

# The determinants of consumer responses in the LGBT community: An exploratory study of LGBT marketing in the context of New Zealand and USA advertisements

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## **Abstract**

The Lesbian, Gay, Bisexual and Transgender (LGBT) community faces significant discrimination in today's society. Discrimination is not limited only to various sectors such as health, education, housing, employment, politics, sociocultural representation, and within the mainstream marketing (Badgett, 2014). In the media their portrayal has been very suppressive, often having the media reinforce already existing stereotypes (Hart, 2004). Marketing, being a vector for change, bring about social acceptance as it has the right tools for instigating evolved attitudes in society (Zinkhan & Carlson, 1995). Due to the institutionalized expressions of homophobia that have been present within societies (Abelove, Barlae & Halperin, 1993), the amount of research on marketing responses from LGBT members is very limited (Tsai, 2011).

The objective of this study is to highlight LGBT participants' perceptions towards the marketing style that features LGBT styles in advertisements. Organizations try to promote ethical diversity through marketing to appeal to both the LGBT community and non-LGBT people/members of society (Borgerson, et al., 2006). In the current study, 12 in-depth interviews were conducted to investigate LGBT participants' perceptions on the marketing styles that feature the LGBT community. The participants included gay, bisexual and transgender individuals. Through using qualitative analysis along with photo-elicitation to demonstrate how organizations have used the LGBT community in their marketing, participants were able to provide insightful opinions paired with their experiences while 'coming out'. They also explained how the use of LGBT marketing influences their experience of being 'normalized' into society. It was found that organizations reinforced negative stereotypes through their marketing strategies. Furthermore, the language used in the marketing materials involved derogatory terms and involved objectification of their sexual orientation and identity. Lastly, the research concludes on how marketing can engage and integrate LGBT members in a socially acceptable practice. Organizations can establish a trust-based relationship with the LGBT community and feature them in advertisements in a realistic way, thus establishing a robust framework to eradicate the social stigma associated with the LGBT community.

**Keywords:** LGBT, Homosexuality, Stigma, Gay Advertising, Marginalized, Mainstream Marketing, Pinkwashing.

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## Abbreviations

**ANZ:** Australian and New Zealand Banking Group Limited

**ASEXUAL:** Lack of sexual attraction towards anyone

**COMING OUT / OUT OF THE CLOSET:** An expression used when lesbians, gay, bisexual and transgender (LGBT) members identify their sexuality and/or their gender identity of self-acceptance and reveal it to others.

**GAYTMs (GAY ATMs):** Customized cash machines with colorful gay themes

**GENDER FLUID:** A person's gender identity that may vary over time from male to female and vice versa. A gender fluid person may at any time identify as male, female, or any other non-binary identity, or some combination of identities. Their gender can also vary at random or vary in response to different circumstances.

**GENDER IDENTITY:** The physical and physiological state of mind by which one identifies his/her social role as either male or female. (The personal conception of oneself as male or female)

**HETEROSEXUAL:** A person who is sexually, romantically, spiritually and physically attracted towards the opposite sex.

**LGBT:** Lesbian, Gay, Bisexual and Transgender community (the most used umbrella term).

**LGBTI:** Lesbian, Gay, Bisexual, Transgender, and Intersex.

**LGBTQ:** Lesbian, Gay, Bisexual, Transgender and Queer individuals/identities.

**OITNB:** Orange is the New Black (A popular U.S. television show).

**SEXUAL ORIENTATION:** A person's sexual identity in relation to the gender to which they are attracted: the state of being heterosexual, homosexual, or bisexual.

## Introduction

*"We are all different from one another, but we all have the same human rights. I am proud to stand for the equality of all people – including those who are lesbian, gay, bisexual or transgender."* UN Secretary-General Ban Ki-moon in India.

Lesbian, gay, bisexual and transgender (LGBT) minorities have overcome several obstacles over time in regards to gaining social acceptance (Suhrajit, 2014). Even though legislations and policies exist against LGBT hate crimes and discrimination, the LGBT society, in some countries, are still not considered as equals (European Union Agency for Fundamental Rights, 2015). Therefore, discrimination, oppression, and homophobia towards LGBT communities have continued to remain a major problem in reserving the right to equality within all societies (Subhrajit, 2014). The United Nations (2011) reported that homophobia and transphobia hate crimes, and violent attacks against LGBT members, have been reported in every nation (United Nations Report, 2011). The European Union Agency for Fundamental Rights (2011) has stated in their annual report on 'Challenges to Achieving Equality', that there have always been challenges associated with the implementation of equal rights. One of the major factors hindering this progress is the stigma around the LGBT community (Borgerson, et al. 2006). Homosexual activities are still banned, and judged to be a criminal act, in most culturally conservative countries (UN Human Rights Council Report, 2015). The UN Human Rights Council Report (2015) has cited that, within some countries, the punishment for being lesbian, gay, bisexual or transgender is the death penalty.

Social exclusion of LGBT is still prevalent within some countries, where LGBT individuals have been socially excluded from housing, education, access to health facilities, and insufficient income (Teliti, 2015). A recent example comes from New Zealand, where a gay male was refused a rental property due to his sexual orientation (El-Gamel, 2016). Another example of discrimination against the LGBT community was in the US; pre same-sex marriage legalization, the sexuality and gender orientation of those who wanted to serve in the army were concealed using the bill of "Don't Ask Don't Tell", (Yoshino, 1998).

However, an active movement in recent times beginning 2015 (Madov, 2015), has seen a positive shift and emergence of gay rights and representation of the LGBT community (Pew Research Centre, 2015). This movement is most prevalent throughout the western countries who have legalized same-sex marriages (Pew Research Centre, 2015). In America, same-sex

To the pleasure of the LGBT community, who are celebrating the recognition of their equality (Pew Research Centre, 2015), they are now joined by organizations who displayed the Pride flag or Pride colors within this celebration of social acceptance and diversity (Carroll, Woolf & Holpuch, 2015). Before same-sex marriage legislation, organizations were concerned about the perceptions of society towards involving LGBT members in advertisements, because it could result in a societal backlash (Borgerson, Isla, Schroeder & Thorssén, 2005). However, the use of social media as a source of activism to reach out to one another has been momentous within mainstream marketing (Khan-Ibarra, 2015). This is a sign of progress towards recognized equality (Peterson, 2014). Such development by mainstream marketing has resulted in more visibility of LGBT individuals, who are featured in television and print media, as well as having commercial prime-time talk shows, and LGBT individuals featured in TV series (Borgerson et al., 2005). In the US, it has been reported that LGBT individuals have the buying power of an estimated \$830 billion USD (Witek Communication, 2013). This has caught the attention of advertising and marketing organizations as a potential new demographic and has gained an exponential interest in the gay, lesbian and transgender community (Fejes, 2002).

The following iconic brands show support of LGBT diversity in the U.S; Tiffany & Co, Doritos, Burger King and HoneyMaid. These brands have shown particular interest in marketing LGBT diversity. However, this development of brands marketing to members of the LGBT community has fallen under criticism and skepticism from LGBT community members (Borgerson et al. 2005). Some members of the LGBT community feel organizations are taking advantage and cashing in on the potential of a community that has been a victim of societal suppression in the past (Queer Representation in the Media, n.d). However, to some, this type of practice by marketing organizations has been appreciated and endorsed by celebrities such as Jesse Tyler Ferguson, Lady Gaga, and Anne Hathaway for taking a strong stance towards communicating diversity and equality through the use of mainstream marketing (HRC-Story, n.d).

New Zealand has been one of the several Western Countries embracing diversity in recognizing the LGBT community and legalizing same-sex marriages (Waxman, 2015). However, unlike the USA, New Zealand has not actively used marketing as a platform for diversity and change (Bagge, 2015). Recently the Bank of Australia and New Zealand [ANZ]

(Appendix E & F). These were featured in the streets of Wellington and Auckland during Pride week (Meadows & Mussen, 2015). This marketing initiative was first implemented in Australia, to show support for the LGBT community during Mardi Gras in Sydney (Meadow et al., 2005). After successful implementation of GayTMS in Australia, ANZ arranged to express their support for equality by bringing GayTMS to New Zealand too (Meadow et al., 2005). This marketing practice has been met by tension from pro-LGBT advocates, who perceive this to be using LGBT diversity to attract attention for commercial purposes (Dennett, 2015). For this reason, some members of the LGBT community feel that large organizations are taking advantage of their vulnerability, and may have failed to recognize the authenticity of marketing the LGBT community and their path to equal rights (Subhrajit, 2014). Therefore, the primary aim of this investigation is to understand how individuals of the LGBT community respond to marketing which includes LGBT members/imagery. This research uses examples from brands originating in the US, and the case of ANZ 'GayTM' used within New Zealand and Australia.

The following primary research question has been formulated to explore the process of advertising used by organizations, and the responses of LGBT members:

*How do members of the LGBT community respond to brands purposefully utilizing LGBT language, imagery, and tropes as part of their marketing activity?*

In pursuit of the above research question, the aim is to allow the research question to establish a theory to help the presence of successful LGBT marketing practices; guided by the participants' viewpoints and perceptions.

By utilizing the perspectives and opinions of the LGBT members, it will help to determine whether the LGBT group feel positively or negatively towards the various marketing styles used by organizations, through evolving themes in the interview. It will contribute to understanding the concept of formulating socially acceptable advertising in mainstream media, including print media and television.

There is little empirical research that examines whether organizations who have implemented LGBT diversity within their advertisements are committed to making a positive social change

genuine representation of the LGBT community featured in television and marketing on and off screen; this is according to the annual Studio Responsibility Index Report of the Gay and Lesbian Alliance Against Defamation [GLAAD] (2014), based on portrayals of LGBT representations within movies of major studios in 2013. GLAAD's (2014) publication reported the main findings from studios including 20th Century Fox, Lionsgate Entertainment, Paramount Pictures, Sony Columbia, Universal Pictures, Walt Disney Studios and Warner Brothers. The study of LGBT characters featured in leading movies by Hollywood studios found 16.7% movies contained characters who identified as lesbian, gay, bisexual or transgender. GLAAD (2014) also found that in more than half of the movies that contained LGBT characters, 64.7% presented gay characters, and mostly within comical scenes, 23.5% included lesbian characters, 17.7% presented openly bisexual characters, and 11.8% gave impressions of transgender characters, played by non-LGBT cast (Glaad, 2014).

## **Chapter 1 - Literature Review**

This section outlines the literature which gives background to this research. It may be noted that there is a deficiency of research on the responses from the LGBT members, towards the LGBT-related materials. This section highlights how marginalized people and their culture have been represented in media. It also outlines how marketers have gained an interest in marketing to minorities and the social effect it can have to integrate minorities within society.

Macchiette and Roy (1994) describe minorities as a “sensitive group” and further, explain that the term refers “to a segment of the population perceived as being disadvantaged, vulnerable, discriminated against, or involved in social issues that consequently influence their consumer behavior” (p. 58). Gibson (1991) describes minorities as groups that experience prejudice or discrimination as a separate group within society. And as a result of being an independent group, they may experience being in a “subordinate position in terms of its power to shape the dominant value system of the society or to share fully in its rewards” (p. 358) (as cited in Arzubiaga et al., 2008). Macchiette and Roy (1994) and Gibson’s (1991) description of a marginalized group point out that minorities do not have the same privileges compared with the larger society. This marginalization is demonstrated visually by excluding any marketing in predominant mainstream advertisements that feature LGBT members. This literature review highlights how some minorities have been featured in marketing materials and how advertising as a tool has shaped society’s perceptions of them.

The literature below will illustrate how marketing styles used negative forms of stereotyping of African-Americans and women within advertising. These groups have shown a positive change to how portrayed in the media. The literature also touches on LGBT pinkwashing in the context of how consumers view it, by using an analogy of greenwashing.

### **Marginalized Minorities in Advertising**

Mass media marketing has influenced the way in which minorities are represented in western mainstream media. Calovic (2013) reports that the majority of television channels, through their prime time programs, have been marketing to minorities by representing them with negative portrayals.

## *African-American Individuals in Advertising*

Marketers compete with one another to find better ways to gain a share of the ever-changing consumer market. To stand out from their competitors in their advertisements, some companies have made ethnic and racial minorities their targets (Holland & Gentry, 1999; La Ferle & Lee, 2005). However, most of the minorities are being either overlooked or under-represented by advertisers in the mainstream advertising (Sinclair, 2009). Minorities are more visible within their community advertisements; for example, Knobloch-Westerwick and Coates (2006) studied three main ethnic groups in America – African-American, Hispanic and Asian-American – and found that each ethnic group was highly represented within its ethnic-specific marketing and evidently highly invisible from the mainstream advertisements that mostly focuses on the Whites.

Cui (2001) reported that the earlier accounts of ethnic marketing were first publicized in 1932, under the influence of race relations of African Americans. Such publications were only journals or some other type of publication by academics. Cui (2001) spoke of how such publications were reported to be about overcoming racial discrimination during civil rights movements and gaining equal opportunities such as employment. Cui (2001) reported that such publications had led to increased pressure on advertising companies to advertise more of African Americans minorities within the 1960s and 1970s. However, it was stipulated that such advertisements did not include images of minorities in advertising.

Kassarjian's (1969) research into ethnic marketing suggested such marketing momentum that maintained African-Americans images depicted as being "servant, laborer, and background slave, e.g., Uncle Tom and Aunt Jemima" (Kassarjian, 1969, p. 30). Since such marketing integration of featuring African Americans were displayed, little market research still consisted in the 1960s and 1970s in the US of why such racial differences were still existent in America, including the responses of Whites and African American (Holland & Gentry, 1997).

Shuey, King, and Audrey (1953) conducted research to investigate whether Whites and African Americans were portrayed differently in magazines. The authors found that African Americans were being portrayed in advertisements as as people engaged in under-skilled, unskilled or semi-skilled occupations or as personal servants (Shuey et al., 1953).

Staples and Jones (1985) have also specified in magazines how African Americans have mostly been represented as servants, entertainers, athletes or as criminals. Athletic images of African Americans were the only type of advertisement available within television (Bristor, Lee, & Hunt, 1995). Staples and Jones (1985) continued to state that rare representations of African Americans in any marketing featured, showed African Americans to be affectionate, having loving, long-lasting relationships, or as being perceived as friendly.

Colfax and Sternberg (1972) describe advertisements of African Americans as a marketing tactic to assimilate a African American member amongst a predominantly all-white group, to allow for visibility but not enabling them to be too closely related to the product advertised. This type of marketing is known as token ad-black or token black member marketing (Colfax & Sternberg, 1972). Such positioning of African Americans within the magazines challenged the idea of integrating White and African American people in a manner towards uniting the two races together to eradicate poor references or stereotypes of African Americans, and assimilate as a member amongst a predominantly all-white group (Colfax & Sternberg, 1972).

When organizations started publishing integrated advertisements, the stereotypical depictions of African Americans, soon shifted from showing them as unskilled laborers in the field to showing African Americans in derogatory form, as subordinates to whites in advertisements (Minorities: Representations in Advertising, 2003). Although these distorted images of African Americans in the media do not reflect the wider African American population, stereotypes within the media have been the root of how society perceives this marginalized group (Minorities: Representation in Advertising, 2003). The above literature is an example to show the progression of how the LGBT community are being advertised currently in marketing.

## *Women in Advertising*

Women are another example of a marginalized minority who get oppressed in society and who continue to fight against discrimination and stereotypes associated with their gender (Kang, 1997).

Wood (1994) asserts that women had increasingly become visible through advertisements in the media. Advertisers soon began casting women in advertisement campaigns predominantly as dutiful homemakers who are beautiful, fragile, delicate, and youthful (Wood, 1994). The objectification of women had been overly exaggerated within advertisements (Wood, 1994). Wood proclaims this type of exaggerated marketing contributes towards shaping the culture and societal attitudes towards women in a discriminative way. This is damaging to gaining equality on the whole (Fry, Kouts, Hancock & Rautaray, 2006).

Maclaran (2012) outlines the different waves of feminism in relation to marketing. Women featured in advertisements in the mass media have been strongly linked to the perception of how women should act in reality. The first wave of marketing involving women focused on advertising household products, where women were stereotyped as stay-at-home, dutiful wives or mothers. The second wave featured control over women and portrayed women as being submissive to men or as erotic sex symbols (Maclaran, 2015). Maclaran (2012) asserts that marketing has played a significant role in benefitting women economically and improving their cultural status, and at the same time bridging the gender inequality gap. Although this is of a new wave featuring progress of advertising women in marketing campaigns, such development soon shifted to new stereotypes that women were depicted in the media (Schneider & Schneider, 1979).

