

# **The making of globally caring mother-citizens?**

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*A Dutch case study of women-focused CRMs*

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## **Abstract**

Cause-related marketing (CRM) is seen as a win-win by non-profit organizations (NPO's) and companies, who together are partners. Partners encourage global North women consumers, especially mothers to care for women or children in the global South by consuming CRM goods. Many studies have examined CRM from a business perspective, yet concerns of women (mother) consumers' and partners' perspectives from the global North was lacking. This studies' expanded transnational feminist methodologies. By interweaving a transnational historical feminist perspective that made historical and contemporary connections, and a feminist consumer perspective focused on women consumers reception, provided together a full background for women consumers and partners engagement perspectives in CRM. Provides is a full exploration of thoughts on empowerment and power relations, regarding similarities, differences and linkages between both parties of women consumers' and partners' perspectives.

The media literacy as this studies approaches, explored who was messaged to be responsible with regards to care, implications of power relations, and gave an understanding of both parties women consumers and partners engagement in CRM. Furthermore, how CRMs enable what kind of practices surround citizenship, responsibility and care have been investigated. Employed are two Dutch case studies exploring engagement in relation to the CRM campaigns of Pampers-UNICEF and Quaker Cruesli – The World Food Program.

The analysis was done by the methods of online data, interviews with partners and three focus group discussions. The results revealed how both parties engaged through a created caring imaginary of global motherhood. Despite competing interests of women consumers, the alignment of engaging in partners CRM was made, and care stopped at 'taking care of' that resulted in a privileged irresponsibility. CRM continues to be a win-win for partners, either directing women consumers focus to partners product qualities or the added value of the good cause. Recommended are de-fetishing strategies with the help of media literacy, to uncover commodity fetishism and corporeal effects. Effects that have led to women consumers ignorance, alienation and the ability to be emotionally targeted by partners CRM campaigns.

**Keywords:** Cause-related marketing, women consumers' perspectives, transnational feminism, consumer studies, care, responsibility.

## **Acknowledgement**

This study is inspired from the course Gender, Culture, Consumers and Markets: Critical Historical and Socio-Cultural Feminist Perspectives (SCH 50406) at Wageningen University. Whereby applying a media literacy approach in writing a MSc Thesis was the final challenge.

Writing a master thesis for the chair group Sociology of Consumption And Households was certainly educational. Yet examining private companies, non-profit organizations (partners) and consumers from the outside plus requiring information from them, did come with a challenge. At the moment when the topic of the thesis was discussed, it seemed to be a well studied topic from a consumer studies perspective. Still historical, transnational feminist perspective was lacking. Despite by combining the two perspectives and examining partners and consumers it didn't quite catch the whole story. In so two case studies have been examined of Quaker Cruesli- The World Food Program and Pampers- Unicef.

The explorations and understandings of all these subjects have definitely be a handful. Still the whole story needed to be told, made public in order to make people think more consciously, resist media manipulation and eventually make a real change. While in the meanwhile Focus Group discussion participants already see a whole new story, after uncovering reasons for accomplishing this study. Next to participants being inspirational even some of them are now advocating others to think deeper about CRM campaigns. Therefore gratitude goes out for the people who participated in this study.

Special gratitude goes out to dr. Chizu Sato, the enlightening lecturer of the course and an excellent thesis supervisor. As a result of encouraging, exciting, reminding and highlighting the focus directions and aim's of this study.

Enjoy critical reading,

Wageningen, the Netherlands  
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Yvette Vermeer

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## **Chapter 1 introduction and background**

This chapter introduces and provided background information about women-focused cause-related marketing, first by describing related issues such as development practices and corporation strategies resulting from this, then the gendering of household good products and lastly good causes. This will be followed by indicating the gap in current literature and recommended research to obtain a better understanding of the topic. Finally, I will attend to the problem analysis, problem statement, objective, research questions and hypothesizes.

### ***1.1 Development practices***

Have you ever noticed an advertising stating “buy this product here and help development practices there”? Or, have you seen commercials with “when you simply buy this product, you contribute to others human rights”? When it comes to development practices and human rights, divisions are often made between the Western world versus Third World or, as in this study, global North consumers as opposed to global South producers. Since the 1980s, large private corporations in the global North have increasingly engaged in development practices (Chandler, 2002; Duffield, 2001; Ferguson & Gupta, 2002; Hearn, 2007; Wilson, 2011)(Hawkins, 2012a). This increase was driven by the financial crisis, environmental mismanagements or deprivation of natural resources, concerns for corporations’ labour practices and later on unfair trade practices (Pearson, 2007). Non-profit organizations (NPOs) were mostly focused on engaging in development practices such as human rights. This interest was driven by the change of power from governments to multinational corporations, lack of social and environmental accountability laws, growing anti-corporate-globalization movement, neglect of economical, social and cultural rights and the rise of ethical consumerism (The Economist, 2008; Winston, 2012).

In the 1990s, the rising interests in development concerns and ethical consumption led to corporations responding by two strategies: Global Corporate Social Engagement (GCSE) and Corporate Social Responsibility (CSR) (The Economist, 2008). GCSE is defined as “a vast array of strategies used by corporations to become politically, economically, and/or culturally involved, on a transnational scale, in social and development issues” (Hayhurst, 2011, p. 536). The definition of CSR is similar to GCSE: “corporations have an obligation to constituent groups in society other than stockholders and beyond that prescribed by law or union contact” (Allouche & Larouche, 2006; Hayhurst, 2011, p. 534). It was expected from corporations that they would not only take care of their investors but also of others. These developments led to obscuring the boundaries between CSR and philanthropy (Hayhurst, 2011) as will be explained later on.

One GCSE strategy corporations follow is cause-related marketing (CRM)(Hawkins, 2012a). CRM is both a funding and promotional strategy, used by corporations to sell a product or brand that is linked to a good cause (Business Dictionary, 2014). The corporation communicates towards consumers that when purchasing a specific product, there will be donated to a good cause (Berglind & Nakata, 2005; Nan & Heo, 2007). By connecting a product to charity corporations create profit for their business. The aim of using CRM is to gain profits as well as having a positive social impact on society. CRM is seen as a ‘win-win-situation’ by NPOs and corporations, because NPOs raise awareness and funds, corporations sell products while improving their image and consumers are apt to engage in philanthropy while their normal shopping routines continue (Berglind & Nakata, 2005)(Hawkins, 2012b). Corporations and NPOs collaborating together by using CRM campaign are in this study further referred to as ‘partners’.

Another GSCE Strategy is cause branding. Cause branding is a form of marketing where a corporation or brand focuses on a (social or environmental) issue and links its brand values to it to raise awareness and make money from consumers (Barkley Evergreen & Partners, 2005)(Hearn, 2008). Next to cause branding there is another marketing strategy, namely self-branding (Hearn, 2008), whereas consumers are inspired to be a self-branded commodity sign. Corporations encourage consumers to match their self-concept with the image of the brand, which leads to these consumers promoting a brand to show that they are committed to it (Hearn, 2008; Murray, 2013).

This thesis only focuses on CRM strategies, as CRM is one of the fastest growing forms of marketing, especially in the United States (Berglund & Nakata, 2005). CRM is one of the popular strategies used by companies to react to development interests and by which consumers in the global North are motivated by media to support development concerns through consumption. A growing volume of research is about the relationship between global North consumers and global South producers through various ethical consumption initiatives (Gun, Laura, & Hanne, 2007; Kothari, 2014).

