

Cand. ling. merc – Interkulturelle Markedsstudier

Kandidatafhandling

Characters: 189,755

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Culture and Consumer Behaviour



A study of how cultural practices affect consumer
behaviour in Cambodia & Denmark

Copenhagen Business School

August 05, 2015

Resumé

Denne kandidatafhandling var baseret på en interesse i forbrugeradfærd og kulturelle forskelle.

Afhandlingens udgangspunkt var derfor i en tendens indenfor forbrugeradfærd, som viser, at forbrugerne bliver mere homogene. Dette sås som et udtryk for, at virksomheder kunne standardisere deres markedsføringsstrategi.

Dog viser en anden tendens, at den almene forbruger er begyndt at stille flere krav til virksomhederne og deres markedsføring, grundet at de står overfor flere valgmuligheder.

Afhandlingens ønskede at opnå indsigt i, hvor stor indvirkning kultur har på forbrugeradfærd og hvorledes virksomheder kan markedsføre deres brand og produkter i lande som er stærkt påvirket af nationalkultur. På baggrund af dette blev de to lande Cambodja og Danmark udvalgt som repræsentanter for Sydøstasiatisk- og Vestlig kultur, som var de to lande der skulle udføres undersøgelse i. Dertil blev Durex kondomer udvalgt som produktet, der skulle undersøges.

Teori viste, at kulturundersøgelser ikke kan foretages på et nationalplan, uden at være baseret på generaliser, hvorfor det blev besluttet at afhandlingens analyse skulle foretages som diskursanalyse. Forbrugeradfærden undersøges derfor ud fra den eksisterende diskurs omhandlende sex og kondomer. Herunder blev det fundet fordelagtigt at undersøge kulturelle praksisser og hvorledes disse påvirkede forbrugeren. Ydermere blev forbrugersegmentet reduceret til unge mellem 18-25 år.

Afhandlingens problemstilling lød på, hvilke kulturelle praksisser Durex burde tage ind i deres overvejelser, når virksomheden markedsfører sine kondomer i Cambodia og Danmark.

På baggrund af dette blev det fundet nødvendigt at skabe en udvidelse af Faircloughs (2002) diskurs analyse. Denne gik i dybden med Faircloughs sociale praksis dimension og undersøgte, om forbrugernes adfærd var baseret på sociale praksisser, som kunne ændres eller den var baseret på kulturelle praksisser, som ikke kunne ændres. Dertil skulle indsigter fra analysen være behjælpelige i forhold til Durex' fremtidige markedsføring på de to markeder.

På baggrund af analysen blev det fundet, at dele af forbrugeradfærden og forbrugernes holdninger var baseret på kulturelle praksisser.

I Cambodja fremviste indsigterne, at unge var påvirket af sociale praksisser og især de praksisser, der omhandlende social accept. Det blev præsenteret i indsigterne, at der i det cambojanske

samfund eksisterede en kraftig opdeling mellem indgrupper og udgrupper. Det var derfor vigtigt for den enkelte at bevare harmonien i indgruppen, hvilket skete ved at opføre sig social acceptabelt. De sociale normer forbundet med denne kraftige kategorisering af grupper var baseret på den kulturelle praksis, historie, som påviste at kategorisering havde stået på i mange år og således at denne var en integreret del af den cambojanske kultur.

På baggrund af dette, blev det anbefalet, at Durex samarbejdede med interesse organisationen, PSI, som har til hovedopgave at mindske HIV-smittede i Cambodja og derved forsøger at øge cambojanernes viden om kønssygdomme. Durex kondomerne skulle være en del af organisationens kampagne, og blive uddelt gratis til cambojanerne for at øge deres viden. Således udnyttede Durex indsigten omkring indgruppe og udgruppe-kategoriseringen til deres fordel og derved var der mulighed for, at kondomsalget ville stige, grundet at Durex kondomer blev social accepteret i indgrupperne.

I Danmark blev det påvist i indsigterne, at unge var påvirket af andres holdninger. Dette gælder især deres venners holdninger, da disse blev opfattet som havende stor troværdighed.

De unges adfærd blev fremvist som værende påvirket af sociale praksisser. Her blev det fundet, at to af disse var baseret på kulturelle praksisser. Disse var individualisme og troen på tillid. De unges behov for individualisme blev fundet i historien og praktiseret gennem retten til ytringsfrihed og janteloven, som begge fremhæver individet. Ligeledes var troen på tillid afspejlet i den danske samfundsstruktur som påviste en stor tillid til samfundet og medmenneskerne.

På baggrund af dette blev det fundet fordelagtigt for Durex at udnytte indsigten om unges behov for social bekræftelse fra deres venner og vennernes store troværdighed til at ændre sociale normer, som på nuværende tidspunkt ser kondomer som en hindring.

Dermed blev det konkluderet i afhandlingen af kulturelle praksisser kan have en stor indvirkning på forbrugernes adfærd.

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Chapter 1

Introduction

Prologue

The motivation for this Master's thesis came from a profound interest in human behaviour. Within this, a curiosity thrived for understanding why we as humans behave as we do, and thus why one person behaves differently from another person. Here, it was the behaviour of people belonging to dissimilar cultures that was found most striking. This Master's thesis therefore set out to examine the differences in consumer behaviour, between two unlike countries' cultures.

The interest was specifically to produce a Master's thesis on two cultures that was known to be of great difference to one another, to obtain greatest possible variation in the consumer behaviour studied. Due to this, preliminary research was conducted by travelling in several countries with well-known diverse cultures. Thereby, the thesis was based on first-hand experiences of what culture, and thus what a culture different than one's own culture, may be perceived as.

1 Introduction

The cultures existing in Southeast Asian countries and in Western countries¹ are commonly accepted to be diverse. These have been proven to differentiate on several cultural dimensions, and thus the thesis set out to study consumer behaviour in two cultures belonging to each of these areas. Therefore, the culture study was conducted in the two countries, Cambodia and Denmark. Here, Cambodia represented Southeast Asian culture, and Denmark represented Western culture.

The selection of these two countries was based on first-hand experiences, where it was found that Cambodia and Denmark differentiate on several areas such as their practise of religion, their historical development, and the way the inhabitants socialise. As such, this lead to a belief in there being a difference in the two countries' ideologies, which is a central part of a country's culture (Solomon 2006, p. 500, Guirdham 2005, p. 67).

Furthermore, the purpose of the Master's thesis was to create consumer insights for businesses, as the two countries were found noteworthy as potential markets for businesses. Currently, the two countries are on two different stages of development. Cambodia has an emerging business market due to the country's success in attracting a large number of tourists, within the last couple of years (The Phnom Penh Post 2014). However, the income inequality in the country is very distinct. This

¹ In the thesis Southeast Asian countries referred to United Nations definition from 2012 (United Nations 2012), and the Western countries referred to the definition of the Western World (Liberapedia).

may change in the future, as the country is predicted to become one of the next countries in Southeast Asia to be highly affected by tourism, which could suggest that the wealth in the country will rise (Asian Development Bank 2015, Cambodian Business Review 2013). Contrastingly, Denmark is commonly accepted as a highly developed country and is in many ways the opposite of Cambodia when it comes to e.g. income inequality. However, the two countries are both in search of investment from foreign corporations. Cambodia, due to the wish of becoming one of the next growth hubs in Southeast Asia (Asian Development Bank 2014), and Denmark, due to the country's need for foreign investment to sustain its current level of wealth (The Copenhagen Post 2014). Thereby, the two countries were chosen as it was found interesting that Cambodia was a Southeast Asian country predicted to become one of the next growth hubs in Southeast Asia, which could mean a difference in the inhabitants' income and hence their consumer behaviour, and Denmark was chosen as it was the westernised country where the most valid data would be available, due to it being the author's native country, and as such the Western country where consumer behaviour could be examined in most detail.

When studying culture, Scollon & Scollon (2001) propose that one should use the concept of culture accurately. As such, when comparing cultures, one should avoid speaking of cultures interacting with one another as this is not possible. Instead it is individuals who interact through discourse systems (Scollon, Scollon 2001, p. 138-139). The thesis therefore focused on the people belonging to the two cultures, and thus the opinions and behaviours of inhabitants of Cambodia and Denmark. This was further done to reduce stereotypic thinking, as the focus on individuals removed the possibility of the readers being blinded by overgeneralisation (Scollon, Scollon 2001, p. 168-169). Furthermore, the study of the cultures was simplified to studying cultural practices to attain detailed results.

From this, the thesis was founded on the model of Culture's 3 P's. This stated that culture is to be understood based on three P's; *practices*, *products*, and *perspectives* (Cutshall 2012, p. 33, National Standards for Foreign Language Education Project 199, p. 50).

According to this, the thesis was to conduct a discourse analysis, and through this examine how consumers in Cambodia and Denmark were affected by cultural practices in their behaviour. Furthermore, the 3 P's model made it possible to concentrate on a specific product and thus making the discourse analysis more specific. Therefore, the product Durex condom was chosen. This was

done as the condoms were sold in both countries, and used in the same way in both markets (Phnom Penh Orientation 2014, Durex 2015, Move to Cambodia 2014). Likewise, as condoms are used by a large amount of people, the study examined the behaviour of the segment young people between the ages of 18-25.

1.1.1 Problem Area

Today, the world is increasingly becoming smaller. The Internet has made it possible for people in one part of the world to connect instantly with people in another part of the world. This has also meant a decrease in the differences between people, as people today are not only affected by what happens in their own country, but also affected by the constant adaptation to the world outside their door, and therefore other cultures (Guirdham 2005, p. 66). Businesses find that markets on an international level are becoming more homogeneous and will continue to do so, why consumers' needs and wants may not vary significantly, in the future (Nakata 2009, p. 4-6).

Many businesses are therefore adapting to a more standardised marketing model, where their product is marketed the same way in all markets. However, alongside this development of the consumers becoming more homogeneous, more consumers are seeking a more targeted marketing approach (Shriram 2015). Businesses thus also experience a need to have a more thorough understanding of their target group's needs and wants, in order to fulfil this demand, and hence to market their product more successfully (Shriram 2015). Applying this fact to the businesses' expansion to new markets, illustrate the importance of their cultural understanding. Further, this gave cause for examining how cultural practices affect the individual consumer, as consumers across markets may behave differently without them being conscious of this (Guirdham 2005, p. 67).

1.1.2 Problem Statement

For this reason, this Master's thesis set out to analyse to what extent consumer behaviour were affected by cultural practices by analysing consumers' opinions and behaviour in depth, expressed in statements from personal interviews, and further examining the underlying social- and cultural practices that affected these statements. In this way, it was examined if the consumer behaviour was affected by social practices that could be altered, or affected by cultural practices that are more deeply rooted in the individual, and thus not able to change.

Based on this, the problem statement of this Master's thesis was constructed with the following question:

Which cultural practices should Durex take into consideration in the marketing of their condoms, in the markets of Cambodia and Denmark?

In order to answer the problem statement, the thesis analysed the topic in depth by answering the following sub-questions:

- *How are condoms perceived in the two markets?*
- *How do the cultural practices appear in consumers' behaviour in respectively Cambodia and Denmark, with regard to condom usage?*
- *Which marketing implications exist for Durex in relations to their interaction with consumers, and sale of condoms, in the two markets?*
- *How should Durex in the future market condoms, in the two markets?*

1.1.3 The Purpose for Reading the Master's Thesis

The purpose of this Master's thesis was to create an understanding of culture's impact on consumer behaviour, and thus how it is possible to market a product to the consumers. The thesis presented a new method for analysing cultures with the creation of a new analysis model. By doing so, it provided the reader with a more thorough understanding of how cultural practices affect the individual consumer. As such, the reader was presented with insights that described the consumers of the 21'st century. In detail, this Master's thesis was in particular noteworthy for businesses from Western countries, who are interested in entering a Southeast Asian country and here especially the Cambodian market.

1.1.4 Delimitation

In order to create a more thorough analysis of the two markets, only two countries were chosen as representatives for the Southeast Asian- and Western culture. This was done, as it was found common knowledge that there exist differences between the Southeast Asian- and the Western culture, and as such there was no need for making this fact more explicit by adding several countries in the study. Likewise, it was to be able to study people's behaviour in more detail. Therefore, it was decided to not have the study of Southeast Asian culture consisting of several Southeast Asian countries. This was done, due to the fact that several countries would have carried

with them the risk of studying conflicting behaviour, because even though Southeast Asian countries are perceived to belong to the same culture they are still different, and hence there still exist differences in the inhabitants' behaviour. By conducting a study of Southeast Asian culture based on several Southeast Asian countries, this would have created wide and generalised results, in order for them to include behaviour that was similar in all the Southeast Asian countries studied. The same fact goes for a study being based on several Western countries.

Furthermore, the respondents that provided interviews for the thesis consisted of primarily women, as these were the respondents who wanted to participate in an interview concerning the intimate topic of sex and condoms. Likewise, the majority of the respondents were all users of condoms. It could be suggestive that non-users would decline from participating in an interview concerning this topic.

Additionally, the thesis used only parts of the selected theory in the analysis. This consisted of only the parts that could be combined, and thus the parts that complemented each other. The parts that were not used, were not included in the analysis as this would have created very wide and somewhat insignificant results, as these would have covered the many aspects of a culture, and thus not only the cultural practices. In the end, this would have been incoherent with the purpose of the Master's thesis.

Chapter 2

Methodology

2 Methodology

To create a satisfactory Master's thesis, it was found relevant to state the methodology used. As such, this provided the reader with a thorough understanding of how the thesis was created, which involved an introduction of the philosophical orientation, the data collection, as well as a presentation of the literature used.

2.1 Philosophy of Science

The Master's thesis was based on the philosophical orientation of social constructivism.

This orientation is the opposition to the nature of sciences and their belief in the objective reality. Instead followers of social constructivism believe that reality is human-made and created through social constructions (Collin, K ppe 2003, p. 419, 421). As such, it is believed that what we on a daily basis perceive as reality existing independently of us is in fact socially constructed by us. This constructed reality is preserved by people agreeing upon how a given phenomenon is to be perceived (J rn  2014, p. 69-70). This is done unconsciously, and thus people are not aware of them preserving phenomena by them communicating and interacting with other people (J rn  2014, p. 70-71, Andersen, Kaspersen 2007, p. 620-621). Therefore, as reality is based on social constructions it is very subjective, and so the reality that one defines as true might be different from the reality found to be true by another person.

Based on this, Gergen (1985) set up principles of social constructivism (Collin, K ppe 2003, p. 422, Holm 2011, p. 70):

1. There exist no coherence between the world and our description of the world. This is because the language we communicate with does not represent reality. Instead it represents social processes.
2. Our description of reality erupts from the social processes we move in between. As such, reality is something we create together.

With this, Gergen (1985) finds that we as people move in between different social processes, in which we preserve our understanding of reality (Collin, K ppe 2003, p. 422-423, Keaton, Bodie 2011, p. 192). This was inspired by *language-games* first introduced by Wittgenstein. He found that the way we communicate changes how we perceive a phenomenon, and the amount of meanings that this phenomenon can embody (Keaton, Bodie 2011, p. 192). With this, he explains that within a

language-game meaning is not constructed by what we say and hence not by our choice of words. Instead meaning is constructed by us moving in between *language-games* at all times. For this reason, it is not possible to separate language from life as we shape our lives through our use of language (Holm 2011, p. 70). Our language is metaphoric, and as such our words and sentences contain several meanings (Read, Summers 2012, p. 68). The meanings placed in our choice of words are based on our upbringing, where we are taught to express ourselves in socially acceptable ways (Holm 2011, p. 71, Read, Summers 2012, p. 70).

“Meaning and our perception of “reality” are socially constructed; our idea about the real, in turn, influences our behaviour, including how we communicate with others.” (Keaton, Bodie 2011, p. 195)

Furthermore, social constructivists believe that knowledge is social constructions and discourses. These are used to examine the different realities existing and done so through language. Social constructions are defined as social understandings, whereas discourses are defined as different point of views using the same concepts of words and themes (Fairclough 2002, p. 3, p. 26).

Both social constructions and discourses are practiced within the social processes and thus they frame how we can perceive the world by categorising what knowledge is true (Collin, K ppe 2003, p. 422-423, Fairclough 2002, p. 26). Therefore, they create guidelines for how to understand and communicate about a given phenomenon.

2.1.1 Social Constructivism in the Thesis

As it is believed that reality is based on social constructions, the thesis set out to examine the different realities existing in the two markets of Cambodia and Denmark, in regards to condoms. Consequently, the primary data for the cultural analyses would be based on observations and interviews with young people. These were based on mutual understanding between the interviewer and respondent on how to behave in the specific discourse system concerning condoms and sex (J rn  2014, p. 68). By doing so, the interviews revealed prejudices and unreflective assumptions that the respondent might find to be unconscious, which would later be used to create a better understanding of the market for Durex condoms (Holm 2011, p. 84).

From this, the thesis conducted a discourse analysis in each market. It would be more favourable to conduct analyses based on social constructions, but as there might exist differences in what the interviewer and the respondent found to be socially acceptable behaviour and opinions compared to the social processes that were moved in between in the study, it was found more favourable to conduct discourse analyses as there in this way would be used the same words and sentences when communicating about condoms (Fairclough 2002, p. 26-27). Hereunder, it was the interviewer's task to detect the meanings hidden behind the different choices of words. Based on this, the thesis examined the cultural practices communicated out through the discourse, and thus looked for patterns that could provide insights about the cultural practices that existed within the discourse of condoms and sex.

2.2 Data Considerations

Kvale (1993) and Gadamer (1960 & 1975) found that knowledge is derived from the social processes of interpretation. Human sciences are therefore seen as a product of the methodological framework in that social reality is conceptualised as symbolic reality (Kvale 1993, p. 62, 97).

2.2.1 Primary Data

As the primary data was to be used to gain an understanding of the opinions and behaviour of young people in Cambodia and Denmark, it was found advantageous to use qualitative research, which could provide more descriptive data of the consumer behaviour. The primary data was carried out as ethnographic research, and thus involved observations and in-depth interviews (Malhotra 2007, p. 152-153, p. 161).

2.2.1.1 Observations

According to Kvale (1993) the relationship between the observer and the observed phenomenon is to be seen as an interacting unit, as they both affect one another (Kvale 1993, p. 50). He adds that the observer interacts with the phenomenon through the use of everyday language. The greater knowledge the observer has of the language world he operates in, the more valid the outcome of the observations will be (Kvale 1993, p. 61).

According to Malhotra (2007) observations can be used to describe a group or a culture (Malhotra 2007, p. 161). Thereby, the observations were conducted in real-life to observe the everyday life

routines, and thus how people acted consciously but also unconsciously (Malhotra 2007, p. 163-164). The observer's role was thus to decode how the observed people were affected by their surroundings (Malhotra 2007, p. 164).

The observations carried out in this thesis functioned as an extension of the primary data; in-depth interviews, and the secondary data (Hague, Hague & Morgan 2004, p. 77). These were connected in two ways. Firstly, the observations were made to get an internal understanding of each culture. The observations were to be compared with secondary data, in the form of statistics, to create a more thorough understanding of each culture, as the secondary data depicted the perception of the outside world about the country, and the observations depicted the inside perception, as they were based on the lives of people living in the country. Secondly, the observations supported the in-depth interviews as the respondents might have difficulty expressing their perceptions concerning their own country's culture and consumer behaviour, as these were often based on unconscious behaviour. Observations were here used to discover how the behaviour were carried out in real life (Hague 1993, p. 19) Likewise, the respondents might have exaggerated their answers in the interviews, and therefore the observations functioned as depictions of the true behaviour (Hague, Hague & Morgan 2004, p. 77).