Therefore, the media has constructed minorities such as women on television, mainly creating an image of how the main character should be in presented in advertising (Knobloch-Westerwick et al., 2006). Such a presentation can lead to injustice and more prejudice against the marginalized groups within society (Taylor, Lee, & Stern, 1995).

## *LGBT within Marketing*

Hart (2004) reported the first representation of LGBT in the media to a national audience in the USA was in a 1967 documentary entitled “The Homosexuals.” The documentary included harmful information on gay men, and made derogatory statements of gay men (Hart, 2004). After that, gay men were represented as inherently promiscuous and incapable of finding long-lasting relationships (Hart, 2004). These stereotypes of gay men was an example of how gay men were being represented within the general U.S media during the late 1960s and 1970’s (Hart, 2000). During this period of the 1960s and 1970s, it was considered entertaining for homosexual characters on television to be referred to in derogatory terms, such as “homo,” “fag”, or “fairy” (Hart, 2000).

There has been a lack of research into the studies of LGBT in general (Tsai, 2011). In addition, in the last decade, the majority of gay studies have focused only on clinical studies of LGBT members in the medical field and the psychological field (Boehmer, 2002).

Hart (2004) continues in his article to state that the US society developed a fear or disdain towards homosexuality, due to the unexpected AIDS threat in the U.S during the 1980’s. Such a scare caused an already disadvantaged minority group to be further discriminated against and stereotyped in a growing number of media portrayals, which stigmatized being gay as a “gay plague” (Hart, 2004, p. 243). Gay characters in movies and media were subsequently shown to be “deviant” during the AIDS era, and as “lethally contagious” threats to the “innocent” heterosexuals in the population as a whole (Hart, 2004, p. 243). As Alwood (1996) states, a general representation of homosexuality was presented to be a serious illness, and gay men were rapists, which the society should be vigilant of.

According to the annual report of GLAAD (2011), depictions of LGBT characters within the media, when compared to the lived experience of LGBT members in the USA, were “still [falling] far behind in quantity and diversity” (GLAAD, 2011, p. 3). While being characterized beyond a dominant trait of their sexual and gender orientation as “being different”, certain stereotypes such as physical attractiveness and immaturity are reinforced in some portrayals of LGBT characters (Fouts & Inch, 2005). Zhou (2014) reported that Chinese films would often show gay characters as being confused victims, who have been possessed with strange and undesirable thoughts and sexual desires. Zhou (2014) also reports

that any reference to mainstream cinematic representations of sexual orientation personalities was absent in China until the 1990s.

According to Fryberg and Townsend (2008), including images of the LGBT members has been mostly invisible. In the words of authors Fryberg and Townsend (2008) who studied the psychology of invisibility, state that “the impact of engaging a social context or domain that does not contain sufficient social representations of one’s identities.” (p.174). Fryberg and Townsend (2008) explain that the invisibility of LGBT people, or exaggerated portrayals of LGBT characters within the domain of mainstream marketing, has mainly been characterized as either 1) being relatively invisible from any mainstream marketing, or 2) being absolute invisible. However, some of the LGBT community have often experienced a measure of disconnection from the media, who do not feature LGBT characters or show subtle references to LGBT characters within their marketing (Fryberg & Townsend, 2008). The primitive marketing of LGBT members demonstrated that the few media images or television acts were shown those in derogatory or unnatural roles. Usually, the only signs of LGBT marketing were only in gay publications targeted only to gay consumers (Fryberg & Townsend, 2008).

### *Marginalized Groups as Commodities*

As social consumer spheres have changed over a period with shifts in the socio-cultural sectors, marketers have noticed significant marketing opportunities that have led to newer frontiers (La Ferle et al., 2005). Nwankwo and Lindridge (1998) suggest that organizations have tried to target ethnic minority groups and integrate them into marketing within the mainstream media.

According to Taylor et al. (1995), the lack of integrated marketing of marginalized groups can have a detrimental effect on uncritical acceptance from the wider non-LGBT society (Taylor et al. 1995). Media corporations have made use of marginalized minorities and are more aware of the possibilities for economic growth through aiming their marketing initiatives towards minority groups. According to Grier and Deshpande (2001) featuring any minorities within advertisements helps to attract other members of the same minority group which provides further marketing opportunities.

Such examples of commodifying marginalized groups were demonstrated by the tobacco

1998). Weems (1998) stated that it soon became taboo to use minorities as a convenient way to commercialize tobacco, as companies became more aware of such a lucrative demographic to target. Weems (1998) explains how tobacco companies are an example of organizations that took the opportunity to focus on and integrate minorities like women and African Americans, while commodifying them.

According to Apollonio and Malone (2005), this was a way for tobacco companies to advertise marketing tobacco to a demographic that previously was not considered (Apollonio et al., 2005). The tobacco industry targeted women and ethnic groups within the United States in their biggest marketing campaigns (Apollonio et al., 2005). While dealing with the feminist movement, tobacco companies brought out campaigns to influence the liberated movement (Apollonio et al., 2005).

Bach (2015) researched how tobacco companies commodified on the liberal feminist movement, from featuring women in tobacco advertisements, as presenting women to being slim, beautiful and young and celebrating freedom by smoking. Bach (2015) states that through featuring women in mainstream tobacco advertisements, this showed to be a progressive movement where women began to be noticed as being independent, and able to smoke freely. This was to commemorate the significant step of women becoming equal to men, which has led to tobacco companies to produce cigarettes just for the female demographic (Bach, 2015). An example of a tobacco brand Virginia Slims who were the first to, feature on women being independent by using the tagline, “You’ve come a long way, baby,” (Amos and Haglund, 2000).

Weems (1998) mentions such tobacco organizations communicated to advertise the progress of integrating diversity and segregated communities within advertising. Cui (1997) defines this as a separate marketing where marketers show resilience and change, but not at the level of the wider mainstream advertisement to the rest of the population.

### *Social Marketing / Cause-Related Marketing*

Nejati (2014) stipulated that cause-related advertisement has been on the rise as a win-win situation in society to demonstrate support for minorities or suppressed sub-cultures, while also demonstrating an ethical corporate social responsibility. Nejati (2014) describes cause-

along with gaining more capital and gaining a competitive advantage. Cause-related marketing involves marketing a positive social change alongside a not-for-profit organization (Nejati, 2014). An example is Pink Ribbon raising awareness of women with breast cancer, paired with Yoplait, who donated ten cents from every product sold to Pink Ribbon breast cancer awareness (Berglind and Nakata, 2005).

Sen and Bhattacharya (2001) state that cause-related marketing is used to demonstrate a type of corporate social responsibility. Sen and Bhattacharya (2001) indicate that it has been found that more consumers are likely to show support for any organization that shows some philanthropy. For example, most of the Fortune 500 companies demonstrate corporate social responsibility through the use of cause-related marketing or social marketing (Sen & Bhattacharya, 2001).

Kotler and Zaltman (1971) define social marketing to be crucial in the planning framework for marketers. Kotler and Zaltman (1971) highlighted that it is not a decision of whether an organization chooses to implement social marketing, but rather how it can be achieved in a successful way. Kotler and Zaltman (1971) asserts that social marketers need to search deeper into finding the core purpose of using social marketing, as opposed to just using it.

Andreasen (2002) states that social marketing can be used deliberately to shift behaviors and bring to light issues that were not addressed earlier in society. Andreasen (1995) the definition or the central part of social marketing is to influence “voluntary behavior”, as a way to help improve the welfare of a society that a minority group is a part of, and require recognition. Andreasen (1995) suggests that social marketing has an effect on organizations, consumers, marketers, and society: “Social marketing is the adaptation of commercial marketing technologies to programs designed to influence the voluntary behaviour of target audiences to improve their personal welfare and that of the society of which they are a part” (p. 110). Therefore, social marketing can be used as a gateway to shift social perceptions and behaviors while bringing to light the issues that have not been addressed earlier in society (Andreasen, 2002). Bringing to light any issues which were never discussed in the light, allows to mark a sign of progress of changing time in which organizations are a part of.

Stead, Gordon, Angus and McDermont (2007) report that the purpose of social marketing is to benefit individuals and society as a whole from various issues: health, drugs and smoking

campaign for social marketing, such as donating proceeds at a retail shop for a minimum donation price while purchasing products and drink driving advertisements have always used social marketing to influence a voluntary behavior of their target audience. Stead, et al., (2007) recognize that organizations who use social marketing to bring to light a cause to promote corporate social responsibility often gives them leverage above others if the marketing used is effective. Therefore, Stead et al.'s (2007) paper on social marketing reported an example of Pink Ribbon awareness advertised and linked with the organization who was helping to promote such a cause, was effective example of social marketing in gaining interest and donations campaigns. Stead et al. (2007) that an organization is more likely to receive support from consumers who pair social-marketing with a worthy cause.

According to Berglind and Nakata (2005), the use of social marketing is to gain a better market position for business and to help fund the campaigns to discourage destructive habits. Berglind and Nakata outline the long-term effect that social and cause-related marketing brings. In terms of long-term sustainability, and put in place ethical practices within the organizations agenda for long-term change (Berglind & Nakata, 2005). Social marketing is most effective in towards the welfare of society and to the company's revenues, (Berglind & Nakata, 2005). The effectiveness of social marketing campaign for a cause only lies in the hands of consumer responsiveness and support (Nan & Heo, 2007).

Nan and Heo (2007) article on the consumers' response towards an organization using one of the marketing strategies such as either corporate social responsibility, social marketing or as a cause-related marketing for the benefit of the society. The responses of consumers stated that most people viewed this as a positive influence towards the organization and its products or services (Nan & Heo, 2007). An increasing number of organizations have been seen working alongside the not-for-profit bodies to attract in donations and create awareness (Nan & Heo, 2007). Corporates such as 'not-for-profit', who have used social marketing or cause-related marketing rather than commercial marketing, have seen an increase in profits between 1990 and 1993 by 150% in revenues (Webb and Mohr, 1998). Similarly, Bhattacharya and Sen (2004) reported a poll conducted by Cone Communications of Corporate Citizenship showing that American consumers were more likely to switch over to other companies' brands that support a good cause. Though some consumers may response as being suspicious of the motives behind the decision of an organization to implement such activities (Bhattacharya &

motives are for organizations who feature LGBT within their marketing. Therefore, it is important this research explore the consumers of LGBT members responses to such activities.

The example used above to explain cause-related and social marketing, show marketing organizations may feature LGBT diversity to help promote inclusiveness and bring attention to the important social change. But, the effects of cause-related and social marketing have not been explored to determine how consumer responses respond to such organizational initiatives. However, this research only looks into the responses of the LGBT individuals feel about imagery of LGBT within marketing, there can be parallels made about how LGBT individuals feel when organizations respond to

### *Pinkwashing*

Lubitow and Davis (2011) describe 'Pinkwashing' as simply the manipulation by corporates of their brand image by showing concern for a cause. Organizations use 'Pinkwashing' by implementing their marketing techniques to build awareness and attract sponsors or funds, while concealing their true motives to earn profits or concealing unethical agendas of the organizations (Lubitow & Davis, 2011). Lubitow and Davis (2011) explains that the pinkwashing practice appeals "to consumers, though the actual products, services, and/or the companies' overall business practices are harmful to the environment" (p. 139). Lubitow and Davis' (2011) example of the similar practice of pinkwashing was used within organizations started to act on sustainability and climate change. Such method was described to be 'Greenwashing'. This behavior of using greenwashing to attract attention to concerns and issues within the larger society, is a way where organizations, businesses or large corporate bodies have implemented eco-friendly marketing as a way to show concern and for the benefit of long-term sustainability (Lubitow & Davis, 2011).

Consequently, Lubitow and Davis (2011) state, as a result, some organizations have used pinkwashing tactics and greenwashing to show the public their support in raising funds for breast cancer, even when concealing products or actions that has harmful outputs, or sell products contributing to breast cancer.

Such practices of 'pinkwashing' have been used in other marketing strategies, i.e., for

while concealing the true nature of how gay and lesbians are treated in their country, such as Israel (Gracia-Navarro, 2012). The Israeli government, for example, used social marketing tools and cause-related marketing techniques to promote a haven of fun and an accepting environment for gay and lesbian members in Israel's popular city of Tel Aviv (Garcia-Navarro, 2012). In 2011, a New York Times article described Israel actions to be considered culprits of pinkwashing: "A deliberate strategy to conceal the continuing violations of Palestinians' human rights behind an image of modernity signified by Israeli gay life" (Schulman, 2011, para 7). The majority of advocates of the LGBT community have deemed corporations and governments who feature LGBT members to show support diversity through marketing as a way of gaining popularity in the public sphere (Schulman, 2011).

Brand Israel implemented a strategy towards foreign people to and improve their image overseas in the media (Avraham, 2009). Brand Israel, is another example of where pinkwashing identifies companies who are guilty of using the LGBT community to appear more favorable within the wider society (Lubitow & Davis 2011). Brand Israel is used to increase tourism for the gay and lesbian members within Israel (Palestinian occupation, 2016). However, LGBT activists accuse Israel of 'pinkwashing' while trying to divert attention away from the Occupation Palestine image (Palestinian occupation, 2016). The majority of the people within Israel have speculated 'that such a push towards acceptance of LGBT within Israel is hypocrisy on the part of the Israel government. And that, the government has failed to communicate the right treatment of the LGBT community in Israel, to divert attention away from Palestinian occupation and the poor treatment and safety of LGBT society (LGBT activists accuse Israel of 'pinkwashing' Palestinian occupation, 2016). For the purpose of understanding what definition of pinkwashing is and understanding how it is used, the use of greenwashing with an example has been illustrated in the below text.

Zinkhan and Carlson (1995) suggest that greenwashing emphasizes the corporate social responsibility of organizations through their advertisements on sustainability. This type of move is similar to those companies using the LGBT community in advertising, to make progress with the trend of what is big within the markets currently as a good business strategy (Paquette, n.d).

Subhabrata et al., (1995) describe green marketing as one of the most important social

politicians, organizations, and advocates to be more alert around the issue of sustainability. Also, society has started to become more aware of the potential and the consequences of using products filled with harmful chemicals, environmental waste, treating it as a significant threat towards wildlife and the generations to come, due to the rapid changes stemming from global warming (Root, 2003). Therefore, Subhabrata et al. (1995) inform that green marketing by organizations has been on the rise to inform consumers, of the potentially devastating effects climate change would lead by advertising the environmentally friendly aspects of their products and services. Consumers have flocked towards products and organizations that have shown sensitivity towards climate issues and who brand themselves to be all 'natural' or environmentally friendly (Peattie & Crane, 2005).

Peattie and Crane (2005) indicate that organizations that are interested in green marketing are investing for innovation and change. In this way, organizations make an attempt to portray themselves as eco-friendly or sustainable organizations (Ramus & Montiel, 2005). Peattie and Crane (2005) state the use of greenmarketing practice of showing a good social change for companies' or governments' agendas has led consumers to be skeptical and to question the true motives of the organizations. Peattie and Crane (2005) have identified five marketing practices used by organizations who have come under speculation and failed due to radiating a positive image of social change. These have been used within greenwashing:

- (1) *Green spinning*. Taking a reactive approach to maintaining a good image and reputation of the organization, through denying any responsibility in their defense towards public criticism against the organization's practices. Such organizations have implemented practices of lobbying, press releases and information brochures to persuade those who are skeptical of the organization's practices.
- (2) *Green selling*. The opportunistic response of increasing promotions of green themes, in response to taking on responsibility for consumers concerned with environmental changes.
- (3) *Green harvesting*. Embracing the green environment, when it could create opportunities for cost savings for the organization.
- (4) *Enviropreneur marketing*. Producing innovative green marketing products,

(5) *Compliance marketing*. Meeting simple agreements within the organization, with added compliances added to promote marketing of credentials.

The above analogy was used as an example of how greenwashing presents a similar dynamic to pinkwashing. Organizations advertise for a positive social change while may take credit for being ethically responsible (Subhabrata et al., 1995). Such practice by organizations tries to aim in diverting attention away from the destructive nature of capitalist, production and corporate activities, which may be the ulterior motives (Subhabrata et al., 1995).