### **1.2 Gendering of household good products**

Noticeable is that especially *women* in the global North are targeted by CRM to contribute as consumers (King, 2004; Polonsky & Wood, 2001). Historically, women have been constructed as consumers for household goods, as seen in the French bourgeoisie period where the middle class women's place was in the domestic sphere. This construction of identity stems from the Cult of Domesticity, a value system in which the middle and upper class idealized womanhood in the 19<sup>th</sup> century (Green & Perry, 1983). Women's identity was constructed as piety, purity, submissiveness and domesticity and women were expected to stay at home and take care of the children (Welter, 1966). An 'acceptable' way for women to participate in the so-called public sphere (next to going to church or volunteering) was by consuming for the family, class, country or the self (Auslander, 1996). Although there are differences per country, this construction was seen in many countries, especially in the global North.

Originally, citizenship was not practiced by women in the public sphere, yet they were practicing citizenship through consumption practices in the private sphere. Nowadays women are still the main consumer of household goods (Hawkins, 2011; Jacobsen & Dulsrud, 2007; McClintock, 2000). In the United States, for example, women are responsible for 80 percent of household consumption and targeted by CRM, because they are regarded as compassionate, caring, susceptible to ads reliant on empathy (Hawkins, 2011). Indeed, diverse studies have consistently reported that women have stronger empathic feelings than men (Eagly & Crowley, 1986; Skoe, Cumberland, Eisenberg, Hansen, & Perry, 2002). Advertisers and corporations know this fact very well (Peiss, 1998). They know that women are in general more likely to donate than men (Charities Aid Foundation, 2013) and that women show more positive attitudes towards CRM initiatives than men (Berger, Cunningham, & Kozinets, 1999) (D. C. Moosmayer & Fuljahn, 2010). Therefore it is no coincidence that women and especially mothers seem to be the favorite consumer group targeted by CRM campaigns (Bailey, 2002; Neeley & Coffey, 2007). Not surprisingly, nowadays in the Netherlands women, aged 25 to 55, are seen as the best target group for CRM (Willekes-dapaah & Schuit, 2013). Products sold with CRM campaigns are usually household goods such as pampers (Hawkins, 2011) or detergent (J. A. Harvey & Strahilevitz, 2009; Himelfarb, 2009). These household goods from CRM campaigns are usually affordable and advertised on a national or international level. Although there are differences per country, this construction is still present in many countries, especially in the global North.

Due to CRM a shift has led to women becoming consumer-citizens instead of mere citizens. Women can engage in global issues, such as development, just by purchasing a household product. Engaging development practices becomes quick, convenient by consuming products and a generally affordable act of giving. The importance of these acts is partly due to associations with ideals of active citizenship and from the concept that citizenship now is less about applying one's rights and act of obligations and more about using one's political responsibilities, through socially accepted consumption and responsible choice (King, 2006). As a consequence the line between consumers and citizens became blurred by consumption also becoming more an act of political activism. Considerably white, middle to upper-class women in the West exploring socially alluring causes them to be represented as a better humanitarian (Bailey, 2002; Neeley & Coffey, 2007).

### **1.3 Good causes**

With the increase of CRM strategies, one can question what cause these strategies focus on. One point of view is that by constructing the global South as beneficiaries instead of producers, there are numerous social causes for CRM campaigns to focus on. Just like CRM campaigns target women in their development agendas, women are also the main subject of the cause. This can be seen by the Millennium Development Goals (MDG) set up by the United Nations intended to end global poverty by 2015 (United Nations, 2013). Three out of eight MDGs target specifically *women's* economic and reproduction activities (Biccum, 2010). These MDGs are "Promote gender equality and empowering women", "Reduce child mortality" and "Improve maternal health" (Millennium & Goals, 2013).

Partners encourage women consumers in the global North to engage in development practices, with CRM campaigns focusing on women and children in the global South. According to Hawkins (2011) especially stereotypical racialized and gendered visuals of women are used to encourage mothers in North America to contribute to a good cause by purchasing CRM goods (Morrow, Hawkins, & Kern, 2014). The Netherlands is also an interesting case for CRM, as it is firstly placed in the global North and the eight highest ranked 'world giving index' country (Charities Aid Foundation, 2013).

Most **Dutch partners** target issues such as poverty, education and health with focus on HIV/AIDS, maternal health and planning (The partnerships resource centre, 2011).

### **1.4 Literature and its bias**

The communication of MDGs, introduced a year after the 2000 Millennium Declaration (2013) is remarkable. It was suggested to focus on issues such as health, access to drinkable water and poverty. All these issues are regarded as women's issues in development practices (UN Women, 2014). According to UN Women (2014) progress has been made concerning the MDGs. For women and girls, however, less progress has been made than for men (UN Women, 2014). There are still challenges to be met in trying to fulfill the MDGs when it comes to women and girls (Nations & Goals, 2014). Due to limiting the focus on promoting gender equality and empowering women, other issues such as violence, unequal distribution of unpaid care work, low access to assets, abuse of sexual and reproductive health and rights, unequal taking part in private or public governing outside national council concerning women and girls have been left out (Nations & Goals, 2014; UN Women, 2014). If not all of these issues are addressed, the MDGs aim of gender equality and women's empowerment cannot be reached (UN Women, 2014). Furthermore, studies about development practices don't even mention issues like violence against women or human trafficking (Heise et al, 1994). Equality and empowerment cannot be reached when important aspects such as these are not included in development practices studies.

Due to the growing popularity of using CRM campaigns in recent years, numerous studies have been conducted on potential factors that could affect the effectiveness of CRM campaigns on consumers (Krishna & Rajan, 2009; D. Moosmayer & Fuljahn, 2010; Webb & Mohr, 1998). Many studies have been done from business management and marketing perspectives, of which most can be categorized in 'general CRM results' and 'generated donations results' (Hebb, 2002). By 'general CRM results' are benefits for corporations meant by increasing sales, improving their reputation or employee satisfaction when using CRM strategies (Hebb, 2002). By 'generated donations results' is meant how many donations are generated from a CRM collaboration. For example, Pizza Hut collaborating with the World Food Program briefly communicated on websites and social media "in 2009 the effort generated \$22.5 million for the WFP and other hunger agencies, which translated into 90 million meals" (Jones, 2010). In contrast, official reports from CRM campaign(s) with detailed results, e.g. including gender analysis are unavailable.

Women focused CRM campaigns are not well studied. Two studies that did examine women-focused CRMs are King (2004) and Hawkins (2011), from which most inspiration for this research was drawn. These authors examined partners' and women consumers' perspectives and reactions mostly from online media. Hawkins used a discourse analysis of sources related to the CRM initiative. She

analyzed the commercial itself, corporate reports and media commentary on the initiative and investigated public opinion by analyzing comments online from forums to blogs. She coupled these discourse analyses with interviews with representatives of the CRM initiative. As the author mentioned, the limitation of this approach is that women consumers' perspectives are online based. Difficulties are evaluating if online comments were sarcastic or serious, missing of possible other discussion due to using keywords and the comments collected do not represent the opinions of the general public but of those actively online.

A similar approach was taken by King (2004) who examined the three key sites; federal policy, breast cancer marketing and Susan G. Komen Foundation "Race for the cure". King's work is used for the framework of the documentary *Pink Ribbon Inc.* It is striking, however, that in the film also women's perspectives are shown. Not only women consuming Pink Ribbon but also women with breast cancer were interviewed to elucidate different perspectives (Din, Kearns, & Guerin, 2011). These face-to-face perspectives as seen in the documentary *Pink Ribbon Inc.* have been missing in existing research on CRM. By face-to-face is meant real life or face value reactions from women consumers, usually recorded in discussion groups. By adding face-to-face perspectives in this study, it is hoped to extend on Hawkins and King's research, and expand transnational feminist consumer studies methodology, by means of knowledge of perspectives on differences, similarities and linkages from partners' and women consumers' views about CRM campaigns. Plus, although a growing number of development studies examine CRM initiatives that emphasize women's perspectives, particularly studies from feminist perspectives remain scarce (Hawkins, 2011, 2012a, 2012b; King, 2004). Research about CRM together with a focus on women consumer's empowerment is even more rare, especially from consumer studies' perspectives. This leads to a missing of discussions regarding women's engaging with CRM. A considerable amount of research is done about women's empowerment in general, however women consumers' empowerment through CRM initiatives is a new appearance which needs investigation.