“Desk research and observations have their parts to play in identifying the needs of customers but the most common method of all is to talk to people. This brings us to the crux of market research – asking the right questions of the right person.” (Hague 1993, p. 10)

2.2.1.2 In-depth Interviews

“Above all else, people are interested in themselves. Since the whole of the interview is an opportunity for the respondent to talk about what he and she does and thinks, this gives the interviewer a considerable advantage.” (Hague 1993, p. 74)

According to Kvale (2008) all interviews are discursive and involve several discourses. Therefore, the in-depth interview was to favour when doing a discourse analysis, as the discourse analysis is the study of *“how speech and text are used to conduct actions”* (Kvale 2008, p. 176). Thereby, the analysis focused on how individuals use language to produce activities and identities (Kvale 2008, p. 176).

The in-depth interviews were initially based on Kvale's (2008) 7 stages of the interview (Kvale 2008, p. 122). Hereunder, the production of the interviews was based on Gergen's (1985) theory about *narratives*. Gergen (1985) stated that *narratives* are stories that individuals construct. The individual tells stories about themselves, on how they wish others will see them. The stories have to be accepted by the social community, in order for them to become a reality (Collin, K ppe 2003, p. 448-449). Different cultures have different ways of expressing emotions, and as such the in-depth interviews revealed unconscious known practices, in the two cultures, by examining the respondents' emotions and reactions (Collin, K ppe 2003, p. 448-449, Malhotra 2007, p. 207, Kvale 2008, p. 164). For this reason, in-depth interviews were selected over focus group interviews when collecting data for the thesis. Focus group interviews would be appropriate when examining how people interact and affect each other in their actions (Malhotra 2007, p. 181, 211). However, as the topic of the interviews were sex and condoms, which is a topic that might be found sensitive or inappropriate to speak out loud about, focus group interviews might have presented only opinions that were in favour of what society find social acceptable, or been affect by one respondent's opinion, which might contaminate the opinions of other respondents (Hague, Hague & Morgan 2004, p. 62). As the purpose for these interviews were to find the underlying and unconscious opinions and behaviours concerning condoms, it was decided that in-depth interviews would be more appropriate. In this way, it was possible to create an interview situation where the respondents could speak freely about sex, condoms, and society's view on this (Hague, Hague & Morgan 2004, p. 62, Kvale 2008, p. 164).

Kvale (1993) stated that an in-depth interview tries to turn the interpretation to its own advantage, in the process of probing the position of the respondent. The aim is here to create a record of the points formulated by the respondent, in the interview. Thereby, the process of turn-taking or interaction is important for the later assessment of the information, given in the interview (Kvale 1993, p. 96, Malhotra 2007, p. 212). As the topic of the in-depth interviews could be perceived as very intimate to some respondents, it was important to be aware of believability in the respondents' answers, as they might be tempted to lie if they became aware of their emotions, opinions, and behaviours being socially unaccepted, or answer the questions biased because they were trying to please the interviewer (Hague 1993, p. 76, Kvale 2008, p. 165). Hague (1993) stated that as an interviewer you cannot always trust what is being said, and thus it is necessary for you to notice

change in the respondent's body language, doing the interview (Hague 1993, p. 78). To be aware of the respondents' body language in the interviews, an outline of topics and possible questions was made in advance. Furthermore, this also highlighted sensitive topics, which the respondents might have trouble answering truthfully to ease the tension that would arrive in such situation. Moreover, this also ensured that the interviews delivered the information required to answer the problem statement (Hague 1993, p. 16-17).

As the in-depth interviews were conducted to achieve insights, the interviews were partially open structured with flexibility in the construction of questions (Andersen 1997, p. 206). The questions were therefore being posed in relations to what has found in the observations and secondary data, as well as being unstructured in the interview situation, so that the questions were steered towards the topics of interest, but came naturally in the interview conversation (Andersen 1997, p. 206). This also made the interview situation more valid as the in-depth interviews were carried out in favour of the respondents (Hague, Hague & Morgan 2004, p. 61, Roulston 2010, p. 14-16). The questions consisted of mainly open questions. This was done in order for the respondents to formulate their own description about the topic and not have their answers affected by the interviewer's phrasing. Likewise, several of these answers were further explored by the interviewer asking open-ended follow-up questions. This was mainly done by using probes (Kvale 2008, p. 155-156, Roulston 2010, p. 12-13). The topic line-up and questions involved amongst others projective interview techniques, which it often used with sensitive topics to help the respondents explain how they feel (Malhotra 2007, p. 217, Hague 1993, p. 78-79). This technique consisted of indirect questions and a presentation of future scenarios to give the interviewer an understanding of both the individuals' and society's opinions concerning the topic (Malhotra 2007, p. 218-219, Hague 1993, p. 80-83).

Furthermore, great emphasis was also placed on asking the respondents to extend their answers when these were found valuable. This was encouraged through the use of the interviewer's body language by making the respondent feel comfortable talking about the topic. Likewise, it was also noticed when the respondent became bored or tried to avoid a question, in order to change this behaviour and motivate the respondent to continue down the path that the question was creating (Hague 1993, p. 23-24, Kvale 2008, p. 81).

2.2.2 Secondary Data

The purpose of the secondary data was to compliment the primary data, and thus to provide data on the two markets and of Durex' current marketing strategy. The secondary data was based on public material about the two cultures and Durex.

The conduction of secondary data consisted of statistics, and other public materials, such as videos and articles. These concerned two areas; Durex' marketing actions in the two markets, and the consumer behaviour concerning condoms in the two markets. However, as the data was not conducted for this thesis, the data was evaluated according to bias and further the validity of the data, which included examining when the data was collected, how it was collected, and the purpose of the data collection (Malhotra 2007, p. 97-99).

According to Hague, Hague & Morgan (2004) secondary data often refers to desk research, which can be collected without fieldwork (Hague, Hague & Morgan 2004, p. 32). They find that desk research can be used to find relevant information in company data, government statistics, and the press. Here, they found that specifically a company's website contain useful information as it is often up-to-date. These data can provide insights on where more data is needed, and thereby make it easier to know what to look for in the primary data (Hague, Hague & Morgan 2004, p. 38). The secondary data was based on findings from the Durex website. Further, the thesis also used government statistics to gain information about the industry, and press articles to gain news concerning the product, company, and markets (Hague, Hague & Morgan 2004, p. 39-41).

Data Conclusion

In regards to Durex' marketing actions in Cambodia and Denmark these consisted of newspaper articles, and press releases. Likewise, statistics about the company's market shares had been included. Together with primary data in the form of observations, this data was collected to analyse how Durex condoms was perceived in the two countries, by young people.

Statistics on the consumer behaviour concerning condom use was added to in-depth interviews to get an overview on how the market was perceived. Furthermore, this also gave way for future insight on how Durex should market the condoms in the future in the two markets.

2.2.3 Validity

Human science research have been widely criticised by empiricist for not being valid when collected (Kvale 1993, p. 47). To this Kvale (1993) argued that because the human science researcher do not believe in the objective reality such as the empiricist, these discussions of empirical validity are irrelevant when the human science researcher tries to answer the question of validity (Kvale 1993, p. 47).

“..what empirical epistemology cannot account for are those objective facts of human experience that are socially constructed. For example, the practices that comprise “society” or “culture” are not given in nature as “brute facts” that we can apprehend...” (Kvale 1993, p. 48)

To insure the validity of the data collected for the thesis, Heldbjerg’s four validity criteria for qualitative research were used. These consist of; *credibility, transferability, dependability, and confirmability* (Heldbjerg 2003, p. 21-23). These were further used with inspiration from Kvale’s (2008) *ethnical questions and validity criteria* (Kvale 2008, p. 81, 267).

Credibility

Credibility is the first of Heldbjerg’s criteria, and concerns how to insure that the outcome of the data is credible (Kvale 2008, p. 271, Heldbjerg 2003, p. 21). Due to the in-depth interviews being socially constructed, the validity of these could only be affirmed by the respondents. Likewise, the validity of the observations could only be affirmed by finding similar information in the interviews, and the secondary data.

Transferability

Transferability, Heldbjerg states, is the criteria of reliability for qualitative data. This refers to how the data and its outcome could be transferred to another or similar context. This is done by comparing the interpretation of the data with interpretations made in other context. As such, this criterion secures the validity of the thesis (Kvale 2008, p. 272, Andersen 1997, p. 109, Heldbjerg 2003, p. 22).

Dependability

This criterion works as an extension of the transferability as it concerns the dependability in the interpretation of the data. Thereby, it regards how the data is measured, and as such the methods used for collecting the data, and the validity of these (Heldbjerg 2003, p. 22).

Confirmability

The purpose behind this validity criterion is to secure that biased is avoided. This is done by incorporating methods for avoiding bias in all parts of the data process, from the planning of methodology, to the analyses based on data outcomes (Kvale 2008, p. 268-269, Heldbjerg 2003, p. 23).

2.2.3.1 Validity in the Thesis

Credibility

To insure that the in-depth interviews were credible the interviews were recorded. However, this was only possible in Denmark as the respondents in Cambodia believe in Animism, and thus it was not allowed to record the interviews as it was believed that this would bring forth evil spirits. Therefore, the respondents were each given a summary of their interview for them to approve, to insure that the interpretation of the respondent's words and meanings were correct.

Furthermore, the observations were found credible by comparing the findings of these with secondary data to see if there existed some coherence between the two. This was found necessary as the outcomes of the observations were based on subjective interpretation. The observations used were therefore the ones that correlated with findings from secondary data.

Due to the interviews being based on a sensitive topic, the quota of respondents were lower, as it was not all from the initial group of respondents who wished to participate in the study (Hague 1993, p. 90-91). This was to be anticipated as the topic might scare of potential respondents who found that this were too intimate a topic for them. For this reason, great emphasis was placed on legitimacy and sincere introductions to the interviews (Hague 1993, p. 93-94, 96-97).

Transferability

The transferability was secured as the outcome of the interviews was constructed by several opinions of the respondents. Likewise, as the respondents were of different ages, this also added to the transferability. However, it could be argued that the outcome of the interviews were likely to be different if these were conducted again as the interviews was based on the subjective opinions made by individuals, and the specific interaction happening between the respondent and the interviewer. Thereby, the outcome might turn out different if it consisted of individuals with different opinions or another interviewer (Kvale 2008 , p. 252).

Dependability

As the interpretation of the data was based on the interaction happening between the interviewer and the respondent, the dependability was secured by using a partially open structure in the interviews. By doing this, the respondents were given the possibility to further elaborate on their statements. For this reason, the course of the interview were not planned, and thus not based on the interviewer's own hypothesis in regards to the results.

Likewise, the dependability was secured by comparing each method to one another. As such, the outcome of the in-depth interviews was compared to the outcome of the observations, which had been compared to findings of the secondary data. This was found necessary as the outcome of each method was not found exhaustive. Likewise, because the interaction would be very unique due to the people involved having different backgrounds, it was found more valid to compare the outcome of the interviews with observations and secondary data.

Confirmability

As the primary data was based on social constructions the author was affected by her own culture, and thus social background, upbringing, and prejudices, as these were necessary for understanding the phenomenon as well as these being needed to know how to act in the social processes. However, the social- and cultural practices were questioned throughout the collection of data and in the analyses to insure that the work process was not affected by bias (Jørnø 2014, p. 73). Furthermore, it was believed that if the data had been affected in the process that this was reduced by having the respondents approve the summary of each interview, and having several people proofread the thesis (Holm 2011, p. 74-75, Kvale 2008, p. 81).

2.2.3.2 Critique of Data Considerations

As the user-situation was not observed due to this being perceived as too intimate, the information about this was only based on respondents' statements. To try to make up for this, the primary data focused on discovering the underlying and unconscious behaviour that might affect the consumer behaviour. This was according to Hague (1993) to see if something is really done how people say it is done (Hague 1993, p. 21).

Likewise, in-depth interviews have often been criticised for generating a lot of irrelevant information as the respondents tell various stories that are not all relevant for the topic. It may therefore be very time consuming and thus expensive to find the stories that can be connected and concluded upon (Hague 1993, p. 23, Roulston 2010, p. 16).

Furthermore, as the secondary data originally was conducted for another purpose than the one in this thesis, the method used to collect these might therefore not be relevant for this situation and likewise, the data might lack accuracy as this may not answer the research problem completely (Malhotra 2007, p. 96).

2.3 Literature Review

The thesis was based on a culture study carried out as analyses of the discourse system regarding condoms and sex. Thereby, the thesis was based on Scollon & Scollon's (2001) argument that cultures cannot interact. Instead this is done by individuals through discourse systems (Scollon, Scollon 2001, p. 138-139). Likewise, this was chosen as the ideal analysis methods as Kvale (2008) found that the discourse analysis is favourable to use when examining ideologies, which is a great part of cultural practices (Solomon 2006, p. 500, Kvale 2008, p. 250). For this reason, it was found preferable to analyse the interviews conducted in Cambodia and Denmark through a discourse analysis. Therefore, the literature review initiates with a description of this analysis.

2.3.1 The Discourse Analysis

In Fairclough's book *Discourses and Social Change* from 2002 he presented a method for analysing discourses.

He claims that we with our language describe our experiences and understandings of reality. Hereunder, he finds that discourses focus on the interaction between people, and the discourse analysis therefore examines the process that make up the discourse and the context in which the interaction happens.

Fairclough (2002) sees discourses as practices that not only represent how the world is viewed but also how meaning is constructed in the world (Fairclough 2002, p. 64). Therefore, discourses are to be perceived as always in motion due to the interaction happening around them (Fairclough 1995, p. 208-209).

Fairclough (2002) proposed the 'Three-dimensional Concept of Discourse' to use for the discourse analysis. With this he created a distinction in the analysis between *the discursive* and *non-discursive*. The elements of the analysis are dialectically connected, and thus one has to analyse the relationship between the three dimensions; *the textual dimension*, *the discursive practice dimension*, and *the social practice dimension* (Fairclough 2002, p. 63-64).

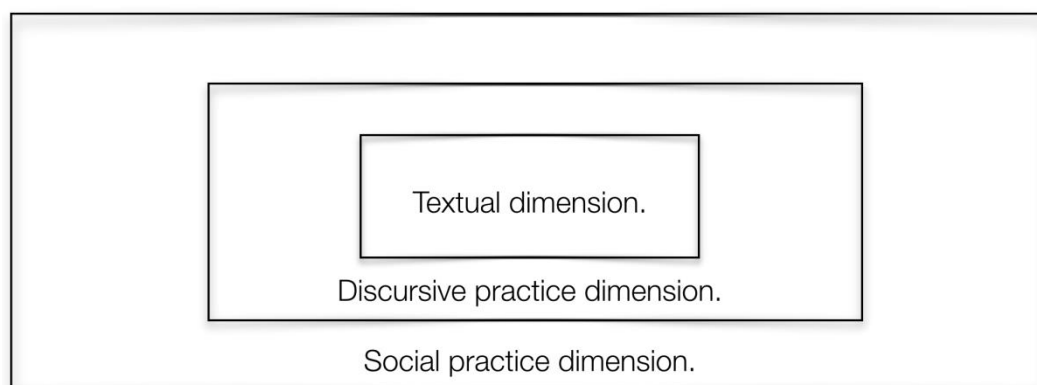


Figure 1: Visual depiction of Fairclough's (2002) 'Three-dimensional Concept of Discourse' (Fairclough 2002, p. 63-65).

Fairclough (2002) found that the textual analysis was not satisfactory in its description of the influences from social processes, and thus he argued that the discourse analysis should consist of both an analysis of the text as well as an analysis of the societal- and cultural processes. Based on this, he suggested an interdisciplinary approach to the discourse analysis and thus a combination of the textual analysis with the social analysis. The purpose of this was to consider how social practices are formed (Fairclough 2002, p. 66, Winther Jørgensen, Phillips 1999, p. 78).

Fairclough's (2002) theory have been criticised as it was found difficult to distinguish between when something belonged to the discursive practice or the social practice. His comment to this was that the practices was not distinctly divided into two but should be viewed as aspects of the analysis area. The distinction does not exist in reality but merely function as a method for analysing. However, even with this in mind, it was found difficult to distinguish between the two (Winther

Jørgensen, Phillips 1999, p. 101-102). Furthermore, Fairclough (2002) suggested using additional theory to explain the social practice in depth, why the thesis added theory to explain the connection and difference between social practices and cultural practices.

Scollon & Scollon (2001) argued that discourse systems often collide interculturally as people are taught different social practices for the same discourse. Therefore, they found that the practices were based on history and ideology that paved the way for how to act in a specific discourse (Scollon, Scollon 2001, p. 95). From this, Scollon & Scollon (2001) looked into how discourses were perceived and used. The duo claimed that the word discourse could be used in three different ways, which were found similar to Fairclough's dimensions (Scollon, Scollon 2001, p. 95).

Scollon & Scollon (2001) focused on the third concept of discourse, and came up with four characteristics that defined the discourse (Scollon, Scollon 2001, p. 98). However, as Scollon & Scollon only examined cultural practices briefly in their theory, it was found advantageous to add more culture theory to their proposed intercultural discourse analysis and thus extend their theory on social- and cultural practices (Scollon, Scollon 2001, p. 95).

Consequently, the 'Study of Culture Model' (SCM) was presented, which depicted how individuals were connected to and affected by social- and cultural practices. The model was created to achieve an understanding of when consumer behaviour was influenced by one's society, and when it was influenced by one's culture. The model functioned as an extended discourse analysis, and thus set out to find whether the social practices examined in Fairclough's (2002) and Scollon & Scollon's (2001) analysis were in fact social practices, or if these were based on cultural practices.

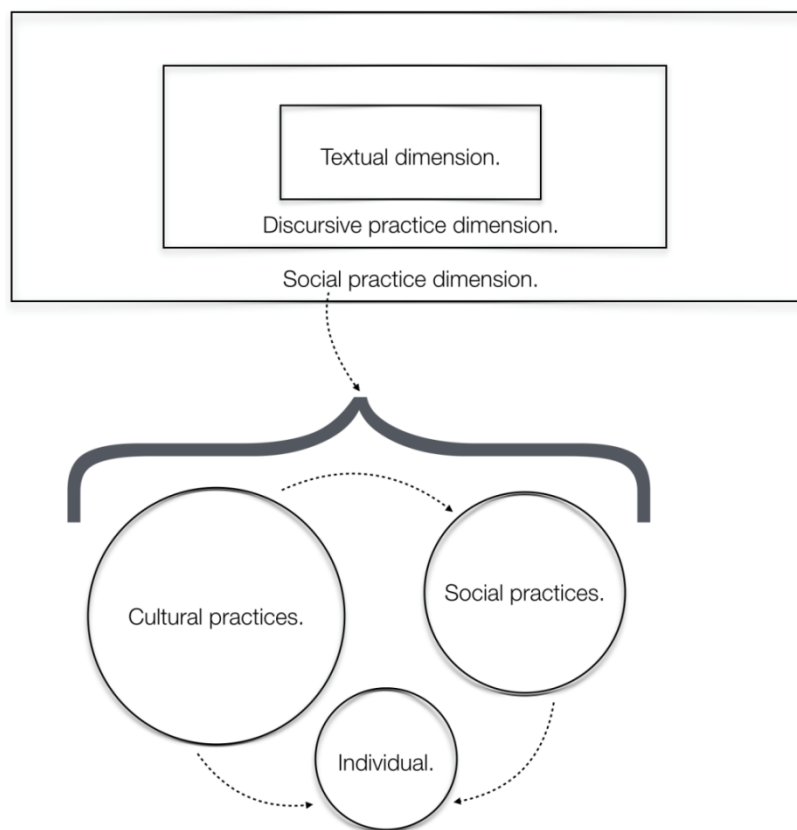


Figure 2: The Extended Discourse Analysis

2.3.2 The Study of Culture Model

The purpose of the SCM was to combine culture theories in order to create a model that could be used for understanding how cultural practices affect individuals' behaviour, and thus created an extension of the traditional discourse analysis presented by Fairclough (2002) (Fairclough 2002).

