is still a work in progress, it offers valuable insights that can be used to convert campaign representations and marketplace meanings to be more inclusive, and aim to facilitate intercultural relations and unity in diversity norms.

Finally, intercultural marketing is derived from the SA context and provides insights into how marketers can mitigate intercultural tensions and evolve their social role to aid development of intercultural conviviality. However, intercultural tensions are not unique to SA – other superdiverse nations (for example UK, USA, Brazil, India) are also experiencing intercultural tensions. Insights from the SA context can be applied to other contexts to aid reconciliatory efforts, facilitate intercultural engagement and intercultural communal pursuit of shared welfare goals. For example, Ohene (2019) published an article for Black History Month in the US. He wrote an interesting (yet problematic) statement about the slowly changing face of advertising. “Positive progress has been made when it comes to BAME representations in mainstream advertising, and, to a degree, within the industry. But there remains a long way to go, with plenty of cultural and structural change needed, before either becomes entirely colourblind” (Ohene 2019:nd). In this instance he refers to colourblind approach as a means to resolve colour issues; which is at odds with findings and consumer perceptions of the colourblind approach. “[Simultaneously, diversity representation is an issue that is] only relatively recently started to be addressed [in the UK]. Widespread negative reactions, both from the appalled racists and BAME community for lack of grass-roots research [was received]” (Ohene 2019:nd) In developing theory from a post-colonial, superdiverse research setting - where reconciliation of intercultural tensions has advanced further than a lot of nations - this project offers a case study for research on other superdiverse marketplaces. Knowledge of facilitating convivial intercultural relations in a superdiverse marketplace, for example, can be used to study other contemporary marketplaces and marketing communication strategies to instil reconciliatory and convivial social norms.

## **10.7 Chapter Summary**

In summary, the research provided improved insights into how superdiversity affects contemporary societies and how marketers can use the dynamic cultural complexities present in the marketplaces they serve to position themselves as social actors and aid development of intercultural conviviality and shared pursuit of welfare goals to improve lives. The increasing superdiversity of contemporary societies is not going to change, which signifies the importance of gathering authentic insights about the lived experiences of all marketplace actors residing in shared spaces. The multitude of diverse micro stories forming intricate and complex consumer groups have an impact on marketplace legitimisation processes. Therefore, for marketers to remain relevant to societies and their clients,

they need to demonstrate an understanding of the people they serve and reflect their lived experiences. Intercultural marketing communication strategy offers a polyculturalism paradigm (Morris, Chiu, and Liu 2015) based approach to create more diversity-sensitive marketing representations that are not only relevant to the marketplace but also facilitate convivial intercultural relations. This chapter offered a summary of the research project, including key findings, contributions to knowledge, implications and limitations, reflections on the project and the researcher's personal development and avenues for future research.

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## Appendix 1: Selecting Appropriate Integrated Marketing Communications Channels for the National Heritage Day Case Study

Integrated marketing communications consist of various marketing communication channels, including public relations, advertising, sales promotion and direct marketing (Csikósová, Antošová and Čulková 2014; Kitchen and Burgmann 2010; Reid 2005). According to Keller (2009) there are eight major marketing communication channels, these are direct marketing, personal selling, public relations and publicity, word-of-mouth marketing, digital marketing, events and experiences, advertising and sales promotion (see table 4.1 below for definitions).

**Table 4.1: Marketing Communication Channels**

1. **Direct marketing** – use of mail, telephone, fax, email or Internet to communicate directly with or solicit response or dialogue from specific customers and prospects.
2. **Personal selling** – face-to-face interaction with one or more prospective purchasers for the purpose of making presentations, answering questions and procuring orders.
3. **Public relations and publicity** – a variety of programs designed to promote or protect a company's image or its individual products.
4. **Word-of-mouth marketing** – people-to-people oral, written or electronic communications which relate to the merits or experiences of purchasing or using products or services.
5. **Digital marketing** – on-line activities and programs designed to engage customers or prospects and directly or indirectly raise awareness, improve image or elicit sales of products and services.
6. **Events and experiences** – company-sponsored activities and programs designed to create daily or special brand-related interactions
7. **Advertising** – any paid form of non-personal presentation and promotion of ideas, goods or services by an identified sponsor.
8. **Sales promotion** – a variety of short-term incentives to encourage trial or purchase of a product or service.

(Table 1 in Keller 2009:141 (order adapted))

Each of the marketing communication channels serve a role in communicating to the marketplace. However, research into all of the marketing communication channels is beyond the scope of this study. Moreover, within the research setting, some major communications types are more suitable than

others. To select the marketing communication channels to focus on in empirical research, each one is given further consideration.

### **Direct marketing**

Direct marketing is a communication mode focused on tailoring messages to individual customers and focuses on a one-to-one interaction between consumer and marketer, or consumer and brand. Examples of direct marketing include direct mail, telemarketing and email marketing. Direct marketing is an action-orientated form of marketing, usually linked to special offers (Csikósová, Antošová and Čulková 2014). According to Tapp (2008) direct marketing is a means of acquiring and retaining customers through individual relationship management. Therefore, direct marketing is not as focused on cultivating intercultural relations. Thus, direct marketing is not the most suitable mode for examining marketing to superdiverse audiences and how marketing communications affect intercultural relations. Thus, direct marketing was not included as an integrated marketing communication channel.