## **Chapter 2 - Research Methodology**

Twelve in-depth interviews were conducted to address the primary aim of this research. Through these interviews, LGBT participants shared their opinions and viewpoints. Participants from different backgrounds shared their thoughts on the issue of organizations and the LGBT community, by using phenomenology analysis along with photo-elicitation to demonstrate how organizations had used LGBT members in their marketing. Participants were able to provide insightful opinions paired with personal experiences when ‘coming out,’ and how the use of LGBT marketing influences their experience of being normalized into the society. The chosen methodology is described in details below.

This research calls for an ethnographic qualitative approach and utilizes qualitative design methods to gain an in-depth understanding of the participants’ experiences and opinions. Qualitative methods are best for any subject which is yet to be explored or has limited theoretical research; using qualitative methods will help to uncover the deeper factors involved in the research question. LaSala, Jenkins, Wheeler and Fredriksen-Goldsen (2008) points out that the use of the qualitative methodologies is the best fit for complex issues, where the area of investigation has no variable of interest. A qualitative method of research helps in identifying key themes to develop effective theories for future reference. As presented earlier in the research question, the aim of this study is to rationalize about the consideration of responses from LGBT members and the exploratory methods support the qualitative nature of this research. It would also help to build up a philosophical foundation through in-depth experiences and subjective opinions of participants.

In addition to a qualitative approach, the use of ethnographic methods within the research helps to provide detailed interpretive and descriptive analyses of particular groups that are being studied (Wortham, 2010). One of the major attributes essential to ethnography is the original collection of data through immersing in the social activities and the local community being studied (Whitehead, 2005). The ontological and epistemological orientation of ethnography allows for the group, society or community to be explored with a holistic approach (Whitehead, 2005).

Qualitative research is dubbed as an umbrella term, (Guba & Lincoln, 1994), which incorporates peoples’ behavior, interactions, and their personal experiences in a social

McDermott & Davidson, 2002). Qualitative methods derive from a diverse range of different disciplines like psychology, sociology and anthropology, (Fossey, et al., 2002). Therefore, a popular use of the qualitative method is to produce and interpret a variety of textual data in the form of interview transcriptions ((Pope, Ziebland & Mays, 1995). From a critical research perspective, use of qualitative methods opens up opportunities to engage and address situations of critical social importance that affect the lives of LGBT members (Harper, 2007). Therefore, the use of the qualitative method is driven by practical social issues, with the opportunity to explore this in a research question (Pope, et al., 1995). Miles, Huberman and Hills (1984) state that the purpose of qualitative research is not to predict or control the descriptions received, but rather allow the researchers to build new understandings and theoretical postures.

The advantages of using qualitative method are described as having qualities that help understand the essential nature of the unique context in a systematic way. Stipulated qualitative research allows for those groups, communities or individuals who have been marginalized or oppressed to express subjective opinions and, therefore, gives them an opportunity to voice their personal experiences. As Marshall (1996) outlines, the purposes of the qualitative method best attempt to explore the participants' subjective opinions about the complex issues and help to examine the "why" and "how" of the research question. Through comprehensive qualitative exploratory research, it allows themes to emerge in subjective opinions within the context of this current research. This type of method is suitable for this research as it considers what views and participants feel, and have felt, towards the use of their marginalized sexual orientation and gender-specific orientation in advertisements.

Consequently, conducting a qualitative method of an exploratory study allows developing a better understanding of the social phenomena, through the lens of the participants own experiences, (Pope & Ziebland et al., 2000).

The use of qualitative study will help gain a better understanding of the social phenomena of the participants, aligned with the use of photo elicitation and auto driving. It would also probe the real issues surrounding the research question. In contrast, some disparities exist when choosing either a quantitative and a qualitative methodology. Due to the nature of current research, the use of quantitative methods would not help detail the experiences and opinions of the research participants, and any use of regression models or statistical analysis would not

experiences such as the participants' personal experiences through their own words as outlined by Patton (1980). Therefore, the use of qualitative method for this research was suitable, with qualitative helping to discover and develop a theory, but also understanding the deeper meaning in conversations with participants (Zea, Reisen & Diaz, 2003).

A primary reason for adopting a qualitative research was to discover perceptions of LGBT participants' values that might have not have been possible using a quantitative approach. Lopez and Willis (2004) suggest in order to understand the human experience it is essential to incorporate strategically qualitative phenomenology. In this way we get the essence and a solid understanding of complex issues, and, in addition, it would be of benefit to make sense of the experiences of a small number of participants for the sake of a wider picture (Lee, Saunders & Goulding, 2005). Phenomenology as a research design was limited to a focus on one type of phenomenology: hermeneutic, paired with using photo elicitation examples. More illustrative descriptions of why this type of qualitative research design was selected have been justified below.

### **Hermeneutic Phenomenology**

There are different descriptions of phenomenology. However, this research attempts to adopt Edmund Husserl's use of hermeneutic phenomenology, which would best describe the lived experiences of LGBT members (Lavery, 2003). Lopez and Willis (2004) explain that Husserl's principles of hermeneutic phenomenology lie in generating descriptive narratives from the interviews that participants recall from any "lived, or subjective, experiences of the participants." (p. 727). Husserl believes that individual narratives shape people's motivations, and their actions are influenced by what people perceive to be real (Lopez & Willis, 2004).

This specific research method is followed through the process of asking, "What is this experience like?" as it attempts to unfold meanings as they are lived in everyday existence." (Lavery, 2003). Participants would detail their experiences and reveal viewpoints, which will help the researcher to have a clearer idea (Moore, 1997).

Use of hermeneutic phenomenology, the best solution to get participants to open up, allows the interview and transcribing process to produce a description of the phenomena and how it evolved to this point from the subjects' perspective (Sloan & Bowe, 2014). Sloan & Bowe

and engaging with the data interpretively to understand and make sense of the phenomena being presented. By allowing participants to share their accounts of experiences in the research, the researcher was able to make sense of the emerging themes from their descriptions of events and opinions related to the research.

The key feature of implementing Husserl's concept of hermeneutic phenomenology is to allow the researcher to put aside any existing knowledge or preconception on the topic, and not manipulate the interview: "This is what Chan, Fung & Chien (2013) call 'bracketing'". Husserl (as cited in Ashworth, 1999) described bracketing to be, "part of a quest for unassailable truths which form the basis for a reform of understanding" (Pp707). Therefore, bracketing endeavors in the hermeneutic method acts as a shield against any previous personal knowledge to grasp the essential lived experiences of those who are being interviewed (Lopez & Willis, 2004). Husserl's hermeneutic phenomenology aims to extract descriptive information from participants' experiences, while setting aside the researchers' perceptions and beliefs about the topic (Reiners, 2012).

DiCicco-Bloom & Crabtree (2006) states that researchers who are conducting qualitative interviewees are advised to go into an interview with the mindset and professionalism to stop an interviewee's answers being steered into a direction of what the interviewer wants to hear. On the surface of hermeneutical phenomenology, there are attempts to eliminate any generalization from the information provided by participants.

By allowing participants to voice their subjective views from a lived experience, the researcher was able to use the descriptions of their events to find emerging themes and patterns that were closely related to the research question. These statements have been discussed under 'Findings' in Chapter 4.

### ***Photo Elicitation and Auto Driving***

The use of photo elicitation in the interviews was used to extract subjective experiences and points of views on the examples that featured large mainstream corporates using LGBT members in their advertisements. This allowed participants, who had no knowledge of any LGBT advertisements previously, to visualize them in order to probe their responses and understanding of the visual and topic. The use of auto-driving interviews gave the

opportunity to elicit insightful opinions of participants and their subjective views on the topic as recommended by Heisley and Levy (1991).

The choice of using auto driven photo elicitation was to facilitate in-depth conversations from participants. John Colliers, (1957) (as stated in Samuels, 2004) states that the use of photographic examples help “relieve the strain of being questioned, and help[s] ease participants’ memory, and reduce any misunderstandings” (p. 1529). Some of the participants were not able to recall any examples of where they might have seen organizations using LGBT marketing. However, by showing examples of LGBT marketing used by organizations, it elicited responses from the interviewees. The reason for using photo-elicitation in interviews, according to Clark-Ibáñez, (2004) has three main features:

- They are used as visual inventories of objects and people in photographs.
- Photographs depict events that are a part of collective or institutional paths, like certain historic events.
- Such photographs used in interviews are intimate dimensions of the society.

Therefore, the advantages of using photographs as examples in interviews can enhance the quality of how the interview flows, when trying to address some of the challenging and controversial interview questions (Clark-Ibáñez, 2014). The photographic examples in the research helped create more conversations in a semi-structured interview, especially when participants were not too sure of how to answer any questions (Clark-Ibáñez, 2014). This is confirmed by Harper (2002), who offers valuable advice about inserting photography into the interview process. He believes photographic examples not only evoke deeper conversations but also enable people to process visual information and recall discussions based on a verbal interview (Harper, 2002).

Photographs were used to illustrate the GAYTMS employed by ANZ, and marketing events by other organizations. (See appendix A, B, C, D, E and F for photo elicitation used in this research.) Participants were able to ‘auto-drive’ or drive the interview processes themselves (Schänzel & Smith, 2011). For this reason, according to McCracken (as stated in Heisley et al., 1991), auto-driving allows the researcher and reader to view it from the interviewees’ perspective (Heisley et al., 1991).

## *Sample*

The main method for recruiting participants was the use of purposive sampling and convenience sampling, and a type of convenience sampling called “snowballing” sampling. Snowball sampling is effective when the researcher accesses participants provided by other informed subjects (Noy, 2008). Snowballing sampling allowed access to employ participants for this research.

Patton (1980) understands that, in qualitative research, there are no restrictions on sample size, as long as it extracts sufficient information for answering the research question, and as long as the data collected has credibility about what is being interpreted, and the sample is collected at an convenient time and place. The sample size should be large enough to achieve data saturation (Onwuegbuzie & Collins, 2007), with quality information. In phenomenology, where studies are of an exploratory nature, the sample size is considered to be smaller in size compared with quantitative research sample size, (Mason 2010).

The sampling method started with advertising online through social media and websites to reach the maximum number of people who saw their attributes best fit with the description of the advertisement. The advertisement that featured online appealed to anyone over the age of 18 years, who identifies as LGBT members with regard to their gender identity and/or sexual orientation. They did not need to have any previous knowledge of any organization that featured gay advertisements. The advertisement was posted on the researcher’s personal Facebook account, the GayNZ.com website and the Lesbian Women’s Support web page. The purpose of using Facebook to advertise was to attract the attention of friends who identify themselves as LGBT members. Once the advertisement was posted online, it was shared by friends and distributed through friends of friends. The Facebook post attracted many younger participants, ranging from the age of 18 to 40 years. On Facebook, the researcher gained an added advantage in being able to advertise on a particular closed group that was specifically focused on LGBT community.

The benefit of advertising both on social media, like Facebook, and through the website of Gaynz.com and Womens Centre, attracted the attention of those belonging to a diverse range of age groups and various professions. With snowball sampling, the researcher was able to gain a broader coverage of participants that were reached through their personal networks on

The sample included 12 participants ranging from 19 to 60 years of age. Participants included students, full-time mothers, church pastors, hairdressers and construction laborers. Among the 12 participants, two were transgender in transition from male to female, six were bisexual females, and three were gay males. It is important to clarify that one of the transgender participants rejected her identity of asexual and gender dichotomy. Although the aim was to recruit 15 participants for the research, after interviewing 12, their information proved to be sufficient. Saturation of data occurs when no new information emerges through new interviews. Therefore, there was no need to interview any more participants. Once the interviews were transcribed, there emerged an underlying theme of opinions shared by all participants.

The aim of the research was to find preliminary themes and help formulate new research. No theory has been linked to this research, due to the lack of research within the LGBT community and marketing consumer psychology. Due to limited research in this field, the purpose of the research made sense to explore the phenomena, and not try to prove or link this research to any distinctive existing theory.

These interviews were conducted with an open mind, and being sensitive to certain issues that may bring back memories of a painful experience, discrimination and the everyday struggles some participants face.

### *Interview Procedure*

The interviews were both semi-structured and in-depth, to explore to observe their reaction/response to the research question. Britten (1995) as provided a guide to using semi-structured interviews that would help to identify areas to be explored, by asking open-ended questions, and therefore might diverge into a more detailed conversation.

King (1994) advises by using interviews for qualitative research to gain an understanding of the topic from the participants' point of view and to get a better perspective of why and how they have arrived at a conclusion. According to Patton (1980), qualitative interviews "consist of direct quotations from people about their experiences, opinions, feelings, and knowledge." (p. 10).

The interviews began with an introduction to the topic, the current study status, why the researcher was conducting the following research and the researchers' interest in the LGBT community. The author of this current study was the interviewer for all the interviews conducted from the University who then proceeded to explain the procedure and the estimated duration of the interview. The nature of the interview was casual and informal, to get participants feeling comfortable. The first half of the interview was focused on getting to know the participants, for which natural conversation method was used. They shared their personal background, relationships and their experiences of 'coming out the closet' and their identification with the LGBT community. King (1994) acknowledges the importance of starting the interview process with less stressful questions to allow the researcher and the interviewee to relax and build a friendly environment. Therefore, beginning the interview by allowing the interviewees to share their experiences and background with the researcher, formed a better relationship and understanding with one another. This information proved to be a key component to helping build an image of their social contexts in the interviews. It proved to be more useful when participants commented on the advertisements. It was based on a reflection of their emotions, behaviors, and determinants of their identity. This allowed the researcher to capture the true reflections of opinions based on the participants' social contexts. The second half of the interview consisted of showing photo examples. Every participant interviewed was shown a similar range of examples, which included Burger King, The Proud Whooper wrapper of pride support, Tiffany & Co, Honey Maid, which features a gay couple with adopted children, ANZ GAYTMS, and Doritos. (These examples are featured in Appendix A B C D E F.) There were also discussions regarding personalities that the participants were familiar with the US TV personalities. Recent events in the US television pertained to discussion on personalities like Bruce Jenner's transition from male to female– she featured her transition on the reality television show "I AM CAIT"– and on transgender Laverne Cox, who features in the popular US television series of *Orange is the New Black*, and who also had completed full transition from male to female. The participants were asked if they were aware of the two television reality stars and whether they had seen the show, and how they felt about Bruce Jenner, now called Caitlyn Jenner's transition in a reality show.

The participants and the researcher went through the examples together. The second half of the interview consisted of semi-structured questions below:

- This is an example where ANZ have used GAYTMS in Auckland this year. These have been featured during Auckland's Pride Week, after they were successful in Sydney's Mardi Gras. What are your thoughts on this?
- When these GAYTMs were featured, they were vandalized. Media had initially reported that the culprits were unknown, and the attack was labelled as a homophobic hate crime. Do you know who could have done this?
- It was reported after a while in the news that it was indeed a queer group in Auckland who had vandalized this, because they saw ANZ as "Pink washing", a term used to divert attention away from unethical practices of an organisation, and diverting attention to the diversity side to engage all consumers who are LGBT to perceive ANZ to be gay friendly. Are you surprised about this at all? What are your thoughts on this?

The ANZ GAYTM (Appendix E & F) was the only example that featured any LGBT marketing within the mainstream media to the population in New Zealand.

The interviews were one on one. Each interview was conducted in a public space on either the University of Canterbury campus, or in a public café out from the University premises. Exceptionally, one of the interviews was conducted using video conferencing on Skype, and another was done in the vicinity of the interviewees' home, with permission from the researchers' supervisor.

Each of the interviews lasted from 20 minutes, for up to an hour and a half, including the time participants took to view the advertisements and discussed their personal backgrounds. The interviews were audio recorded using a digital voice recorder, and some were recorded using a smartphone iPhone 5s. These recordings were later used to help transcribe each interview.

## **Data Analysis**

The aim of this research is to build a conceptual theory and explore the dynamic perceptives of how the LGBT population expresses its views on marketing organizations featuring LGBT members. The research followed an inductive approach: a dialectical measure in which paired with open coding systematic procedure in order to link the transcribed information and recognize emerging themes.

### ***Inductive Approach***

The inductive approach allows qualitative methods to be used primarily for the

proposed by Thomas (2006). An inductive approach is a ground-up approach, used when little research or knowledge exists regarding the phenomena being studied (Elo & Kyngas, 2007). Thomas (2006) outlines that the main purpose of an inductive approach in qualitative research is to illustrate a clear understanding of common themes in the summary, which are seen as evident when derived from the raw data collected.