Consequently, the impacts of women-focused CRM campaigns on engaging women's lives that fall outside the immediate interests of sponsors and transnational linkages and therefore tend to be ignored. Such ignorance, in other fields, has been found to obscure inequalities. With **transnational** is meant in this study, the (political) imaginary relationship, which links women consumers in the global North who are in a more privileged position identifying themselves as actors, to women in the global South from less privileged positions. This was inspired by Hawkins' concept of 'imagined geographies: global motherhood' (Hawkins, 2011).

### **1.5 Problem analysis and problem statement**

With the rise of GCSE, CSR, relational corporation strategies, such as CRM, have become popular phenomena in the past decade. 'Partners' encourage women consumers in the global North to engage in development practices, with CRM campaigns targeting women and children in the global South. Partners using women focused CRM campaigns are not well studied. Studies that do examine this are Hawkins (2011) and King (2004), using the partners and women's perspective and reactions mostly from online media. Missing in existing research are women consumers' perspectives, especially those from mother consumers in the global North. These perspectives can arise in discussions, such as women's reactions, differences, similarities, and issues towards women-focused CRM campaigns. Also not much information nor discussion can be found about partners' perspectives enrolling these women consumers in the global North and what their reactions, differences, similarities and issues are. This leads to missing information on perspectives differences, similarities and possible linkages between women consumers and partners. Women consumers' and partners' thoughts on aspects such as empowerment and power relations are also lacking.

Feminist consumer studies and historical, transnational feminist perspectives on these aspects were needed to investigate the empowering practices of consumption produced by globalized engagements such as CRM initiatives, and explore how such engagements shaped hidden ideas, and problematic current standards of rights and citizenships. They give insights in relational aspects such



as commodity fetishism and feminism, political consumerism and notions of power. Aspects such as citizenship, responsibility and care remain unclear in the field of CRM and women consumer's empowerment. Therefore the problem statement became; *"Research on different perspectives from partners' as well as women consumers, differences, similarities and possible linkages from partners and women consumers engagement with CRM initiatives from the global North is lacking."*

In this thesis the empowering practices of consumption produced by globalized engagements such as CRM initiatives, are investigated and how such engagements shape hidden ideas, and problematic current standards of rights and citizenships. By including relational aspects such as commodity feminism, political consumerism and notions of power. Aspects such as citizenship, responsibility and care remain unclear in the field of CRM and women consumers' empowerment.

Regarding to the previously described problems it was important to explore partners' and women consumers' engagement with CRM in the global North from a transnational feminist consumer studies' perspective. Engagement was defined as the 1) rationales for, 2) practices used and associated with, and 3) impacts of women's and partners' engagement with CRM initiatives. Rationales are the motivations to engage with CRM campaigns, such as care, responsibility and citizenship for the good cause. The practices used are the manner in which women consumers are enrolled with CRM. Practices for partners are how they enroll women consumers with CRM. Impacts are the development and business effects that arise from women's and partners engagement, for example empowerment, gender equality and power for women and profits, cause branding and a positive image for partners.

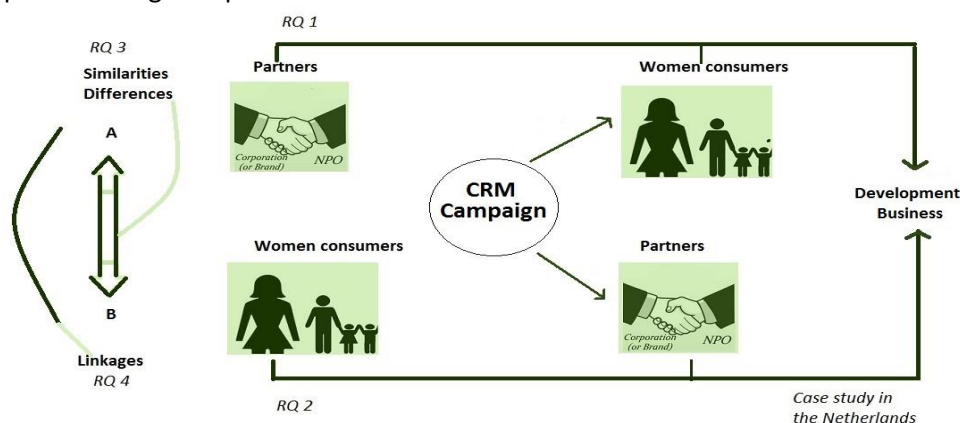


Figure 1 Overview of the study with indicated research questions.

### 1.6 Objective, research questions and hypotheses

The main objective of this study was to *"explore differences, similarities and possible linkages between partners' and women consumers' engagement with CRM in the global North from a transnational and feminist consumer studies perspective"* in order to systematically evaluate engagement and its implications for power relations or women consumers' empowerment.

The key objectives to investigate have been the rationales, and why both parties participate to engage in practices, how partners try to enrol women consumers in development by CRM campaigns and how women consumers enrolled themselves in development in the global North; and what impacts occurred. These will be investigated by identifying similarities, differences and linkages between these perspectives in order to systematically evaluate their implications for power relations or women consumers' empowerment (see [figure 1](#)).

Based on the key objectives, the following research questions (RQ) and hypothesizes (H) have been formulated:

**RQ1:** How do partners engage women consumers with CRM campaigns in the Netherlands?

**RQ2:** How do women consumers engage in CRM campaigns from partners in the Netherlands?

**RQ3:** What similarities and differences are there between partners engaging women consumers with CRM campaigns and women consumers engaging in CRM campaigns in the Netherlands?

**RQ4:** What linkages are there between partners engaging women consumers with CRM campaigns and women consumers engaging in CRM campaigns in the Netherlands?

**H1:** Partners do not engage women consumers specifically with CRM campaigns in the Netherlands.

**H2:** Women consumers do not engage in CRM campaigns from partners in the Netherlands.

**H3:** The relation between partners and women consumers engaging in CRM campaigns is adequately aligned and continuing. When rationales, practices or impacts differ between partners and women consumers. For example with differ was meant if the rationales are different for both parties, or change at the meantime, still both parties continue to engage with CRM.