The construction of the model was inspired by Scollon & Scollon's (2001) factors proven to affect individual's behaviour (Scollon, Scollon 2001, p. 140). Additionally, the model was also inspired by Hofstede's (1991) *Perception Filters Model*, which describe the difference between individual perception and culture-bound perception (Katan 2004, 120), and Gudykunst & Kim (2003) who found four major groups of influences that influence our communication with strangers (Gudykunst, Kim 2003, p. 51).

For this reason, the construction was inspired both visually and in terms of content by these three theories.

As such, the model consisted of three levels: *the individual*, *social practices*, and *cultural practices*

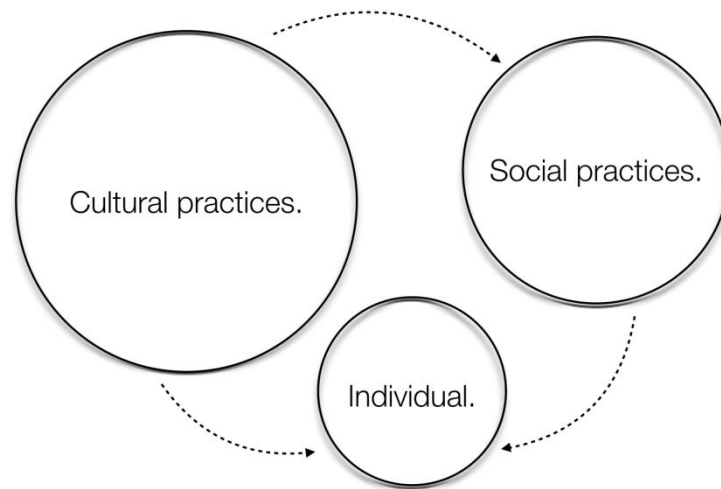


Figure 3: The Study of Culture Model

The model was created to achieve insights on how cultural practices affect the individual. Initially, by analysing the text through the discourse analysis and thus finding meanings that were characteristic for the discourse. Further, these would be analysed in the SCM, first on the social practices level, to examine whether these meanings were based upon social practices. This was done by examining what was perceived to be appropriate behaviour in the given society. Here, the text was analysed according to social acceptance and ingroup and outgroup theory as well as looking into the social network e.g. family and friends. Secondly, the meanings were examined in the SCM on the cultural practices level to analyse if these were not only social practices, but in fact cultural practices. This was done by analysing how the ideologies and values were practised by the people belonging to the culture. This involved analysing the text for traces of ideologies displayed in the country's history and religion.

The majority of culture theories have been based upon studies conducted on the cultural practices level. To this date, these culture theories have been effective when wanting to examine cultural practices present in a culture. However, these were often overgeneralised, and thus could not be connected to the behaviour of the individual (Scollon, Scollon 2001, p. 168-169). Contrary, the SCM functioned as an extension of the traditional discourse analysis, to be able to examine the connection between cultural practices and the individual's behaviour.

2.3.2.1 Culture Theory in the Study of Culture Model

The culture theory in the SCM was based on the most prominent culture theories existing today. According to Guirdham (2005), “*culture represents an imperfectly shared system of interrelated understanding, shaped by its members’ shared history and experiences. Individuals are rarely conscious of their culture, yet culture affects practically all aspects of the people of a group interacting with each other or with outsiders*”. (Guirdham 2005, p. 43)

Amongst the most well-known and used culture theories are Hofstede’s (1980 & 2001) *five dimensions theory* (Guirdham 2005, p. 47-50, Gudykunst, Kim 2003, p. 61, Martin, Nakayama 2004, p. 78). However, his theory was created in a time where consumer behaviour was perceived to be more simplistic, and where there existed greater cultural differences between countries, and therefore cultures. Today, as consumers around the world are becoming far more similar, this may have an effect on culture theories such as Hofstede’s (1980 & 2001) (Nakata 2009, p. 5). For this reason, the thesis submitted to Nakata (2007) claiming that several culture theories should be used combined if wanting to create a more thorough culture study. She finds that Hofstede’s (1980 & 2001) perspective is still significant for understanding culture, and should not be completely abandoned as other theorists have proclaimed. Instead she claims that other viewpoints should be invited and considered in order to enrich the conversation about culture, as this will lead to greater insights (Nakata 2009, p. 6). This is coherent with Guirdham (2005), who argues that it is still not known which culture theories are the most valid and thus we can learn from them all and find them useful when applying them in appropriate ways (Guirdham 2005, p. 49).

Based on this, the thesis added several theories to its cultural practices level.

As suggested by Nakata (2007), the culture theories would not be used separately in the thesis. Instead it was found advantageously to create a model where the theories interacted, and thus the thesis took basis in only using the relevant dimensions from the culture theories selected. These were the dimensions that were compatible and could be used as an extension of each other.

As such, the SCM consisted of several culture theories, which were combined, and social theory presented by Scollon & Scollon (2001), to create a model that could analyse today’s intercultural consumer behaviour more accurately than previous culture theories had been able to.

In order to understand how the model was to be used to study consumer behaviour, it was found necessary to state the theories it consisted of.

2.3.2.2 Theories used in the Study of Culture Model

In the following, theories were presented as they originally were created and therefore not as they were used in the SCM. However, when presenting these, focus was on the parts of the theories that were to be used in the model.

The theories consisted of:

Scollon & Scollon (2001)

Scollon & Scollon (2001) defined culture as active and continuous. Their discourse study focused on intercultural communication based on findings in China and the United States. Their study presented cultural aspects that were found most significant for understanding the discourse systems. Based on this, the duo came up with four major factors that one needs to understand to produce a thorough study of any given culture (Scollon, Scollon 2001, p. 140).

These four factors were: *ideology*, *socialisation*, *forms of discourse*, and *face systems*.

Ideology

Within this, Scollon & Scollon (2001) found that it is necessary to understand a culture's beliefs and religion. In order to examine these, the duo suggested looking at history and worldview (Scollon, Scollon 2001, p. 141-142).

Socialisation

This factor included theories on how people learn to behave in their society and culture. This involved details about the primary and secondary socialisation (Scollon, Scollon 2001, p. 140). Here, they described how society has formal and informal learning and teaching. Formal learning happens through handbooks, whereas informal learning is taught when we observe and adjust our behaviour (Scollon, Scollon 2001, p. 161-167).

Forms of discourse

This focused on two forms of discourse systems. The SCM focused on, *functions of language*, which involved the relationship between the sender and the receiver, and examined concepts such as group harmony and relationship negotiation (Scollon, Scollon 2001, p. 140). From this, Scollon & Scollon (2001) found that elements of a culture's ideology were reflected in the member's language. Likewise, they found that the message and information affected the relationship between participants (Scollon, Scollon 2001, p. 150-161).

Face systems

The factor examined *the concept of the social organisation*, and looked into ingroup-outgroup relations. Likewise, Scollon & Scollon (2001) connected this to Tönnies' theory of *Gemeinschaft* and *Gesellschaft*, as well as *the concept of the self* (Scollon, Scollon 2001, p. 140). They connected this concept to the way a cultural group organises relationships amongst its members. Further, Scollon & Scollon (2001) touched upon the topic of *face* and the *politeness strategies* as they found that these could also have an effect on the *social organisation* (Scollon, Scollon 2001, p. 142-150).

Scollon & Scollon (2001) tried to combine some of the more well-known culture theories with the discourse analysis. This was done quite successfully as with their link between Hofstede's (1980 & 2001) dimension of *individualism–collectivism* and their factor, *forms of discourse*.

However, as their theory were based on research primarily conducted in China and United States, it was uncertain how valid the duo's theory would be if this was used in a study conducted in different countries. Likewise, they referred to their study being based on Western and East Asian cultures, and thus this could lead to the thinking of them overgeneralising Western and East Asian cultures. Nonetheless, it seemed the two theorists were aware of this, as they commented that not two cultures would differ or be similar in all factors (Scollon, Scollon 2001, p. 176).

Self Construals

Self construals are important as our self-image determinants our behaviour (Gudykunst, Kim 2003, p. 66).

Markus & Kitayama (1991) proposed a distinction between the *independent-* and *interdependent self construals* (Gudykunst, Kim 2003, p. 66). They argued that everyone has both an *independent*

and an *interdependent self construal*. Focus is on which of these two that is the predominate one, and thus the one that influence the individual's behaviour (Gudykunst, Kim 2003, p. 69).

The *independent self construal* involve the individual's self being viewed as unique (Gudykunst, Kim 2003, p. 66). The objective for individuals are here to express themselves and their goals (Gudykunst, Kim 2003, p. 66). As such, the *independent self construal* predominates in individualistic cultures.

The *interdependent self construal* focuses on the social relation. Therefore, in cultures where the *interdependent self construal* dominates, individuals see themselves as part of social relations and as such individuals' behaviour are determined and organised by what they believe are the feelings, thoughts, and actions of other members of the relationship (Gudykunst, Kim 2003, p. 66). Depending on the situation the *interdependent self's* behaviour is guided by different aspects (Gudykunst, Kim 2003, p. 66-67). The objective for the individual is to fit in with the ingroup, and thus act in an appropriate way, be indirect, and promote the goals of the ingroup. As such, the *interdependent self construal* predominates in collectivistic cultures (Gudykunst, Kim 2003, p. 68).

In recent years, it has been questioned whether there are more than just two *self construals*. Kashima et al. (1995) and Kashima & Hardie (2000) argued that there can be found at least three *self construals*. The first two are compatible with Markus & Kitayama's (1991) *independent* and *interdependent self construal*. The third is the *relational self construal*, which is based on the ties existing between individuals. However, the third *self construal* has not been tested thoroughly and to date all studies use Markus & Kitayama's definition of *self construals* (Gudykunst, Kim 2003, p. 68).

Hofstede (1980 & 2001)

Hofstede (1980) defined culture as the programming of the mind, and explains this by claiming that every person carries patterns of thinking, feeling, and acting, which the person learns throughout their lifetime (Martin, Nakayama 2004, p. 78-79).

In the late 1960's and early 1970's, Hofstede (1980) conducted a cross-cultural questionnaire study from 80,000 IBM employees in 66 countries (Guirdham 2005, p. 49, Nakata 2009, p. 3, Gudykunst, Kim 2003, p. 74, Hofstede 2001, Varner, Beamer 2005, p. 211). From the results of this, he created four value dimensions that could be used to analyse differences in cultures (Guirdham 2005, p. 49, Nakata 2009, p. 3, Gudykunst, Kim 2003, p. 74, Hofstede 2001, Varner, Beamer 2005, p. 211).

Hofstede (1980) found that the value dimensions identified four areas of common problem. All cultures share these problems, but the solutions to these vary from culture to culture, which were displayed in the dimensions (Martin, Nakayama 2004, p. 94). Hofstede (2001) later identified a fifth dimension, which he found to be too independent from the other four, as this was based on Confucian teaching and thinking (Gudykunst, Kim 2003, p. 80-81, Hofstede 2001, p. 351).

Hofstede's (1980 & 2001) dimensions consisted of: *Power Distance*, *Uncertainty Avoidance*, *Individualism-Collectivism*, *Masculinity and Femininity*, and *Long-term or Short-term Orientation*.

In the SCM only the dimension of *Individualism-Collectivism* was used.

The dimension defines to which extent a member of a culture is influenced by other members of the culture (Guirdham 2005, p. 49). Hofstede (2001) based the dimension on the findings of Tönnies' theory of *Gemeinschaft* and *Gesellschaft* (Hofstede 2001, p. 209). The relationship between the individual and the collectivity in society is not a matter of living together instead it is linked to social norms. For this reason, it affects both the mental programming of a person and the functioning of institutions outside the family.

Furthermore, theorist such as Guirdham (2005) and Gudykunst & Kim (2003) found that the dimension represented several cultural factors rather than just one single value. It is therefore perceived by many to be one of the most important and most used cultural dimensions today (Guirdham 2005, p. 50, Gudykunst, Kim 2003, p. 55-74).

Hofstede's (1980 & 2001) theory has also been criticised by many for not being all-inclusive, and thus leaving out important values (Guirdham 2005, p. 52, Nakata 2009, p. 5).

Guirdham (2005) found that by defining culture as a static and stable entity like Hofstede (1980 & 2001), the core features of a culture such as class, religion, history etc. were suppressed. Therefore, she proposed adding additional variables when using Hofstede (1980 & 2001), to explain the relationship between the culture and its members (Guirdham 2005, p. 52, 60). Likewise, Aldridge and Kim commented that there exists an uncertainty as to why and how differences occur, and as such the dimensions do not explain the differences between them (Guirdham 2005, p. 59-60, Nakata 2009, p. 10-11). Hofstede (2001) responded to this by stating that the dimensions were never intended to be seen as rigid categorisation of behaviour or people (Nakata 2009, p. 5). On the contrary, he believed that a country's culture is not perceived in the same way for all members of the culture (Guirdham 2005, p. 52).

Triandis (1995)

Unlike Hofstede (1980 & 2001) who's study of culture could be combined to a measurable instrument, Triandis (1995) defined culture as being unstated ways of doing things that have become so internalised that they are now unconscious to the members of the culture (Nakata 2009, p. 147). As such, he presented more theoretical elements and introduced the theory of *horizontal-vertical subdimension* (Nakata 2009, p. 147) and *structural tightness* (Gudykunst, Kim 2003, p. 87).

Triandis' (1995) theories have often been found collaborative with Hofstede's (1980 & 2001) dimension of *individualism–collectivism* (Gudykunst, Kim 2003, p. 61). Triandis (1995) argued that *individualistic* and *collectivistic* cultures can differ with respect to the relations amongst the people in the culture. By doing so, Triandis (1995) tackle some of the critique given to Hofstede's (1980 & 2001) dimension (Gudykunst, Kim 2003, p. 61). Further, Triandis (1995) argued that *ingroups* are one of the major factors that differentiate *individualistic* and *collectivistic* cultures from one another. *Ingroups* are groups of importance to their members, and thus groups, which the members are willing to make sacrifices for. Individuals are members of several *ingroups*, which may all influence the behaviour of the individual in a particular social situation (Gudykunst, Kim 2003, p. 56). Additionally, Triandis (1989) found that the influence of *individualism* and *collectivism* can be mediated in how we conceive ourselves. Here, he focused on *self construals* as the way we perceive ourselves, which determines our behaviour (Gudykunst, Kim 2003, p. 66).

From this, Triandis (1995) defined his two theories.

In the SCM only his theory of *structural tightness* was used.

Structural Tightness

Triandis' (1995) theory depicted how society perceived its social environment. As such, he conducted his study focusing on subcultures to provide an explanation for the differences existing in *ingroups* in a culture. When he created his theory it focused on beliefs, attitudes, and values, but also a number of sociological factors, such as norms, rules, and tasks (Guirdham 2005, p. 62). In detail, he looked into society's idea about how people should live together, and found that how people categorised the world, revealed much about their values (Guirdham 2005, p. 62). Triandis'

(1995) study found that cultures could be defined as *tight* in some areas and *loose* in others (Guirdham 2005, p. 63).

The theory separates cultures in *tight* and *loose*. In *tight* cultures people are expected to behave according to culture's norms. If members violate these, they are punished (Gudykunst, Kim 2003, p. 87). In *loose* cultures people have more freedom as the rules and norms are perceived as guidelines, and hence it is allowed to deviate from them to a certain degree (Guirdham 2005, p. 63, Gudykunst, Kim 2003, p. 87).

Triandis' (1995) theories were often created as extensions to other theories. As such, his theories have been criticised for not having been tested enough and as such not having high credibility (Guirdham 2005, p. 63).

In addition to the theories used in the 'Extended Discourse Analysis', the literature review also covered intercultural business theory, which were to be used alongside the insights found in the analyses to explain the implications existing in the two market, and further to create recommendations on how Durex should market condoms in the future, in Cambodia and Denmark.

Gesteland (2012)

Gesteland (2012) found through personal observations and experiences that cultures change. He conducted research in about 55 different countries, and thus used three decades of observing business people to organise his findings into negotiator profiles, which he used to describe an appropriate way of negotiating with people from another country (Gesteland 2012, p. 13-15). Gesteland (2012) found that when comparing cultures it is importance to avoid stereotyping. This he found could be avoided by acknowledging that no two cultures are alike, and therefore, his theory was based on observed cultural tendencies to describe similarities and differences, in international business behaviour (Gesteland 2012, p. 21).

Based on his observations he created his *Patterns of Cross-Cultural Business Behaviour* (Gesteland 2012, p. 23). These include: *Deal-Focused vs Relationship-Focused Business Behaviour*, *Direct (low-context) vs Indirect (high-context) Communication*, *Informal (egalitarian) vs Informal (hierarchical) Business Behaviour*, *Rigid-Time (monochronic) vs Fluid-Time (polychronic)*

Cultures, and Emotionally Expressive vs Emotionally Reserved Business Behaviour (Gesteland 2012, p. 23-24).

In the thesis, the patterns of *deal-focused vs relationships-focused business behaviour* as well as the *direct vs indirect communication*, which was based on theory created by Hall (1976), were used.

Deal-Focused vs Relationship-Focused

Gesteland (2012) commented on the existence of a great divide between cultures all over the world. He proposed that cultures are either *deal-focused*, and thus focused on the task, or *relationship-focused*, and thus more people oriented (Ibsen 2014, p. 119). He described the importance of this by stating that unawareness of these focuses could lead to conflicts, as the different focuses often are mistaken as offensive priorities, when two cultures met (Gesteland 2012, p. 23). His theory stated that *relationship-focused* people often find *deal-focused* people to be pushy and aggressive, whereas *deal-focused* people often see *relationship-focused* people as too vague and dilatory, which can be perceived as dishonest (Gesteland 2012, p. 23).

Gesteland's (2012) *Patterns of Cross-Cultural Business Behaviour*, and more so his negotiator profiles, were criticised for being based on overgeneralisation, and thus founded on categorising cultures to be measurable such as Hofstede (1980 & 2001).

Hall (1976)

Hall (1976) defined culture as being dynamic, and constantly being created through people's communication (Guirdham 2005, p. 60). He studied the differences in how individuals communicate, and found that the context surrounding the words communicated provided an understanding for the meaning behind the message communicated (Gesteland 2012, p. 45). From this, Hall (1976) created his theory of *low-context* and *high-context communication* to differentiate cultures (Guirdham 2005, p. 61).

Gesteland (2012) found that the theory was connected to *deal-focused*- and *relationship-focused* cultures, as *deal-focused* cultures often used *direct* language, while *relationship-focused* cultures tend to use *indirect* language because they care a lot about saving face (Gesteland 2012, p. 23, 44-45, Ibsen 2014, p. 120-121). Furthermore, Gudykunst & Kim (2003) found that Hall's (1976)

theory also collaborated with Hofstede's (1980 & 2001) dimension of *individualism* and *collectivism*, as it explained how communication functioned in *ingroups* and *outgroups*.

Low-context- and High-context Communication

In *low-context* cultures, individuals tend to communicate directly, and thus the meaning is often very explicitly communicated in the message (Guirdham 2005, p. 61). Here, the participants use a personal communication style, where the personal identity is emphasised over the social position (Guirdham 2005, p. 61, Gudykunst, Kim 2003, p. 69). Contrastingly, in *high-context* cultures, individuals communicate more indirectly, and thus the meaning is very implicit (Gesteland 2012, p. 45). When the meaning is implicit the interpretation of the message is often based on non-verbal behaviour (Gesteland 2012, p. 46). As such, most of the information being communicated is either in the physical context or internalised in the person (Guirdham 2005, p. 61, Gudykunst, Kim 2003, p. 69). Furthermore, *high-context* cultures often emphasise a role-oriented communication style, which indicate the social roles that the participants hold (Guirdham 2005, p. 61).

Hall's (1976) theory have been criticised for remaining at the theoretical level, and thus for not being tested thoroughly (Guirdham 2005, p. 63).