### *Open Coding*

The process of open coding was described by Strauss and Corbin (1990) (as cited in Boeije, 2010) as the procedure of ‘breaking down, examining, comparing, conceptualizing and categorizing data’ (p. 96), i.e. assigning codes to categories or themes. The practice of coding, according to Bradley, Curry and Devers (2007) in qualitative analysis, helps to identify interlinks of key ideas, experiences and relationships, which can be formally organised in a coded category to help explain the relationships and intertwined relationships between the context and concept.

Boeije (2010) outlines the process of conducting an open code analysis. The process involves eight steps that can be deconstructed into several clear themes (Boeije, 2010). The process of included covering the following steps in open coding (p.98), which were carried out by the researcher to identify important themes:

1. Reading the whole transcript document. This process involves reading of the transcript to get an overview of the entire interview that has been transcribed. The purpose of conducting this is to gain an idea of the whole analysis before going forward with processing rest of the steps for open coding.
2. Re-reading the text line by line and determine the beginning and end of a fragment. This allowed for the researcher to realize how each information of each interview could fit, compared with other interviews. Re-reading the text line by line, while listening to the interview helped to eliminate any misheard words and sentences that were recorded.
3. Determine why this fragment is a meaningful whole, as this step allowed the researcher to transcribe such information to be labelled at first sight, such as any significant words or sentences and sections that were proven relevant to an emerging theme; were highlighted accordingly along with sub-notes explaining why this was significant.
4. Judge whether the fragment is pertinent to the research. This process was done by evaluating whether the same information is being repeated or the same idea has consistently shown up within the text, and whether this text has helped to answer the research question proposed. Here, the researcher was able to explain any connections between the notes and the transcription.
5. Make up an appropriate name for the fragment, i.e. a code. Such coding was

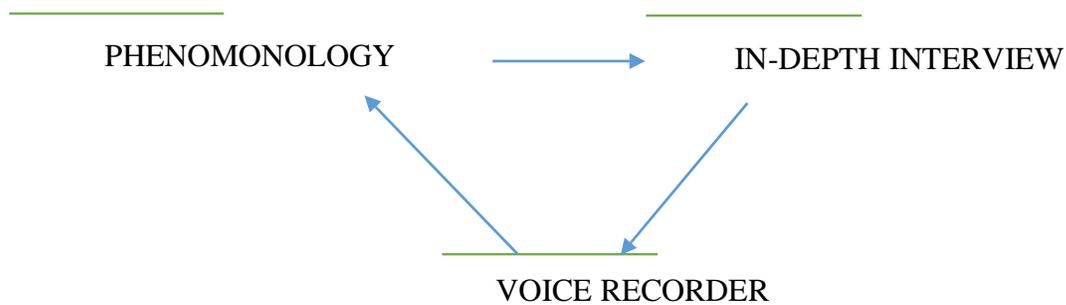
transcription that highlighted the conversations with the participants in the interview around the stereotypes, which demonstrated the use of transgender roles in mainstream media, the use of language and terminology understanding. From here, the researcher was able to deconstruct the text further and categorize theme to assign further categories for the information found within the related transcribed interviews, and any information that the participant has informed explicitly, that is important.

6. Assign this code to the text fragment. In this step, the researcher was able to formulate the headings or codes that were used as labels for the findings, or any text that can be applied to previous literature that has been read and can be used as a cue to identify and build concepts and describe the phenomenology has told by the participants.
7. Read the entire document and code all relevant fragments. This step was done to ensure all information was labelled correctly, and notes were written of observations that were taken into consideration, to conceptualise the underlying patterns and themes that have emerged.
8. Lastly, compare the different fragments. It is likely that multiple fragments in a text address the same topic and they should, therefore, receive the same code. This was to ensure that all data categorised, fits within an overall theme category. The last step was also important in ensuring any information outlined from a participant's point of perspectives, which they clearly wanted to be included in the research has been selected.

With Boeije's (2010) above steps, along with an inductive approach of extracting quality information to help build a theory, it helped the process by open coding of classifying the raw data into significant themes.

## Trustworthiness

Through collecting and analyzing the transcriptions of participants, this research used Shih's (1998) method of triangulation methodology to ensure the trustworthiness of the data and the rigor of the research. The use of triangulation of methodologies, incorporates multiple methodology strategies to ensure the findings of the data collected contribute to the trustworthiness and the rigor of this research (Shih, 1998).



**Figure 2-1 Triangulation of methodologies used for trustworthiness. Adapted from Shih (1998)**

The above figure is used to highlight the process of using the three factors, phenomenology, in-depth interviews and voice recording, in conjunction with one another to establish trustworthiness within this research. The study expanded on four critical conditions for this triangulation based on Guba's (1981) model (as cited in Krefting, 1991) which is relevant to this current research. The first condition to be considered is truth value: this is described as revealing the participants' experiences exactly as they have described them in their interviews. The second condition is applicability, in reflecting the true essence of what the participants described. The third condition is consistency: this ensures that, if a similar research was to be conducted in the future, if it would produce similar results. The fourth condition is neutrality, ensuring that the research is free from biased responses (Krefting, 1991). These four conditions have been described more in depth below.

To meet the first condition, the participants' responses were carefully transcribed through descriptive text within the findings section. In order to ensure the credibility of these individual interviews, which were being collaborated, multiple methods of extracting the data

participants, along with clarifying follow-up questions, and recordings of the interviews on a professional voice recorder. This was to ensure that the data was collected reliably and could be referred to.

Interviewing and transcribing were time consuming; however, the main task of gathering and transcribing the data needed to be conducted in a slow manner to ensure that all the information that was transcribed matched what had been recorded and communicated within the text in the Findings Section. To ensure the accuracy of what was transcribed according to what the participants had said, participants were also contacted back to check if any uncertainty of any wording or sentences arose or if there was any missing information that the voice recorder did not record to have thorough validation. To maintain credibility, the text was re-read alongside the recording of the interview, as accurately as possible (Krefting, 1991).

Guba's (1981) second condition to ensure trustworthiness is applicability, which can also be referred to as being transferability (Krefting, 1991), applies to the setting of capturing the true essence of the participant's experience to reflect it to the readers (Shenton, 2004). The assumption participants in this research answered questions truthfully any questions posed to them, and truthfully tell of their experiences and opinions. The use of photo elicitation was used engage in such conversations. The outcome of this was that there were more vivid thick descriptions. However, this would provide the readers with a more detailed account of the interview experiences of participants. This is as it helps to convey the real experiences as recapped, adding to rigors and trustworthiness of this research (Shenton, 2004).

The third condition is consistency: if the same type of research was to be replicated, would it provide similar results (Krefting, 1991). In the current study among different LGBT members, the majority of the participants reflected similar experiences and opinions which were documented, although the consistency would not be replicated and not produce the same answers from different participants. However, it shows an insight into similar experiences. If this current research's process was to be repeated in the future, the processes of this research have been described to be in-depth, to gain similar results.

The fourth condition to meet trustworthiness according to Guba's (1981) model is neutrality:

1991). As stipulated by Fielding and Fielding (1986) (as cited in Shih, 1998), who have reported “one of the main sources of bias in qualitative studies is a tendency to select field data to fit an ideal conception (preconception) of the phenomenon” (p. 638). To ensure that the reported transcriptions were the honest information of the participants’ own experiences, the use of the triangulation method was used to reduce any bias in this current research and incorporating a voice-recorder to reflect the accuracy. Discussion with the researchers’ supervisor and debriefing after interviews also contributed towards admitting any predispositions which the interviewer had in mind before and after conducting interviews. Through debriefing and discussion of the interviews, the researcher was able to distance the role of participants and the researcher, and keep a level of strict professionalism.

### *Incentive*

An incentive was offered in the advertisement to recruit participants. This persuaded participant to take part in the research. Each participant, except the one on Skype, and the one who was interviewed at home, was served with a beverage of their choice at a café of their choosing. After each interview, the participants were each allowed to choose a monetary voucher worth \$20, as advertised on the advertisement during recruitment. The participants were given a choice of selecting between a \$20 Westfield voucher, and a \$20 petrol voucher.

### *Ethical Consideration and Consent*

Ethical consideration in this study included concealing all names, locations and any information, which might disclose the identity of any participant who took part in the research.

All participants were given information sheets regarding what the research consisted of, whom to contact in case of any issues, and what to expect in the interview. Written consent forms were provided and obtained from all participants.

Participants were informed about the research and what to expect in regards to interview questions before the start of the interview process. Participants were informed, should any questions touch on harmful past experiences or memories, to inform the researcher

formal supervision allow for situations where both the researchers and the participant feel uneasy and stressed. Therefore, the researcher in the interview process was able to distant emotions out of the research to avoid feeling distress and causing distress to the participant.

All materials that were presented in the photo elicitation examples were preapproved by the Human Ethics Department. This was done to avoid presenting any inappropriate information to participants.

All participants were informed that only their views would be submitted in the findings section. No alternations or manipulation of the data occurred, to portray the accounts of participants. Participants had the right to check their interviews and the collection of their interpretations.

The terminology was carefully worded in order to avoid insulting participants or showing a lack of sensitivity towards the LGBT community. The terminology was also checked within this written thesis to avoid deepening the stigma attached to the LGBT community.

All ethical considerations were taken into account to behave in an ethical and respectful manner, and to be considerate to the sensitivity to diversity and nature of the topic.

## Chapter 3 - Findings

### Reinforcing Stereotypes

The interview process discussed participants' experience with and opinions of the GayTMs, which were advertised by ANZ following Pride Week. Most of the gay male participants who were shown photos of these GayTMs responded in agreement and delight at ANZ featuring these. The participants were asked whether they had seen the GayTMs advertised, and whether they agreed with big corporates using these to draw attention towards their organization being diversified and LGBT friendly. Two of the gay participants shared their experiences of seeing the GayTMs in person or through their friends on social media and having their photo taken in front of the ANZ GayTMs, and they expressed positive attitudes towards the idea:

Yeah, yeah I'm sure they had one in Wellington as well. But more or less some of my friends put photos of them up on Facebook. It was really cool. Um, I guess they're [GayTMS] temporary thing at end of the day. *(Brad, gay)*

Brad, who is a successful gay male with a job in medicine, was open about his sexuality. He is in his mid-20s. He resides in a small city in NZ, and he is a member of the LGBT community; however, his views on advertisements by ANZ are open. His thoughts on the ANZ GayTMS were positive. He also states that the stereotypes that are reflected on GayTMS are a reflection of certain people's characteristics, and therefore it should be embraced:

Ah I think every gay person has a little bit of internalized homophobia, you know? They have a little bit of um... ah I don't know I think they internalize the judgements that they hear other people make about gay people and stuff. Making themselves making those judgements about themselves, about other gay people who are a certain way, who are too gay too camp, or too whatever. Um, I come across that a lot, and it bones me because people are just being who they are, as those ATMS being flamboyant what else would you do. *(Brad, gay)*

Hamish, who also viewed the GAYTMS in a positive light explains that ANZ received a fair degree of gaining free publicity in exchange for advertising their support for LGBT diversity:

I think it's good for them [ANZ] as well coz it's a lot of free PR. Because people were on social media talking about it and taking pictures like I was. *(Hamish, gay)*

customer anyways so it doesn't matter if I put my card in there or not do you know what I mean but yeah its good I liked it. (*Hamish, gay*)

From all of the participants who were interviewed, only two of the above participants felt more positive towards ANZ featuring the GayTMs. However, the majority of the other participants felt either neutral or negative towards the idea of associating an object with their sexual orientation. Some participants felt that the GayTMs featured in Auckland were too flamboyant. The appearance of GayTMs, or any advertising that shows provocative images or features flamboyant colours and sparkles, are not helpful and adds confirmation to the stereotypes that are associated with being LGBT. It can also prove to be a safety threat to those who live in a conservative and closed society.

Renee, a bisexual female, who is an active participant of the LGBT community within a political agenda, felt strongly opposed to the idea of having large organisations such as banks featuring GayTMs:

Well with the GAYTMS, I found it quite offensive that it was like...um flamboyant colors, and I understand in Sydney it was to do with Mardi Gras, and Mardi Gras is associated with bright colors and flamboyancy, flamboyant kind of thing. But, I think there's also an underlying um kind of conception in the community, that gay people are flamboyant. (*Renee, bisexual*)

Renee went on to explain why she thinks marketing stereotypes of LGBT do not correlate with who they may be as a person. The flamboyant stereotypes are more harmful to a person's wellbeing. She acknowledges how stereotypes have been a long part of LGBT history as a way of interacting with one another:

And stereotypes are harmful, they just are. Um and especially stereotypes that mean that people don't get taken seriously. There's nothing flamboyant and colorful of gay people, are flamboyant or colorful gay people are interested in partying interested in being seen and being out there and things like that? And I think it's probably to do with the fact that... um for large part of history gay people have had to mark themselves somehow, so you know within their communities it seems that being flamboyant or showing some flamboyance and showing some kind of, yeah market mark them so they can interact. (*Renee, bisexual*)

Other participants who also Sympathised with Renee's view felt their gender identity and sexual orientation was being objectified through the use of GayTMs. The participants who felt this also reflected on how the GayTMs made them feel segregated from the rest of the heterosexual population, i.e. having the non-GayTM ATM for straight people, while the

It's like...gay ATM are for gays. Are gays supposed to go just use this ATM you know? What I mean, because ATM anybody uses it anytime anywhere... *(Nancy, bisexual)*

This would tell me like I'm a heterosexual, I'm probably not supposed to use that [GayTM] you know. And yes I am gay, I'm only supposed to use that [GayTM] and no that's just crap. As a gay person, it's just crass and tacky. Yep, I don't like that I don't, I would refrain from using that ATM honestly. *(Nancy, bisexual)*

ATM is genderless, completely genderless. There's no, no you know, I'm thinking like oh my god this is such a heterosexual ATM, but then I have to get my money out anyway, and I wouldn't walk extra to go to the GayTM. *(Lily, bisexual)*

I just don't... I just don't see a need for that [GayTM]. That [GayTM] doesn't need to exist, you can show pride and everything just by letting them have their businesses and not like discriminating against them half of them \*inaudible\*. You don't need to do this; it doesn't need to be so flashy. I don't know I just thought that they [GayTMs] were silly, because it's like is just a standard blue one a hetero one? I don't understand that and I can sort of see why people would attack them I don't think that was deserving. *(Marvin, gay)*

During the interview, when participants were shown a photo of the ANZ GayTM that was vandalized by a pro-LGBT group, most participants felt GayTMS did not represent them. The participants understood why the GayTMS would have been vandalised, but did not agree that the vandalization should have happened as this posed a threat to their safety.

Large corporations who use LGBT diversity for their marketing initiatives pose a threat to certain members of the LGBT community, as the wider population of NZ might not agree with the organization's choices to advertise LGBT diversity. This might make some citizens take out their frustrations on the LGBT community. Marvin, a gay homosexual male, who also identifies himself as an asexual, grew up in a conservative small town in NZ, is still overcoming the stigma he has been placed under since high school. He stipulates below why he would feel his safety would be at risk if organizations exaggerate their LGBT marketing to the wider public:

In New Zealand, it's like don't shove something down my throat, because if you do then I will deliberately go out of my way to not do [accept] it. And, I think that's kind of a also a Kiwi thing, like don't tell us how to act or what to do we will come to it on our terms but don't do that. *(Marvin, gay)*

There are people that would just be like well I'm not really fussed with it. Does it

something shoved in my face when you're actually standing quite close to them [LGBT people] and all I want is my money out. (*Marvin, gay*)

However, another participant who was interviewed, a bisexual female, felt it was a good thing that ANZ was forcefully using LGBT marketing strategies for all the demographics:

I feel quite conflicted about it. Because I think it is a good thing that kind of stuff gets out there, and people are forced to see that. It is normal and all that kind of thing you know, and like I don't know it is kind of satisfying when people get upset about it you know, like its gone too far you know they got their equality you know don't shove it in our faces. (*Ruby, bisexual*)

LGBT participants in this research were able to reflect realistic dynamics of their lives rather than reinforcing unrealistic deceptions of characters. This brings the researcher to the next theme that reoccurred in the interviews: the use of realistic interpretations of LGBT communities when advertising to LGBT consumers in order to appeal to LGBT members for the consumption of an organization's products.