### **Personal Selling**

Personal selling is “face-to-face interaction with one or more prospective purchasers for the purpose of making presentations, answering questions and procuring orders” (Keller 2009:141). Examples of personal selling is door-to-door selling aiming to convince consumers to purchase a product or service such as switching to a new gas or energy supplier. However, in contemporary societies, particularly urban settings where higher crime rates are recorded (such as Gauteng province of South Africa), personal selling would not be the most appropriate measure for studying intercultural marketing either. Personal selling would not be the most appropriate method as it is often a one-on-one activity, and “attitudes towards security and privacy (e.g. people are wary of strangers and might not feel comfortable providing information about themselves) and issues of accessibility (e.g. boundary walls)” have a big impact on face-to-face interaction and accessibility (Slater and Yani-de-Soriano 2010). Therefore, even though personal selling is a form wherein social interaction can be studied, contemporary concerns with personal safety serve as a major barrier to entry or face-to-face interaction. Thus, personal selling was not included as an integrated marketing communication channel.

### **Public relations**

In developing countries public relations is not the most appropriate method to uncover consumers’ lived experiences and interactions within the marketplace. “Prevailing opinion has been that public relations practitioners are “in an ideal position to bridge the gap between the media and the general public [but] while it is true that public relations practitioners often perform this boundary spanning

function, the general public is not always the target of public relations activities and communication (Taylor and Kent 1999:131-132). Taylor and Kent (1999) note that PR in developing countries predominantly focus on tailoring communications for government bodies, which could have a negative impact on the marketplace. A topical example is the Gupta Bell Pottinger scandal in South Africa in 2017. Bell Pottinger, a UK-based public relations agency, was briefed to create public relation pieces for the Guptas, “the Indian-born family at the centre of the nation’s biggest political scandal since the end of apartheid” (Cave 2017). The campaign had a specific strategy to stir racial tensions in SA, to divert attention from the families’ underhanded scheming with former president Jacob Zuma to facilitate a state capture (Cave 2017; Czarnecki 2017). Thus, public relations was not included as an integrated marketing communication channel.

### **Word-of-Mouth**

Word of mouth marketing can be defined as non-commercial, one-on-one communication between people about a specific product or service (Buttle 1998). Electronic word of mouth is online forms of communication between people (Bughin, Doogan, and Vetvik 2010). Electronic word of mouth offers a good means to gather consumer data, particularly with the growing presence of consumer voices on Web 2.0 (the technical infrastructure that enables the social phenomenon of collective media and facilitates consumer-generated content - Berthon et al. 2012). Nevertheless, as the study will not include netnographic data collection of consumers’ social media input on Web 2.0; word of mouth was not included as an integrated marketing communication channel.

### **Digital marketing**

Digital marketing uses a great deal of direct marketing strategic principles, but is able to employ targeting techniques and customised consumer messages on a much more cost-effective level. Examples of digital marketing include websites, digital banners and social media content. However, according to Mulhern (2016), digital marketing falls under interactive advertising. Interactive advertising will be included in data collection (discussed below). Thus, digital marketing was included as an integrated marketing communication channel to collect data from.

### **Interactive Advertising**

As emphasised by Pavlou and Stewart (2000) interactivity is a consumer characteristic and not a media or advertising characteristic. Nevertheless, advertising is an important catalyst influencing and framing consumer interpretation (Craig and Douglas 2006). Therefore advertising is suitable for studying consumer interaction within the marketplace. Interactive advertising is a form of advertising that combines traditional and digital media and channels, and is a suitable focal point as it highlights the increasingly important role of the consumer in determining marketing effectiveness (Mulhern

2016). Examples of interactive advertising include posters, billboards, television commercials and radio advertisements.

As interactive advertising campaigns are usually present in multiple communication spheres within the marketplace, it is frequently the first point of contact between consumers and the brand, product or service being advertised before the consumer decides to purchase the product or service. Therefore it is important for marketers to ensure the right message, culture cues, benefits etc. are communicated to the intended audience if the campaign is to be successful and garner sufficient return on investment. It is important because “advertising can contribute to brand associations through its ability to create, modify or reinforce associations with each new contact” (Buil et al. 2013: 118). As interactive advertising’s success relies on consumer engagement and interaction with the campaign, it serves as an interesting avenue for studying marketing campaigns within a superdiverse marketplace. “Advertising has an ability to move markets and minds, products and perceptions...over the past 100 years, [advertising] has evolved from having one simple objective of informing people about products and services, to being a highly sophisticated and personalised tool of persuasion. From being restricted to print media and transcending to digital media, followed by revolutionised interactive social media” (Kumar and Gupta 2016:1). Simultaneously, advertising is also suitable for studies related to marketing communication strategy development, as advertising “usually accounts for a large part of budget [, is the] most visible marketing activities [, and]...is culturally bound and thus advertising is the element requiring the closest scrutiny before a strategy is considered” (De Run 2017:266). Thus, interactive advertising was included as an integrated marketing communication channel to collect data from.

### **Event marketing**

Event marketing can be defined as “occurrences designed to communicate particular messages to target audiences” (Kotler 2003: 576). Examples of event marketing include in-store activations, display stands at festivals or road shows. Event marketing can be considered a catalyst for promotion marketing (Gupta 2003). Promotions will be included in data collection (discussed below). Thus, event marketing was included as an integrated marketing communication channel to collect data from.

### **Sales Promotions**

As consumers are more price-conscious in times of economic crises (Hampson and McGoldrick 2013) one cannot rely solely on advertising effectiveness as the predominant influential power in consumer behaviour. One has to take consumers price sensitivity into account, especially within emerging markets (Vaidyanathan and Aggarwal 2002; Burgess 2003). Examples of sales promotions are bundled offers (i.e. buy 3 for 2 specials), discounts and sales.

Buil, De Chernatony and Martínez (2010) note a need to study both advertising and promotion, not only as central elements of integrated marketing communications, but also as brand equity assets that impact on consumer responses. Therefore, promotions should not just focus on short-term gains, but complement the interactive advertising component of the integrated marketing campaign and create additional desire within the consumer to buy into the brand (Csikósová, Antošová and Čulková 2014). Thus, sales promotions was included as an integrated marketing communication channel to collect data from.