2.4 Structure

The creation of the 'Extended Discourse Analysis' gave way for the structure of the Master's thesis. The thesis was therefore structured as follows:

The initial two chapters consisted of **chapter 1**, *Introduction* containing problem area and statement, and **chapter 2**, *Methodology* containing philosophy of science, data, and the literature review.

Chapter 3, *Culture Study* provides an explanation on the concept of culture that the SCM was founded upon. Further, the chapter involves a theoretical explanation of the 'Extended Discourse Analysis'. In this chapter the theory presented in the literature review was combined in the model, and presents how the model is to be used.

Chapter 4, *Market Analysis* examines Durex condoms in the two countries, and examines the current markets of condoms as well as Durex' marketing in the two markets.

Chapter 5, *The Analyses* is the analyses of the Master's thesis. Here, the 'Extended Discourse Analysis' presented in chapter 3 is tested by analysing the consumer behaviour in Cambodia and Denmark, to find how these are affected by cultural practices.

Chapter 6 is a sub-conclusion of the analyses and thus presents the insights found in the analyses.

Chapter 7, *Managerial Implications* compared the insights from the analyses with the findings from the market analysis, and thus presents implications and suggestions for how Durex should market their condoms in the future, in the two markets.

In the final **chapter 8**, the conclusion sums up on the insights found the analyses according to the problem statement, and the perspective further describes what research could be done to improve the results.

Chapter 3

Culture Study

3 Culture Study

In the literature review it was found that the use of the ‘Discourse Analyses’ presented by Fairclough (2002) would not be comprehensive for the purpose of the thesis. Therefore, it was proposed to add an extension to this, named the ‘Study of Culture Model’. For this reason, the following presents how the ‘Extended Discourse Analyses’ is to be used. As this involved the use of several culture theories, it was found favourable to present the definition of culture that the model was based upon.

3.1 Definition of Culture

The concept of culture is often perceived to be a somewhat complicated concept to explain, as it has several meanings depending on the situation in which it is used.

“Culture is found in your local street, in your own city and country, as well as on the other side of the world. Small children, teenagers, adults and older people all have their own culture; but they also share a wider culture with others” (Longhurst 2008, p. 2).

Raymond Williams (1983) traced the development of the concept of culture and found that when referring to culture outside the natural sciences, the term was used in three ways; arts and artistic activity; learned, features of a way of life; and a process of development (Longhurst 2008, p. 2). Scollon & Scollon (2001) referred to the first as *high culture*, and described this as focusing on intellectual achievements. For example, when one speaks of a city having a great deal of culture because of there being many art exhibitions etc. (Scollon, Scollon 2001, p. 139). The second, Scollon & Scollon (2001) referred to *anthropological culture*. This was used about culture in any sense of customs, worldview, language, social organisation, and other unconscious practices that are taken for granted on a daily basis (Scollon, Scollon 2001, p. 139-140, Usunier 2005, p. 5). To this, Williams (1983) found that his definition of practices was based on shared ideas, which were conveyed in symbols. To study culture, within the second definition of the concept, was to ask what meaning lied in the symbols (Varner, Beamer 2005, p. 7, Longhurst 2008, p. 2). Furthermore, this point of view was shared by Edward Tylor, who defined the second concept of culture as *“that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”* (as cited in (Longhurst 2008, p. 3-4)). Therefore, this definition emphasised on culture being a product of people living together and

thus on culture being learned (Varner, Beamer 2005, p. 7). The third definition of culture described culture as a process, and as such drew attention to the capacities of the individual and how this is cultivated through general, social, and historical processes (Longhurst 2008, p. 4). Williams (1983) found that the difference concepts referred to one another, and that several of these could be used in a culture study depending on the objective of the study (Longhurst 2008, p. 4).

For this reason, this thesis took its basis in the second definition of culture and defined culture as a way of life. This was to examine cultural practices and how these affected the consumer behaviour of the 2010's.

Thereby, the thesis found that culture was taught to the individual through socialisation, which was initiated from birth (Scollon, Scollon 2001, p. 163-164, Varner, Beamer 2005, p. 7, Longhurst 2008, p. 4). The society in which one lives is thus defined as patterns of social interaction and interactions between individuals and groups (Longhurst 2008, p. 3-4). As such, the two are connected as the social- and cultural practices, known as the learned behaviour are transmitted by members of a given society through interactions between these members (Usunier 2005, p. 5).

In everyday language we are referring to culture when we say "Khmers" or "Danes" by referring to the groups of people who share culture. However, instead of generalising the group we should ask the question: to what extent do the characteristics of these groups differentiate them from other cultural groups? Thereby, the thesis set out to examine the characteristics of the two groups in terms of cultural practices to define who the Khmers and Danes are, and thus how they behave as consumers (Scollon, Scollon 2001, p. 138, Usunier 2005, p. 6).

3.2 The Extended Discourse Analysis

The model was based on the discourse analysis proposed by Fairclough (2002) (Fairclough 2002, p. 63-64). Therefore, the 'Extended Discourse Analysis' was to be seen as two parts combined. The first part, Fairclough's (2002) discourse analysis, which remained as originally presented by Fairclough (2002), and the second part, the extension named the 'Study of Culture Model' (SCM), which was seen as a prolonging of the social practice dimension that Fairclough (2002) proposed in his 'Three-dimensional Model of Discourse'.

Ricoeur (1971 & 1979) argued that social actions could be interpreted “as a text” because social actions like a written text are a form of human discourse. With discourse, he referred to an acting subject’s reference to a surrounding world in which events and dialogue occur (Kvale 1993, p. 61-62). Thereby, the SCM interpreted on the findings from the discourse analysis to examine whether these could be categorised as connected to social practices, or connected to cultural practices. As such, the extension examined how social- and cultural practices were connected to the text studied in the discourse analysis.

3.3 The Discourse Analysis

Within the discourse analysis, Fairclough distinguished between *the discursive* and the *non-discursive* (Fairclough 2002, p. 63-64). The first part of the analysis therefore consisted of the interviews being analysed within *the textual dimension*, *the discursive practice dimension*, and *the social practice dimension*. However, as Fairclough did not find the discourse analysis being comprehensive to analyse *the social practice dimension* in depth (Fairclough 2002, p. 66), this was further analysed through the ‘Study of Culture Model’.

3.3.1 The Discursive and Non-discursive

In *the textual dimension* focus is on the text, which consists of both written and oral language (Fairclough 2002, p. 71). It describes a part of reality and the meaning implied in this. As such, it is open towards ambivalent interpretations, and should be examined in relations to the interpreter, and the discursive and social practice, which provides meaning to the text. Thereby, a discourse is a construction of one meaning rather than several meanings (Fairclough 2002, p. 71, 75-78, 152-198, Bhatia 1993, p. 10, Bülow-Møller 1989, p. 10).

The discursive practice dimension focuses on the underlying processes of the text and thus the interpretation of the text. When one verbalises a phenomenon it shows how one perceives, interprets, and constructs reality (Fairclough 2002, p. 79, Bhatia 1993, p. 8-9). Thereby, the dimension covers the background of the sender to find the implicit rules and norms that apply for the specific social context in which the text was produced. This helps the receiver interpret the text more closely to what the sender intended (Fairclough 2002, p. 79-84, Bhatia 1993, p. 10).

The social practice dimension influences how reality is understood and interpreted upon in the discursive practice dimension (Fairclough 2002, p. 4, 62, Bhatia 1993, p. 10). Here, Fairclough (2002) found that one cannot understand the social connection just by analysing the textual and discursive structures. Instead he proposed examining the relationship connecting the two, and as such study the social practices that maintain the social structures, which are often unconsciously known (Fairclough 2002, p. 63-64, 66, Winther Jørgensen, Phillips 1999, p. 78).

Additionally, Fairclough added that in “*any particular analysis some of the categories are likely to be more relevant and useful than others, and analysts are likely to focus upon a small number of them*”, which is why the analyses consisted of a small amount of relevant categories (Fairclough 2002, p. 231-232).

3.4 The Study of Culture Model

The purpose of the model was to illustrate how cultural practices can affect the individual member. The model was divided into three levels and depicted how the levels interacted with each other. In this thesis, the model was used to analyse the cultural practices existing in Cambodia and Denmark. In doing so, the following provides the reader with an explanation of how the model is to be used.

Firstly, the model examines how the text and its meanings are representing social practices. Here, this was done by finding words ascribed values and beliefs in the respondents’ interview statements. These suggested an underlying practice. These were then examined in terms of Khmer- or Danish society, and thus examined in terms of the observations and secondary data, to find whether or not these were portraying social practices. The two societies were examined by looking into the impact of society, and thus family and friends, to research for guidelines that indicated an appropriate way of acting and thinking.

“The society is thus a product of its families, but families are also the product of the society” (Hofstede 2001, p. 225).

Secondly, as some social practices are based on cultural practices, the social practices were examined by studying the meanings embedded in these. This was again done by finding words ascribed values and beliefs in the respondents’ interview statements. These could imply underlying

cultural practices. These were then examined in terms of secondary data and observations, which described the cultures of Cambodia and Denmark. This was done by examining the history, religion etc., and thus the ideologies existing in the cultures to see if the social practices affecting the respondents' behaviour were based on cultural practices.

3.4.1 How to use the Study of Culture Model

The model was used by firstly starting to examine the findings from the discourse analysis. Within *the textual dimension* words and meanings were found. In *the discursive practice dimension* the relationship between the sender and the receiver of the text was examined, and thus underlying processes was found e.g. indications of the sender background.

These findings were placed in *the social practice dimension* and therefore in the SCM to study if these findings could suggest some underlying social practices.

This was done by using social- and cultural theory, and thus by connecting the findings from the discourse analysis to theory to study how family, friends etc. were perceived and affected the individual as this could indicate underlying social practices.

According to Scollon & Scollon (2001) human beings are engaged from the moment we are born in a life-long process of learning how to be human beings. The duo referred to this as socialisation, the process of learning culture, and hence how we learn social- and cultural practices (Scollon, Scollon 2001, p. 161). Within this, they distinguished between kinds of learning; *education*, where one learns appropriate behaviour through formal learning; and *socialisation*, where one is taught appropriate behaviour through informal learning. Formal learning consists of handbooks and training, whereas informal learning consists of observations and trying to match the behaviour of others (Scollon, Scollon 2001, p. 162). The first learning children experience is the informal learning, where they act according to their observations and are corrected if this is not found appropriate. This is likewise, the first encounter with social- and cultural practices (Scollon, Scollon 2001, p. 162). Scollon & Scollon (2001) describe the family teaching as *socialisation* and the school teachings as *education* (Scollon, Scollon 2001, p. 163). As such, both depict a united picture of the correct way to act in the society. According to the duo, the socialisation of the child will affect how this behaves in the future. The behaviour of the individual might change over the years, but this will only be modifications from the behaviour one was first taught to be acceptable

(Scollon, Scollon 2001, p. 164). However, societies differ in their socialisation of children, which also leads to differences in personality characteristics and behaviour. This is connected to Hofstede's (1980 & 2001) *individualism* and *collectivism dimension* (Hofstede 2001, p. 231). Therefore, by examining the text for words ascribed values, and here the respondent's statements for indications on how one should behave, this could imply a society emphasising on either *socialisation* or *education*. Likewise, this could provide insights on how individuals were taught how to behave, and hence what companies should focus on if they wished to change the consumer behaviour.

Furthermore, this could be linked to Triandis' (1995) theory of *structural tightness*, which might provide insights about the underlying structures of society and culture, and thereby provide an explanation for the statements given by the respondents.

Triandis' (1995) theory focused on practices, and thus norms, rules, and restrictions that a society and culture applies on its members. To this, he found that cultures with *tight* social structures often have many rules to control behaviour, whereas cultures with *loose* social structures only have few rules for how to behave (Gudykunst, Kim 2003, p. 87). Mosel (1973) pointed out that there exist a relationship between the looseness and tightness of the social structure of a culture, and the predictability of the behaviour of the members of a culture. For instance, he found behaviour to be much more predictable in *tightly* structured cultures than in *loosely* structured cultures (Gudykunst, Kim 2003, p. 87). Further, Triandis (1995) found that in cultures where people were becoming increasingly alike, this tend to lead to more *structural tightness*. This was because when people were more similar, they tend to agree on how to behave (Gudykunst, Kim 2003, p. 87-88).

By examining the statements from the respondents and comparing these to the *structural tightness* theory, this could suggest how embedded the practice was, and therefore how important it was for the culture. This could help to predict possible consumer behaviour, as *tightly* structured cultures disapprove of deviant behaviour, and thus might not accept new behaviour suggested by marketing companies, whereas *loosely* structured cultures might be more accepting of changes in the consumer behaviour (Gudykunst, Kim 2003, p. 87).

Triandis' (1995) theory correlates to the concept of *face* and losing face for not acting appropriately, and therefore also the social practices existing in an *ingroup* (Hofstede 2001, p. 230). This could for instance be indicated by the respondents stating that privacy was of high importance,

and as such whether they keep it to themselves when they do misdeeds, or act inappropriately (Hofstede 2001, p. 229-230)

Even though there is great focus on acting appropriately in *tightly* structured cultures, some groups within the culture are expected to behave inappropriately. These are e.g. mentally ill people and tourists, as they are not expected to know the practices (Scollon, Scollon 2001, p. 165, Gudykunst, Kim 2003, p. 88). For this reason, there exists a difference between members and non-members of the society. Scollon & Scollon (2001) referred to these as *ingroup* and *outgroup*, and stressed the importance of maintaining group harmony within the *ingroup*. *Ingroup* and *outgroup* concern the problem of establishing relationship between members perceived to be part of the group, and members perceived to be part of other groups (Scollon, Scollon 2001, p. 134-135). As part of our socialisation into our *ingroup*, we are taught to interact with members of other groups perceived to be other *ingroups*. These are characterised by shared kinship such as social class, history, or traditions. Likewise, we are taught not to associate with people from *outgroups*, who we perceive as having nothing in common with (Scollon, Scollon 2001, p. 134-135, Gudykunst, Kim 2003, p. 94). This unconscious categorisation of groups can be detected in the respondents' statements about "we" and "them".

Furthermore, this can likewise be referred to Hofstede's (1980 & 2001) dimension of *individualism* and *collectivism* (Scollon, Scollon 2001, p. 165, Hofstede 2001, p. 209-210).

Hofstede's (1980 & 2001) dimension could be identified by looking into how the respondents express themselves in the interaction, and as such the relationship between sender and receiver. For instance, in highly *collectivistic* cultures, they maintain harmony with the group by interacting with members. Direct confrontation is considered rude, and hence the word "no" is rarely used as it leads to direct confrontation. Likewise, the used of the word "yes" is not always an approval, but merely a notice of the person speaking (Hofstede 2001, p. 228). In highly *individualistic* cultures, it is contrastingly considered important to speak one's mind and hence telling the truth about how one feels as this is viewed as honesty. Confrontation can lead to a higher truth, and thus one is taught how to take direct feedback constructively. Therefore, confrontation is perceived to be a normal part of life (Hofstede 2001, p. 228-229).

This can also be referred to the theory of *self construals*, as *individualism* and *collectivism* can be directly linked to the ways members of cultures consider themselves (Gudykunst, Kim 2003, p. 66-67). How one views one's self, guides one's behaviour in specific social situations (Gudykunst,

Kim 2003, p. 67-68). Kim (1995) found that individuals who emphasise the *interdependent self construal* wishes to avoid losing *face* be accepted in the *ingroup*, by its members. To them, it is important not to hurt other people's feelings. This she found often concerns members of *collectivistic* cultures. Contrastingly, individuals who emphasise the *independent self construal* tend to be direct, clear, and concise in their choice of words. They view clarity as important, why they are often perceived to be people from *individualistic* cultures (Gudykunst, Kim 2003, p. 224-225).

Second, the model was used to analyse how culture's ideology was depicted in the wording from the text, and thus how this was depicted in the statements given by the respondents. This was done by connecting the findings from the discourse analysis to cultures' ideologies, by examining the history and worldview of the culture, and hence to find coherences (Scollon, Scollon 2001, p. 141).

In the study, this could show differences in the cultures, as Scollon & Scollon argued that countries with East Asian culture often have "*a long, continuous, and unified history*" (Scollon, Scollon 2001, p. 141). This would provide an explanation for why they emphasise on moving slowly forward and not rushing to conclusions (Scollon, Scollon 2001, p. 141). Likewise, the duo described countries with Western culture as keen on keeping up with the world changes, and thus emphasising the need for quickness in decisions concerning this. This is due to the culture often referring to political organisation when speaking of history (Scollon, Scollon 2001, p. 141). Likewise, practices regarding beliefs and religion also play a significant part in how members communicate and interact. Therefore, these aspects were also included in the study. However, as the examination of religion might lead to more comprehensive discussions, it was only the basic elements of religion, and how it affects values and beliefs that were examined (Scollon, Scollon 2001, p. 142).

Moreover, the wording would be analysed to suggest if the culture was leaning more towards being *collectivistic* or *individualistic* (Hofstede 2001, p. 209-210). For example, this could be detected as Hofstede (1980 & 2001) found that people from highly *collectivistic* cultures often live close together with their extended families. For this reason, they often have a strong *ingroup* feeling, as they are taught to think of themselves as "we" the *ingroup* instead of "I" the individual (Scollon, Scollon 2001, p. 148-149, Gudykunst, Kim 2003, p. 84, Hofstede 2001, p. 225) The *ingroup* is one's identity, and thus the only protection against life's hardness. Therefore, one owes lifelong loyalty to one's *ingroup*, and the worst thing one can do is break this and create disharmony

(Scollon, Scollon 2001, p. 155-156, Hofstede 2001, p. 226). The personal opinion does not exist as it is considered bad for the harmony of the group. Loyalty is of importance as families share all resources. The goal of all members of the *ingroup* is to provide for the family. Likewise, obligations to the family, such as rituals and family celebrations should therefore not be missed (Hofstede 2001, p. 229). Contrary, people from highly *individualistic* cultures think about themselves as individuals, and hence the interest of the individual takes priority over the interests of society (Gudykunst, Kim 2003, p. 84, Hofstede 2001, p. 226-227). The family often consists of only parents and siblings. The number of one-parent families is growing, as marriages are found to be less stable. The people one engage into relationship with are based on the individual's characteristics, and thus chosen based on personal preference, also referred to as *Gesellschaft* (Scollon, Scollon 2001, p. 149, Hofstede 2001, p. 227). Relationships in *collectivistic* societies are established from birth, and hence one has a specific place in society. Scollon & Scollon (2001) referred to this as *Gemeinschaft* (Scollon, Scollon 2001, p. 149). Often members of these cultures draw a firmer distinction between *ingroup* and *outgroup* than members of *individualistic* cultures. Additionally, they have a tendency to favour their own *ingroups* over *outgroups*, also referred to as *ingroup bias*. The images of *outgroups* are passed down to children, and also reinforced by peer group interaction within a culture (Gudykunst, Kim 2003, p. 96). As such, this may lead to negative stereotyping, and affect the way individuals behave differently in *ingroups* and towards *outgroups*.

Chapter 4

Market Analysis

4 Market Analysis

As the thesis was to examine how cultural practices affect consumer behaviour in regards to Durex condoms, the following market analysis examined the current condom market in Cambodia and Denmark. Likewise, this also covered how Durex marketed their condoms in the two markets, to achieve an understanding of Durex' marketing in Cambodia and Denmark, and further to compare this to the results of the 'Extended Discourse Analysis'.

4.1 The Condom Market in Cambodia

HIV was first discovered in Cambodia in 1991 (Condomman.com 2008). This grew into a social problem as the number of infected people rose. Amongst the most infected were sex workers (Condomman.com 2008). NGOs have through several campaigns handed out free condoms to try and decrease the number of HIV infected. As such, condoms are primarily used as protection against STI² (PSI 2015).