### ***Realistic Images***

Other photo elicitations featured advertisements that showed a same-sex couple in a Tiffany & Co advertisement: a family of two gay men with adopted children presented as a new dynamic of what constitutes a family. All participants who saw these advertisements reacted more positivity – being able to replace any of these advertisements with heterosexual couples and it would not make any difference. The advertisement was a construction of what they saw as normalizing society's views. As one of the lesbian participants, who is not married to her partner but has a family with three young children of their own through a sperm donor, felt the advertisements of Honey Maid was a better reflection of her lifestyle and her children would be able to relate to this as well, as April explains:

I mean I look at that, and I think it's so cheesy... um everyone's smiling and holding a box, but apart from that I would think yep ...um that's great to see representations of families that are like ours. (*April, lesbian*)

April's reaction to advertising, which most reflects her lifestyle and that of her family, is received in a positive manner, as this would help her own family to know the perceptions of all families that come in different styles:

I think not necessarily just for myself, but I think particularly for our children that um know I want them to see um images, that reflect the way that they live. Um, you know while you know they will be very aware, um very soon but that their family is different from most. It would be nice if they saw images like that occasionally. *(April, lesbian)*

Renee, the bisexual female participant, also viewed having representations of families or realistic subtle images of LGBT people in advertising as a positive reflection in addressing social change:

To me it's no different to any other advert that's got just your normal family, which we've seen up to now yeah. *(Renee, bisexual)*

Nancy, who does not have a family but has a lesbian partner, acknowledges that it is essential to portray LGBT families or couples that can be easily substituted for heterosexual couples or traditional families. The Tiffany & Co and Honey Maid crackers advertisement were sentimental images to her:

We should have families in advertisements I think. It should be there definitely, like that advertisement of the two men were there with children [Honey Maid, and the two guys with a ring that was good that to me. A bit American [HoneyMaid] but I definitely like this one [Tiffany & Co] this is nice, this is more to my taste you know, like this could be anybody here and these can belong to any couple you know. *(Nany, bisexual)*

Participant Amelia, who is transgender, feels that adding images of realistic scenarios that can be passed for appealing to anyone can be positive, as more advertisements start to feature subtle hints or references to the LGBT community. Participant Amelia, who is starting her process of transitioning from male-to-female, addresses and explains how the advertising of Tiffany & Co and also Honey Maid are very effective for her as they are a representation of advertising the unordinary to make it ordinary:

...you see that kind of thing [Tiffany & Co] is very subtle and it's normalizing it. Which is totally fine like they aren't the focal point really, I mean its two guys and you can replace one of them with a women and it will make no difference to the actual ad. It's a good way to go round, it's a good usage of it. Because, it isn't what the ad is about or what that isn't the point that they're trying to support, that or that's not the whole thing the ads actually for. It's just there and that sort of thing can help to normalize it to people, who otherwise would go, it's a bit weird. But if you did that the other things you know just similar normal representations of people is a good thing. *(Amelia, transgender)*

Lily has been an openly bisexual woman and has lived the majority of her life in Europe. She is an active and staunch supporter for the feminist cause. She is experienced and has seen the changing social environment when it comes to the LGBT movement. For Lily, having to see a representation on television should be more than merely showing erotic lesbians in porn and in a sexualized manner if society is to change. Lily says organizations should not try to be diplomatic for the sake of having non-LGBT celebrities, and this does not reflect the real difference. Lily expresses her disinterest about ANZ and Pride week, endorsing big celebrities because they are not a representation in the media of LGBT members:

Its riding on look at us its John Key [NZ Prime Minister] going to the Mardi. Fuck off you know, that's scoring points. But to actually picture people, it took a long time before Māori and Pacifica when now you see more ads and government publications ... that's just shows what is actually in, what is out on the street. For a long time for a television or anything, we didn't see any of our community [LGBT] reflected and now you know there can't be a series without women pashing up and its kind of getting tiring too. (*Lily, bisexual*)

Lily explains her disapproval of lesbians being featured in erotic advertisements:

Most advertisements that uses women its completely erotic, and there's heaps of women in bed together in heaps of farms [males] and you know the way they're standing together and it's all kind of men's wet dream.... (*Lily, bisexual*)

Participants felt that seeing unrealistic images of a lifestyle that does not reflect their true struggles becomes unhelpful and places them in a hole of permanent stigma being associated with their sexual / gender identity.

Participants were also asked about how they felt seeing a familiar face of an LGBT member on mainstream TV. The conflicted responses were picked up as neutral between the participants depending on their sexuality and gender identity. This is discussed in the next theme of Role Models in mainstream marketing.

### *Role Models in Mainstream Marketing*

At the time of this study, it was appropriate to include Caitlyn Jenner in the example of recalling if any participants had seen the 'I Am Cait' show. The show featured the Bruce Jenner reality star and a retired Olympic gold medal winner, who gained attention for his choice to broadcast gender transition from male to female as Caitlyn Jenner. The researchers' choice to ask about Caitlyn Jenner was to spark a discussion as to whether seeing famous members of the transgender community would potentially help bring conversations on gender identity into everyday conversation, to help address social issues around transgenders.

Not so many transgenders have gone that far to show the world their transition. The fact Caitlyn Jenner chose to use her existing fame from the reality television show *Keeping up with the Kardashians*, meant she was going to be the formant person to advocate for the rest of the transgenders who are not privileged to be on mainstream television.

Participant Amelia, has battled with depression and anxiety from the young age of 15 years after discovering her real gender identity. Amelia found it hard to get support from her family, which is common amongst many transgender people. Amelia explains her thoughts about having a spokesperson from a marginalized community in mainstream television. This is a misrepresentation of the wider transgender community, who find it difficult to have their human rights in society, which they are entitled to. Amelia's response to having Caitlyn Jenner in the mainstream television:

There's a few different aspects of my opinion of that [ I AM CAIT show] - on one hand good for her to be who you are you know, all that sort of aspect of it like its good she can who she is and the bad side there's two aspects to this. I see this bad is, one is that this is a really weird kind of personal well I know a few other people who share their opinion, but um it reinforces the idea that transgender people are old, and who've been married have kids and that's all they are. And that's all trans people you know the old 40's 50's 60's or older. Um, generally all married or have had kids and you know long heterosexual relationships that had no prior contact with the LGBT community. (*Amelia, transgender*)

There tends to be a lot less financial risks at that age, because they can afford clothing or surgery as they wanted or needed. Generally, a lot easier than for someone a lot younger can, and in that aspect especially true in the Caitlyn Jenner, where hundreds and thousands of dollars was spent on hair and makeup and surgery and everything like that...when that's not what the average trans person sort of have access to all those things. And which wouldn't be a problem, except for all the massive media attention focusing on it and making people think that's

The main problem that I have with Caitlyn Jenner is, she isn't representative of all Trans people. She's representative of a very, very, very small amount of them and it's hard for the other ones to get support when a lot of people realize how bad it is. *(Amelia, transgender)*

Amelia went on to describe how featuring any trans people on mainstream television in daily TV series or movies can be hurtful if not done right, but she also felt someone such as Laverne Cox, who is an advocate for the transgender community in America and features in the popular show, *Orange Is the New Black* (OITNB), made a positive impression:

A lot of the times they're [transgender] either poorly done in the sense that the writers didn't know how to write for them, and they come off as a caricature. Other times they can be very good and but a lot of the times like you'll have someone who's character will be a trans women, played by a man as opposed to being played by a transwoman. The only most noticeable exception to that would be Laverne Cox *Orange Is the New Black*. *(Amelia, transgender)*

Another transgender participant, Terry, who was also transitioning from male to female, could relate to Caitlyn Jenner regarding transitioning at a later age in her life, after she had been married and had had children. She was at an age in her life where she could no longer ignore the internal calling off her gender identity, so her response to the televised program of 'I Am Cait' is a reflection of the internal psychological of accepting that now she is a female. Terry started off by telling me she was concerned about the Caitlyn Jenner transition:

I'm so new to transition myself. I mean I still look at my old looks, it sounds contradictory. But you know I can identify with her in the sense, that when you transition quickly you still got a lot of your old self. *(Terry, transgender)*

Terry also relates to Caitlyn Jenner on the basis that she feels she is not accepted as a woman or as a fully transitioned transgender female:

I think when you transition that fast there's still sense of you are still the same person. But just put on a new dress or put on a new thing um you know a lot of cis gender women are saying you haven't earned the right to be a woman, and I think it's almost a sense of transgender community saying you haven't even earned the right to be transgender yet, you don't know the transgender issues there's a real you know real issue from every angle it's just like how dare you speak for us, and be a spokesperson and trying to represent us you don't represent shit you don't know our struggles you know. *(Terry, transgender)*

She admits she's living life for herself and that the Caitlyn Jenner TV show prompted a lot more people to ask her questions which otherwise no one would ask, opening a dialogue and being noticed:

I think it opens the conversation up which is good that in itself is really good people would have never have talked about transgender or up to it, where people think about transgender they would have thinking of a drag queen or other stuff. They see its opened up a conversation its seeing a different side of transgender, like oh wow and they're seeing the difference she's made she's not a drag queen. That it's while she's still not being accepted by the trans community it's kind of people they are talking about it, and asking questions which is really good. (*Terry, transgender*)

Another bisexual female participant, Roxy, who fits in with a younger under 20s demographic, thought that seeing Caitlyn Jenner's transition was something that could boost the confidence of those who are struggling with their gender identity. Roxy has been in and out of a personal relationship with her bisexual female partner. Even though Roxy is openly bisexual and has no problem with what others might have to say about her sexuality, her partner finds it hard to be in a relationship because she is more concerned about the stigma and the labels that she will be placed under, Roxy had the following exchange:

The transgender kind of community has been given confidence about that and it's become publicized so people are more aware and things like that. (*Roxy, bisexual*)

Nancy identified her sexuality at a later stage in life when she first fell in love with a woman and could not explain why she felt the way she did. She came from a family with a conservative culture so had emphasized believing their philosophy of living with religion. She has an Indian heritage and now has settled into a lesbian relationship at a mature age in her life. For her, seeing representations of role models on television which she can relate to is important. Nancy asked me if I had seen the American comedy show *The Modern Family*, a show which features a married gay couple with an adopted girl. Nancy's reflection of recalling television media, showing role models of a gay couple actors is a close reflection of her relationship with her partner:

That's so normal to me it's like that you know I mean to have their little quirks, for being gay, but they also just like any normal couple they lead a normal life issues and raising children issues and everything. (*Nancy, bisexual*)

On the positive side of seeing role models being presented on television, Nancy, the bisexual participant, viewed broadcasting Caitlyn Jenner's transition as a positive impact on those who are struggling to come to terms with their own gender identity:

I think it's great I think it's really important to showcase that journey. Because, I think sometimes there are a lot of people out there, who are not sure or do not have

like that and sort of gives them the little courage oh if that one can do it possibly I can too. (*Nancy, bisexual*)

Not only did bisexual females feel it was a good reflection of their own circumstances of normalizing people's reactions and opening up conversations, but Mark, one of the participants who is gay, and of an older demographic, has been in the closet much of his life since he is a respected member of the Church and coming out of the closet not so long ago has been a relieving experience for him. Although in the Church in which he practices his religion, everyone is aware of his sexuality, he has been approached by many members of the Church confiding in him about the sexuality their own relatives. Mark believes if LGBT celebrities used their profile to be good role models, it would encourage members of the younger generation to face their own sexual / gender identities knowing there are more people like them.

Other participants have also recalled noticing role models whom they relate to in their life experiences or look up to as alternative models in television programs that show diversity. They noted examples where they had noticed members of the LGBT presented as a realistic role model of whom they can identify with, as in the popular American show *Orange is the New Black*. Another participant recalled seeing Eurovision 2014 winner Conchita Wurst, who is known for her popular name "The Bearded Woman". Ellen, who hosts a popular U.S. talk show, was another role model for the LGBT community. Other participants outlined recalling seeing a various people who are in parliament, or entertainers in NZ and punk bands that feature LGBT members in their band. Brad expresses his approval for the sake of the changing cultural environment that everyone should be responsible and not put all the responsibility on the media:

It's not just advertisers as part of a changing environment...yeah I think it does help um you know, when laws change I think that's probably the biggest thing at least for me anyways- a law reflects how a country is thinking and feeling about um a situation. And if you have enough political will to change a law, that it doesn't need to be changed for any reason except for to make some people's lives better um than that represents to me a big shift in the consciousness of the nation. Um but seeing stuff on the news and stuff on the media, and it includes advertising I think it's all part of that cultural shift you just absorb what's around you and um I think it makes a huge difference yeah. (*Brad, gay*)

Lily recalls seeing the government of NZ putting an educational video on alternative people in the community, not just focusing on the LGBT community, but rather on a wider scope of

different ethnic and disability backgrounds. She suggests more educational videos like the government one she saw should be broadcast to the broader population:

The government has just put out this incredible video the government has about education, about gender identity. It's just come out last week, I think. But for the normal public to see other you know, it actually doesn't matter if it is colored or gay or blind or one arm you know to show them in whatever way that there are differences. (*Lily, bisexual*)

### *Language and Terminology*

among the majority of pro-LGBT advertisements that have been shown as examples (appendix A B C D E F), two featured slogans. From Burger King, The Proud Whooper slogan features the words "WE ARE ALL THE SAME INSIDE". The other example comes from Tiffany & Co in their "WILL YOU?" campaign, which features the words: "Will you promise to never stop completing my sentences or singing off-key. Which I'm afraid you do often? And will you let today be the first sentence or one long story that never ends?" The type of slogans that are used in advertising was noted as being a good indication whether organizations were genuinely advertising for social change or reinforcing disparities of the long road ahead of not using offensive, discriminatory and resorting to subtle type euphemism towards the LGBT community.

The majority of the participants were not in favour of obvious taglines like the Burger King example. Many of the participants were put off by the connotation of the slogan. For example, two of the participants explained the slogan: "WE ARE ALL THE SAME INSIDE". They indicated that there had been a difference all this time within people. Nancy, a bisexual participant, felt it was unnecessary for Burger King to have such a statement. In her view, the statement refers to the sexual nature of our genders in a sexually perverted way. Nancy explains her statement as to why she does not like the BK slogan in this way:

It's like hinting at something and then its putting it in your face like this is it it's like hang on its over doing something you know we are all the same and even if there were I don't know ... I don't know what else instead of inside (*Nancy, bisexual*)

Without the inside because once you say inside and it is related to a gay thing human mind tends to make a graphic relation to the sexual part of the human body, you know so you take the inside and we are the same, and then you know your

Apart from the type of slogans that are used in advertising, participants were disappointed that the word gay was being utilized in a colloquial manner to appeal in advertising, as in the ANZ GAYTMS. Another participant, Amelia, did not agree with the way that the GAYTMS were presented to the public, and how the word gay was used in a very carefree manner being featured on an object to display LGBT diversity:

I don't like them. I don't like them because its throwing the word gay on something and painting it on rainbows and bright colors it's just silly it's just a play on words if it's well okay what do people think when they think of gay people bright colors its silly things that's shoved on there its argh. (Amelia, transgender)

Participant Marvin explained that when ANZ used the word gay for their ATM, it was a connotation to build a separation between those who are gay and those who are hetero. *“Even the word like GAYTM and like you don't see a heteroTM or anything like that.”* (Marvin, bisexual). Language can play an important part in advertising or used to show diversity, as it demonstrates the extent of how well the organization has understood the nature of social change. With the use of appropriate acronyms over time, the umbrella term LGBT has been modified and changed to include all-inclusive marginalized members. Many of the participants would refer to themselves as being “gay” even if they were categorised as lesbian, bisexual and asexual.

Participants also openly discussed the acronym of LGBT and why they refer to themselves as gay and not the appropriate word that identifies them. The acronym LGBT had been popular over time to determine the marginalised community. However, it has been hard to sustain this acronym and now a new acronym, which can be hard to sustain as it does not include all gender and sexual identities, has come into existence. Renee, a bisexual female, is always referred to as LGBTQ in our interview. Renee referred to Q as Queer, which can also include intersex and asexual. Renee says the first three letters of the acronym are used for sexual orientation and therefore by adding the Q on the end refers to the gender identity, making it inclusive for everyone within that acronym.

Some participants have come forward with a new abbreviation as an alternative to LGBT: Marginalised Orientations Gender Identities and Intersex (MOGII). Ruby, a student and a bisexual female, stated that, even though in recent times MOGII has been used to include everyone, *“the idea is that it's meant to be more like a ‘catch all’ for anyone who sort of*

LGBT is the one everyone is aware of and that is the acronym that people would associate her with.