## Appendix 2: Marketer Interview Protocol

No	Question	Probing prompts
1	Tell me a little about yourself and your professional biography/background.	<p><i>What are the skills of the individual;</i></p> <p><i>Which of these skills are used in the current post;</i></p> <p><i>Where these skills were acquired (previous posts; this post etc).</i></p> <p><i>Current geographical base of the individual and their prior geographical locations, including duration, reason [if different]. Does the interviewee travel regularly? If so, is it for professional, leisure, family, other reasons?</i></p>
2	How would you describe audience(s) you are engaging with? And those South African audiences in general?	<p><i>How is audience described/considered (target segments; non-target segments; whole society)</i></p> <p><u>Probe key: probe for similarities/differences of different marketplaces in terms of their multicultural nature, i.e., clarify:</u></p> <p><i>a) cultural group;</i></p> <p><i>b) location and socio-economic status</i></p> <p><i>c) whether a and b are different from the interviewee's;</i></p> <p><i>c) how interviewee works with differences</i></p>
3	<p>What is your sentiment about marketing in south Africa (in general)</p> <p>In your opinion, has anything changed in the nature and conditions of the audiences/markets in the past 10 years? What is it? Why?</p>	<p><i>Why? Do you think that this is a view commonly shared by your professional network?</i></p>
4	How do you think consumers feel within the SA marketplace? Why?	<p><i>Government policy or does it have an impact on how consumers feel in the marketplace</i></p>
5	In your opinion, are there any challenges for marketers in operating in the South African marketplace?	<p><i>What are these challenges?</i></p>

		<p><i>Do these challenges involve specific groups or communities?</i></p> <p><u>How was it solved? How do you think it should have been handled?</u></p>
6	<p>Do you think marketers have played a role in building intercultural communities/social cohesion in South Africa in the past 20 years?</p> <p>What role will South African marketing and communications play in the next 10 years? To create more unity/social cohesion</p>	<p>With regards to consumers interaction in the marketplace</p> <p><i>Probe for: specific examples of campaigns or marketing activities that had a massive consumer reaction (positive and negative)</i></p> <p><i>And why?</i></p>
7	<p>What do you think of the Gupta – Bell Pottinger fake news scheme?</p> <p>Do you think it affects marketing in SA?</p> <p>How does it affect consumer sentiment?</p> <p>Do you think it influences how different consumer groups interact with each other?</p>	<p><i>Probe for: marketers social role, creating intercultural interaction or disruption and a 'unconvivial' spirit</i></p>

**As I am looking at the role of marketing in the marketplace I now want to ask some more specific questions about Heritage Day campaigns**

8	<p><i>2017 Distell Heritage Brands &amp; PnP Heritage Day Competition</i></p> <p>What do you think of the campaign?</p> <p>Do you think it is multicultural? Why / why not?</p> <p>What would you change to make it better?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation, absurd stereotyping and consumer vulnerability</i></p> <p><i>Probe for: purpose of change</i></p> <p><i>Inefficient use of pos display and electronic media?</i></p>
9	<p><i>Championship boerewors 2017</i></p> <p>What do you think of this campaign?</p> <p>What would you change to make it better?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of promotion, perceived consumer response to ad and influence on brand reputation</i></p>

		<i>Probe for: purpose of change</i>
10	<p><i>Sunday Times and PnP Braai day promotion 2015/16/17</i></p> <p>What do you think of the campaign?</p> <p>Do you think it is multicultural? Why / why not?</p> <p>Why do you think the 2016/2017 versions just generic braai and not braai day</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation</i></p> <p><i>Probe for: purpose of change</i></p>
11	<p><i>National Braai Day interactive advertising campaign</i></p> <p>What do you think of the website? Steak of the nation? Song? Braai tour?</p> <p>Do you think it is multicultural? Why / why not?</p> <p>What do you think of renaming NHD to NBD?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation, absurd stereotyping and consumer vulnerability</i></p> <p><i>Probe for: RESORTING to NHD, not another better solution? That serves cultural purposes</i></p>
12	<p><i>Have you worked on a NHD campaign or know of one that your clients did?</i></p>	<p><i>Probe for:</i></p> <p><i>Y: What did you think of it? What was its purpose?</i></p> <p><i>N: Why do you think that is? Reasons for constraints</i></p>
13	<p><i>Can you think of any SA marketing campaign that you thought was a good/bad example of multicultural marketing? Of building or destroying community interaction?</i></p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation,</i></p> <p><i>Probe for: purpose of change</i></p>
14	<p><i>Do you think marketers could do more with NHD / NH month in SA?</i></p>	<p><i>Probe for: Social role, being creative with budgets</i></p>



### Appendix 3: Consumer Focus Group Protocol

No	Question	Probing prompts
Introduction and warm-up before topic discussion starts.		
1	<p><i>What is your favourite advert?</i></p> <p><i>Why?</i></p>	Note examples and trigger points
2	<p><i>NHD Interactive Advertising Example 2017</i></p> <p>What do you think of this campaign?</p> <p>Do you think it is multicultural? Why / why not?</p> <p>What would you change to make it better?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of campaign, perceived consumer response to ad and influence on brand reputation, absurd stereotyping and consumer vulnerability</i></p> <p><i>Probe for: purpose of change</i></p>
3	<p><i>NHD Promotion Example 2017</i></p> <p>What do you think of this promotion?</p> <p>What would you change to make it better?</p>	<p><i>Probe for: personal response (what liked/not liked), intention of promotion, perceived consumer response and influence on brand reputation</i></p> <p><i>Probe for: trigger points</i></p>
4	<p><i>Braai with Desmond Tutu Youtube Video of Inauguration of Braai Day</i></p> <p>What do you think video?</p> <p>Do you think it is multicultural? Why / why not?</p> <p>What would you change to make it better?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation</i></p> <p><i>Probe for: purpose of change</i></p>