**H4:** The linkage between partners and women consumers engaging in CRM campaigns is adequately aligned. Even when partners and women consumers' rationales, practices and impacts differ, linkages remain. To answer these research questions, I will explore the official understanding of;

*How partner(s) use CRM campaigns in order to engage women's consumers specifically or non-specifically. How women consumers engage or not in CRM campaigns from partners in the Netherlands. the differences and similarities in the relation between partners' engagement and women consumers engagement in CRM campaigns, and linkages between partners' engagement and women consumers engagement in CRM campaigns.*

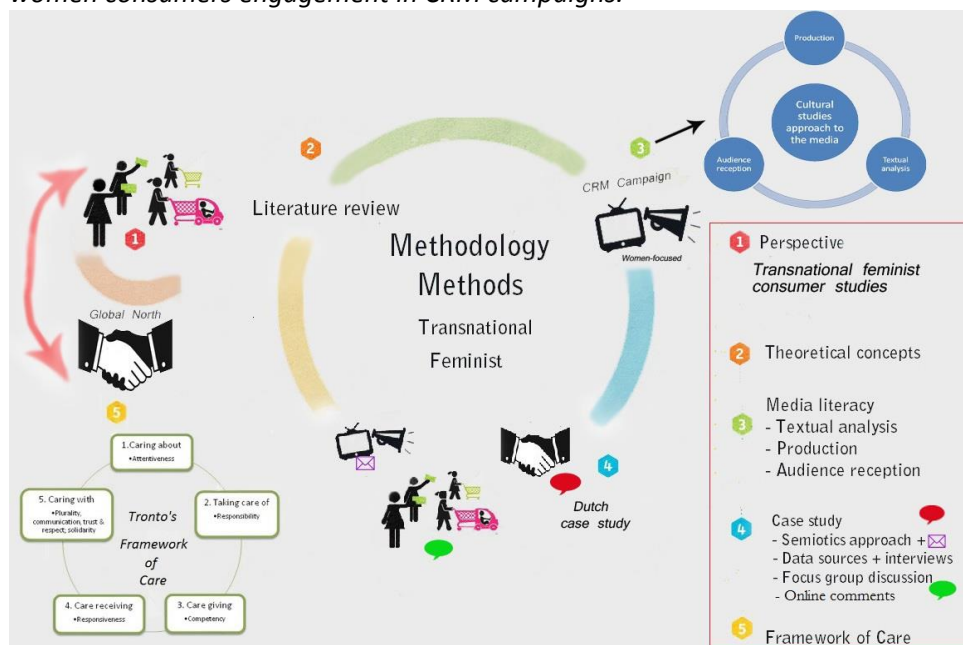


Figure 2 the transnational feminist study research design.

### 1.7 Summary and outline

This chapter introduced the topic of the thesis. When it comes to development practices, global North consumers are opposed to global South producers. CRM is seen as a win-win situation in which global North consumers are motivated by media to support development concerns by consuming. The gendering of consumption practices of household good products suggested how historically and contemporary women are consumers of household goods and women are more likely to donate and tend to have positive attitudes towards CRM, which advertisers and corporations know very well by targeting in the Netherlands women aged 25 to 55. Good causes indicated the constructing of the global South as beneficiaries, with again women being the focus of the good cause. Literature studies should therefore examine concerns of women, especially mother consumers' and partners' perspectives from the global North. Therefore, both feminist consumer studies and historical, transnational feminist perspectives need to and will be explored in this thesis when handling the problem statement, objective, research questions and hypothesizes in the following chapters. The following chapter starts with the theoretical framework and a literature review and describes the exploration of the route seen in figure 2. In chapter 4 I will present the results from the media literacy approach that is explained in chapter 3. These results will be discussed in chapter 5 using the

theoretical framework and in chapter 6 recommendations and perspectives are given for future research.

## **Chapter 2. Theoretical Framework**

This chapter provides the theoretical framework of a transnational feminist methodology with both a feminist consumer studies' perspective and a historical, transnational feminist perspective. Next comes the literature review discussing theoretical concepts from both perspectives, followed by a conclusion. The conclusion leads to important notions of this thesis; the framework of care in relation to responsibility plus citizenship and media literacy.

### **2.1 Transnational Feminist Methodology**

The transnational feminist methodology, supported by two perspectives gives the reader the necessary background information by the provided linkages between historical and contemporary theoretical concepts. The transnational feminist methodology is expanded by actively incorporating feminist consumers studies, not to look only from a business perspective, but from a women consumer perspective as well. The literature review was conducted by integrating the study into a broader framework. Women consumers and partners engagement needs to be explored by linking theoretical concepts to one's rationales, practices and impacts. Theoretical concepts contribute and lay out the basis for women consumers and partners' engagement in CRM campaigns. Engagement was divided in three aspects; Rationales for women consumers as well as partners are motivations such as care, responsibility and or citizenship for the good cause from the CRM campaign. Practices for women consumers are thus how they are enrolled with CRM. Practices for partners are how they enroll women consumers with CRM. Impacts from development effects are empowerment, gender equality and power, business effects are profits, cause branding and CRM with a positive image.

The majority and the basis of the literature review came from recent literature, mostly from international development studies and studies of representations, concerning CRM. Important literature concerning development and representations was from Hawkins (2011, 2012a, 2012b), Wilson (2011) and Ponte & Richey (2014, 2011). From feminist studies, literature analyzed was from King (2006), Gill (2008), Murray (2013) and Hawkins (2011). Plus an important transnational feminist practice perspective from McClintock (2000). With each perspective theoretical concepts are used in the broad sense that they apply to global North and South, currently as well as connecting historically. Although the theoretical concepts are divided under each perspective, it should not be associated as such, due to historical and contemporary concepts overlapping overtime as seen in [figure 3](#). Each perspective matters since the objective of this study is to explore similarities, differences and possible linkages. Therefore both feminist consumer studies perspective is chosen as well as the historical, transnational feminist perspective. The latter was also chosen for global purposes. In the [glossary](#) a explanation with reference of abbreviations or important theoretical concepts is given.

#### **2.1.1 Feminist consumer studies perspective**

Problematizing aspects which could lead to structural inequalities, raised from the feminist consumer studies perspective have been reviewed. Literature that has been studied concerns the theoretical concepts that are shown in figure 4 underneath the feminist consumer studies perspective.

#### **2.1.2 Historical, transnational feminist perspective**

The literature review has been done from a historical, transnational feminist perspective by analyzing historical perspectives and the constructing of women as citizen-consumers. In [figure 3](#) the theoretical concepts are shown for the historical, transnational feminist perspective.

The section ends with the appliance of Tronto's (2013) framework of care and its five phases in relation to responsibility<sup>1</sup> and citizenship. Analyzed was who is personally responsible or who is

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<sup>1</sup> With drawing upon privileged irresponsibility and personal responsibility.

privileged irresponsible to care, the implications of power relations and engagement between women consumers, partners and beneficiaries. A cultural study approach of media literacy divided into three domains is used to examine the theoretical concepts from both perspectives.

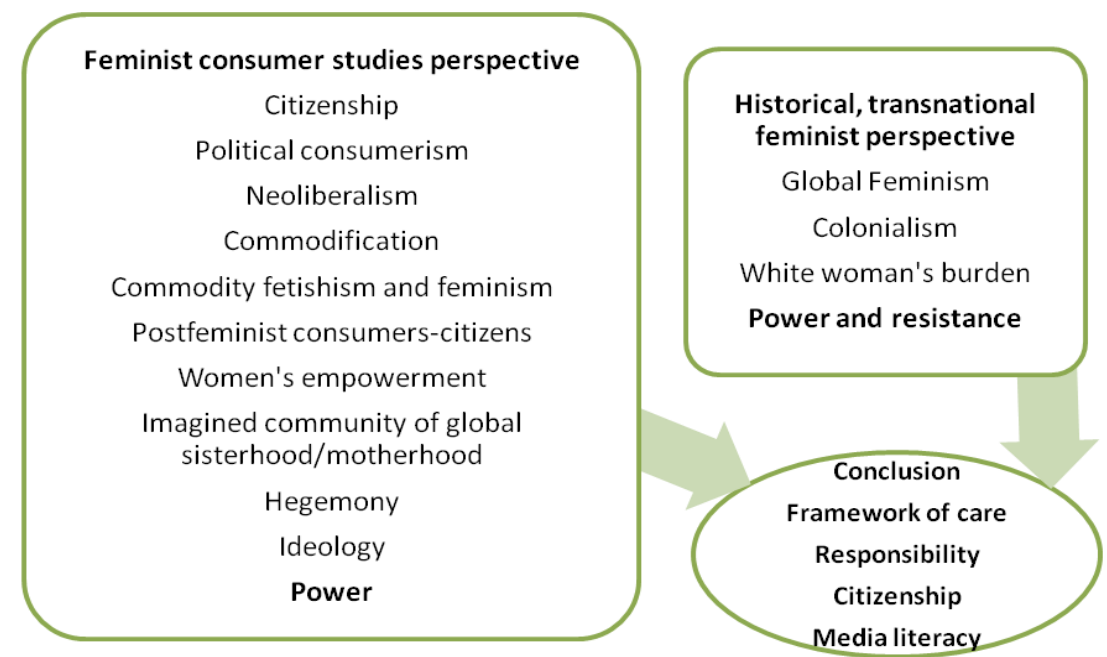


Figure 3 List of important theoretical concepts per perspective.