Terry, the transgender participant, is concerned that the continuous changing acronyms can be hurtful for the LGBT and may be an extension of not getting enough support from the heterosexual community, because it is difficult for them to understand the changing wording and the new letters that continue to be added on:

It's almost really damaging for people that aren't LGBT people that are just struggling to understand LGBT or a transgender identity and all that stuff because the labels are changing so fast within the LGBT community and they're adding on all these acronyms and ah talking now about gender spectrum there's no label of male or female it's really moving almost too fast for the rest of the world to catch up they're just trying to understand LGBT and its really hard to put them on the same mat it like throwing out ... I'm half demi boy and half trans girl it's like people like what? Your half transgender female and your half demi boy? What the fuck are you on about ... Its actually damaging overall that's fine within the community I think but overall its very damaging to people trying to understand and it makes it a lot easier for the average person who is gay. (*Terry, male, transgender*).

Mark remarks that the acronym, when it comes to a marginalized group, needs to be used in a responsible manner as it can easily offend people. Mark suggests the existing acronym LGBT will only add to the confusion. But the labels LGBT I (Intersex) or using LGBT A (Asexual) should be used carefully and, in his view, one needs "to be inclusive".

The majority of the bisexual and lesbian participants would normally accept their sexuality being labelled as gay, steering away from the stigma attached with being butch or man hating if they are called lesbian or bisexuals. Nancy feels she does not relate to those stigmas since they do not reflect her personality. Therefore, by calling herself only gay, she steers away from any prejudice with being lesbian or bisexual.

### *Scepticism towards Marketers Motive*

All LGBT participants that were interviewed have expressed that the reason for organizations advertising is perhaps for a social change, but that only accounts for a small percentage. However, participants believe organizations advertise for capitalistic reasons and capitalize on the ideologies of gaining a portion of the 'Pink Dollar', a term used to describe large organizations directly marketing products to the gay community in return for their disposable

Renee, a student and an advocate of the LGBT community, has strongly voiced her concerns on the misuse of the LGBT name for the purpose of gaining attention in the media and seemingly coming across as building a bridge between organizations and social change. Her response regarding the LGBT community and the link with organizations advertising LGBT on pinkwashing is as follows:

I think it's really, really, really, important to look past what you're being presented with to the motives behind why you're being presented, with these things and also what it says about um equality and bigotry and that sort of like the whole concept of capitalist bodies taking um sort of a marketing campaign and marketing to people via yeah deceitful methods is really messed up and I don't agree with it.  
*(Renee, bisexual)*

Her argument correlates with the opinions of other participants on the real motives of organizations using deceitful methods as a way to advertise for the LGBT community. Renee further added to the discussion that organizations have used the vulnerability of what is to be identified as LGBT:

Partially it's like taking what they what the essence what they've decided is the essence is to be gay, and use that as a marketing campaign and they're not allowed to do that you can't take the essence of what somebody identifies themselves to be and use that as a marketing campaign that's wrong fundamentally to me but it's also the fact that it's all to do with money all money. *(Renee, bisexual)*

Commenting on organizations featuring advertisements using LGBT agenda, Brad recognizes the need for the LGBT community to move forward and feels that if organizations do not take advantage of the LGBT community, they would be taking advantage of other demographics. Brad makes a statement about how he approves with organizations using LGBT marketing initiatives:

Like everyone is trying to profit off everybody so um I'm not bothered by that angle so much if I thought showing support completely disingenuous and it can be that actually was [organization] doing was awful things in terms of the LGBT community and was [organization] pretending to support things [community] um than I would be outraged but a company is just trying to make money and um its showing superficial support and I think [it] can still have positive spin offs for people. *(Brad, gay)*

Brad feels that, although a company's advertising motive may be money, the idea of advertising outside of what is considered to be a normal and traditional images in advertising helps those who are uncertain of their sexuality to think the times are changing:

I felt like gay people who aren't comfortable with their sexuality yet, so seeing stuff like this [advertising] can sometimes make people feel a bit awkward and exposed. But I think more often um it lets people know, that that's okay and I think that's worth a lot. Actually, even if it's in a really tiny superficial physiological level I think it's nice to know that um that people think this is okay, because it used to be so overtly not okay. Like even within my life time coz I'm like 32, and I remember how people talked when I was a kid and it was I don't ever hearing anything positive about um about gay people...um and that's changed for much since I was probably 20years and its changed tons in the last ten years. And that's so amazing to see it and I really think it's actually a super positive thing for the people growing up and the culture to be faced with positive reinforcement even if it is commercial companies doing it for a profit. (*Brad, gay*)

However, the majority of participants agreed that any organization that was incorporating obvious LGBT marketing, was doing it for its profits and capitalizing on the opportunity, since same-sex marriage has been legalized in different countries. However, a majority of the participants were 'okay' with such advertisements featuring LGBT, if it meant they got more visibility with the realistic representation of their community and if the organization's profits from all the marketing went towards a charitable fund associated with helping the LGBT community.

Ruby felt neutral towards organizations' marketing strategies of LGBT. She is more skeptical of what the real reasons are of an organization. Ruby's explains:

I guess it gets upsetting if companies want to pay lip services to the idea of supporting people but don't actually do it like it's hard to know what like what motivation they have you can't actually. A very few companies are completely transparent about their reasons for what they are doing, and it's like are they coming just from like a total marketing kind of... like they have crunched the numbers and like oh look this is going to give us x amount of profit ...or this is going to get us into like some good situational shareholders or whatever. Compared to like sitting down and thinking oh what could we do to support this community, and potentially give back and potentially raise some money or potentially create safe spaces or whatever and you're not going to know which companies have done which because very few of them are like have that kind of thought was the reason behind it on the books. (*Ruby, bisexual*)

Ruby explains, although she is very cynical about the *real* motives of the organizations and although they might not be visible to the rest of the population, at least LGBT do get acknowledged in advertising:

I love that there's all these things out there, in meaning that people who have a problem with it can kind of see that its everywhere and they need to get over it. But I think like I think you can be kind of like in between or something, and be

critical of like companies in general, and what their motives are you know. (*Ruby, bisexual*)

Amelia also recognized the need for organizations to give back to the community if they are to advertise LGBT in public. She explains this below:

Honestly, I don't have a problem with it. Um mostly because in that case they were donating some of the proceeds from those sales specifically to a charity group, for LGBT stuff. Um so I really think that's totally okay it's a good use of sort of well LGBT stuff really. It sells stuff for them, positive for them they give back to the community, positive for the community no problem with it at all. (*Amelia, transgender*)

Some participants felt if organizations had advertised and supported LGBT community through advertising prior to legalizing same-sex marriage and before the current topic of LGBT came into the media, they feel the motive would have been genuine, as organizations would have gone through the thick and thin with the community building a stronger loyal relationship. Marvin explains that although some companies have started jumping on the bandwagon of the current topic of LGBT marketing, companies should be given an opportunity, and the LGBT community should be more accepting:

I mean you just can't be mean to the companies that were not on the bandwagon already. Because, like you might view it as them jumping on the bandwagon, but it's also viewed as them progressing into how things are changing. So just because someone wasn't on board to begin with, doesn't mean you need to be mean to them or not support them, because they are now coming around your way and that's the only way like good happens, is when you sort of start getting on the same track. (*Marvin, gay*)

Another participant outlined her support of organizations' commitment to the idea of featuring LGBT: transgender Amelia's reaction to American brand Doritos, which featured the rainbow colored chips. It was found that Amelia was not aware that some of the profits and proceeds went to a charity to help LGBTQ youth in teen suicide. These were limited edition chips under the campaign of "It Gets Better". Amelia approved of the idea that a company would donate their profits to help the community, but thought companies would have come across as being more genuine if they had supported LGBT members from the start:

Like we've had gay marriage for two and half years. That sounds right? Um if it had been a company 10 years ago doing something like that, say in the case of Burger King - that would be sort of acceptable ways of doing it. After that point, its jumping on the bandwagon saying - hey we can do this too and sort of. They're

just trying to get people to go in there and go support gay marriages lets go there.  
(Amelia, transgender)

While Terry agreed with the idea of companies supporting LGBT marketing, she felt that the wider non-LGBT target market should not be forgotten as this can have consequences on the performance of the company and the LGBT community:

You know sometimes a company goes to the extent of almost...um excluding the old marketing. I think if they're going to safely market LGBT not replace all marketing with it, they need to remain I think some of them I think go to the extreme of well if you only support LGBT, we are going to lose customer. I think customers are people and they take time to warm up to things you need to bring them [rest of the demographic] with you otherwise you will lose a lot of your customers. (Terry, transgender)

The above results from the interviews gave an overview of how the LGBT participants within this research perceived specific marketing examples shown to them. The responses from the participants were discussed in detail in the next chapter.

## **Discussion**

Consideration of the perceptions of participants from the LGBT community has been pivotal in formulating a theory from this current research. The use of twelve descriptive interviews has given new insights into marketing and advertisement styles. In the literature review the following elements have been discussed: minorities within advertising, commodification of marginalized groups, organizations using social and cause-related marketing for corporate social responsibility and, last but not least, reference to “pinkwashing” – hidden organizational agendas from a consumers’ point of view. All the above aspects are integrated with each other and together these aspects were able to support current research findings, and also helped to develop a theory based on participants’ responses.

The evolved theory from this current study has been formed based on a ‘trust-based relationship’ between the LGBT members and the organizations. However, according to the findings, organizations would be required to maintain a level of trust followed with continuous support, and not engage in profit orientated advertising. Only in this way will the LGBT community be able to trust organizations who are in support of LGBT diversity.

Below are the descriptive findings discussed at length supporting a conceptual framework for harmonized marketing strategy.

### **Reinforcing Stereotypes and Realistic Images**

From the findings section, it is evident there has been a substantial amount of positivity in the LGBT movement, there continues to be discrimination even in the subtlest way to be featured within marketing and mass media. The findings from the types of persuasive stereotypes that participants found to have been reinforced by media and the lack of suitable leading roles within television lead to misguide and miseducate society on the path of positive acceptance. There needs to be a recognition and responsibility taken by marketers if they are to practice corporate social responsibility in incorporating LGBT marketing. Marketing does not only lead to the consumptions of their products when buying into the stereotypes offered in advertising or any media, but it can convey society, influence their attitudes and beliefs, and break the stereotypes of sexual, and gender orientation.

The importance of featuring LGBT members in critical roles in the mass media or in the print

have been featured in any form of media have shaped the larger society's views on the LGBT community (Gross, 2002). Therefore, it would be a step forward for society to start re-shaping stereotypes of long-held beliefs of LGBT members, but also allowing for LGBT individuals to relate to an on screen or a print advertisement where it reflects their characteristics. According to Croteau and Hoynes (as cited in Chung, 2007, pg. 99), the media is predominantly one source of an agent which the population frequently imposes on its regular viewers to help define and regulate social norms. Chung (2007) also explains that members of society who have been consistently exposed to such media that engages consumers to consider such value-laden images, that are noted to be, "consistently exposed to the stereotypical portrayal of lesbian and gay people, [they] are likely to develop false assumptions and prejudiced attitudes, possibly even discriminatory behaviour, toward lesbian and gay people" (p.99). Therefore, the type of images which the media chooses to convey, leaving behind a set of guidance for other organizations who are engaged with the images to follow that norm.

### ***Role Models in Mainstream Marketing***

Participants felt the lack of invisibility of LGBT consumers has been a substantial finding that more predominant role models should be featured within mainstream media to make a point of integration and socially acceptable of homosexuality. Western countries like the US, who have legalized same-sex marriage, were noted by many participants within this research: the invisibility of LGBT remained scarce or portrayed within the media not to be taken seriously (Bogerson et al., 2005).

Much of the time, members of the LGBT community have been absent from playing any roles within television media (Larry, (2008): Zhou (2014) suggested any opportunity whenever LGBT members did feature within the mainstream limelight; they would often be presented in a picture to be 'unnatural' or 'undesirable.' Most of the times any members of the LGBT did not feature as role models in any mass media as homosexuality and transgenderness were considered illegal and crime; severe punishment as hanging was given in some countries.

Participants state that they, are most likely to be exposed to television and commercials, which are more liable to influence stereotypes and perceptions about a categorized group like

members of the LGBT community, the nature of how these characters who are portrayed in the media is critical as it utilizes the perceptions of the viewers. It is noted that the majority of LGBT individuals who are grappling with their sexual or gender identity tend to associate with a role model in the media whom they can best connect with and who reflects them the most (Fouts and Inch, 2005). This was the case within the findings, where some participants stated lack of role models onscreen, meant they were unable to connect with the character onscreen. According to Fouts and Inch (2005) especially adolescents who do not speak out about their sexual or gender identity to immediate family or friends but tend to look for role models whom they can best connect with.

Fouts and Inch (2005) go on to explain in their article on 'Homosexuality in TV Situation Comedies', stipulate the invisibility of good LGBT role models in mainstream media also have implications on the wider heterosexual viewers for three reasons: first, there is a lack of diversity of sexual orientation within society and television, which in turn is a cause of developing negative stereotypes and beliefs about homosexuality. The second implication provided by the authors is that it allows for discriminatory of accepting homosexuality tolerance within the program from producers and program developers to feature diversity within their programs. The last point that Fouts and Inch (2005) argue is the lack of homosexuality represented illustrates to the receivers, "...a group's lack of power, thus reinforcing the weak position of viewers in that group" (p.38).

Continuing from Fouts and Inchs (2005) and their main points about the effect of not having to feature LGBT within media for LGBT members, but a larger degree of consequences also contribute to the LGBT community from the lack of visibility of role models to heterosexuals. Not only does it make it possible to normalize society's views on homosexuality, but it also affects the self-esteem of someone who is LGBT. Indeed, as stipulated earlier in the literature review of how minorities such as women and African-Americans who were predominately invisible from the mainstream television or deceptive in a way that illustrated them as they were subordinates of white-male demographic or all-white society. However, as author Gross (1991) puts it. minorities which are not all suppressed in the same way according to their ethnic are more likely to experience discrimination in the mass media differently from others. As Gross (1991) puts it "...such groups experience varying consequences of their mediated images" (p. 20). For example, the way feminist has

core to the "neoliberal regime of knowledge, power, and pleasure. Exploitation and systematic regulation of girl bodies which are actively developed over various social apparatuses, from family, education, to the workplace, media and religion and law", (Brooks, 1997) (as cited in Kim, 2011). The media in Korea overlook how the media industry plays a vital role in governing girls image in commodifying the distribution and the consumption within a modern society (Kim, 2011). Girl groups are traditionally formed within media advertisers to show empowerment of women liberal movement in Seoul, through the use of advertising the girl-groups are a reflection of sex-fantasies managed in uniform, affirmative to women power and yet gentle and feminine, hedonistic and free spirit, (Kim, 2011).

Usually within the western media, LGBT individuals were also portrayed in a manner that is far from the reality. Such individuals of the LGBT community who were fortunate enough to be given roles in the media were written to play different spectrums of being homosexuals or lesbians. For example, men who were gay in the media usually played the lead heroine's best friend who kept her accompanied and supported her while out shopping, and as the gay guy who was a décor or the hair stylist, a wedding planner or anything that was stereotyped to be closely related to women and feminism, (Ng, 2013). Lesbians were predominately stereotypes and played the part of a sexualized pornography, bisexuality as a phase or a step-forward to lesbianism/being gay. These were the type of roles modelled on mass media, some participants felt they could not relate too.

However, decades since the start of the LGBT movement, the representations of LGBT within mass media improved over time. LGBT community started to be featured into serious roles within media, influential LGBT role models such as Ellen DeGeneres, who has her talk show, other relative role models identified within this research by participants were Laverne Cox, a transgender (male-to-female) playing as a transgender in an all-female prison in the U.S show OITNB. There is a form of a progressive move as not many transgender identities have been featured in the media; in any case, if they are to be featured in mainstream media, a heterosexual male (non-transgender) has portrayed the character in a disadvantaged way. Even with the case of Caitlyn Jenner, who chose to show her transformation from Bruce Jenner to a female transgender Caitlyn Jenner through mainstream televised series, she first introduced her transformation through the print media – *Vanity Fair* (Bissinger, 2015). However, Caitlyn Jenner's example was one that participants in this study could not relate to,

lifestyle as well as transformation, which is one which only a niche represent. She has been criticized for not experiencing the hardship that most transgender have had to go through. However, most participants stipulated that the show opened up dialogues of conversations.