Barry McCool, the head of Ansell's global marketing stated that marketing varies across countries depending on the countries' acceptance of sex. Furthermore, he mentioned that in Asia there is very little advertising or awareness, as a condom is still a tabooed purchase. Last year, Ansell launched a campaign in India focusing on advertising the category instead of their brand to help with awareness (Eleftheriou-Smith 2012). However, some countries in Asia are more welcoming to condoms, as Durex stated in 1993 that they had broken down the barriers of Hong Kong, which until 1987 had a ban on condom ads (Miao 1993). Durex' regional manager for Northeast Asia commented: *"We promote Durex in terms of its function to prevent unwanted pregnancies; AIDS awareness in only an implied message"*. To this he added that AIDS awareness varies across the Asian countries. In China the brand is marketed on its own, as it has now gotten a reputation of being high quality, since the government started handing out free condoms as part of their National Birth Control Program (Miao 1993).

² STI is a new term for STD, which stands for sexually transmitted disease. This is a commonly used term for the collection of infections transmitted through sexual contact. However, people who become infected do not always experience any symptoms or have the infection developing into a disease. Due to this, the term STI (sexually transmitted infections) are now more often used.

4.1.1 The Consumer Behaviour

In 2008 Cambodia topped the charts and became the Asian country with the second highest rate of HIV. Of its population of then 14.2 million approximately 75,000 were living with HIV or AIDS (Condomman.com 2008). About 30 percent of the affected women worked as sex workers (Condomman.com 2008). Due to this, global health organization, Population Service International (PSI) alongside local operator, Population Service Khmer (PSK) increased the amounts of running campaigns against transmitting STIs. Since they started working in Cambodia in 1994, they had supplied the inhabitants with about 300 million condoms, and thus the number of infected people had gone down from 43 percent to 29 percent from 1998 to 2002 (Condomman.com 2008, PSI 2015, Chheng 2011). However, the sale of condoms had from 27 million sold in 2008 decreased to 17 million sold in 2011 (Chheng 2011). Reasons for this, was the creation of new laws for trafficking, which meant that people feared for being discovered with a condom, as this could be perceived as plans for rape, and thus one would be arrested (Chheng 2011, Soma 2015). Due to this, many bars and guesthouses had stopped displaying condoms (Chheng 2011). PSI was concerned with this behaviour and therefore launched their program of “100 percent condom use” that sought to provide condoms to all sex workers (Condomman.com 2008). The goal of the program was to have zero new HIV infections, and zero AIDS-related deaths by 2020 (Chheng 2011). Reports from 2011 suggested that the program had had a positive effect as 90 percent of all guesthouses displayed condoms for their customers (Chheng 2011). The program is currently still running. A large part of the program involves handing out free condoms during festivals and holidays to especially young people to change their perception of the condom being something one only uses when having sexual encounters with a new partner, to being something one uses every time one is to engage in sexual encounters (Love condoms 2011, The Southeast Asia Weekly 2014, David 2015, Rockhopper tv 2015). The campaign actions have been met by mixed opinions from the condom vendors, as some are unhappy because this means no sale for them during festivals (Styllis, Sothear 2014). Others find PSI’s campaigns to be positive as they increase the sale of condoms after the festival (Styllis, Sothear 2014). PSI supports the condom market with their own condom brands “Number One” and “OK”, which are sold cheaply to the public. With this, they encourage people of getting in the habit of purchasing condoms. Likewise, they encourage vendors and pharmacies to display condoms on floor level where it is easy for customers to pick these up, as many consumers find it embarrassing to purchase condoms (Rockhopper tv 2015, Styllis, Sothear 2014). However, statistics show that women are becoming more confident about purchasing condoms without feeling embarrassed

(Styllis, Sothear 2014). Before, many women were relying on their partner to purchase the condoms but now purchases, especially done in the pharmacies, have become less associated with shame and fear and thus more acceptable (Styllis, Sothear 2014).

PSI's "100 percent condom use" program has been highly effective and thus in 2013 Cambodia topped the list of being the country with the largest reduction in deaths caused by HIV and AIDS. The amount was reduced by 86.2 percent since 1996 (Cairns 2013). Likewise, the program has had a large effect on the condom market, which Suresh Krishnan, owner of Moods condoms, estimates is growing about 30 percent per year (Styllis, Sothear 2014). Amongst the most affected are market leader Okamoto condoms whose sale has increased from 30 percent to 50 percent between 2013 and 2014 (Styllis, Sothear 2014). *"With the private sector growing and PSI's presence, the market has become very competitive"* states Marie-Odile Emond from UNAIDS (Styllis, Sothear 2014).

However, there still exists a great difference in the consumer behaviour between inhabitants of Cambodia. As people living in the bigger cities are engaged in PSI's condom program, many people from the smaller villages still fear for being discriminated against if they are infected by HIV or another STI (Fuller 2015, Chamroeun 2015). The biggest problem in the small villages is that people have a very low income, and thus they are often tempted to seek medical help from the travelling doctors, which in many cases use infected needles as many of them are unlicensed practitioners of medicine. In this way, the risk of being infected by a STI is still high in the villages (Fuller 2015, Chamroeun 2015).

4.2 The Condom Market in Denmark

The first case of HIV was diagnosed in Denmark in the late 1970's. In the beginning, incidents were only found amongst homosexuals, but in the mid 1980's the disease had spread to heterosexuals, and soon it was perceived as a social problem (Juhre 2001). Campaigns were quickly launched and with this condom usage rose, and became the most used contraceptive over the oral contraceptive pill (rfsu 2007). Within the past 15 years the sale of condoms has decreased, and in recent times the oral pill is again the most popular contraception in Denmark (Hexdoctor 2010). This might be due to the fact that many young girls start at young age to take the pill in order to control their period, and thus continues to use it as contraception (Netavisen 2014). Young people³ comment that they

³ With "young people" the thesis referred to the segment presented in the introduction, and thus people between the ages of 18-25.

use contraceptives firstly, to prevent pregnancy, and secondly, to protect themselves against STIs (Sexlinien 2015).

4.2.1 Perception on Condoms

Today, the mindset of young people has changed greatly from the mindset of young people in the 1990's. Back then, fear for STIs, especially HIV, was grand and thus many practised safe sex. The young people of the 2010's demonstrate a casual approach to safe sex, which has meant an increase in people infected by STIs (Heller 1998).

Throughout the past 15 years several condom companies have noticed a change in the behaviour of young people (Heller 1998, Gaonkar, Sheikh 2014). When asked about safe sex, it seems they all know why they should use a condom when having sexual encounters (Heller 1998, Gaonkar, Sheikh 2014, Uge Sex 2015). However, studies also show that young people do not practise safe sex. When asked about this, many comment that condoms interrupt lovemaking and slows everything down (Heller 1998). Results from a survey conducted by the Danish Health and Medicines Authority (Sundhedsstyrelsen) shows that almost 50 percent of the respondents had chosen not to use a condom the last time they had sexual encounters with a new partner (Gaonkar, Sheikh 2014). In response to this, the Danish Health and Medicines Authority launched the annual campaign "Only with a condom" in 2013 to educate students between the ages of 14-18 about STIs, and likewise provide young people between the ages of 18-25 with information about safe sex (Gaonkar, Sheikh 2014, Bedre Sexualundervisning 2015). The campaign was followed up by a national survey showing that even though young people know how STIs are spread, four out of five find the risk of being infected very little (Uge Sex 2015). This is occurring, even though one out of four has been infected by an STI (Uge Sex 2015). In 2014 about 50,000 young people under the age of 25 had had chlamydia, which is the highest growing STI in Denmark. This number is twice as many as 20 years ago (Uge Sex 2015).

Further, several surveys show that alcohol has a large impact on why young people do not use condoms (Brandt, Sircic 2013). Niels Sandø, from the Danish Health and Medicines Authority commented that he did not believe that the lack of condom use was due to just unwillingness. "*It seems we are up against oblivion due to drunkenness in the nightlife*" (Gaonkar, Sheikh 2014).

Moreover, follow-up surveys have found that 75 percent of young women would appreciate if their partner took the initiative to use a condom. A large percentage of these states that they find it difficult to ask their partner to use a condom (Netavisen 2014). Niels Sandø finds that many young people believe there is a large risk involved with asking their partner to use a condom, but in fact it seems the partner would actually appreciate this (Netavisen 2014). To this, he states that the Danish Health and Medicines Authority has to inform young people in a better way about the risks of unprotected sex, and perhaps use the numbers of infected people, in the hopes of changing the current behaviour (Uge Sex 2015).

4.2.2 The Consumer Behaviour

The young people's behaviour correlated to surveys conducted by Durex and Trojan, who only had 0.4 percent growth in 2014 from sales of male contraceptives (Johnsen 2015). The results from the surveys showed that 80 percent of young people agree that it is important to use a condom, but only 35 percent state that they use one (Johnsen 2015). A reason for this might be that 50 percent find it embarrassing to purchase condoms (Heller 1998). Especially women find it difficult as condoms have mostly been marketed to men, and as such many women find it is the man's responsibility to purchase the condoms. *"Women have been conditioned to think that men are supposed to buy the condom and carry the condom"*, it was stated alongside the survey results (Johnsen 2015). However, studies show that women are comfortable purchasing condoms in pharmacies when purchasing other prescription products (Richardson 2012). This can be seen as a market opportunity as 83 percent of women feel it is a shared responsibility to use a condom, but only 13 percent purchase condoms when they are to have sexual encounters (Johnsen 2015). Likewise, the sales of female contraceptives had a growth of 15.6 percent in 2014 (Johnsen 2015). Similar, as the product range within sexual health has increased significantly in the recent years, it is important for the brands to separate themselves from their competitors (Richardson 2012). Here, especially the pharmacists have an increased role in the decision making process when women purchase contraceptives. Often the pharmacist advocates a specific product to the woman, and thus it makes them important for the sales of condoms (Richardson 2012).

4.3 Durex' Marketing

In 2012 Durex' market share on the total market for condoms was 83 percent (Richardson 2012). *"Condoms is a very brand-driven category and, with Durex holding such a high value share of the*

market, the leading brand strongly influences its movements” says John Lockwood, senior insights manager at Symphony IRI Group (Richardson 2012). However, at the same time Reckitt Benckiser, owner of Durex, topped the “worst value for money“ -list (Morley 2012).

The company is in the Asian region primarily focusing on increasing awareness about condoms. Therefore, the company only focuses on marketing their brand in the most developed countries in Asia (Durex 2015). As such, they are currently only running marketing campaigns in neighbouring countries to Cambodia, such as Vietnam and Thailand (Durex 2015).

In the Western countries the company is focusing a lot on adapting its marketing to the behaviour of young people, and as such focus is on the pleasure of sex and the relationship, rather than prevention of STIs and pregnancy (Heller 1998, Coleman-Lochner 2012, Warc 2014, Buchanan 2005). T.J. Higgins, from Durex commented: *“If you constantly preach to people or use scare tactics to invite them into the category, they won’t feel good about the product. But if you give them confidence that they can enjoy the experience, that helps them experience the emotional benefits of intimacy. It’s all how we help people think about the products.”* (Heller 1998). He found that the industry had spent a lot of time and money on not meeting the needs and wants of its consumers (Heller 1998, Johnsen 2013). Durex marketing is therefore using insights about the consumers (Eleftheriou-Smith 2012).

A study done on consumer behaviour conducted by the company showed that price was not a big factor when purchasing condoms (Eleftheriou-Smith 2012, Heller 1998).

What consumers want in a condom display		How consumer decide where to buy condoms	
Easy to find my product choice	70 %	Products in stock	67 %
Allows self-service	67 %	Offers premium items	58 %
Selection of sizes	65 %	Broad selection of types	55 %
Plenty of stock	63 %	Other personal items sold	54 %
Broad selection of brands	58 %	Minimized embarrassment	50 %
Wide variety of types	57 %	Wide range of prices	43 %
Wide variety of prices	44 %		

Figure 5: Durex Consumer Research (Eleftheriou-Smith 2012, Heller 1998).

However, this was criticised by competing companies as the consumers are primarily 18-24-year-olds, who do not have a lot of disposable income, and thus price will have a large impact on the purchase even if young people do not acknowledge it themselves (Eleftheriou-Smith 2012, Heller 1998). Instead source tagging in the retailer shops was proposed, which Durex also practise. By using source tagging vendors can find secondary locations to place the condoms, which is more attractive to the customers. These are recommended to be locations on the floor and next to hygiene products (Heller 1998, Richardson 2012). Emma Charlesworth from Numark explains: *“If a customer has to reach up high to select a condom for example, this could prohibit a sale as the customer is unlikely to want to draw attention to themselves.”* (Richardson 2012).

Refik Oner, category manager of Durex finds that by using insights to guide the brand, the company avoids being misjudged by the consumers. He comments: *“There is definitely a risk of [patronising] consumers, which is why we do our homework qualitative as well as quantitative research”*. In this way, the brand is perceived by the consumers as balanced and responsible (Eleftheriou-Smith 2012). Sam Jordan from Calling Brands agrees with this and warns that companies within this industry must never be frivolous as the brand’s message is taken into people’s personal lives. He finds that being responsible is essential when talking to young people. Here, he finds that Durex balances the serious with the playful content in a good way (Eleftheriou-Smith 2012).

Refik Oner describes the process of Durex’ marketing. Initially, the company starts with the consumer – understanding the needs and wants, key insights, and barriers. Next, they design their product, and communication so it meets the needs and wants of the consumers. From this, they continue to check the message with a broad range of consumers to make sure they do not offend anyone (Eleftheriou-Smith 2012). *“We want to make sure that the face of the brand, the tone of voice, the look and the feel is consistent and does not change from the packaging through to the campaign”*, he states. He finds that the marketing acquirements are changing faster as people have access to information quicker (Eleftheriou-Smith 2012).

Chapter 5

The Analyses

5 The Analyses

The purpose of the analyses was to test the ‘Extended Discourse Analysis’ that consisted of Fairclough’s discourse analysis and the extension named the ‘Study of Culture Model’. Firstly, the respondents’ interviews were analysed in the discourse analysis, and secondly, in the ‘Study of Culture Model’ alongside observations and secondary data.

5.1 The Analysis of Consumer Behaviour in Cambodia

The text consisted of in-depth interviews and thus the *communicative purpose* of the text was to be spoken (Fairclough 2002, p. 125-126, Bhatia 1993, p. 13, Brown, Yule 1996, p. 9, Helder 2011, p. 19). Likewise, the text contained *intertextual chains* due to it being transformed from casual conversations to formulations in the analysis, and further to data in the Master’s thesis (Fairclough 2002, p. 130-132, Bhatia 1993, p. 22-23). The text was produced *collectively* as it was made up of several interviews (Fairclough 2002, p. 79, 233). As sex and especially STIs were sensitive topics to speak about in the villages in Cambodia, the interviews with the respondents from these areas did not contain any direct questions about sex and unprotected sex. Instead, these were questioned about family planning. Thereby, the sensitive topics were indirectly commented upon and done so without offending any respondents (Hague 1993, p. 23-24, Kvale 2008, p. 81).

Additionally, this also helped to constitute the respondents’ *self*, as the interview was part of the discourse of the “life world”, and further with the respondents sharing personal experiences with the interviewer, who worked her role as a reliable and trustworthy listener (Fairclough 2002, p. 119, 163-165, Bhatia 1993, p. 22). In this way, the interviewer’s *ethos* was strengthened (Fairclough 2002, p. 167). However, even though the respondents were assumed to speak truthfully in their interviews these might not have expressed the whole truth as the interviewer was from another country and culture, and thus part of the *outgroup* (Scollon, Scollon 2001, p. 134-135, Gudykunst, Kim 2003, p. 94).

The respondents were furthermore questioned about their society, and within this the existing rules and norms, and also about their family and friends, to find how these affected the respondents’ statements and behaviour. This was examined in the discourse analysis and further provided information about the underlying social- and cultural practices that affected the respondents as consumers.

From this, four topics were identified in the text, which were studied in the analysis. These consisted of: *perceptions on condom behaviour*; *condom behaviour*; *perceptions of family life*; and *family and friends' impact on the individual*. However, as condoms were a very sensitive topic to speak of in the villages, the first two topics were primarily based on statements from respondents living in the city, and further implicit suggestions from the village respondents.

5.1.1 Perceptions on Condom Behaviour

When analysing the perception of condoms, it was found that there was a great difference in the perception expressed from the people living in the cities, and the perception expressed from the people living in the villages (Jensen June, 3.2014, Jensen June, 16.2014).

In the cities, respondents expressed having knowledge of AIDS (Jensen June, 3.2014). Thereby, condoms were mentioned as being something one used to protect oneself and one's partner from HIV and AIDS. The respondents spoke primarily of HIV alongside the mentioning of a “modern” behaviour. *“I think people in the city are more modern. We use modern technology and we are not that superstitious. Maybe because we are more educated and know a lot about HIV”* (Jensen June, 3.2014). As such, the statements suggested *implicatures* in the word “modern”, which was seen as something positive to be, as it was expressed as associated with having knowledge about HIV (Brown, Yule 1996, p. 31). Likewise, the sentence had an *emotive text function*, as the respondent normalised people from the cities, and emphasised on them being different from the people living in the villages (Scollon, Scollon 2001, p. 134-135, Bülow-Møller 1989, p. 37, Helder 2011, p. 52). Furthermore, it indicated a social norm that only educated people know of AIDS and thus condoms' purposes. This was further emphasised with a respondent stating *“AIDS is not taboo in Phnom Penh. People party and have condoms with them”* (Jensen June, 3.2014). The *active sentence* carried a *representative speech act* and *emotive text function*, and emphasised on the respondent's representation of reality (Bhatia 1993, p. 25, Bülow-Møller 1989, p. 37, Brown, Yule 1996, p. 231, Huddleston, Pullum 2005, p. 238). As such, this sentence expressed a social norm that it was normal that young people carried condoms with them, when they went out to party ((Bülow-Møller 1989, p. 37). Likewise, the great emphasis on education being associated with knowledge, and this being something the respondents wanted to gain, suggested an underlying social practice that knowledge was associated with power (Brown, Yule 1996, p. 31).

In the village, AIDS was expressed as something one should not speak of and was thus tabooed (Jensen June, 11.2014). Alongside this, a few respondents mentioned that a lot of people did not know of condoms and STIs and even if people did, such as the respondents, they would not speak of this (Jensen June, 11.2014). Moreover, this was also the reason for why some of the respondents did not use condoms, due to it being socially unacceptable. The respondents that knew of condoms perceived it as something “modern”, which went against the traditions of the village society (Jensen June, 13.2014). Instead, it was a social norm to have many children as many villagers believed in Animism, and thus “*The gods decide when you get pregnant*” (Jensen June, 16.2014). In the village, it was therefore expected that the villagers had many children. If not, it was believed that, “*the gods are punishing you*” (Jensen June, 16.2014). By the *agent* being *obvious* in the sentence, focused was on the *end-weight* of the sentence and thus on “punishing” (Brown, Yule 1996, p. 154, 177, Huddleston, Pullum 2005, p. 242). As such, this emphasised on pregnancy being a decision made by someone else than the respondents, and thus suggested a high belief in the gods, and also that the respondent was used to decisions being made on behalf of her (Jensen June, 16.2014). This indicated a social norm, and even more so a ritual that was deeply rooted in villagers, as it was associated to religion (Brown, Yule 1996, p. 31, Jensen June, 16.2014). Likewise, this also emphasised on the respondents’ *positive face*, and thus a great care for being part of the society (Bhatia 1993, p. 39, Helder 2011, p. 52).

However, a respondent commented on the villagers becoming more modern: “*People are adapting more to new technologies. A lot of people have iPhones. Also medicine, if you get sick. But people only take medicine after you have been to the forest*” (Jensen June, 16.2014). This sentence carried the *representative speech act* and showed an implicit preference for being “modern”, and with this the respondent tried to maintain her *positive face* by arguing that the village people were becoming more like the city people, which she indirectly favoured (Scollon, Scollon 2001, p. 134-135, Bülow-Møller 1989, p. 26, Brown, Yule 1996, p. 31, 231, Helder 2011, p. 45, 52). In this way, the respondent came up with an excuse for not behaving in what she believed was the preferable way, but additionally tried to save a *positive face* and thus her *ingroup* by calling out that the difference between village and city people was being reduced (Scollon, Scollon 2001, p. 134, Helder 2011, p. 152).