## 2.2 Literature review

### 2.2.1 Citizenship

The definition of a citizen in a citizenship is “the character of an individual viewed as a member of society” as well as its “behavior in terms of the duties, obligations, and functions of a citizen” (Dictionary Reference, 2014). Citizens as members of a state or nation together make society work (Foundation, 2014). In the [introduction](#) the historical constructing of consumer-citizens and how acts of buying CRM goods nowadays are associated with ideals of active citizenship has already been discussed. There it was also suggested how the line between citizens and consumers becomes blurred. This differs from the view of Soper (2007) who suggests that citizens and consumers are mostly seen as opposite to each other or even having unshared spheres of activity and theory. It are citizens, however, who act in public, want to have a democratic choice, share identities rooted in place and are civic minded (Olsen, 2003). Happiness is derived from social participation and citizens want to be treated as others with freedom as civil rights. This in contrary to consumers who see freedom as consumer choice and to whom consumption is a site of action and mobilization (Dubuisson-Quellier, Lamine, & Velly, 2011). (Selig, 2011) raises a good question by asking why it is that citizenship and consumers are seen as opposites, and why citizenship raises many critical questions or is often redefined. Can one not be a consumer, and simultaneously be a good citizen? Many complex issues and criticism has been raised by late consumption practices, but these practices also led to re-think the association of seeing consumer and citizen as opposites (Soper, 2007). In order to answer the above question, it is necessary to dig deeper into contemporary consumption practices and to look at corporations.

In many countries, organizations have been bringing corporations and philanthropic undertakings together for collective interests and aid (Watson, 2006). The title of Watson (2006) article on this says it all: “Consumer Philanthropy: Nonprofits Spend Billions to Reach Consumers”. Acts of philanthropy and ethical consumerism are enormous popular with consumers, NPO’s and

especially corporations. Partly because engaging with CRM gives consumers a chance to express that they are more than just a commercial body. By acting upon CRM, consumers help civilize what otherwise would be seen as a purchase (Berglind & Nakata, 2005). Consumers are privately active, want choice at the site of action and happiness comes from consumer choice due to self interest. Consuming CRM products for a good cause is an action of adding again social personal content into the marketplace (A. Brown, Fleetwood, & Roberts, 2001). In this view consumers are presented as moral, responsible, caring citizens. Also consumers make their own perceptions and (purchase) decisions and is responsible for themselves and care for others. These are not all reasons for consuming CRM products; consumers consume not only for the use of the object but also for the political stories behind it. These types of consumers are seen as political consumers. Political citizens are consumers that consume for the political stories, such as development of social change for others. This theoretical concept will be discussed more in-depth in the next paragraph.

In contrast of consumers, Partners, such as corporations are represented as moral, responsible<sup>2</sup>, caring<sup>3</sup> professionals, with ethical as philanthropic obligations (Schwartz, 2011). These obligations lie in the framework of CSR which in Europe is ruled by law (Brønne, 1998). When corporations follow these obligations and the law then this is seen as good corporate citizenship. Corporations are free within these regulations, but not bound to create non-profit goals (Brønne, 1998). So for CSR reasons or because it is regulated by law, corporations intend to collaborate with NPO's to create CRM.

The corporations determine and influence the CRM campaign in the name of philanthropy. Philanthropy, even in a corporate sense, is partly motivated by the feeling of ethical responsibility for others, plus it is unrestricted or voluntary (Carroll, 1979, 1991). CSR and CRM initiatives donating to a good cause are unmistakably associated with that of philanthropy. This leads to blurred boundaries between CSR and philanthropy and "how such interventions may also be understood as a vast array of strategies used by corporations to become politically, economically and/or culturally involved, on a transnational scale, in social and development issues" (Hayhurst, 2011, p. 536). CRM represents in this manner corporations as global corporate citizens. Both corporations and consumers think they are doing good because money is donated to a good cause. To understand why CRM and philanthropy are unmistakably associated it is necessary to examine the concepts separately. Philanthropy is the "act of donating money or goods, with no financial or material reward to the donor" (Hayhurst, 2011, p. 535). Corporations engaging with CRM receive proceedings per sold CRM good and thus are not acting philanthropic. Firstly, because corporations receive profit. Furthermore, governments give tax incentives to encourage corporate philanthropy also leading to a financial reward (Gainer, 2010). Secondly, even though corporations use CRM, they still have obligations towards others. Thus the use of 'corporate philanthropy' and CRM donating to a good cause, are both simply ways for corporations to benefit.

The benefitting of corporations leads to the rise of critiques about engaging in corporate philanthropy and CRM. For example Berglind & Nakata (2005, p. 1) raise the question: "CRM: More buck than bang?". They are asking if corporations use CRM campaigns just for the money. Also Klincewicz (1998) discusses if rather some actions (in this study sponsorships) can be unethical if corporations do not entirely see what their social responsibility, causes and social issues are. But whether corporations rather focus on making profit. In addition Klincewicz (1998) indicated the effects which sponsorship actions have on good causes. These effects on good causes are: negatively affecting the resources, hinder, misuse power, hold back information and damage the reputation and other possibilities to raise different resources (Klincewicz, 1998). Also Barnes (1991) found that CRM can give and take from good causes, use consumers, or that CRM reinstates the definition of philanthropy. Which leads to CRM threatening good causes and risk to realize its social aims (M.J Polonsky & Macdonald, 2000). In so the motivations behind partners' acts of social responsibility, CRM or that of philanthropy, differ between the parties and become un-transparent.

<sup>2</sup> Responsibility in this view is accountability, admit ones failing and not to blame others (Schwartz, 2013).

<sup>3</sup> Caring here is showing sympathy to others and avoid harm (Schwartz, 2013).

The argument here is that corporate philanthropy cannot be associated with the meaning of true philanthropy. Partners, especially corporations try to bring into the market the link of charitable and philanthropic actions, building and forming morally politically areas where social justice is interpreted with effects on how people see capitalism, change and their identities as active and responsible global citizens (Selig, 2011). The question is then if consumers who individually practice consuming CRM goods, are global citizens or authentic philanthropic actors. When drawing upon the true meaning of philanthropy the issue is that consumers consuming CRM products receive a material reward, which is the product itself. Therefore consumers' actions when consuming CRM products cannot be seen as philanthropic.