Not only will it empower individuals of the LGBT society to relate to characters on mainstream mass media but also laws are changing in countries where same-sex families have the ability to adopt now. Therefore, the notion of the household has shifted over time from the nuclear traditional family image of mother, father and two children to a cultural diversity of families coming in different forms and shapes. Authors Borgerson, et., (2006) have distinctively named this cultural shift as about having something called homosexual families. Borgerson et al., (2006), believe same-sex families are on the rise and emerging as an appealing segment market for marketing activities to target towards.

Some of the benefits of featuring role models of LGBT characters within marketing or TV series, will help to create a positive image and reduce the negative societal inequalities of the LGBT community, by using marketing as a tool for social change (Peterson, 2014). It would also help to provide more informative information on the LGBT community, which would help to strengthen the relationship between the non-LGBT community and the LGBT community (Peterson, 2014).

### ***Language and Terminology***

As organizations which try to do well and to be do-gooders through philanthropist ways of embracing LGBT diversity, some of their marketing has done more harm than good due to the obvious indiscrimination through the use of language in their advertising. For example, in the examples shown to participants such as Burger King's 'The Proud Whooper', one of the participants took offense at their tagline, "WE ARE ALL THE SAME." Participants felt that such slogans invoked that such a separation already exists. A participant acknowledges the negative response he feels as a result of the Burger King tagline:

*I don't very much like the "we are all the same inside" I mean we are but it's just labeling as obvious point, and I'm thinking that's not actually for us we know that. (Mark, gay)*

The use of words, slogans, and their meaning constitutes a substantial reference that can encourage the negative homophobic use of phrases aimed at LGBT individuals. It is also a

sign of how much an organization knows about the LGBT community. Therefore, such slogans, which make a clear statement about differences and segregation between what constitutes as straight and gay, reveals the nature of organizations who denigrate the whole purpose of advertising diversity and equality. The use of such slogans by organizations employing vigorous marketing techniques attempts to appeal to a diverse range of consumers. Laran, Dalton, and Andrade (2011) indicate that slogans and taglines associated with specific products are used as a tactical cue or as mental constructs to influence behavior in a way suggested by the brand. For example, the tagline used by Tiffany & Co in their advertisement to promote engagement rings, was a spiel from a real-life gay couple, their slogan stated:

“Will you promise to never stop completing my sentences or singing off-key. Which I’m afraid you do often? And will you let today be the first sentence of one long story that never ever ends?” (Tiffany & Co advertisement, appendices: C)

The slogan used above for the Tiffany & Co advertisement example was received positively by all participants, as this slogan was genuine without hinting at any such subtle stigma or distinct phrases of difference between sexualities and gender orientations. The slogans and taglines used with products advertised have the ability to be persuasive and entice consumers, changing their minds about products. As mentioned by Laran et al., (2011), slogans have the potential to influence consumers’ behaviors to attract consumers to see the good and noble attributes of how they are impacting a social change over just the brand name itself.

Participants in this research study responded more positivity to the quote shown in Tiffany & Co, because it was genuine and appealed to everyone and not just to selected sexualities, gender, color or ethnic background. Although there has been a surge in LGBT members being featured in marketing and advertisements, such marketing plays a social responsibility to all organizations that feature the LGBT community. Yet, advertisements such as Tiffany & Co and Honey Maid are treated and suggested as LGBT are just like everyone.

The use of language and terminology within marketing or any other form of media associated with the LGBT community can be related to emotional connotations. The language and references containing LGBT material have been deconstructed to refer to different meanings and used as a parlance amongst conversations a daily use of phrases to mock or put a negative sense about their sexual orientation or gender orientation. The word ‘gay’ is primarily used in slang or jokes to convey someone’s sexual orientation as being worthless

famous connotation of the word gay is usually applied in reference to bullying or categorizing in a derogatory manner, as authors describe people have used gay to describe “objects, products, and situations; however, the message is the same – this particular person, activity, or thing is not valuable or enjoyable.” (p. 242). Therefore, to set an example, ANZ transformed their ATMS to GAYTMS. The majority of the participants felt this was a play on their sexualities, being directly thrown on an object to indicate gay is inferior to the standard ATM, which is another indication that being gay is disparaging compared with the heterosexual community.

### *Scepticism towards Marketers*

The surge of LGBT visibility within the media has been on the rise; especially in western countries where the LGBT community has been legally protected. LGBT members have clearly been underrepresented in the media over the years, with a lack of representation of LGBT members within television and marketing (Peters, 2011). Since the gay liberation movement of the LGBT community, representations were made within the media post-1970s resulting in featuring minor roles of LGBT characters; but in the one-dimensional form they were presented with stereotypical comical or less valuable roles (Peters, 2011), usually played by someone who is straight. Over the years, these organizations began to realize that the LGBT communities were an untapped “dream market” or “pink dollar” market as being highly lucrative and appealing to the forged population. However, usually this 'dream market' fitted the category of being: “male, white, middle and upper-class and gender normative” (Peters, 2011, p.200) market. According to Pinho et al., (2012) (as cited in Akermanidis & Venter, 2014), such organizations that were quick to gain an entrance to the “untapped market” considered such a target market to be most profitable, loyal consumers of the brand and early adopters of products and services. Such appealing characteristics of LGBT members target marketing, has led some organizations to increase the level of their marketing to appeal more to the LGBT demographic (Akermanidis et al., 2014), based on motives of corporate profits.

The surge in seeing LGBT members within marketing has been met with both positive and negative critiques within this current research depending on how LGBT have been portrayed within the media. The positive responses have led to the LGBT community embracing more visibility, because they feel more recognized and they have a sense of normalcy within

society; having an open and diverse mind is the key to moving forward. Lastly, the positives of relating to a character, that a participant might see online, in movies or TV series have more relevance to their lives. Participants also acknowledged they are more likely to shop at any organization that featured LGBT members within their advertising than those who did not. Participants felt that if they shop for products or services at a store that featured LGBT community, they are less likely to face discrimination (e.g. shopping for wedding bands).

However, participants in this study feel that some LGBT members have embraced the new support from organizations and have recognized that organizations also constitute an integrated diverse culture. Other members, however, felt the ulterior motive behind much of the various campaigns in recent years is to gain is motivated by profits.

This relates back to the literature review of consumers being skeptical of ‘greenwashing’ , and the reasons why organizations fail is fourfold, relating back to Peattie and Crane (2005) four major factors why organizations fail who try to advertise social change in their marketing: *Green selling*- responses to the surge in the LGBT marketing show diversity and acceptance; *Green harvesting* – taking advantage of the new marketing styles by featuring LGBT members; *Enviropreneur marketing* – finding new ways such as the GayTM example to be innovative; and lastly *Compliance marketing* – meeting the minimum level of showing diversity, which may not filter through to the rest of an organizations practices.

Taking a reactive approach in maintaining a good image and reputation of the organization, through denying any responsibility in their defense towards public criticism against the organizations practice. Such organizations have implemented practices of lobbying, press releases and information brochures in order to persuade those who are skeptical of the organizations practice.

The trend of rising LGBT visibility and pro-LGBT organizations supporting diversity has increased since the legalizing of same-sex marriage. Some participants felt that most organizations never advertised or supported the LGBT communities in the past, but all of a sudden, there is a significant support for it now. This new surge of support for LGBT has been critically labelled as jumping on the LGBT bandwagon, in order to gain media attention for profitable reasons. Organizations choice not to advertise before the legalization of same-sex marriage, it could be due to fear of being subject to boycott from the wider heterosexual

before the legalization of same-sex marriage. However, if organizations who were most honest and wanted to reflect a change in diversity had shown support for LGBT diversity earlier in the decade when the LGBT community was most vulnerable.

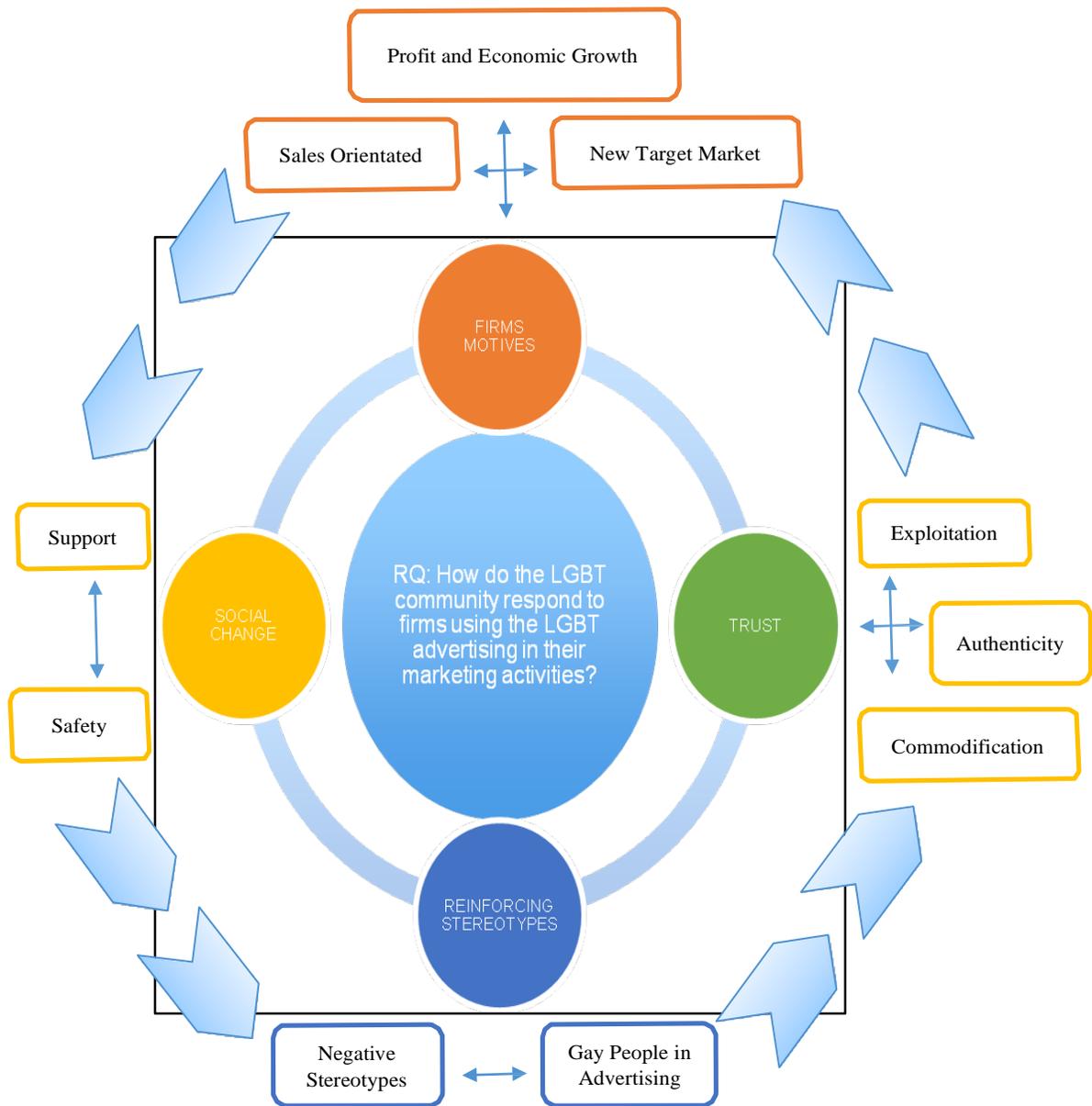
As an illustration, the example of large corporations such as ANZ rolling out GAYTMS (see Appendices E & F) has had a mixed reaction. Some participants hailed this as something positive and diverse. However, to the remainder of the participants, the use of GAYTMS was exploiting the vulnerability of the LGBT community to gain acceptance and profits.

The majority of the participants outlined, if organizations whose ulterior motives are profit, should give back to the LGBT community through donating proceeds for the well-being of LGBT members; such as donating to AIDS charity, or any LGBT not-for-profitable organization. Here, they believe, will be proof of an organizations' social responsibility and aid in improving socioeconomic and medical facilities for the LGBT community. On the contrary, the commodification of populations naturally leads to dehumanization and exploitation.

However, this is a risk where marketing organizations must decide what the real motive is: if it is for the authenticity of the brand, or whether it is to take a stance on inequality and involve such a strategy within their ethics by embracing the LGBT community. Whatever it may be, some participants feel organizations should look into including other non-LGBT minorities, or LGBT members of different ethnic backgrounds and race.

### *Conceptualizing the Theory into a Framework*

From the research question the purpose was to understand the perceptions of LGBT community towards organizations that use LGBT language, imagery, and tropes as part of their marketing activity. For the purpose of understanding how these perceptions have formed, a conceptual framework has been illustrated below. This comprises a cycle which outlines four major factors that have been the basis of how the LGBT members respond to advertising. The factors in the cycle are interlinked with the organizations. Any change in one of the factors would cause or affect the harmonization of societal liberation for the LGBT community. This type framework helps not only in improving perceptions towards the LGBT community, but also in establishing trust between organizations and the LGBT community. It is a win-win situation where this model framework would be of benefit, both for the LGBT community in establishing a strong identity in society, and for the organizations, in gaining a stronger degree of trust from consumers.



**Figure 3-1: Conceptual Framework**

The findings of this research, which have specific factors on the advertising of LGBT community, have been outlined in the above conceptual framework.

The inner circle outlines four important factors related to the research question, and they are firm's motive, social change, reinforcing stereotypes and trust. Each of these four factors contribute directly towards the important themes found in the current findings.

In the findings section, the majority of responses, expressed by most of the participants were negative towards their doubts about why there has been an increase in number of firms that advertise LGBT. The first factor relates to the firms that dedicate their marketing in featuring of LGBT within mainstream advertising. These firms realize that it is more profitable to gain a new target market as it increases their sales. The whole point of marketing conveys the idea that it benefits the organization more than the consumers. This view point of having profit as a primary motive, behind advertising, has been viewed negatively by participants in this research. However, the LGBT community feel it is justified because minorities get the opportunity to be visible outside by just being advertised in gay magazines to the gay market.

The second factor of 'social change' being advertised by firms, has arisen/grown from trying to change mindsets, perceptions and move towards a positive social change in society. However, social change, which has been the selling point for most businesses in using LGBT marketing, justified that, they gained support when the retailer is willing to provide a safe environment for participants of the LGBT community. Safety is the number one factor that retailers or organizations use to show support and visibility towards LGBT within their marketing.

However, the third factor is an example that affects the consumers of the LGBT community. The firms have been very conservative and this leads to reinforced stereotypes in the marketing methods used for the LGBT community. This has an effect of negative attitudes towards such marketing practices. In primitive marketing gay people have always been targeted in subtle ways, or as author Tsai (2004) says, the "gay window" to attract gay consumer without giving direct reference towards gay stereotypes. However, now organizations have been more open in featuring most representatives of the LGBT community. Moreover, the organizations can help to shape the minds of non-LGBT community by featuring more LGBT members within mainstream media. Therefore, it is

imperative that the adverse responses to the findings suggest that organizations have been quick to stereotype a particular type of “gay”, “lesbian”, or “transgender.”.

The fourth factor which impacts on an organization’s marketing and consumerism in LGBT is trust. Although some non-LGBT community members have already expressed views towards the stereotypes of LGBT, any advertisement that features such stereotypes strengthens such perceptions. This type of advertising loses the trust of the LGBT community, because the lack of authenticity shown by such ads points to the commodification of LGBT members and exploitation of their vulnerability. Since the trust has been compromised, the LGBT community members dissociate themselves from their product/services and organization, leading to trust issues in consumerism.

It is important to share the process of different experiences, opinions and suggestions from various participants in the interview towards the future of LGBT marketing. After reporting the findings of participants’ responses to the research question of: how do members of the LGBT community respond to brands purposefully utilizing LGBT language, imagery, and tropes as part of their marketing activity? the final chapter discusses sums up each chapter of the thesis.

## **Chapter 4 - Conclusion**

The featuring of the LGBT community in the mainstream media, television shows, print media and billboard advertisements is on the rise.