5	<p>Can you think of a NHD campaign that you thought was a good/bad? Why?</p>	<p><i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of campaign, consumer response</i></p> <p><i>Probe for: trigger points</i></p>
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6	<p>What do you think of NHD?</p> <p>How do you celebrate it?</p>	<p><i>Probe for: personal response (what liked/not liked), intention of celebration / day, activities, interactions, products consumed</i></p> <p><i>Look for: intercultural interaction, intergroup contact (imagined or direct), products consumed, cultural synthesis, cognitive flexibility, intercultural conviviality and well-being</i></p>
7	<p>What do you think of marketing efforts for NHD?</p> <p>What are your thoughts about having a braai on NHD?</p> <p>What do you think of renaming NHD to NBD?</p>	<p><i>Probe for: personal response (what liked/not liked), intention of celebration / day, activities, interactions</i></p> <p><i>Look for: intercultural interaction, intergroup contact (imagined or direct), products consumed, cultural synthesis, cognitive flexibility, intercultural conviviality and well-being</i></p>
8	<p>What would you say makes a campaign or advert multicultural?</p> <p>Have you ever felt that you know something more or understand another culture better because of what you saw on a tv advert?</p>	<p><i>Probe for: personal response (what liked/not liked), trigger points, intention of campaign, consumer responses</i></p> <p><i>Look for: intercultural interaction, intergroup contact (imagined or direct), cultural synthesis, role of marketing</i></p>
9	<p>Do you feel closer to other groups in South Africa when seeing a campaign showing a mix of cultural groups?</p>	<p><i>Probe for: personal response (what liked/not liked), trigger points, intention of campaign, consumer responses</i></p> <p><i>Look for: intercultural interaction, intergroup contact (imagined or direct), cultural synthesis, role of marketing</i></p>

10	<p>What do you think about living in South Africa?</p> <p>What does community mean to you?</p>	<p><i>Probe for: personal response (what liked/not liked), challenges of lived realities, activities, interactions, products consumed, possible feedback to mcm and imc</i></p> <p><i>Look for: intercultural interaction, intergroup contact (imagined or direct), products consumed, cultural synthesis, cognitive flexibility, intercultural conviviality and well-being</i></p>
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## Appendix 4: Consumer Interview Protocol

No	Question	Probing prompts
1	Tell me a little about yourself, where you come from and what you do for a living	<p><i>Where the individual comes from – cultural heritage</i></p> <p><i>Where they live and with whom (family)</i></p> <p><i>Occupation, education, exposure to other cultural groups</i></p>
2	What do you do for fun?	<i>Hobbies, friendships, interactions and exposure to other groups</i>
3	<p>What does Rainbow Nation mean to you?</p> <p>How is it communicated to the general public?</p>	<p><i>Definition in own words, where does it come from, how is it communicated to the public?</i></p> <p><i>Consideration of lived multicultural, ideological multiculturalism and marketing efforts</i></p>
4	<p>What does it mean to be in a community?</p> <p>What do you think of community in South Africa?</p> <p>If you could change anything to improve your community what would it be?</p>	<p><i>Sense of personal well-being and that of others; conviviality and intercultural interaction. Ubuntu mentioned? Definition: A South African term - an omnipresent “spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another” (Mangaliso 2001)</i></p>
5	Describe what living in South Africa is like	<p><i>Describe everyday lived realities and challenges, sentiment about marketplace; prompt for interactions with other cultural groups and interaction occasions</i></p> <p><i>Use to compare to IMC policies and sentiments and portrayals within MCM</i></p> <p><i><u>If you could, would you change anything?</u></i></p> <p><i><u>Elaborate</u></i></p>
6	As you know – “n boer maak ‘n plan’ is a common saying in South Africa used when people need to find a solution to a challenge. Can you think of an occasion you had to make a plan?	<p>Examples of cognitive flexibility and resilience</p> <p>Prompt for how they came to the solution or for other people’s examples if they don’t have any (particularly from other cultures if possible?)</p>

	Have you ever seen someone else's clever and unusual solution to a problem? Please tell me about it	
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***I now want to ask some questions about your experience as a consumer***

7	Can you think of any other campaigns or adverts that you have seen that symbolizes South Africa? Why?	Examples of particular brands and specific campaigns  LMC response to current MCM campaigns  <u>Would you change anything?</u>
8	Can you think of a marketing campaign that you thought was a good/bad example of representing all the cultural groups in SA  Why did it speak to you?	<i>Probe for: personal response (what liked/not liked), review of ad schemata and multicultural practices sighted, intention of ad, perceived consumer response to ad and influence on brand reputation</i>  <i>Probe for: purpose of change</i>
10	Have you ever learnt something about another culture from marketing campaigns?	<i>Probe for: examples and whether it influenced intercultural interactions or consumption behaviour?</i>  <i>How did it make you feel?</i>
9	What type of campaign would convince you to try something new or unusual from another culture?	<i>Probe for: consumer triggers and intercultural mindset</i>
11	Do you feel like brands or advertisers listen to what you have to say?	<i>Channels of communication, sentiment about MCM and IMG</i>
<b><i>I am now going to show you pictures of other National Heritage Day celebrations along with a list of the menu items these people served on the day. I want you to look at them for a minute or two and then we can continue with more specific questions about National Heritage day</i></b>		
10	What is your first impression of these celebrations?	<i>Probe for: cognitive flexibility; conviviality and intercultural mindset</i>