### **2.2.2 Political consumerism**

This does not give an understanding where consumers stand within the area of philanthropy. And is it not the good intention from consumers that counts? Consumers individual spending and consuming practices have become a dominant method for indicating their political perspectives on current social justice plans by consuming particular products and ideals (Selig, 2011). Acts of philanthropy or consuming CRM goods have more reasons than consumers' good intentions. Because consuming CRM goods also concerns activism and politics. When further examining consumers' acts of buying CRM goods the concept of political consumerism needs consideration. Reasons for consuming can be because there is a need, desire or it falls within one's area of political interests. Political consumers choose products and producers based not only on the material object but on the products politics (Micheletti, 2003, 2004). In the global North, the women consumers are regarded as in a privileged position, especially when purchasing CRM-household goods for development (or social change), for the less privileged women in the global South. In such a matter women consumers identify themselves as political citizens. These so called 'consumers-citizens' are actively engaging by exercising consumer power and self governance, yet being ethically reflexive, doing good by consuming corporate values and commodities. Consumers-citizens are presented as empowered and able to make a difference with their purchasing power (Micheletti, 2003). CRM campaigns communicate towards global North women that they can exercise power by consuming for women in the global South. This exercising of womens consumption power for distant others is then associated as empowerment. Political consumerism is in line with citizenship, because both have concerns about power relations and choices (for instance how resources should be used and placed globally) among consumers. Political consumerism is about the politics of products and which underlying messages consumers see behind these products. It is not about how consumers perceive products as objects or materials, but how consumers choices are based on political values, virtues, and ethics (Micheletti, 2003). When consumers purchase for CRM's good cause this belongs to political consumerism, as goods have been given a meaning to support the cause by marketing and advertisers. Also the importance of purchasing CRM products is associated with ideals of active citizenship and that citizenship now is less about applying one's rights and act of obligations. Instead active citizenship has become more about practicing one's political responsibilities, through socially accepted consumption and responsible choice (King, 2006). The line between consumers and citizens becomes blurred when consumption is an act of political activism. This is why corporations not only offer brands that are attractive to consumers needs, but also provide brands with political solutions to attract or hold consumers. Consumers who seek for political power with consumption seems understandable and is in line with current changes, this method of engaging has its limits (Simon, 2011). Simon (2011) found that purchasing for political reasons was not enough to be political active, and that it is just part of a process. Simon (2011) indicated how boycotts resulted in consumers actions which made some changes, yet (not) consuming for these reason finally appeared powerless. Because corporations and global capitalism is still what counts and they are the ones investing millions for persuading lawmaking actors (Simon, 2011). Simon (2011) argued the need for consumers to recognize that their political purchases do count for others, the environment and



power. One individual or a group of consumers can make a change with their purchasing power, however in the end it is capitalism that has the winning hand.

Coming back at CRM consumption, Selig (2011) discussed fundraising and marketing plans of a large number of corporations and fair trade organization. The author argues that due to these plans the contrast between the acts of selling a product and a cause becomes blurred and difficult to separate (Selig, 2011). Underlying messages and effects of CRM goods are not recognized when consumers consume CRM products.

Another reason for corporations to engage in development practices in the 1980's, were concerns from active citizens about labor practices and later on unfair trade practices (Pearson, 2007). Meanwhile corporations slowly changed from state to the private sector (Smith & Higgins, 2000). Gabriel & Lang (1995) saw that this privatization ignored the idea of citizens having rights and obligations. Also privatization costs citizens to become similar to a consumer and tension was created between citizens and corporations. Because of this tension corporations increasingly started to do social responsible activities which led to the birth of CRM. By the 1990's, the rising interests in development concerns and ethical consumption led to corporations strategically responding by two strategies: GSCE and CSR (The Economist, 2008). However the tension between citizens and consumers was still growing, because corporations' marketing had a poor reputation due to malpractices and their pursuit of profits (Kotler, 1987; Smith & Higgins, 2000). Corporations were trying to dissolve the tension by reacting with CRM. So corporations reacted to consumers concerns and protests by appealing to consumers' consciousness, differentiate markets, and make citizens to live up to the rules set out by governments (Jacobsen & Dulsrud, 2007). The focus of citizens supporting collective actions by acts of governmental regulations thereby changed to being a private consumer with restricted responsibilities (Jacobsen & Dulsrud, 2007). Thus, CRM as a CSR strategy depoliticizes political consumerism.

### **2.2.3 Neoliberalism**

Around the second half of the 20<sup>th</sup> century a new area emerged, namely Neoliberalism. This is a system of competition and economics with rational actors increasing their profits, utility, benefit or satisfaction in the market (W. Brown, 2003). It is a market with freedom to make autonomous (consumer) choices (Parker, 2012). Neoliberalism encouraged the shift from governmental interference to the market and their consumers, leading to privatization, deregulation and later on globalization (Parker, 2012). The dominant ideology still occurs today, for example the idea that happiness should and can be obtained in the market. George (1999) indicates that the focus of neoliberalism is on the free trading of goods, free spreading of capital, and freedom of investing. Globalization in the sense of neoliberalism is the focus on trading across national borders, finances and the development of international organizations as well as a transnational civil society (Bandelj, Shorette, & Sowers, 2011). Another thing that is associated by neoliberalism, is public restructuring of citizenship by reproducing discourses' of consumer choice and personal responsibility (Barnett, 2012). In that way citizenship is more seen as a consumer-citizen who actively engages by exercising consumer power and self governance. Because neoliberalism structured the use of consumption for obtaining effects or power, so that it becomes the natural appropriate role for citizens. Tronto (2010;2013;2014) indicated a different view that neoliberal subjects are a myth, because consumers do not receive true information. Where the marketplace has ideas and the assumption that consuming is individual, what is difficult to comprehend due to the manipulation of media. Tronto (1993) challenged the view of neoliberalism as a personal responsibility by indicating it as privileged irresponsible. Privileged irresponsibility is stated by Tronto (1993) as "Those who are relatively privileged are granted by that privilege the opportunity to simply ignore certain forms of hardships that they do not face" (p. 121). This definition applies to CRM, which communicates development discourses such as caring for others, that can be achieved by purchasing CRM products. Personal responsibility for women consumers becomes then the choice of consuming CRM goods or that of



resistance. Questions about responsibility in the context of neoliberalism solve the underlying messages. Yet problematic is how neoliberalism by production and consumption, forces people to think this is not my fault or not me, and leads to not paying attention to the inequalities of care. In so neoliberalism and its free choice is not freedom and the responsibilities are ignored.

This in relation with findings that not only citizenship was restructured, but the working class as well, or as Marx (2012) named it alienation. Alienation is the process whereby producers are distanced from products of their own labor. Marx (2012) argued that producers are exploited in a way they do not produce products and sell these directly. Instead the only thing that is sold is the producers' labor for wage. The products are owned by the capitalists who pay for the working class labor power. Therefore the capitalist also owns all of the profits made by the selling of those products. Even though producers are seen as autonomous, self-realizing people, this manner sees them as an economic body. An economic body that is directed by aims and activities which are governed by the dominant group, who in turn own the means of production (Marx, 2012). Not only producers are alienated from their products, they are also distanced from other producers. Capitalist production settings have raised social rivalry by placing workers against each other, so that workers battle for increasing their own wages. This leads to the alienating of producers together from their collective economic interests, which results in a distorted imaginary. Also a way of ideology, that capitalist dominant groups use to have control (Marx, 2012). Other Marxists have stated alienation as the loss of producers' wages, working hours and working conditions. In the end neoliberalism leads with its restructuring, privatization, deregulation and globalization to a market where extra financial worth or surpluses can be removed from labour (Duménil, 2011; Harman, 2002; D. Harvey, 2005; Parker, 2012). Likewise workers are not related to each other anymore, or consumers uniting as a collective. Because everything is focused on individual responsibility and consumer choice. Also alienation and imaginaries has a relation with the concept of commodity fetishism and its tendency to attribute power to commodities (later discussed in-depth). Alienation leads to privileged irresponsibility, because consumers ignore the producers work behind the commodity they bought.