The purpose of the research was to find out how LGBT consumers respond to the surge of LGBT advertising. As outlined in Chapter 1, the original research question was, 'how do members of the LGBT Community respond to brands purposefully utilizing LGBT language, imagery, and tropes as part of their marketing activity'. The idea was to conduct an investigation into the subjective opinions of LGBT participants through real-life examples of organizations like ANZ, Tiffany & Co, Burger King, Honey Maid and Doritos and to know how such organizations have incorporated LGBT in their marketing tactics. In the first chapter, the thesis tried to illustrate and define how the research can move forward and help build more basic understanding for implementing of socially acceptable advertising by organizations.

Chapter 2 outlined the literature of how other marginalized minorities like African-Americans, pre-and-post Civil War, and women were integrated and marketed through the years. The literature review had also touched on how marketing has shaped women's empowerment and the role it has played in shaping society's perception of women in it. Also, it gives a picture of the impact of advertisers commodifying minorities to advertise their products. Therefore, this is relative to this study as Chapter 2 also outlines the theories of social marketing and cause-related marketing used by organizations to market specific products using minorities. Lastly, the chapter touched on pinkwashing, through which advertisers appealed to the wider population with the help of social marketing for minorities or a social cause, while concealing their true motive. The term 'pinkwashing' has frequently been used to explain the use of the LGBT movement by many marketers and organizations, who wish to gain a slice of the 'pink dollar.' Moreover, it has been used to describe by the participants of this research, some of the marketing tactics which organizations are frequently using towards the LGBT community to promote diversity to the wider population.

Chapter 3 describes the methods and procedures used to elicit a response from participants on LGBT advertising, illustrate by examples. (See Appendices A, B, C, D, E and F). The

personal experiences and when they have recalled seeing mainstream media incorporating LGBT within advertising and media general. Unstructured qualitative interviews, which formed and shaped the majority of the conversations during the time of meeting participants, helped in exploring the ambivalent comments of participants' point of view and an in-depth exploration of their opinions, and contributed to explaining the new phenomenology. For data analysis in chapter three, an inductive approach was used, after transcribing the data collected during the interview process. Moreover, open coding was then used for categorization and collection of participants' interpretation and applied to distinguish emerging themes that were then categorized accordingly and stated in the Findings section.

Chapter 4 outlined the emergent themes detected and categorized. That included bigger issues relating to the LGBT community and how the members of the community perceived the marketing tactics were within the mainstream media. The breakdown of the emerging themes outlined in Chapter 4 of the findings section consisted of participants' perception that such advertisements reinforced stereotypes being featured within the media. Specifically, the participants' interpretations outlined indicated that advertisements featured did not appear to show realistic images of how LGBT lifestyle is no different from the rest of the people. However, the way advertisements and television or movies within the mainstream media have been shaped to show LGBT members is inferior to the dominant heterosexual community. Where less of role models who are LGBT, and therefore lack LGBT casts within leading roles in TV series or are shown to dignify suitable representations of LGBT, which the wider LGBT population can relate with on screen. The use of language and terminology is also a relevant issue where such sexual orientated words like 'gay' have been used regularly either in the media or off-screen in a degrading manner. Therefore, the participants' clarification around the terminology and language demonstrated the effects of advertising which can lead to reinforcing negative stereotypes within media that can have repercussions towards some members of the LGBT community. The motives of organizations who choose to advertise LGBT within their market, participants' findings suggest organizations had ulterior motives of economic growth of profits and not so much of the social impact. This could lead to influence behaviors of the wider population, through affecting change.

Lastly, Chapter 5 discussed, explored and demonstrated some of the significant findings that emerged in Chapter 4. In this section, participants acknowledged the contribution on LGBT

Within this chapter, a conceptual framework was constructed to determine which factors have led many of the participants to believe there are disparities between the support that organizations are marketing out to show and the effects they could have on the LGBT community if they are not genuine. This conceptual framework implies what the firm's motives are, the social change it has concerning the safety of LGBT community, the support from the wider society and whether more social change is required. Other factors include reinforcing stereotypes, and the trust demonstrated to by marketing organizations not to advertise such material which may lead to commodification or exploitation of the LGBT community. All of these factors of how genuine an organization's motives are and how much of a difference they are contributing towards it, therefore the response could be either positive or negative from the LGBT community. The conceptualization of model framework discussed in Chapter 5 can surely help other stigmatized minority communities, who lack attention in mainstream media.

As a result of the above findings, the thesis has provided in-depth subjective opinions and insights of the use of LGBT marketing from an LGBT perspective. Strong aspirations were noted within this thesis from LGBT members' personal narratives and perspective, of how the wider society and LGBT society can attain and integrate social acceptance and equal rights. LGBT participants of this research all acknowledged the increase in advertisements of LGBT predominantly in the United States.

The responses expressed were strong emotions, which were negative towards the types of images and advertisements that were featured and strong acceptance and support; through carefully formulating these profound engagements between the participants and the researcher helped formulate the descriptions of findings. Although mixed reactions were prominent within the data, the contributions made towards LGBT were perceived to be positive in engaging within the sociocultural factor.

Nevertheless, the interviews concluded that minorities/LGBT community has always been suppressed due to stigmatized societal attitudes, according to participants own accounts of

this experience. Innovation is the key to break from the conventional stigma and promote upliftment of the LGBT identity in society.

## **Chapter 5 - Limitations**

However, the research conducted was not without limitations. These restrictions have been discussed below.

Firstly, the process of employing the qualitative method and conducting in-depth interviews with participants was ideal, as it allowed the researcher the opportunity to ask follow-up questions and engage with topics closely related to LGBT that would not have emerged. However, the limitation of using such a method for the research design meant that limitations of trustworthiness and credibility of subjective experiences exist, as the researcher only cites the interpretation as told by the participant.

Secondly, the method of employing participants to partake in this research through snowballing sampling may have led to sampling bias. Some of the participants were known to the researcher through friends-of-friends.

Thirdly, the number of participants who came forward to participate in this research was limited to only 12 representing lesbian, gay, bisexual and transgender groups. However, each participant does not represent the overall LGBT population and their views on how LGBT respond to advertising featuring LGBT members. In addition to the small number of participants, the study restricted the gathering of the data to conduct a comprehensive understanding of the participants' views and motives whilst finding the phenomena. Getting a wider insight would have proved the consistency of emerging themes from a larger sample size. Also, the examples shown to participants in this research may provide limitations towards participants having to be familiar with the example and already having predisposed emotions and opinions regarding it.

Fourthly, there are also limitations relating to the lack of literature regarding the representations of each individual sexual orientation (lesbian, gay and bisexual), gender oriented individuals (transgender) and their perspective on consumer response towards organizations using LGBT marketing.

Lastly, there are limitations regarding transcription and conducting of data analysis. Even after transcription of interviews and re-reading them while listening to the recording, the chance of poor clarity of recording might lead to a different idea of interpreting the data. Therefore, the interpretation can vary among researchers and recordings that have been interpreted. However, throughout this research, it is important for the researcher to maintain an open mind towards the research topic.

### *Assumptions*

This researched thesis has been prepared under the assumption that the LGBT members, who were interviewed, have answered the questions posed to them honestly and that their opinions and experiences were shared genuinely.

### *Validity*

For the use of qualitative methodology, it is important to address the few questionable criticisms on the internal and external validity of the information collected as it does not produce any statistical data but is rather based on the interpretations of participants' beliefs and experiences.

Maxwell (1992) states that qualitative results are not all necessarily credible or legitimate to use, as the validity of interpreting accounts studied of participants can be problematic as it relies more on participants' terms and accounts. Graneheim and Lundman, (2003) have recommended the use of qualitative methodological data based on the trust between the researcher and the participant. Much of what is being said and interpreted can have multiple meanings associated with it. According to Graneheim et al., (2003) in the qualitative method of analyzing textual information, the information should provide validity, responsibility, credibility and trustworthiness between the researcher and the participant, when interviewing and focusing on the research question itself.

To avoid inconsistency in the data transcribed, a professional transcriber program was used, to ensure that all the information obtained was transcribed according to the recordings on the audio recorder. In ensuring the validity of the transcriptions, the researcher reviewed all the transcriptions by re-listening to the audios and reading simultaneously throughout the

Results within the findings section do not account for participants who were interviewed but chose not to participate for other unknown reasons.

To reduce and eliminate any threats to population validity the researcher identified within the desirable target population employing a generalized selection of participants from different sexual and gender orientation, occupation, and age group within the LGBT community. This study identifies the limitations that the participants may not be reflective of the general LGBT demographic throughout New Zealand. Different age group categories of participants and their experience of 'coming out' may have an impact on their perceptions of marketing activities depending on their personal experiences.

The researcher strove to minimize and eliminate as many possible limitations and ensure that the validity and credibility of this research is accurate. Though, it is not likely to guarantee the elimination of all threats within this research. These threats internal and external to the research have been taken into account.

### *Future Research*

From the current research question and the findings discussed, it can be concluded that this research has the potential to open dialogues with minorities, on their visibilities and consumptions within the mass media. Such findings can be helpful and transferable to other minorities within marketing who also have been exploited with stereotypes through advertising.

The use of these results may help eliminate stereotypes as advised by the participants from marketing and media, and help gain better trust. The aim is to help develop better understanding and guidance for marketers, businesses to conduct further research, for the benefit of developing and construction of positive, and concrete illustration of minorities.

This research was conducted on the LGBT community by exploring only the LGBT participants' opinions and perspectives into the marketing of LGBT. However, in future, research can also be conducted to see the perspectives through quantitative surveys to determine the reaction of the wider non-LGBT community. Also, online surveys can be carried out to establish the response of both straight and LGBT individuals. To bring in more

versatility, examples from home country compared to US or other developed nations who are pro-LGBT in their society.

Furthermore, research conducted to seek what parallels exist between organizations featuring the LGBT members and cause-related marketing. This would help to establish the type of consumer responses and how effective the cause-related marketing is for an organization, who work alongside a not-for-profit organization.

This research can help to engage other relevant topics, researchers from departments like psychology, sociology, economics and consumer behaviors, to develop a framework for understanding the LGBT consumer culture. Conducting further research into the understanding of consumer culture and marketing of LGBT will also embed more information and literature on a fundamental level for LGBT studies.

Also, future research into related categories using the same scenario of LGBT responses as done within this research, to conduct more research into the type of curriculum which schools should consider implementing. This can be established to help target adolescents who struggle with mental illness and who lack support for their sexual and gender orientation. More awareness around sex education prompts for more people to have open conversations about being LGBT, possibly helping to reduce stigma and discrimination within schools and around the community.

### *Implications*

This research has provided key information regarding the LGBT community, which can be used to make a significant contribution towards the welfare of that community and towards bringing equality and positive social change. The research theory has been developed to help demonstrate an understanding of how advertising and marketing as a whole can be referred as a tool that can contribute to equality. The profound challenge of this research has uncovered some of the elements that directly have an impact on how advertising illustrates LGBT members in the mass media.

This research suggests that the negative responses received from participants show a lack of understanding on the part of organizations who market sexualities and gender orientations onscreen. Some aspects that directly impact the adverse responses through the use of

commercialization of LGBT community have contributed to the exploitation of the community. Also, the lack of trust and constant portrayal of negative stereotypes affect the image of LGBT community members.

The theory developed within this research demonstrated how a ‘trust-based relationship’ between LGBT members and organizations affects both parties. When organizations expressed high levels of trust towards LGBT community and did not think about profits, it was found that LGBT favored such initiatives. However, organizations need to uphold a responsible corporate social responsibility where members see large organizations giving back to the LGBT community.

### *Contributions*

This research has the potential to be used as a guide when organizers choose to market LGBT community as a strategy for marketing. However, organizers need to develop a sensitivity towards how they develop their marketing strategies or how they portray such marginalized minorities within mass media. Research has the ability to gain reactions both good and bad from the wider population towards the LGBT members, as well as within the LGBT community towards one another and how they have been portrayed in advertisements.

Contributions from this study are for businesses to recognize that there is a greater need to make real social changes than to advertise LGBT minorities towards gaining a slice of the ‘pink dollar’, or gaining publicity through the use of being featured in pride float parades. This general theme has radically increased where organizations who have, over the years, participated with a float in pride parades and distastefully advertised the LGBT community to target minorities and show how diversified their organization is, yet showing little support there on after.

Most participants within this research have highlighted that organizations are not genuine in their interests to market towards LGBT community and therefore are more profit orientated than working for social change. If organizations start being active supporters over the course of their marketing strategies demonstrating consistent support and genuine interest for the LGBT community. Such support can be demonstrated by donating proceeds to a charitable organizations linked with the LGBT community.

For further research into how to achieve a good marketing practice by implementing LGBT members, organizations need to study and work with LGBT members to avoid causing any offense. Implementing such actions can help build that trust-based relationship with the LGBT community, who in turn can support such initiatives implemented by organizations. Therefore, this research is available to guide what elements need to be included and excluded when considering socially acceptable marketing practice towards the LGBT community.



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**Appendix A - Doritos: Rainbows**



## Appendix B - Burger King: The Proud Whopper



## Appendix C - Tiffany & Co.: Will You?



WILL YOU PROMISE TO NEVER STOP COMPLETING MY SENTENCES OR SINGING OFF-KEY, WHICH I'M AFRAID YOU DO OFTEN? AND WILL YOU LET TODAY BE THE FIRST SENTENCE OF ONE LONG STORY THAT NEVER, EVER ENDS?

WILL YOU?



## Appendix D - Honey Maid: This is Wholesome!



## Appendix E - ANZ 'GAYTMS'



**Appendix F - ANZ 'GAYTMS' Vandalized**



## Appendix G - Online Advertisement

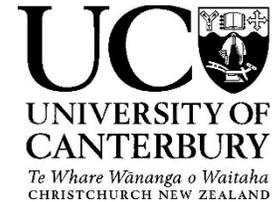
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### \$20 PAID INTERVIEW CHRISTCHURCH

18+, for an individual conversation interview on “How does the LGBT community respond to firms using the LGBT agenda in their marketing activities?”

Participants must be available to participate in a 1-hour and ½ discussion in Christchurch or via Skype interview during August/September. Participants will be compensated \$20 voucher of their choice from Westfield Shopping centre or a petrol voucher following their participation. You can contact me on [preet.kaur@pg.canterbury.ac.nz](mailto:preet.kaur@pg.canterbury.ac.nz) or text/call 021 0277 6752

## Appendix H - Participant Information Sheet



Marketing Department

Telephone: +64 2102776752

Email: preet.kaur@pg.canterbury.ac.nz

Date: \_\_\_\_\_

### **Lesbian Gay Bisexual and Transgender (LGBT) and Advertising Information Sheet for \_\_\_\_\_**

I am Preet Kaur a Masters student at University of Canterbury. The purpose of this research is to gain a better understanding into how does the LGBT community respond to firms using the LGBT agenda in their marketing activities?

Your involvement in this project will be to answer some research questions and to talk about your experiences and opinions regarding firms using LGBT agenda in marketing. You will be shown examples of where firms have used this and questions will be asked around these examples. The interview can last up to 1 ½ hours. Information of this interview will be audio recorded.

You may receive a copy of the project results by contacting the researcher at the conclusion of the project.

Participation is voluntary and you have the right to withdraw at any stage without penalty. If you withdraw, all information relating to you will be removed.

The intention of the interview is to get understanding of the general stand around the use of LGBT in marketing. However, if the interview causes any discomfort or emotional distress, then we please ask you to advise the researcher to kindly end the interview immediately.

The results from the project may be published, however your identity will be kept fully confidential and not be published without your prior consent. To ensure anonymity and confidentiality, I will be assigning participants with fake names on the consent form and using those fake names on any data and transcriptions to ensure the information in the transcript remains strictly confidential. Only the researcher Preet Kaur and head supervisor of this research topic, Ekant Veer, will have data available to them. According to the standards of Human Ethics Committee principles, the data from the research project will be kept in a safe and locked storage in a card only access room; all raw data collected will be held for 5 years, after this period all data collected will be destroyed. A thesis is a public document and will be available through the UC Library.

The project is being carried out as a requirement for Masters of Commerce in Marketing by Preet Kaur, under the supervision of Ekant Veer, who can be contacted by email, [ekant.veer@canterbury.ac.nz](mailto:ekant.veer@canterbury.ac.nz). Ekant will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics

Committee, University of Canterbury, Private Bag 4800, Christchurch ( [human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

If you agree to participate in the study, you are asked to complete the consent form and return it to the researcher before conducting the interview.

Preet Kaur