5.1.2 Condom Behaviour

The different perceptions of condom behaviour also affected the respondent's behaviour. The respondents living in the city expressed using condoms: "*Condoms are big in Phnom Penh. I think they are used by a lot of young people*" (Jensen June, 3.2014). This *passive sentence* emphasised on the *end-focus* of the sentence, which expressed the respondent's representation of reality, and thus what the respondent found to be acceptable behaviour (Bhatia 1993, p. 25, 49, Huddleston, Pullum 2005, p. 238, 242). The respondent found that this was due to campaigns having educated a lot of young people in the usage of condoms and especially about AIDS and HIV (Jensen June, 3.2014). "*I think a lot of people in the cities know about AIDS and that it's bad - you can die from it*" (Jensen June, 3.2014). The *modal verb* "can" indicated a normalisation of the perception of AIDS, which was emphasised in it being associated as something negative. Further, the respondent demonstrated her knowledge in the sentences having a *referential text function*, by stating that she knew you can die from AIDS (Huddleston, Pullum 2005, p. 53-54, 96). The respondent furthermore used this to underline the implied categorisation of *ingroup* and *outgroup* by stressing that she believed "people in the cities" had proper knowledge, whereas the *outgroup* would be the people outside the cities, who she implied did not have the proper knowledge (Scollon, Scollon 2001, p. 134-135, Brown, Yule 1996, p. 31).

In regards to the purchase, the respondents from the city mentioned purchasing condoms from vendors but also mentioning that these were often handed out for free as part of campaigns. However, only one were able to mention a condom brand, which was the condoms being handed out by NGOs (Jensen June, 3.2014).

Contrastingly, in the villages, it was expressed that condoms was tabooed alongside AIDS (Jensen June, 16.2014). As such, it was expressed by several of the respondents that people had had encounters with the virus, but that these did not know what it was and thus trusted the gods to protect them against it (Jensen June, 16.2014). This also meant that if a person was infected by the virus, the village society believed that the person had brought this on himself, as this was perceived as punishment from the gods. The behaviour was often associated with religion, and condoms were not used, as it was assumed that the gods protected the village people from illness (Jensen June, 11.2014). This suggested a social practice where religion was the source behind the respondents not using condoms. The respondents, who knew of AIDS and condoms, expressed a great mistrust, in the village, in newer medicine and stated that the lack of knowledge tabooed the topic. "*It is taboo.*"

People don't know so they think they get sick if they touch you" (Jensen June, 16.2014). With this, the respondent expressed a great emphasis on maintaining his *positive face*, and thus the priority of being part of the *ingroup* and not behaving in a disapproving way (Helder 2011, p. 152). Likewise, this affirmed the social norm where HIV and AIDS were associated with something negative, which indicated a practice of great fear for the unknown, and further a social practice of keeping traditions. This was based on the respondents not daring to break away from the social perception of the village, even if he had knowledge of the village perception being untrue, as this could lead to rejection from the group (Scollon, Scollon 2001, p. 134, Bhatia 1993, p. 39).

Additionally, it was perceived as normal that the men went to a sex worker where they did not worry of having unprotected sexual encounters. *"The men go out and drink and come home late. I think they always go to sex worker"* (Jensen June, 16.2014). With this *descriptive text type* and the sentence carrying a *referential text function*, the respondent indicated a normalised behaviour among the men (Bülow-Møller 1989, p. 37, Helder 2011, p. 52, 96). Further, the respondent mentioned that the women in the village did not like this *"but they will never say anything to their husbands"* (Jensen June, 16.2014). This confirmed the social norm of it being believed that this was the normal way to behave if you were a man. Likewise, it also showed a great emphasis on saving *face*, with the sentence stating that the wives disliked the behaviour but would not mention this, as this could be a threat to their *positive face* (Helder 2011, p. 152).

5.1.3 Perceptions of Family Life

Family life was often mentioned in connections to having many children (Jensen June, 11.2014). This was further explained with events in history, which emphasised on the importance of family. A respondents stated that family was perceived as something very important, and therefore childbirths and weddings were happily celebrated (Jensen June, 16.2014). This was due to many families having lost family members to Khmer Rouge (Jensen June, 13.2014). This depicted a social practice where the family was the first priority, and thus the appropriate way to behave was to focus on maintenance of the social relations within the family (Bhatia 1993, p. 39). Likewise, this also suggested great loyalty to the *ingroup*, and further that there existed a distinct categorisation of the *ingroup* and *outgroup* (Scollon, Scollon 2001, p. 134-135). As such, several of the respondents stated that the ideal of starting a family was in a person's late teens, which was when one was perceived as an adult, as the person had often graduated from school at this age (Jensen June,

11.2014). It was common to get married at a young age, which was based on an arranged marriage with the individual's acceptance of this. However, all the respondents expressed a deviant behaviour from the social norm of having many children, as none of them wanted a big family and a family life like the one of their parents. *"I don't want to end up like my parents. They live in a small house with five children"* (Jensen June, 13.2014). And another respondent stated wanting to move away from the village and work to achieve a better lifestyle: *"I want my children to have better lives than me. I want them to go to university or maybe travel in the world"* (Jensen June, 11.2014). The sentence contained *end-weight* and focused on the individual, as all the respondents stated their wishes for the future with "I want" (Bhatia 1993, p. 39, Brown, Yule 1996, p. 154, 177). Likewise, in the second sentence, the *modal verb* "want" stated an *emotive text function* with the sentence depicting the respondent's representation of reality, where his *negative face* was of importance, and thus his need for independence (Helder 2011, p. 52, 152, Huddleston, Pullum 2005, p. 53-54). This need for independence, and thus separation from the *ingroup's* rituals and traditions, was further emphasised as all respondents mentioned wanting to marry for love, and when the time was right, instead of when this was found appropriate by society (Jensen June, 11.2014) (Scollon, Scollon 2001, p. 134, Bhatia 1993, p. 39).

5.1.4 Family and Friends' Impact on the Individual

All the respondents found themselves being greatly influenced by their parents in regards to their future, and here especially when this involved marriage and children (Jensen June, 11.2014). Especially in the villages, the mothers prioritised the family, and therefore continuously stressed the importance of new family members. With this, several of the respondents felt pressured to behave in a social accepted way. *"I don't know what I want. But I don't tell them. My mother wants a big family"* (Jensen June, 13.2014). The sentences expressed insecurity in the respondents, with the reference to the respondents not knowing what he wanted, and likewise knowing what was expected of him (Scollon, Scollon 2001, p. 134-135). This could be seen in the different subjects relating to the word "want", and thus a difference in what the respondent wanted and what the mother wanted. Further, this also depicted insecurity in the balance between the respondent's individuality and sense of belonging to the *ingroup* (Scollon, Scollon 2001, p. 134, Bhatia 1993, p. 39). The 'not knowing what he wanted' expressed a threat to his *positive face*, and further the sentence *"I don't tell them"* suggested an unconsciously known importance of not behaving in an inappropriate

manner (Helder 2011, p. 152). As such, his *self* seemed very dependent of social acceptance (Scollon, Scollon 2001, p. 36-37).

Likewise, another respondents also commented on this, with an experience of choosing to behave according to what was found correct, and thus expressed: “*When I was in labour, they all wanted me to go to the forest and get blessed, and I just wanted to get on the bus to Phnom Penh*” (Jensen June, 16.2014). With the *representative speech act*, the focus of the sentences was on the wanting of the society and the wanting of the respondents, which did not match (Scollon, Scollon 2001, p. 134-135, Bülow-Møller 1989, p. 26, Huddleston, Pullum 2005, p. 159). With the first “wanted”, it was expressed that the social norm in the village was to follow traditions and as such the religious rituals, whereas the second “wanted” expressed the social norm being perceived as a threat to the respondent’s *negative face* (Scollon, Scollon 2001, p. 36-37, Helder 2011, p. 152).

Moreover, the example could suggest that young people in the villages were becoming more individualised, and thus that they wanted to break away from the traditions existing in the society (Scollon, Scollon 2001, p. 36-37, Bhatia 1993, p. 39). As such, these seemed to behave more according to the young people living in the cities, as they all expressed importance of being “modern” (Brown, Yule 1996, p. 31). However, these also seemed deeply affected by the categorisation of the *ingroup* and *outgroup*, and thus it could be questioned whether they dared to break away from the *ingroup*.

Additionally, it was expressed amongst the respondents from the city that sex was not a tabooed topic, and thereby it had become normal to communicate with ones close friends about this. One respondent commented: “*A lot of young people talk to friends about sex...They have more information about AIDS*” (Jensen June, 3.2014). The normalisation, in the sentence, was emphasised by the word “a lot”, and further the *obvious agent* “they” suggested that the respondents believed that because young people were more educated about AIDS, it was found easier to communicate with friends about this (Brown, Yule 1996, p. 31, 154, 177, Huddleston, Pullum 2005, p. 242). This was seen in the sentence having an *emotive text function* (Bülow-Møller 1989, p. 37, Helder 2011, p. 52). However, the respondents mentioned that they did not communicate about AIDS but only about condoms (Jensen June, 3.2014). As such, this could suggest that there still existed a negative association with being infected by STIs (Brown, Yule 1996 p. 31). Likewise, when asked about sex, it was found embarrassing to share details with others, which suggested that

the respondent's statement of "talk.. about sex" was more related to talking about being with a partner instead of talking about the physical act of sex (Jensen June, 3.2014).

Moreover, this showed that both the young people in the cities and young people in the villages were trying to find their own identity, and thus experienced the pursuit of balancing one's personal feelings and beliefs, with those expressed as appropriate in society (Scollon, Scollon 2001, p. 36-37). As such, all the respondents stated that they kept their opinions to themselves to not break *group harmony* (Scollon, Scollon 2001, p. 134-135).

5.2 The Study of Culture in Cambodia

In the text there was found several underlying social norms. In the 'Study of Culture', these were studied in depth to achieve a greater understanding of the existence of these and how these affect the respondents in regards to the social- and cultural practices existing in Cambodia.

5.2.1 Social Practices

The social norms indicated in the discourse analysis were examined in regards to social practices, and here it was found that especially the family, and thus the perception of the *ingroup* had a great impact on the individual.

A noteworthy finding was in relations to the perception of condoms, which depicted there existing two different social norms in regards to what was perceived as appropriate behaviour. Here, the respondents were affected by society's rules and norm, and thus there existed two social norms based on the perception of the people living in the cities and the perception of the people living in the villages.

These depicted a strong sense of *ingroup* and *outgroup*, and as such the social practices of need for social acceptance.

In the cities, the *ingroup* was associated with having a proper knowledge. As such, it was found that there existed a social norm regarding education as this was associated to knowledge. This was seen as a status symbol, as it in this context it was symbolising power (Jensen June, 3.2014). This displayed a social norm of knowledge and power being associated with something prioritised. This was likewise emphasised with several of the village-living respondents wanting to be more

“modern” and educated as they believed this would result in a better life. According to Scollon & Scollon (2001) *education* and *socialisation* focus on the broader unit, and this explained the gap between the people from the city and the people from the village (Scollon, Scollon 2001, p. 148-150). This likewise emphasised on the categorisation of the *ingroup* and *outgroup* (Scollon, Scollon 2001, p. 134-135). As such, in the cities they differentiated themselves from the village people with status symbols such as education and money.

In the village, people were likewise differentiating themselves from the city people, but this was done by focusing on traditions and rituals, which were prioritised as it was believed that these maintained harmony within the village society. Here it was found disapproving to break away from the wishes of the village society, and thus they highly practised *socialisation* where one adjusts one's behaviour to match the behaviour of others (Scollon, Scollon 2001, p. 164-166). According to Hofstede (1980 & 2001) this expressed *collectivism* (Hofstede 2001, p. 228). Likewise, this also depicted a *tightly structured* society where deviant behaviour is strongly punished and may result in the rejection from the *ingroup* (Scollon, Scollon 2001, p. 165, Gudykunst, Kim 2003, p. 88). As such, no member would behave disapprovingly as this would bring shame on their family and affect their place in society (Gudykunst, Kim 2003, p. 87, Hofstede 2001, p. 230). This was affirmed with the respondents not daring to state their personal opinions about family planning to their parent as they feared for behaving inappropriately.

The membership in the *ingroup* was something the respondents were born into also known as *Gemeinschaft* (Scollon, Scollon 2001, p. 149, Gudykunst, Kim 2003, p. 84, Hofstede 2001, p. 224). For this reason, it would be the local society that decided the knowledge level of its inhabitants. The level would be based on the social norm belonging to hierarchical society, which often emphasised that families with more wealth would be able to do more (Hofstede 2001, p. 228, Coleman 2015a, p. 85-87). As such, the likelihood of well-educated people living in the villages would be unlikely, as families that had the opportunity to send their children to go study at the university would more likely move to, or already live in the city. By this, the social norm of the wealthy people living in the city and the poorer people living in the village was maintained. This was again embedded the categorisation of *ingroup* and *outgroup* (Scollon, Scollon 2001, p. 134-135, Gudykunst, Kim 2003, p. 94, Hofstede 2001, p. 228). Thereby, the categorisation was based upon who the individual found to be more similar to, as these would agree on an appropriate way to behave (Gudykunst, Kim 2003,

p. 94). The categorisation would often be based on kinship and further the extended family (Scollon, Scollon 2001, p. 134-135). The sense of *ingroup* and *outgroup* was further expressed by the great focus on not losing *face* expressed in the respondent's statements. *Face* was closely connected to the norms and values of the *ingroup*, and thus in societies where the *ingroup* feeling was especially strong one's *face* was equal to one's *self-image*. For this reason, no member of the village society would dare to state an opinion that was not shared by the *ingroup*. The *ingroup* feeling was mostly practised in the villages but also existed in the cities, as respondents still did not dare to speak in detail about sex and AIDS, as this might be found socially unacceptable. As such, the respondents expressed practising the *independent self*, as they did not want to hurt other people's feelings and thus break group harmony (Gudykunst, Kim 2003, p. 67-68, 224).

The social practice of social acceptance gave way to several social norms existing in the village societies, such as it being perceived as normal that the village men visited a sex worker. Due to their lack of knowledge about how AIDS was spread, many of these did not use condoms, and thus this enforced the verbalising of AIDS being tabooed. This was due to the fact, that deviant behaviour from the social norm, and thus men using condoms, would be seen as jeopardising *group harmony* (Gudykunst, Kim 2003, p. 94). By the village people seeing the men's encounters with the sex workers as approved behaviour, this would be a continuous behaviour and thus more people would be infected by HIV and AIDS, in the villages, as it was taboo to speak of. People would therefore not be treated for the virus (Association of Southeast Asian Nation 2007).

5.2.2 Cultural Practices

The social practice of social acceptance was highly practised in Cambodia. This was enforced through the social norms of knowledge being perceived as power, and the great sense of *ingroup* and *outgroup* practised in the society. As such, it was found that the social practice was based on cultural practices such as history and religion.

Firstly, the social practice was depicted in the social norm of knowledge being perceived as power, and further how this was preferred by all respondents. This was caused by power likewise being used to differentiate one group from another. As such, power was associated with wealth, which created a strong differentiation between poor and rich inhabitants. This was based on the cultural practice of history and tradition, as the wealth of the inhabitants were visually depicted in the

country, for instance in the size of the house (Jensen 2014). Depending on the wealth in the family, the house would become bigger and more elevated from the ground. Khmers' find it advantageous to lift the house about three meters above the ground and place it on stilts to protect it from annual floods. If a family was very poor the house was placed on the ground, and if the family was very wealthy, the foundation of the house would consist of three meters of cement.

Secondly, the social practice of social acceptance was likewise based on cultural practice as it was deeply rooted in the country's history. Cambodia's history is perceived as long and continuous (Scollon, Scollon 2001, p. 141) and goes back to the time of the Khmer Empire, where a large amount of Vietnam and Thailand were run by Khmer royalties (Coleman 2015a, p. 1). From that moment in time, Cambodia became a small country and was taken over by the French, which created a stronger sense of *ingroup* and *outgroup* and thus a stronger sense of "us" and "them". This sense was further emphasised with the actions of Khmer Rouge, which affected the whole nation as about 1.7 million people died (Coleman 2015a, p. 1). This could also be affecting the current categorisation of *ingroup* and *outgroup* between the village people and the city people. The village people focused greatly on tradition, and thus on maintaining things the way they used to be in the past. Thereby, focus would be on moving slowly when it comes to change and not rushing to conclusion (Scollon, Scollon 2001, p. 141). This could be seen in the villagers' non-diverting behaviour from traditions, and further with traditions in the *ingroup* emphasising on the importance of family heritage (Hofstede 2001, p. 228). As such, this could be the reason why many villages continuously practised spiritual rituals and traditions, which seem to differ greatly from the lives of the people living in the cities (Scollon, Scollon 2001, p. 160). The city people practise a social norm of wanting to focus more on the future and thus tend to become more westernised, which was expressed as "modern" by the respondents.

Additionally, Cambodia was found to be *collectivistic* due to the great focus on the *ingroup* and on maintaining *group harmony*. Often the *ingroup* was perceived as a unit, which was indicated in the respondents' statement. Thereby, the social practice of social acceptance was deeply rooted in the country's culture as the individual was taught to think of himself as "we" and associating his personality with the *ingroup* (Scollon, Scollon 2001, p. 134-135, Gudykunst, Kim 2003, p. 84, Hofstede 2001, p. 225).

5.3 The Analysis of Consumer Behaviour in Denmark

The *communicative purpose* of the text was to be spoken as it consisted of in-depth interviews (Fairclough 2002, p. 125-126, Bhatia 1993, p. 13, Brown, Yule 1996, p. 9, Helder 2011, p. 19). Likewise, the text contained *intertextual chains*, as it transformed from casual conversations to data in the thesis (Fairclough 2002, p. 130-132, Bhatia 1993, p. 22-23). Furthermore, the text was produced *collectively* as it consisted of several interviews regarding the same topic. This was done to make the interview statements support each other {{717 Fairclough, Norman 2002/f, p. 79, 233;}}. Moreover, the respondents' *selves* were constituted by the discourse of "life world", as the respondent spoke of personal experiences (Fairclough 2002, p. 119). This further helped to build the interviewer's *ethos*, as the relationship between the participants were based on the idea of common experiences, and thus a shared understanding of the topic with the interviewer signalling to be a friend, and "a good listener" (Fairclough 2002, p. 119, 163-165, 167, Bhatia 1993, p. 22). This was emphasised in both the interviewer's *wording* and body language, by encouraging the respondent to continue talking when these slowed down, and by the interviewer appearing to be open and trustworthy when the respondents made sensitive statements (Hague 1993, p. 23-24, Kvale 2008, p. 81). Additionally, because the interviewer and the respondent belonged to the same culture, the text showed signs of the interaction being *spoken tropically* where the participants picked up elements from each other's words and the meaning embedded in this (Brown, Yule 1996, p. 83-85).

In order to examine the underlying social- and cultural practices that affect the respondents' behaviour, the respondents were questioned about their society, and thus questioned about implicit norms and rules, and likewise about their social network; family and friends to examine how these affected the respondent.

Based on this, the same four topics were identified in the text. These were: *perceptions on condom behaviour*; *condom behaviour*; *perceptions of family life*; and *family and friends' impact on the individual*.