Neoliberalism has shifted over the years, from being political or economical rational to a method of authority that acts beyond social circles (Rose 1996, Brown 2003). Neoliberalism is now commonly known for building individuals as entrepreneurial, rational, calculating and self-regulating actors (Gill, 2008). Gill (2008) suggested that the ideal subject of neoliberalism is feminine, and that the neoliberal site for making autonomous consumption choices appeals and links to Postfeminism. Neoliberalism and Postfeminism are linked due to the constructing of feminist and anti-feminist ideas together, and every focus is on individualism, which fully suits neoliberalism (Gill, 2008). Problematic is the ongoing associating of (rather than criticizing), postfeminist and neoliberal discourses who see individuals as actors that are rational, calculating and self regulating.

The focus on global North women consumers, the portraying of global South women and neoliberalism with relations to Postfeminism, is seen in contemporary marketing messages. Ponte & Richey (2014) discussed the ethics of Brand Aid initiatives and neoliberalism that resulted in some criticism. Ponte & Richey (2014) saw neoliberalism as consumer activism and described development discourses together with pink ribbon feminism, which all joined the liberal illusion that good intentions, mutual effort and compromise are enough to deal with poverty and inequality. The issue is that global North neoliberal and or postfeminist consumer-citizens act in an imagined community of activism for global South beneficiaries, that are directed by the interests of the dominant group.

#### **2.2.4 Commodification**

The question with consumers consuming CRM products for power, or the political stories behind them is that of; for which political story are they consuming and what other stories are obscured? The concept of commodification answers this question by recognizing the underlying messages. Commodification simply put, is making something for sale, whether it is a movement, political issue or even a good cause. Corporations and NPO's start to build development practices as a product that

can be bought by consumers through marketing activities (Selig, 2011). Hence the simplifying of what is actually consumed. Commodification is considered not being limited to only turning development practices for sale. Because with CRM, the act of giving becomes commodified due to people associating the consumption of certain products as donating to a good cause, which are influenced by marketing. Likewise Selig (2011) saw the growing in popularity of commodification and consumption of good causes, which are important persuasive strategies amidst capitalist and philanthropist. With many methods expressing consumption and the morality of charitable giving, these two become associated to the point where they are turned identical (Selig, 2011). Hereby the good cause, the CRM goods and morally that goes with it become commodified. King (2006) argued that the breast cancer cause of Pink Ribbon was commodified, due to prices, tools and actions of marketing while at the same time social justice and benevolence become products to be consumed. Resulting that products become marketable, and the morality and good causes with it.

### **2.2.5 Commodity fetishism**

An effect from commodification of making good causes for sale is that of commodity fetishism. To explain what commodity fetishism is, one should understand the meaning of a commodity form. A commodity form is; “the negation of process and the social relations of production”(Willis, 1991, p. 23). Hereby is asked how people see the labor, nature and materials of the production of goods. The problem is that people do not notice social relationships behind goods they purchase. Similarly explained is how Marx’s saw commodity fetishism as the tendency or behavior people have whereby they add values to commodities (Dowsett, 2010; Hawkins, 2011; Louise & Roberts, 2014). The added value is then not about the physical form or the labor and material relations behind it. People fetishize a commodity for its added value, rather than seeing the social relations behind the commodity (Dowsett, 2010; Purdue, n.d.). In other words, consumers no longer understand what and where products come from. Consumers are alienated from their work and unable to realize the amount of work behind production. Commodities therefore become fetishized and labour and other social relations involved in production of products are distanced from people. For instance with purchasing CRM products, consumers see the value of the good cause instead of labor and other work that was necessary to produce the commodity. The link between production and consumption cannot be fully understood if no regard is given to the role of the promotional system. As a result together the commodity form and fetishes lead to commodity fetishism.

The problem with the commodity fetishism of good causes, is that care is not recognized as it should be. This was also discussed in study about cause consumerism with the RED Brand Aid initiative by Richey & Ponte (2011;2014). Richey & Ponte (2011;2014) described RED as similar to CRM, because consumers partner up with corporations and celebrities. RED sold products for development practices plus for the ‘good feelings for consumers’ (Ponte & Richey, 2014, p. 1). A result is that RED also created commodity fetishism, because at first RED invited people to care about others, differently from only consuming which lets people normally only to care about themselves. However the problem was that RED presented itself as ethical while having no production labels such as Fair Trade. And when consumers are invited to consume RED without those labels they ignore stories behind production processes.

Looking at effects of commodity fetishism and connecting global North consumers consuming CRM products and care for distant others, the question becomes is this actually caring and how can we take responsibility? Drawing upon author Tronto (1993, p. 120) who stated “Those who are relatively privileged are granted by that privilege the opportunity simply to ignore certain forms of hardships they do not face”. Then Tronto continued (1993, p. 121) “ignorance serves to prevent the relatively privileged from noticing the needs of others”. Noticeable is global North consumers, fetishize products by ignoring hardships behind them and not actually taking on responsibility but acting as privileged irresponsible. So who is then responsible for giving care to the global South, poor or sick, women or children? Privileged irresponsibility, can next to be referred to as not acting

responsible also be seen as discourses in how labour and social values are divided. This division allows some individuals to reason not to perform basic caring responsibilities because they have other and more important things to do (J. Tronto, 1993). In such a matter care responsibilities are not seen, talked about or remarked (J. Tronto, 1993). Care responsibilities are not recognized because neoliberalism forces us to think otherwise. Neoliberalism and its focus on production and consumption encourages people to think about care responsibility as this is not my 'fault or 'not me'. Richey & Ponte (2011;2014) effects of Red and other Brand Aid initiatives, shows similarities to Hawkins (2011) study about CRM. Because consuming CRM products effects the overseeing of underlying aspects of production because of the focus on aid, distant people and places (Hawkins, 2011). Hawkins (2011) added that commodity forms are distanced from production processes by the covering up of wrongful and environmental damaging aspects. A complex method for (re)fetishizing CRM products is that they are expressed as ethical, not in the way the production is ethical, but because these products improve the lives of distant others (Hawkins, 2011).

### **2.2.6 Commodity feminism**

Not only products are fetishized by current market strategies, also that of movements which can be seen with the concept of commodity feminism. Because media and corporations promote development practices, focused on helping sick or poor women, towards women consumers in the global North. Dowsett (2010) indicated that corporations promote 'feminism' or 'pro-women' to girls and women in the global North mostly to sell commodities. The promotion of 'feminism' to sell commodities belongs to commodity feminism, reduces the movement because it is put for sale in the capitalist market (Dowsett, 2010). The commodification of feminism shows some similarities with commodity fetishism, because again a sort of added value is noticed, however the real relations and issues behind the two are not seen. With commodity feminism, corporations suggest that women can consume for social change (Dowsett, 2010). Despite that there are other ways of reaching for social change besides consuming. The issue is that feminism goes from movement to market due to the commodification of feminist. Instead of viewing feminism as a social movement to transform unequal power relations between women and men, it is now appropriated by the market to sell products as a form of marketing. Turning the movement in to something for sale leads to the de-politicization of feminism.

### **2.2.7 Postfeminist consumer-citizens**

An interesting link leading from commodity feminism is that not only social changes are made in something for sale but also empowerment. Also empowerment goes from movement to market because corporations communicate that women's freedom can be obtained in the marketplace as "'empowered consumer[s]" (Tasker & Negra, 2007, p. 2). Or by the lack of attention to the political stories behind sexualized products. When empowerment is turned into something for sale this consorts with Postfeminism. The concept Postfeminism is adopted from Murray (2013, p. 86) "that gender equality and female empowerment have been achieved in the public sphere" with the claim 'the war is over'. This claim suggests that women have already obtained sexual freedom, choice and empowerment by consuming. The claim is different from feminism, which is about transforming unequal power relations between sexes, by being active reflective. Not by consuming for commercially strategic appropriation which is done by the market. Instead feminism is about citizen having equal civil rights and work towards a collective responsibility.