11	Do you think it is important to stick strictly to traditional customs and dishes from your own culture? Why?	<i>On NHD / in general?</i>
12	Do you think of the culture of origin of the products you use? Does it matter to you? Why?	<i>Probe for: cognitive flexibility; conviviality and intercultural competence</i>
13	How do you feel about National Heritage Day being renamed National Braai Day? Why?	<i>Probe for: intercultural mindset, intercultural interaction and conviviality</i>

## Appendix 5: Multimodal Visual Artefact Analysis Mode Example

		<p>Semiotic Resource: National Braai Day - website homepage</p>			
<p>Modes:</p>		<p>Colour</p> <p>Bright yellow prominent. SA flag colours. NBD logo with orange and blue resembling old SA flag.</p>	<p>Layout</p> <p>NBD logo, big banner with Desmond Tutu prominent to the right of it. Black hand holding tongs in fist (resembling political protest fist). Main banner underpinned by countdown clock. Steak of the nation video below main banner.</p>	<p>Still Image</p> <p>Logo, countdown clock, screen shot of the parody video.</p>	<p>Gesture</p> <p>Jan Braai hand on back of Desmond Tutu. Tutu hands behind back. Jan Braai making a point while delivering parody speech Howzit Fist</p>
<p>Facial Expression</p> <p>Happy Tutu vs. frowning Jan Braai Serious political speech expression</p>	<p>Proxemics</p> <p>Close proximity but staged with hand on Tutu's back in front of SA flag</p>	<p>Language</p> <p>Join the revolution to unite 50 million people Steak of the Nation parody</p>	<p>Action</p> <p>Several calls to action: Join Unite Start your braai</p>		

## Appendix 6: Marketer Participant Information

<b>Participant</b>	<b>Culture</b>	<b>Race</b>	<b>Gender</b>	<b>Location</b>
Henry	Tswana	Black	Male	Pretoria
Lucy Kayley	Ndebele	Black	Female	Johannesburg
Xena	Zulu	Black	Female	Johannesburg
Glen	Xhosa	Black	Male	Johannesburg
Zusi	Sepedi-Swazi	Black	Female	Pretoria
Roxanne	Afrikaans	White	Female	Pretoria
Nancy	Afrikaans	White	Female	Johannesburg
Dina	Afrikaans	White	Female	Pretoria
Tommy	Afrikaans	White	Male	Pretoria
Cathy	Afrikaans- English	White	Female	Pretoria
Lucinda Lane	English	White	Female	Johannesburg
Stirling	English	White	Male	Johannesburg
Michelle	English	White	Female	Johannesburg
Peter	English	White	Male	Johannesburg

Pseudonyms were assigned to all participants and used to attribute direct quotes.



## Appendix 7: Consumer Interviews Participant Information

<b>Participant</b>	<b>Culture</b>	<b>Race</b>
Clara	Afrikaans	White
Beyonce	Ndebele	Black
Lola	Afrikaans	White
Nix	Afrikaans-Indian	White
Jax	Indian	Indian
Riri	Ndebele	Black
Lila	English	White
Esther	Afrikaans	White
Fanie	Afrikaans	White
Dudu	Venda	Black
Dr Dre	Zulu	Black
Meka	Afrikaans	White
Jane	Tanzanian-Zulu	Black
Bonny	Xhosa	Black
Glen	Xhosa	Black
Rascal	Ndebele	Black
Cindy	Xhosa	Black
Kenny	English	White
Donna	English	White
Rieta	Afrikaans	White
Lego	Tswana	Black
Leon	Chinese	Chinese
Elna	Afrikaans	White
Faith	Not disclosed	Black

Pseudonyms were assigned to all participants and used to attribute direct quotes.

## Appendix 8: Consumer Focus Groups Participant Information

### Group 1

<b>Participant</b>	<b>Culture</b>	<b>Race</b>
Powers	Not disclosed	Black
Andrew	Afrikaans	White
Vixen	Afrikaans	White
Rick	Coloured	Coloured
Poppy	Not disclosed	Black
Melody	English	White
Kay	Not disclosed	Black
Uncle J	English	White

### Group 2

<b>Participant</b>	<b>Culture</b>	<b>Race</b>
Riri	Ndebele	Black
Spokie	Afrikaans	White
Felincia	Afrikaans	White

### Group 3

<b>Participant</b>	<b>Culture</b>	<b>Race</b>
Candy	English	White
Jill	English	White
Sally	Coloured	Mixed
Japie	Afrikaans	White
Anton	Afrikaans	White
Kenny	Indian	Indian
Nolene	Not disclosed	Black
JP	Afrikaans	White

Pseudonyms were assigned to all participants and used to attribute direct quotes.

### **Appendix 9: Published Journal Paper**

As per submission guidelines, journal paper uploaded as separate file. See separate pdf file titled:

*Appendix 9 Brokering Intercultural Relations in the Rainbow Nation: Introducing Intercultural Marketing*

Alternatively journal paper available here:

Vorster, L., Kipnis, E., Bebek, G. and Demangeot, C. (2019) 'Brokering Intercultural Relations in the Rainbow Nation: Introducing Intercultural Marketing'. *Journal of Macromarketing* [online] 1 (2), 112–133. available from <<https://journals.sagepub.com/doi/abs/10.1177/0276146719875189>> [19 January 2020]



Medium to High Risk Research Ethics Approval

Project Title

**Critically Evaluating the Role of Intercultural Marketing Communications in Cultivating Relations in the Superdiverse Rainbow Nation**

**Record of Approval**

**Principal Investigator**

I <b>request an ethics peer review</b> and confirm that I have answered all relevant questions in this checklist honestly.	X
I confirm that I will carry out the project in the ways described in this checklist. I will immediately suspend research and request new ethical approval if the project subsequently changes the information I have given in this checklist.	X
I confirm that I, and all members of my research team (if any), have read and agreed to abide by the Code of Research Ethics issued by the relevant national learned society.	X
I confirm that I, and all members of my research team (if any), have read and agreed to abide by the University's Research Ethics, Governance and Integrity Framework.	X

Name: Lizette Vorster .....