5.3.1 Perceptions on Condom Behaviour

Initially, when asked why one should use condoms, all respondents stated that condoms were used for safe sex. Secondary, it was mentioned as used to avoid pregnancy (Jensen April, 27.2015). However, throughout the interviews, the secondary purpose of condoms was emphasised as all

respondents agreed that condoms were a temporarily necessity (Jensen April, 30.2015a). *“I find that the only reason you should not use a condom when having sex, would be if you were in a long-term relationship where both parties agreed or you had talked about that we’re going to stop using it, and then we’re going to use something different”* (Jensen April, 23.2015). The sentences carried an *emotive text function* and contained several *modal verbs* such as “should” and “would”, which referred to the respondent’s representation of reality (Helder 2011, p. 52, Huddleston, Pullum 2005, p. 53-54, 57). This showed an underlying social norm, as the *modal verb* indicated an appropriate way to behave (Brown, Yule 1996, p. 31). The respondents further emphasised this by expressing that it was common to get tested for STIs when initiating a relationship. *“It is almost like a rule that is set - when you become a couple, you get tested”* (Jensen April, 23.2015). A respondent explained that this added greater freedom, and spontaneity to the relationship (Jensen April, 23.2015), as *“the condom creates a kind of distance [between us]”* (Jensen April, 23.2015). Likewise, all the respondents agreed that the condom was a “mood killer” (Jensen April, 30.2015b). Thereby, several of the respondents referred to the importance of comfort when having sexual encounters, which suggested an underlying reason for not using condoms, as these were referred to as the opposite with the *emotive text functions* (Bülow-Møller 1989, p. 37, Helder 2011, p. 52). This was further indicated with the respondents finding that condoms were physically uncomfortable for men to use (Jensen April, 23.2015). This had moreover created a tendency amongst the men to try to avoid using a condom (Jensen April, 30.2015b). As such, the behaviour of men not using a condom had become an acceptable social perception.

The respondents believed that young people tries to use a condom when having sex, but likewise explained their own deviant behaviour by stating that condoms were something you use if your status is single. *“I feel like there in Denmark is a consensus that you behave in a specific way. You use a condom if you’re single and with a random partner. You use a condom with your partner for some time when you initiated the relationship, until you both agree that we don’t want to do that anymore”* (Jensen April, 23.2015). This was concluded on through a *representative speech act* and a *declarative clause types* that highlighted the *emotive text function* of the sentence (Bülow-Møller 1989, p. 26, 37, Huddleston, Pullum 2005, p. 159, 170).

Additionally, all respondents agreed that when under influence of alcohol there seemed to be a greater tendency to have unprotected sex. *“If I’m influenced by other things, like if I’m drunk.. Then*

I think you have a hard time making a rational decision. You feel more liberated and hot, and like totally liberated” (Jensen April, 23.2015). This was affirmed, when the respondents were asked to imagine a future scenario with a man and a woman, who were influenced by alcohol. All concluded that this would lead to unprotected sex. Furthermore, the respondents were asked to picture a second scenario where two people were not influenced by alcohol. The respondents still found there being a high risk of the two people having unprotected sex, but referred to the social norm that sex on the first encounter was equal to a trivial relationship, whereas dating and waiting with sex was equal to a serious relationship. In this way, the respondents again emphasised on the social norm of condoms being for single people, and thus this was a way of maintaining *positive face* if having had unprotected sex (Scollon, Scollon 2001, p. 36-37, Brown, Yule 1996, p. 31, Helder 2011, p. 52). Alongside this, there seemed to exist several “innocent excuses” such as “*the condom broke*” and “*it was just one time*” that the respondents told themselves and their friends to save their *positive face*, and to make up for their deviant behaviour, as they knew their behaviour differed from the social norms emphasised by society, which were that young people should use a condom (Scollon, Scollon 2001, p. 36-37, 134-135, Helder 2011, p. 52, Jensen April, 23.2015).

When it came to STIs the respondents declared that their knowledge was basic. However, their suggestions to how much condoms protected varied 10 percent, which especially made the women associate condoms with low safety (Jensen April, 23.2015). Information about STIs was primarily gained from friends’ experiences, which gave basis for the belief that chlamydia was the most widespread STI in Denmark as it had unnoticeable symptoms (Jensen April, 30.2015a). However, the risk of being infected by an STI was not seen as high (Jensen April, 30.2015a). This displayed another “innocent excuse” such as “*it won’t happen to me*”, where the respondents normalised the behaviour of being infected by an STI to save their *positive face* (Brown, Yule 1996, p. 31, Helder 2011, p. 52). The responsibility was thereby placed on the assumed low protection of condoms and not the individual’s behaviour, which could be seen as the excuses functions as *argumentation* (Bülow-Møller 1989, p. 176).

5.3.2 Condom Behaviour

The majority of the respondents purchased condoms in the supermarket as they found this to be convenient when purchasing other groceries (Jensen April, 30.2015a). As such, this again indicated the importance of comfort in the consumer behaviour. Three respondents recalled purchasing Durex

condoms, whereas the rest referred to their purchase being, “*the one’s being sold in the supermarket*” (Jensen April, 30.2015a, Jensen April, 30.2015b). This *passive sentence* emphasised the *agent* being *obvious*, and thus focus was placed on where the condoms were purchased “the supermarket” and not which kind was purchased (Bhatia 1993, p. 25, Brown, Yule 1996, p. 154, 177). The purchase of condoms were often used alongside words such as “safety” and “price” as it was believed that low-priced condoms were equal to poor quality (Jensen April, 23.2015). This showed another social norm that price and quality was assumed to be associated. Likewise, the quality was referred to as “safety”, as the manufacturers of high priced condoms were perceived to have placed more money into research and development of the condoms (Jensen April, 23.2015). For this reason, several of the respondents were also more likely to purchase a package from a well-known condom brand than from a no-brand. “*There is more safely in a brand you know. Because a large famous brand won’t make a shitty product*” (Jensen April, 27.2015). The word “won’t” expressed an implicit trust in the brand (Bhatia 1993, p. 39, Brown, Yule 1996, p. 31).

The respondents remembered the purchase being embarrassing, when they initiated their condom use. This was linked to how the outside world viewed them and their behaviour (Jensen April, 30.2015b). “*I guess it was that ‘look’ you found embarrassing*” (Jensen April, 22.2015), one respondent recalled and referred to the fear of *positive face* loss as this involved behaviour that was unknown to the respondents, who therefore feared for behaving in a disapproving way (Scollon, Scollon 2001, p. 36-37, Helder 2011, p. 152). Due to this, several of the female respondents used the oral contraceptive pills as an alternative as: “*I don’t think it is embarrassing buying the pill. It states that I’m in a steady relationship*” (Jensen April, 23.2015).

Today, the respondents believed that, “*condoms are something you just have on you*” (Jensen April, 30.2015b). The women associated condoms with safety, whereas the men primarily used condom because the women wanting to, and thus due to the risk of not having sexual encounters if they did not use a condom (Jensen April, 30.2015b). This correlates with the use often being initiated by women. However, all female respondents agreed that it could be difficult to initiate the condom usage, and hence that this often developed into unprotected sex (Jensen April, 27.2015, Jensen April, 30.2015a). They preferred that the man initiated the usage (Jensen April, 22.2015). This referred to the woman’s *negative face* of wanting to behave more individually and thus be in control of the situation (Scollon, Scollon 2001, p. 36-37).

5.3.3 Perceptions of Family Life

Several of the respondents focused on describing the family life with words such as “economy” and further referring to this to age. The respondents defined these as symbols of stability in the relationship, which was perceived as the most important factor when wanting to start a family in Denmark (Jensen April, 27.2015). This was often described in generalisations such as, *“I think a lot of people believe you should be financially covered. You do not have to have 5 million kroner in your account as long as you feel like you have enough money to take care of a small child”* (Jensen April, 23.2015). The sentence used the *modal verb* “should”, which referred to an appropriate way of acting, which was further emphasised upon with an *emotive text function* (Bülow-Møller 1989, p. 37, Huddleston, Pullum 2005, p. 53-54, 57). Furthermore, all the respondents mentioned steps that one should follow in regards to the relationship (Jensen April, 22.2015). Starting a family was one of these. With this, the respondents referred to society’s norm and mentioned a social practice for starting a family. *“There exists a cultural idea that first you become boyfriend/girlfriend, then you move in together, then you get married, then you buy a house, and then you have children. And then the nuclear family life begins”* (Jensen April, 27.2015). In this way, the respondents emphasised through the use of *active sentences* that there existed a social perception of how to behave (Bhatia 1993, p. 25, Brown, Yule 1996, p. 31, Huddleston, Pullum 2005, p. 238).

Furthermore, a majority of the respondents expressed the existence of stereotypes for families who had not followed the social norms. Here, judgment was expressed towards starting a family when the woman was “young” (early to mid-20’s) and “old” (end of 30’s). *“I think the younger mothers are usually more carefree where you might not have thought-through all the consequences”* (Jensen April, 30.2015a). The word “carefree” was perceived negatively, which could be seen in the *passive sentence* that focused on the *end-weight* of the sentence, and thus on the association to “the consequences”, which was implied as something you should think about when starting a family (Brown, Yule 1996, p. 31, p. 154, 177, Huddleston, Pullum 2005, p. 238, 242). Likewise, another respondent commented: *“I think this societal opinion has risen that older parents are a negative thing”* (Jensen April, 27.2015), and elaborated on having been met by biased opinions in regards to her own mother. Here, the use of a *passive sentence* carrying an *emotive text function*, and *end-focus*, focused on the *new information* emphasised that older parents were not part of the social norms of family life (Bhatia 1993, p. 25, Brown, Yule 1996, p. 177, Helder 2011, p. 52, Huddleston, Pullum 2005, p. 238, 242). The respondents defined an ideal age for wanting to start a family, which was again expressed as a social norm in Denmark: *“More frequently, this is when you*

are between the ages of 25 and 30” (Jensen April, 30.2015b). However, several respondents expressed a deviant behaviour from this social norm. They expressed a concern for their youth and individuality (Bhatia 1993, p. 39). *“I believe you would like to have children before you grow too old, but you should also get to be young while you are young”* (Jensen April, 30.2015a), *“I think sometimes people forget about the wants you have yourself compared to what others expect..It is definitely the easy solution to follow the steps that have been laid out”* (Jensen April, 30.2015a). These portrayed a *representative speech act*, which was expressed *indirectly* as it showed a *negative face*, and thus the respondent’s desire to be autonomous by the society (Scollon, Scollon 2001, p. 36-37, Bülow-Møller 1989, p. 26, Helder 2011, p. 45, 152). As such, this explained the respondents’ wants to be independent. This was done indirectly to diminish threats of the respondents’ *face* (Helder 2011, p. 152).

5.3.4 Family and Friends’ Impact on the Individual

The majority of the respondents did not communicate with their parents about sex. The female respondents expressed a close relationship to their mother, who encouraged them to protect themselves with oral contraceptive pills (Jensen April, 27.2015). Many of the women often used words that indicated closeness in the social relation, when commenting on their relationship to their mother (Jensen April, 27.2015). This suggested an underlying *positive face*, as the women wished to seem worthy in this relation (Scollon, Scollon 2001, p. 36-37). The men were likewise encouraged to protect themselves, here with the use of condoms, but only communicated with their parents about sex if this was related to a joke. *“When I’m at home we talk about sex, but that is mostly part of jokes between my brothers and me”* (Jensen April, 30.2015b).

The majority of the respondents found that talking with their parents about sex was something that should be avoided: *“I’m very open-hearted with my family, but at the same time there are some things I don’t feel like talking with them about”*. With this statement the respondent normalised her deviant behaviour from the social norm through *argumentation* (Bülow-Møller 1989, p. 176, Brown, Yule 1996, p. 31). The topic was avoided because the respondents feared for disappointing their parents with their behaviour. *“I was afraid she might think that I was irresponsible”* (Jensen April, 23.2015). One respondent had had the sex conversation with her mother but ended up lying about her sexual behaviour, as she feared for her mother’s reaction (Jensen April, 22.2015). Several of them expressed knowing that their parents would not be disappointed with them, but that the

opposite was a deeply rooted thought inside them (Jensen April, 23.2015). This showed a great need for social acceptance (Scollon, Scollon 2001, p. 134-135, Bhatia 1993, p. 39). This was emphasised in the underlying fear of losing their *positive face*, which made them desire to be part of the social group and thus emphasised on not being disapproving (Scollon, Scollon 2001, p. 36-37, Helder 2011, p. 152). This wanting seemed to be unconscious, as all the respondents had a hard time explaining why communicating with their parents about sex was something that should be avoided (Jensen April, 22.2015). A respondent referred to the topic not being relatable for the parents (Jensen April, 23.2015).

An interesting discovery was that despite the fact that none of the respondents communicated with their parents about sex, they all expressed the desire to be able to communicate with their own children, in the future. *“I would definitely talk to my own children. I just think it’s healthy that it doesn’t become somewhat of a taboo”* (Jensen April, 30.2015a). The statement contained the *modal verb* “would” and suggested an underlying social norm that this was a preferred behaviour between the parents and child, even if this was not reality (Huddleston, Pullum 2005, p. 53-54, 57). This again emphasised on the wanting to be part of the social group (Scollon, Scollon 2001, p. 134-135).

Furthermore, it seemed young people communicated with their friends about sex. *“I have talked with my mum about it. But mostly, I talk to my friends about it”* (Jensen April, 23.2015). However, there existed a difference between how men and women communicated.

The male respondents found it easy to communicate with their friends about sex, but the conversation did not cover contraceptives. *“I find it easy to talk about sex with my friends. But contraception. That you don’t really talk about. That is the boring part of it – “Do you use rubbers – yeah””* (Jensen April, 30.2015b). It seemed that amongst friends, men were more open about their sexual behaviour even if this involved sharing intimate details that could be perceived as reckless behaviour, such as unprotected sex, and thus they normalised a new social norm as this was not part of the assumed appropriate behaviour found in society (Bhatia 1993, p. 39). This provided insights that men had a tendency to avoid the seriousness of sex, which was otherwise associated with fun (Jensen April, 30.2015b).

All the female respondents expressed being able to communicate openly with their friends about sex, STIs, and contraceptives, but that they chose within their group of girlfriends who they communicated with. *“With some girlfriends, you know, you feel the same way so you can speak*

your mind. Some girlfriends you tell everything and others you think, "Oh, here you probably don't share my point of view or preferences so we're not going to bring that up here"” (Jensen April, 30.2015a). As such, they would not communicate with the girlfriends, whom might judge them and their behaviour. The sentences expressed a normalisation of the selection amongst friends to communicate with, but also a need for remaining part of the *ingroup*, which was found difficult, as it seemed that there was not an agreement on the appropriate behaviour in regards to sex (Scollon, Scollon 2001, p. 134-135). This was depicted in the first sentence through maintenance of the *positive face*, and in the second sentence with the need of *negative face* (Scollon, Scollon 2001, p. 36-37). As such, it seemed that the women cared a lot about behaving according to the subjective social norm and not separating from the group. One of the female respondents described this in detail: *“In the areas concerning sex you are a bit more sensitive because there are a lot of biased opinions. It's always something about, how many people you've been with, if you're a slut, if you're easy, and things like that. There is a kind of a classification into categories”* (Jensen April, 30.2015a). This again showed that the women were highly affected by social acceptance (Scollon, Scollon 2001, p. 36-37, Helder 2011, p. 152). This was confirmed in one respondent stating, *“During a period [I didn't use condoms] because I was told by a friend that condoms were the worst.. and if I was drunk and about to have sex with someone then that thought would come to mind, and I would think “Well maybe it wasn't that important using a condom””* (Jensen April, 30.2015a).

5.4 The Study of Culture in Denmark

The discourse analysed showed several social norms being practised in Denmark. In the ‘Study of Culture Model’ these were studied in depth to achieve insights on how these affected the respondents, by examining the social norms relations to the social- and cultural practices existing in Denmark.

5.4.1 Social Practices

One of the most significant social norms affirmed in the discourse analysis was that of the respondents’ condom behaviour. All respondent mentioned the existence of a social practice of appropriate behaviour being to use condoms, but all the respondents affirmed it being normal to have unprotected sexual encounters. Thereby, it seemed there existed two different social norms depending on how the purpose of condoms was viewed. If this were for the protection against STIs

this would be part of a social norm where one protected oneself when having sex, and thus one used a condom. But if this were to prevent pregnancy, the social norm was that it would be more common to use other contraceptives. As such, this proved that young people had created their own social norm, where condom use was defined by one's relationship status. If one was in a relationship, the couple would use another contraceptive, whereas condoms were used by single people. This was emphasised in the social practice of comfort being important for young people in regards to their behaviour. By this, condoms were perceived as something uncomfortable that created a distance between two people, and thus it was believed that this should primarily be used by single people. The importance of comfort was likewise emphasised upon by the female respondents stating that discomfort could lead to unprotected sex as showed when the respondents expressed initiating condom use as uncomfortable. This showed the respondent displaying their *interdependent self* and likewise also that the importance of *face* being high amongst the young people (Gudykunst, Kim 2003, p. 224-225, Hofstede 2001, p. 230).

Likewise, the respondents' statements of discomfort in sexual encounters also displayed the social practice. The women seemed to prioritise being in a relationship as this was believed to better and thus spoke negatively of the single people. Therefore, the ones using condoms were categorised negatively with statements indicating it being inappropriate to have a one-night stand, and often mentioned this alongside the negative perception of being a "slut" (Scollon, Scollon 2001, p. 134-135, Gudykunst, Kim 2003, p. 94).

Contrastingly, the men had another social norm of appropriate behaviour, which involved not using a condom if this was accepted by the woman. This indicated a social norm of men perceiving sex as fun. Likewise, this perception seemed to manifest the importance of comfort when having sex, but often this was focused on the woman's comfort, as the men expressed happiness of just being in the situation where sexual encounter was within reach. For this reason, the decision of having unprotected sex would often be determined on how the woman felt about the relationship.

The social practice of comfort was likewise emphasised upon with STI risk being seen as very low according to the respondents. As such, this correlated to the social practice of comfort, as the respondents came up with "innocent excuses" to lower the risk of being infected by an STI, and further blamed the condom's assumed low protection if being infected. As such, it seemed the knowledge of HIV and AIDS' effects on the individual, and the importance of protecting oneself

against this, were part of a social norm practised by society, and thus not something practised in real life by young people. This proved that the Danish society is more *loosely structured* and that deviant behaviour from the social norms are not as harshly punished due to it being harder for the members of society to agree upon a correct way of behaving (Gudykunst, Kim 2003, p. 87). The social norm affirmed the social practice by several respondents expressing knowing they were behaving in a way that could be found inappropriate. Additionally, Hofstede (1980 & 2001) stressed that *loose* social structures created a more open social conversation (Hofstede 2001, p. 229-230), which was indicated in the respondents' statements about their ability to speak with their friends.

Furthermore, this also affected the purchase. First off, the importance of comfort was expressed in the social norm of quality being equal to price, and thus the importance of safety was emphasised as being the greatest comfort when purchasing a condom package. This would often lead to the respondents purchasing a package from a known brand, as this was perceived as associated with higher safety. Furthermore, the safety was often based on recommendations from friends, which the respondents trusted above all else. As such, it seemed condoms purchase was likewise highly based on the social practices of social acceptance (Jensen July, 24.2015). Secondly, this was also indicated as all the respondents expressed caring greatly for society's opinion about them, when they were younger and in the identity developing phase, where focus was on figuring out how to be true to one self and the society (Scollon, Scollon 2001, p. 36-37). Here, the women were still affected by what others thought of them. But instead of focus being on what strangers thought, it was now the importance of what their girlfriends thought of them. As such, this showed a great need for being part of a social group and fitting in the social norms practised in this, which referred to an *ingroup* categorisation (Scollon, Scollon 2001, p. 134-135). The men's relationship with their friends were based on a social norm of there existing an implicit acceptance of minor differences within the social group, for instance in preference of using one product over another. However, the group was still based on common similarities also known as *Gesellschaft*, and thus this also indicated a need for belonging into a social group that could confirm and boost the *self* (Scollon, Scollon 2001, p. 134-135, p. 149, Gudykunst, Kim 2003, p. 66-68). The need for social acceptance was marked with *individualism* as the respondents cared greatly about being able to express their personal opinions within their social groups, and likewise that the group was based on relations, which the respondent had chosen to engage with thus this was based on the subjective preference (Hofstede 2001, p. 227). Likewise, this was also the reason behind the respondents not communicating with their parents, as

there existed a social norm within the practice that the individual communicates with selected people, which was often based on people the individual could relate to, and thus a person who could increase the individual's *interdependent self* (Gudykunst, Kim 2003, p. 224-225).