Date: 06/11/2016 .....

**Student's Supervisor (if applicable)**

I have read this checklist and confirm that it covers all the ethical issues raised by this project fully and frankly. I also confirm that these issues have been discussed with the student and will continue to be reviewed in the course of supervision.

Name: Lee Quinn .....

Date: 09/04/2020 .....

**Reviewer (if applicable)**

Date of approval by anonymous reviewer: 15/04/2020

## Medium to High Risk Research Ethics Approval Checklist

### Project Information

Project Ref	P47380
Full name	Lizette Vorster
Faculty	Faculty of Business and Law
Department	School of Marketing and Management
Supervisor	Lee Quinn
Module Code	CBIS-PHD
EFAAF Number	
Project title	Critically Evaluating the Role of Intercultural Marketing Communications in Cultivating Relations in the Superdiverse Rainbow Nation
Date(s)	01/11/2016 - 30/12/2020
Created	06/11/2016 17:37

### Project Summary

Critical examination of marketing communications in South Africa. An investigation into diversity-sensitive marketing communication strategies employed in the superdiverse context post-apartheid. A multi-method qualitative study examining different aspects of superdiversity including ideological developments, consumers' lived experiences and marketers' coping mechanisms. Data consists of campaigns, marketer and consumer participants. A multimodal data analysis approach enabled comparative review across datasets to inform development of new marketing communication strategy. Intercultural marketing communication strategy stems from a polyculturalist paradigm. Informed by insights derived from the study, intercultural marketing communications strategy is offered as an extension to theory which enables marketers to better cultivate intercultural relations.

Names of Co-Investigators and their organisational affiliation (place of study/employer)	
Is the project self-funded?	NO
Who is funding the project?	
Has the funding been confirmed?	NO
Are you required to use a Professional Code of Ethical Practice appropriate to your discipline?	NO
Have you read the Code?	NO

## Project Details

<p>What is the purpose of the project?</p>	<p>The research aim of this study is to critically evaluate the ways in which superdiversity impacts on marketing communications strategy development.</p>
<p>What are the planned or desired outcomes?</p>	<p>By improving understanding of superdiversity, this project provides insights for developing more diversity-sensitive marketing communication strategy. To gain a holistic understanding of superdiversity as a phenomenon, and how it intersects with marketing communications, three research objectives are set. These research objectives address the research aim. The first research objective is to inspect the role of superdiversity ideology in marketing communications strategy evolution. The second research objective is to examine the influence of consumers' lived experiences of superdiversity on marketing communications strategy development. The third research objective is to assess challenges prohibiting the social impact of marketing communications in superdiverse marketplaces.</p>
<p>Explain your research design</p>	<p>The research design consists of two studies, a scoping study and a case study. The scoping study was a systematic review of SA marketing campaigns post-apartheid, analysed using a critical visual analysis approach. The case study involves campaigns, consumers and marketers. According to Petrescu and Krishen (2019) multi-methods is essential for examination of marketing phenomena. The data was collected using multiple qualitative data collection methods and a socio-semiotic multimodal data analysis approach. The case study examined National Heritage Day. Insights derived from both studies allowed for a conceptualisation of intercultural marketing communication strategy.</p>
<p>Outline the principal methods you will use</p>	<p>Campaign analysis using critical visual analysis. Case study including data from campaigns, marketer interviews, consumer interviews and focus groups. Case study analysed using a multimodal data analysis approach.</p>

Are you proposing to use an external research instrument, validated scale or follow a published research method?	NO
If yes, please give details of what you are using	
Will your research involve consulting individuals who support, or literature, websites or similar material which advocates, any of the following: terrorism, armed struggles, or political, religious or other forms of activism considered illegal under UK law?	NO
Are you dealing with Secondary Data? (e.g. sourcing info from websites, historical documents)	YES
Are you dealing with Primary Data involving people? (e.g. interviews, questionnaires, observations)	YES
Are you dealing with personal or sensitive data?	NO
Will the Personal or Sensitive data be shared with a third party?	
Will the Personal or Sensitive data be shared outside of the European Economic Area ("EEA")?	
Is the project solely desk based? (e.g. involving no laboratory, workshop or off-campus work or other activities which pose significant risks to researchers or participants)	NO
Are there any other ethical issues or risks of harm raised by the study that have not been covered by previous questions?	NO
If yes, please give further details	

**DBS (Disclosure & Barring Service) formerly CRB (Criminal Records Bureau)**

Question		Yes	No
1	Does the study require DBS (Disclosure & Barring Service) checks?		X
	If YES, please give details of the serial number, date obtained and expiry date		
2	If NO, does the study involve direct contact by any member of the research team:		
	a) with children or young people under 18 years of age?		X
	b) with adults who have learning difficulties, brain injury, dementia, degenerative neurological disorders?		X
	c) with adults who are frail or physically disabled?		X
	d) with adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices?		X
	e) with adults who are in prison, remanded on bail or in custody?		X
	If you have answered YES to any of the questions above please explain the nature of that contact and what you will be doing		



### External Ethical Review

Question		Yes	No
1	Will this study be submitted for ethical review to an external organisation? (e.g. Another University, Social Care, National Health Service, Ministry of Defence, Police Service and Probation Office)		X
	If YES, name of external organisation		
2	Will this study be reviewed using the IRAS system?		X
3	Has this study previously been reviewed by an external organisation?		X

### Confidentiality, security and retention of research data

Question		Yes	No
1	Are there any reasons why you cannot guarantee the full security and confidentiality of any personal or confidential data collected for the study?		X
	If YES, please give an explanation		
2	Is there a significant possibility that any of your participants, and associated persons, could be directly or indirectly identified in the outputs or findings from this study?		X
	If YES, please explain further why this is the case		
3	Is there a significant possibility that a specific organisation or agency or participants could have confidential information identified, as a result of the way you write up the results of the study?		X
	If YES, please explain further why this is the case		
4	Will any members of the research team retain any personal or confidential data at the end of the project, other than in fully anonymised form?		X
	If YES, please explain further why this is the case		
5	Will you or any member of the team intend to make use of any confidential information, knowledge, trade secrets obtained for any other purpose than the research project?		X
	If YES, please explain further why this is the case		
6	Will you be responsible for destroying the data after study completion?	X	
	If NO, please explain how data will be destroyed, when it will be destroyed and by whom		

### Participant Information and Informed Consent

Question		Yes	No
1	Will all the participants be fully informed BEFORE the project begins why the study is being conducted and what their participation will involve?	X	
	If NO, please explain why		
2	Will every participant be asked to give written consent to participating in the study, before it begins?	X	
	If NO, please explain how you will get consent from your participants. If not written consent, explain how you will record consent		
3	Will all participants be fully informed about what data will be collected, and what will be done with this data during and after the study?	X	
	If NO, please specify		
4	Will there be audio, video or photographic recording of participants?	X	
	Will explicit consent be sought for recording of participants?	X	
	If NO to explicit consent, please explain how you will gain consent for recording participants		
5	Will every participant understand that they have the right not to take part at any time, and/or withdraw themselves and their data from the study if they wish?	X	
	If NO, please explain why		
6	Will every participant understand that there will be no reasons required or repercussions if they withdraw or remove their data from the study?	X	
	If NO, please explain why		
7	Does the study involve deceiving, or covert observation of, participants?		X
	Will you debrief them at the earliest possible opportunity?		
	If NO to debrief them, please explain why this is necessary		

**Risk of harm, potential harm and disclosure of harm**

Question		Yes	No
1	Is there any significant risk that the study may lead to physical harm to participants or researchers?		X
	If YES, please explain how you will take steps to reduce or address those risks		
2	Is there any significant risk that the study may lead to psychological or emotional distress to participants?		X
	If YES, please explain how you will take steps to reduce or address those risks		
3	Is there any risk that the study may lead to psychological or emotional distress to researchers?		X
	If YES, please explain how you will take steps to reduce or address those risks		
4	Is there any risk that your study may lead or result in harm to the reputation of participants, researchers, or their employees, or any associated persons or organisations?		X
	If YES, please explain how you will take steps to reduce or address those risks		
5	Is there a risk that the study will lead to participants to disclose evidence of previous criminal offences, or their intention to commit criminal offences?		X
	If YES, please explain how you will take steps to reduce or address those risks		
6	Is there a risk that the study will lead participants to disclose evidence that children or vulnerable adults are being harmed, or at risk or harm?		X
	If YES, please explain how you will take steps to reduce or address those risks		
7	Is there a risk that the study will lead participants to disclose evidence of serious risk of other types of harm?		X
	If YES, please explain how you will take steps to reduce or address those risks		
8	Are you aware of the CU Disclosure protocol?	X	

### Payments to participants

Question		Yes	No
1	Do you intend to offer participants cash payments or any kind of inducements, or reward for taking part in your study?		X
	If YES, please explain what kind of payment you will be offering (e.g. prize draw or store vouchers)		
2	Is there any possibility that such payments or inducements will cause participants to consent to risks that they might not otherwise find acceptable?		
3	Is there any possibility that the prospect of payment or inducements will influence the data provided by participants in any way?		
4	Will you inform participants that accepting payments or inducements does not affect their right to withdraw from the study at any time?		

### Capacity to give valid consent

Question		Yes	No
1	Do you propose to recruit any participants who are:		
	a) children or young people under 18 years of age?		X
	b) adults who have learning difficulties, mental health condition, brain injury, advanced dementia, degenerative neurological disorders?		X
	c) adults who are physically disabled?		X
	d) adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices?		X
	e) adults who are in prison, remanded on bail or in custody?		X
	If you answer YES to any of the questions please explain how you will overcome any challenges to gaining valid consent		
2	Do you propose to recruit any participants with possible communication difficulties, including difficulties arising from limited use of knowledge of the English language?		X
	If YES, please explain how you will overcome any challenges to gaining valid consent		
3	Do you propose to recruit any participants who may not be able to understand fully the nature of the study, research and the implications for them of participating in it or cannot provide consent themselves?		X
	If YES, please explain how you will overcome any challenges to gaining valid consent		

## Recruiting Participants

Question		Yes	No
1	Do you propose to recruit any participants who are:		
	a) students or employees of Coventry University or partnering organisation(s)?		X
	If YES, please explain if there is any conflict of interest and how this will be addressed		
	b) employees/staff recruited through other businesses, voluntary or public sector organisations?		X
	If YES, please explain how permission will be gained		
	c) pupils or students recruited through educational institutions (e.g. primary schools, secondary schools, colleges)?		X
	If YES, please explain how permission will be gained		
	d) clients/volunteers/service users recruited through voluntary public services?		X
	If YES, please explain how permission will be gained		
	e) participants living in residential care, social care, nursing homes, re-ablement centres hospitals or hospices?		X
	If YES, please explain how permission will be gained		
	f) recruited by virtue of their employment in the police or armed forces?		X
	If YES, please explain how permission will be gained		
	g) adults who are in prison, remanded on bail or in custody?		X
	If YES, please explain how permission will be gained		
	h) who may not be able to refuse to participate in the research?		X
If YES, please explain how permission will be gained			