5.4.2 Cultural Practices

Based on the section above, three cultural practices were found in the analysis. Thereby, it was found that the social practices of the need for *individualism*, and comfort was based upon cultural practices.

The social practice of need for *individualism* was to be founded in the cultural practice of history of Denmark where historical periods are often defined by the government (Coleman 2015b, p. 13, 21)(Scollon, Scollon 2001, p. 141). As such, Danes often emphasise on decision making, and even more so on the need for the individuals to express their opinion in regards to this decision making (Scollon, Scollon 2001, p. 141). It had become socially accepted with the emphasis on the “Law of Jante” and “Freedom of Speech” that individuals have a need for expressing themselves and the right to practise this need (Jensen 2015, Countries and their Cultures 2015). This correlated to Hofstede (1980 & 2001) who categorised the country as *individualistic* and found that the interest of the individual took priority over the interest of the group (Gudykunst, Kim 2003, p. 84, Hofstede 2001, p. 226-227). Thereby, individuals were taught to think of themselves as “I” and behave in a way that was favourable to the individual, even if this differed from the wishes of the society. As such, this was depicted in the social norms of it being the woman's decision if the condom was to be used. Thereby, this was based on a subjective opinion on where the relationship with the man was going, and likewise based on the two people's individual opinions of what comfort was when having sexual encounters. Furthermore, this was also emphasised by it being acceptable that young people have created their own social norm in regards to condom usage, and as such display deviant behaviour from the appropriate behaviour depicted by the society. According to Hofstede (1980 & 2001) and Triandis (1995) this was accepted due to the culture being *loosely structured* (Gudykunst, Kim 2003, p. 87, Hofstede 2001, p. 228). Furthermore, *individualism* could also be found in the respondents need for social acceptance in their social groups. This could be based on the “Law of Jante's” ‘who-do-you-think-you-are’ mentality, which reminded young people of the societal perception that everyone is seen as equal, and thus no person is perceived to be better than another person (Countries and their Cultures 2015). For the young people this created a great need for being

member of a social group and feeling socially accepted. This was due to them being in a phase where they had to build their *self-image*, which was depicted in the respondents caring greatly for the opinion of others (Hofstede 2001, p. 227).

The second cultural practice could be found in the social practice of comfort, which was manifested as a belief in trust. This was practised throughout the Danish society and in every institution (Gesteland 2012, p. 323, The local 2014). As such, Danes have great trust in the governmental system, their social institution, as well as both their next-door neighbour, and their best friend. With this, they believe in there only being a small risk involved with decision making, and thus mistakes or deviant behaviour are not perceived as devastating for the individual's place in society. This involves a great practise of the *interdependent self* being embedded in the cultural practice of the belief in trust, and thus the belief is highly based on the social practice of *individualism*. Therefore young people could act in a personal preferred way as the society was *loosely structured* (Gudykunst, Kim 2003, p. 87) and likewise because deviant behaviour was more accepted in the society, and thus risks were not seen as severe. Furthermore, the belief in trust also involved believing that individuals were comfortable in their lives, and thus that they wanted to maintain this comfort. Therefore, individuals trusted their fellow human being, and thus believe that the individual's actions were not performed to offend other people or affect others in a negative way (Scollon, Scollon 2001, p. 160, Gudykunst, Kim 2003, p. 83, Gesteland 2012, p. 323, Jensen 2015). This was affirmed by the respondents believing the risk of being infected by STIs was very small even though they all expressed having had unprotected sex. Furthermore, it seemed the belief in trust was deeply rooted in the respondents, and hence why they told themselves "innocent excuses" to stay comfortable, and likewise were relying greatly on the opinions expressed by their friends, as these were assigned a high amount of trust.

Chapter 6

Sub-conclusion

6 Sub-conclusion

In the analyses of Cambodia and Denmark it was found that there existed several social- and cultural practices, which affected the respondents' behaviour in regards to condoms.

All the respondents expressed having difficulty creating their own identity, and thus trying to balance their personal needs and wants with the needs and wants expressed by society. As such, the respondents were significantly affected by other people confirming their identity and approving their behaviour.

However, there existed a difference between the two countries' respondents in regards to the importance of being accepted.

In Cambodia, the analysis showed that the country was highly collectivistic, and thus cared greatly for maintaining group harmony within the society. This was emphasised with a strong sense of ingroups and outgroups. As such, this was proven with the existence of different perceptions in regards to condoms between the people living in the cities and the people living in the villages.

In the cities, the respondents defined themselves as having proper knowledge as they knew of HIV and AIDS, and also practised safe sex. Here, knowledge was associated with power, which was often linked to the individual having more money. For this reason, knowledge was used to differentiate the city people from the village people, who the respondents found not to have proper knowledge. Furthermore, the city people focused on the future and emphasised the need for being modern.

In the villages, the respondents defined themselves by prioritising traditions and rituals from the past. As such, many of these were religious. Thereby, many of the village people did not believe in modern technology and medicine, but instead believed the forest gods would help them if they behaved approvingly. Therefore, there seemed to exist a strong sense of ingroup within the village societies as the respondents expressed having to behave according to social norms, as this could otherwise mean rejection from the ingroup, which would highly affect the social status of the individual and this family. Thereby, the village people differentiated themselves from the city people by following traditions from the past, which they believed the city people did not honour.

The social practice of need for social acceptance was found to be based on cultural practices such as history and tradition, as the social norm of knowledge being perceived as power was visually depicted in the country in how the houses were built and the size of these. Likewise, the strong categorisation of ingroup and outgroup has been practised for centuries in Cambodia. The current categorisation of ingroup and outgroup was suggested to be based on the aftermath of Khmer Rouge, where survivors were either focusing on the past, and thus trying to maintain traditions and rituals, or focusing on the future, and thus trying to become more modern and thereby overcoming the country's devastating past.

In Denmark the analysis showed that the country was highly individualistic, which was practised by the respondents caring greatly for their identities and personal comfort.

As such, this was proven by society's loose structure, where respondents practised social norms that deviated from the social norms emphasised by society. This was seen in the respondents' social norms in regards to condom behaviour, which was based on relationship status. This was based on a social practice of comfort being very important as condoms were perceived as uncomfortable to use. The perception of comfort was highly based on subjective opinions, and thus it was often the women's opinion that affected the use of a condom when having sexual encounters.

Furthermore, condom behaviour was affected by the social practice of need for social acceptance as the respondents emphasised the need for being accepted into a social group, and thus having one's friends approve one's behaviour. This was influenced by individualism as the respondents expressed choosing amongst their friends who to communicate with about their sexual experiences, and thus only communicating with friends who would approve the individual's behaviour. Likewise, this was also affected by trust as young people place great trust in the opinions of their friends.

The social practices of comfort and thus individualism was found to be based on cultural practices as these were founded in the history of Denmark and a belief in trust.

Thereby, individualism was practised in the "Law of Jante" and "Freedom of Speech", which emphasised on the individual Danes' right to speak their mind and behave in a way that was beneficial to the individual. This was seen as the condom usage was based on subjective opinions about the relationship. Closely connected to this was the social practice of the importance of comfort. Comfort was based on a strong belief in trust, which was practised throughout the Danish

society. Here, it was believed that because everyone prioritised comfort, they would not break away from this, and thus Danes would not act in a way that would jeopardise another person's comfort by offending this person. As such, the risk of being affected negatively by something was perceived to be very low, which was proven in the respondents not believing they were at risk of being infected by STIs.

For this reason, the analyses showed that there existed differences in how condoms were perceived and used in the two markets, and further how young people were affected by social- and cultural practices in regards to condoms. Moreover, this implied there existing marketing implications for Durex in relations to their interaction with young people and their sale of condoms in Cambodia and Denmark.

Chapter 7

Managerial Implications

7 Managerial Implications

The analyses of Cambodia and Denmark presented the reader with insights on the consumer behaviour existing in the two markets. In the following, these insights indicated, which implications Durex' is facing in their marketing of condoms, in relations to the two markets. Furthermore, suggestions are presented on how Durex can use the insights in a beneficial manner.

7.1 Consumer Insights for Businesses

The concept of consumer insights have within the recent ten years become somewhat of a buzzword, and thus several businesses claim using this in regards to their marketing of brands and products (Klepik 2015). Heidi Boye, Strategy Director at Carat Denmark stated: *"The market has become a lot more complex to operate in. The options available to the consumer have within the past 20-30 year doubled"* (Jensen July, 24.2015).

However, it seems a lot of businesses are confused about the concept and often misinterpreted this as observations or trends (Jensen July, 24.2015, Mashilo 2015). Where trends and observations examine a particular habit or behaviour, insights studies the motivation, and thus the beliefs and values that function as the reason behind the specific behaviour (Mashilo 2015). Boye explained: *"Insights are not just numbers. It is the ability to put numbers together and create a context"* (Jensen July, 24.2015).

Boye believes that insights are here to stay as they are very beneficial to businesses (Jensen July, 24.2015). Firstly, they save the businesses a lot of expenses as the marketing becomes a lot more targeted (Jensen July, 24.2015). Likewise, insights also provide businesses with a better understanding of their consumers. Thereby, instead of trying to change behaviours, they can learn how to play into these and use this knowledge to their advantage (Klepik 2015). Within this, it was found important to take the cultural context into consideration, and thus gain greater cultural insights as this would get the businesses closer to understanding the societal and cultural norms and how these affect the consumers (Klepik 2015, Mashilo 2015).

Thereby, as consumer behaviour is changing quickly, what is appealing to consumers today may not appeal to them tomorrow (Klepik 2015). Therefore, there is a great need for consumer insights in the marketing industry, as businesses that do not use consumer insights risk not understanding the

consumers and hence they miss out on the possibility to engage and connect with these (Klepik 2015).

7.2 Implications for Durex Condoms in the Two Markets

The analyses insights showed that the two markets of Cambodia and Denmark differed in regards to consumer behaviour and condoms, and thus this presented some implications for Durex when interacting with the consumers and in terms of sale.

Durex is currently not marketing their condoms in Cambodia (Durex 2015). However, secondary data showed that Durex condoms are sold by vendors in the country (Rockhopper tv 2015).

The company was running campaigns in other Southeast Asian countries where focus was on marketing the condom in terms of its function (Miao 1993). As such, Cambodia could be seen as a potential market as NGOs such as PSI successfully have increased the amount of condoms used and sold in Cambodia with their national campaigns (Cairns 2013).

This was likewise affirmed with the insights showing that people living in the cities use condoms, and have great knowledge about the function of condoms. However, as the NGOs hand out free condoms and also sell their condoms cheaper than other condoms available in the market, Durex would be competing with the local condoms brands, which the insights show are preferred as they are socially accepted.

Furthermore, Durex is faced with marketing implications in regards to marketing their condoms to the people living in the villages. The village people are religious and believe the forest gods will decide if a village member should get pregnant. As such, Durex is faced with a cultural practice that would be difficult to play into, as the village society likewise interpret everything modern and Western as belonging to the outgroup. Furthermore, sex and sex diseases are tabooed in the villages (Fuller 2015, Chamroeun 2015).

As such, Durex' biggest task would be to overcome the strong categorisation of ingroup and outgroup existing in the villages. This was further emphasised as the country was identified as having a *high-context* culture, and thus the village people would primarily communicate with people from their ingroup whom they trust. This further displayed a challenge for Durex, as the

meaning of any marketing message would have to be implied and referring to ingroup relations (Turk, Ewing & Newton 2006, p. 4).

In Denmark, the insights showed a great emphasis on the individual and the importance of comfort. Here, condoms were primarily used to avoid pregnancy as STIs were not seen as severe risks of unprotected sex.

National campaigns run annually to educate young people about STIs and safe sex, but insights indicated that the lack of condom use was not due to a lack of knowledge, but instead because condoms were associated with discomfort, and part of a social norm where it is believed that only single people with several sexual partners use condoms (Gaonkar, Sheikh 2014, Sundhedsstyrelsen 2014). Thereby, Durex is facing a marketing implication, as they are currently marketing their condoms to the couple.

Furthermore, young people's lack of using condoms seemed to be based on them being highly affected by the opinions of their friends. As such, the company would have to change the social norms existing in regards to condoms to change young people's consumer behaviour.

7.3 Suggestions for Durex' Marketing Based on the Insights

The following states suggestions in terms of how Durex could market their condoms based on insights found in the analyses.

As condoms in the cities of Cambodia were associated with safe sex and mostly marketed by NGOs, Durex should focus on marketing their condoms alongside perceptions of safe sex and prevention of STIs. Furthermore, as there existed several competing condom brands on the market, Durex could benefit from joining forces with NGOs such as PSI and thus let Durex condoms be handed out for free, as the insights show that this could increase the brand recognition amongst the young people. Moreover, as the insights showed that the young people had a preference for modern and Western items, they might be more willing to use Durex condoms as this is an international brand. In this way, Durex would play into the insights of the people in the cities believing they have proper knowledge in regards to condoms.

Additionally, Gesteland (2012) defined the country as *relationship-focused* due to the country being collectivistic and its strong sense of ingroups and outgroups (Gesteland 2012, p. 150). As such, condom usage would be affected by the opinion of the ingroup, which was pro condoms in the

cities, and thus there exist a great marketing possibility in the cities of Cambodia, where the sale of condoms are increasing (Styllis, Sothear 2014)

On the contrary, Gesteland's (2012) definition created problems for condom sale in the villages, as the ingroup viewed condoms as tabooed. However, as PSI launched their program of "100 percent condom use", which was to be fulfilled by 2020, these would also sought to provide condoms to the villages, and thus educate the villagers in condom use (Chheng 2011). Thereby, PSI and their local operator PSK would be able to adapt to the ingroup and outgroup categorisation in a better way than Durex, due to them being from Cambodia and thus part of the ingroup. Thereby, Durex should continue the proposed collaboration with the NGO to become accepted by the village people, and thus be preferred over other condom brands. By doing so, they play into the understanding of the ingroup and outgroup categorisation, and further acknowledge the need for social acceptance existing amongst the Khmers.

In Denmark the insights showed an implication for Durex as they currently market their condoms to couples. Instead the insights suggested that Durex should market their condoms to single people and thus continue to emphasise on sex being fun.

The marketing strategy should try to break away from the perception of condoms being associated with discomfort, and instead focus on its positive associations, and hence on the single person who wants to have several sex partners. In doing so, Durex would be adapted to the country being *deal-focused*. Likewise, Durex could advantageously use a direct marketing message as Denmark has a *low-context* culture.

As such, Durex would be adapting their marketing to the insights, and thus trying to alter the social norm.

Furthermore, Durex should play into the fact that young people in Denmark were very affected by their social groups. As such, this would make them more open to trying new things if their friends did so.

Chapter 8

Conclusion

8 Conclusion

This Master's thesis was based on the assumption that the world is becoming smaller, and thus the consumer behaviour is becoming more homogeneous.

Thereby, the purpose of the thesis was to examine, whether it was possible for businesses to standardise their marketing strategy across international markets. This was questioned as it seemed that more consumers wanted a targeted marketing approach, and thus the thesis questioned whether the consumer's wants and needs were becoming more similar.

For this reason, the thesis studied how cultural practices affect the individual consumer in Cambodia and Denmark. This was done by examining whether or not the consumers behaviour in the two countries were becoming more similar, which was done by studying how greatly individuals' behaviour were affected by the cultural practices practised in the two countries.

In order to create the most valid results, the thesis was based on the consumer behaviour of young people between the ages of 18-25, and likewise compared to the product of Durex condom.

Thereby, the problem statement of the Master's thesis was to study, which cultural practices Durex should take into consideration in the marketing of their condoms in the markets of Cambodia and Denmark.

This was answered through sub-questions.

As such, the thesis included the creation of the 'Extended Discourse Analysis' model, which could provide insights about the consumer behaviour existing in Cambodia and Denmark, and how these were affected by social- and cultural practices.

In Cambodia it was found that the consumer behaviours of young people were highly affected by the opinion of others. As the country was found to be highly collectivistic there existed a strong categorisation between ingroup and outgroup, which had great influence on the individual's consumer behaviour. The reason for this was that the behaviour of the individual was determined by what was found to be socially acceptable in the ingroup. The social practices concerned with this was found to be deeply rooted in the cultural practice of history, as Khmers had a long history of categorising people into ingroups and outgroups.

Thereby, the analysis insights suggested that the latest historical change had created a categorisation between the people living in the cities and in the villages.

The people living in the cities defined themselves as “modern”, and as having great knowledge about the purpose of using a condom. Therefore, it was suggested that Durex emphasised on the company being an international brand, and further collaborated with the global health organisation, Population Service International (PSI), who is currently running national campaigns in Cambodia to decrease the amount of people infected by HIV.

The people living in the villages defined themselves as caring for traditions and rituals from the past, and were perceived to be religious. As such, Durex was faced with a marketing problem as the village people were reluctant to use anything found inappropriate by the ingroup, such as condom usage due to STIs being tabooed. Therefore, it was here also suggested that Durex collaborated with PSI, as they could adapt to the ingroup and outgroup categorisation, and thus educate the village people about safe sex with the use of Durex condoms.

In Denmark it was found that young people’s consumer behaviour were affected by the opinion of others, as the insights showed young people trying to balance their personal wants and needs with the needs and wants expressed by others.

As such, their consumer behaviour were highly affected by the existence of a social practice of individualism in the society, which was based on a cultural practice of history, as it was found to be a deeply rooted ideology in the country’s history. Furthermore, this also gave way to young people practising social norms that were deviant from the social norms expressed by society. This was found to be related to a strong belief in trust, which resulted in the individuals downplaying the risk connected to their deviant behaviour. This was further emphasised by young people being highly affected by the opinions shared in their social group, and thus they placed great trust in the opinions of their friends. As such, it was recommended for Durex to use the opinions of the social groups to change the existing social norms, where the condom was perceived with discomfort.

Based on this, it could be concluded that the consumer behaviour in regards to condoms were affected by several social practices that could be altered, and further by some cultural practices that were deeply rooted in the individual. Therefore, the behaviour connected to cultural practices would not be possible to change. Instead it was suggested to play into the insights. As such, businesses

should study the consumer behaviour in potential market closely through insights, and thus plan their marketing strategy so that it is adjusted to the cultural practices that affect the consumers in the given market.

8.1 Perspective

As the thesis was based on social constructivism it was important to state that the results found in the thesis would not be the ultimate solutions to the problem statement presented. As such, these were based on the interaction between the participants', and thus the meaning placed into the words communicated. Therefore, if the interviews were to be conducted by another interviewer or involving other respondents, this might have an impact on the results.

Additionally, the observations conducted were likewise affected by the observers own culture. This was done as the native culture of the observer affected how the observer understood the concept of culture, and thus Cambodia was viewed based on Danish assumptions about culture. Likewise, it would be recommended to do a preliminary examination of the cultural practices of the country studied, as this could have shown the Khmer respondents being highly religious, and thus not wanting to be recorded.

Furthermore, the sample size used in the thesis was highly affected by the topic being sensitive, and thus found inappropriate to speak of by some potential respondents. As such, it would be recommended to repeat the study with an increased amount of respondents. Moreover, as the respondents participating all were users of condoms, a repeating study should focus on including respondents who are non-users to achieve an understanding of how these were affected by cultural practices in their behaviour.

Chapter 9

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