### Online and Internet Research

Question		Yes	No	
1	Will any part of your study involve collecting data by means of electronic media (e.g. the Internet, e-mail, Facebook, Twitter, online forums, etc)?	X		
	If YES, please explain how you will obtain permission to collect data by this means	Data collected online involves campaigns only. No personal or sensitive data of participants will be collected.		
2	Is there a possibility that the study will encourage children under 18 to access inappropriate websites, or correspond with people who pose risk of harm?		X	
	If YES, please explain further			
3	Will the study incur any other risks that arise specifically from the use of electronic media?		X	
	If YES, please explain further			
4	Will you be using survey collection software (e.g. BoS, Filemaker)?		X	
	If YES, please explain which software			
5	Have you taken necessary precautions for secure data management, in accordance with data protection and CU Policy?	X		
	If NO	please explain why not		
	If YES	Specify location where data will be stored	password protected computer, encrypted hard drive and secure university server	
		Planned disposal date	31/12/2020	
	If the research is funded by an external organisation, are there any requirements for storage and disposal?		X	
If YES, please specify details				



## Languages

Question		Yes	No
1	Are all or some of the consent forms, information leaflets and research instruments associated with this project likely to be used in languages other than English?		X
	If YES, please specify the language[s] to be used		
2	Have some or all of the translations been undertaken by you or a member of the research team?		
	Are these translations in lay language and likely to be clearly understood by the research participants?		
	Please describe the procedures used when undertaking research instrument translation (e.g. forward and back translation), clarifying strategies for ensuring the validity and reliability or trustworthiness of the translation		
3	Have some or all of the translations been undertaken by a third party?		
	If YES, please specify the name[s] of the persons or agencies performing the translations		
	Please describe the procedures used when undertaking research instrument translation (e.g. forward and back translation), clarifying strategies for ensuring the validity and reliability of the translation		

### Laboratory/Workshops

Question		Yes	No
1	Does any part of the project involve work in a laboratory or workshop which could pose risks to you, researchers or others?		X
	<p>If YES:</p> <p>If you have risk assessments for laboratory or workshop activities you can refer to them here &amp; upload them at the end, or explain in the text box how you will manage those risks</p>		

### Research with non-human vertebrates

Question		Yes	No
1	Will any part of the project involve animal habitats or tissues or non-human vertebrates?		X
	If YES, please give details		
2	Does the project involve any procedure to the protected animal whilst it is still alive?		
3	Will any part of your project involve the study of animals in their natural habitat?		
	If YES, please give details		
4	Will the project involve the recording of behaviour of animals in a non-natural setting that is outside the control of the researcher?		
	If YES, please give details		
5	Will your field work involve any direct intervention other than recording the behaviour of the animals available for observation?		
	If YES, please give details		
6	Is the species you plan to research endangered, locally rare or part of a sensitive ecosystem protected by legislation?		
	If YES, please give details		
7	Is there any significant possibility that the welfare of the target species of those sharing the local environment/habitat will be detrimentally affected?		
	If YES, please give details		
8	Is there any significant possibility that the habitat of the animals will be damaged by the project, such that their health and survival will be endangered?		
	If YES, please give details		
9	Will project work involve intervention work in a non-natural setting in relation to invertebrate species other than Octopus vulgaris?		
	If YES, please give details		

### Blood Sampling / Human Tissue Analysis

Question		Yes	No
1	Does your study involve collecting or use of human tissues or fluids? (e.g. collecting urine, saliva, blood or use of cell lines, 'dead' blood)		X
	If YES, please give details		
2	If your study involves blood samples or body fluids (e.g. urine, saliva) have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The British Association of Sport and Exercise Science Physiological Testing Guidelines (2007) or equivalent) and that they are in line with the level of risk?		
	If NO, please explain why not		
3	If your study involves human tissue other than blood and saliva, have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The Human Tissues Act, or equivalent) and that they are in line with level of risk?		
	If NO, please explain why not		

**Travel**

Question	Yes	No
<p><b>1</b> Does any part of the project require data collection off campus? (e.g. work in the field or community)</p> <p>If YES:                      You must consider the potential hazards from off campus activities (e.g. working alone, time of data collection, unfamiliar or hazardous locations, using equipment, the terrain, violence or aggression from others). Outline the precautions that will be taken to manage these risks, AS A MINIMUM this must detail how researchers would summon assistance in an emergency when working off campus.                      For complex or high risk projects you may wish to complete and upload a separate risk assessment</p>	X	
<p><b>2</b> Does any part of the project involve the researcher travelling outside the UK (or to very remote UK locations)?</p> <p>If YES:                      Please give details of where, when and how you will be travelling. For travel to high risk places you may wish to complete and upload a separate risk assessment</p>	X	
<p><b>3</b> Are all travellers aware of contact numbers for emergency assistance when away (e.g. local emergency assistance, ambulance/local hospital/police, insurance helpline [+44 (0) 2071 737797] and CU's 24/7 emergency line [+44 (0) 2476 888555])?</p>	X	
<p><b>4</b> Are there any travel warnings in place advising against all, or essential only travel to the destination?</p> <p>NOTE: Before travel to countries with 'against all travel', or 'essential only' travel warnings, staff must check with Finance to ensure insurance coverage is not affected. Undergraduate projects in high</p>		X

	risk destinations will not be approved		
<b>5</b>	Are there increased risks to health and safety related to the destination? e.g. cultural differences, civil unrest, climate, crime, health outbreaks/concerns, and travel arrangements?		X
	If YES, please specify		
<b>6</b>	Do all travelling members of the research team have adequate travel insurance?	X	
<b>7</b>	Please confirm all travelling researchers have been advised to seek medical advice regarding vaccinations, medical conditions etc, from their GP	X	