When women consumers purchase products for obtaining 'empowerment' or 'feminism', that is communicated by corporations, it is related to Postfeminist citizenship. Postfeminist citizenship is that women are liberal subjects, knowingly are self-maximizing by objectifying themselves and empowerment is achieved through consumption (Gill, 2008). Consumer citizens engaging with CRM is similar to postfeminist citizenship, because when consumption is done both consumers link themselves to the ideas and associations from corporations. Also it are the global corporate citizens

who communicate the responsibility of contributing to the well-being of its society by CRM campaigns. When consumer-citizens actively engage by exercising consumer power and self-governance when they become ethically reflexive and 'doing good' by consuming corporate values. Hereby the identity of citizen is taken over by that of the consumer role. Both consumer citizens and postfeminist citizens are exercising power and agency but at the same time following corporations' ideas, in such that their identities are shaped and intertwined by corporations. The difference is that it are the corporations who actively engage in changing and shaping citizenship into consumerism.

The shaping of identities due to postfeminist citizenship was also seen in the study from Murray (2013). Murray (2013) examined the cause branding strategy of Dove, with the title "Branding "Real" Social Change in Dove's Campaign for Real Beauty".p1. The campaign showed real women of different shapes and sizes, with the message that these women love themselves as they are. The aim of the campaign was to celebrate women's (varying of) bodies and inspire them to have confidence and to be happy with themselves. Women consumers then could consume or self-brand themselves for Dove's strategy 'real beauty' in order to obtain this social change. Problematic was the brand engaging female citizenship through consumerism, in such that female consumers purchased Dove's products and linked themselves to the corporation's ideas of empowerment or feminism. The link between commodity feminism and post feminism citizenship is when empowerment can be achieved through consumption, and social movements are used by marketing.

### **2.2.8 Global Feminism**

This link of feminism and empowerment is seen in the concept of global feminism, in how the privileged women from the global North try to save distant others. Global feminism is described as the global operation of feminist thoughts with a focus to promote a positive and cultural change in women's outcomes (Shweta, 2011). The understandings from postmodern and poststructuralists have been involved in making the core of global feminism. Global feminism is also seen as belonging to third wave feminism (Shweta, 2011).

Problematic are the discourses in which the term global feminism is generally used or how global feminism is associated as postfeminist citizenship, which obscures what feminism is all about and results in negative effects. For example Nguyen (2011) found effects resulting from the initiative Beauty without Borders, because this initiative linked global human rights to the circulation of beauty as a global form that heals women. Also where the ideas of beauty and systems of politics have been directed by neoliberalism that lead to individuals becoming vulnerable to a power. A power that is suggested to women, for securing rights and the ability to develop some self-esteem (Nguyen, 2011). Nguyen (2011) described global feminism as the producing technologies of the self on a course to human rights that generates knowledge and persuasive empowerment strategies. Strategies that arise from politics, especially those that connect self-esteem to free governance.

Another interesting link with obscured effects that results from promoting global feminism and good causes is from Biccum's (2010) discussion on MDG goals targeted at women, seen in [introduction](#). Moreover, Biccum (2010) indicates that these international development agendas have some serious effects. Effects such as the shaping of international labour divisions as gendered and the means of turning women into extra labourers. This shaping is concealed by global North's liberal beliefs that women's emancipation depends on their economic yield, and only when women have earned money then can enter the community and later on the global economy. Another effect is that women are seen as actors of civility, maternal health and are made into national development signs which portray national issues as something female. Also an effect is that national development becomes similar to women's political power, and assigned to dominance according to the global North's liberal feminist ideas of a feminized human. From a transnational feminist perspective, all these development strategies see distant women as the factor that needs to be changed and saved by the global North women consumers. Because saving distant women is all in the name for social change or women's empowerment.

### **2.2.9 Women's empowerment**

So far social change, empowerment and other social movements can be made into something for sale. Consumption has been associated with women's empowerment in western consumer societies (Sato, 2014). In contemporary marketing messages the focus is on women's empowerment which can be achieved by consuming.

Remarkably this concept of consuming for empowerment started in the global North between the 1980's and 90's, while at the same time CRS started to rise. Advertisements then increasingly promoted messages of pro-girls and pro-woman (Dowsett, 2010). Corporations advertising and popular culture conspired with liberal feminism, mainly to sell goods to girls and women. The connecting of feminism to sell goods is similar to the concept of commodity feminism. Because with commodity feminism the movement for empowerment is also for sale in the global North (Dowsett, 2010). However the question here raised is why can't women's empowerment not be gained by consuming? By drawing upon Murray's (2013) discussion about Dove's real beauty campaign, argued is that the campaign was the opposite for feminist citizenship and women's empowerment. The campaign is linked with postfeminist citizenship, because of the threatening of further implications for meanings and practices of feminism (Murray, 2013). Dove's postfeminist campaign encouraged women globally to enroll their identities in postfeminist citizenship and self-branding, all because of the associating with empowerment. Dove's mother company Unilever, also sells cosmetic products, skin lightening products, manufactures diet plans and sells the sexualized brand Axe, which all contradicts Dove's promotion of real beauty (Murray, 2013). The question raised is why would Unilever take on Dove's strategy for focusing on women's empowerment and enhancing self-esteem, while at the same time objectify women in other commercials such as Axe?

### **2.2.10 Imagined community of global sisterhood/motherhood**

Next to the targeting of women for social change or empowerment, also mothers are targeted by CRM household goods (Hawkins, 2011). Mothers have been idealized and seen as caring subjects, protective and self-sacrificing, which has become common sense because this was produced historically as well as contemporary (Cairns, 2013; Kothari, 2014; Lawson, 2007a). Connecting women's reproduction as caring subjects to the corporeal domain, noticeable is that they are also identified as the primary responsible for taking care of others (Allen, 2007). The corporeal is the domain that embodies women's physical and emotional connection to caring, including the cultural forces that reproduce these connections (Allen, 2007). These 'cultural forces' become problematic when they pressure women or mothers to think in a certain way, or how appropriate caring is done. Foucault argued that for the corporeal reality of bodies the complex reality is distorted (Foucault, 1987). While Grosz (1994) counter argued by indicating social and historical forces that refrain from the traditional gendered contrast between the body and culture. Grosz's (1994) view on the corporeal domain, was that care has been reproduced socially and historically, as something being part of a women's body and culture. When connecting women's caring bodies to CRM campaigns that target mother consumers it results in notions of gendered care. Cook (2013) suggested that idealized figures of global North mothers, reinforce gendered beliefs of care within a class framework, to advance a neoliberal view of the maternal self.

The gendered notions of care raise more problematic questions. Problematic because global North women consumers, especially mothers are associated as the saviors of global South women. Also problematic is the suggestion that Global North consumers can become empowered by consuming CRM goods for saving the distant others. Because to be rescued are the global South women's and usually their children. Hawkins (2011) indicated how these problems are seen in the creation of an imagined community of a global sisterhood/motherhood. The imagined community of a global motherhood is where development stories and geographic imaginaries (Pratt, 1999; Said, 1978) try to bring moral and political relevance to the act of consumption (Hawkins, 2011). Because the motherhood role of global North women consuming for distant others, is defined and

appropriated by marketing messages. Common to the view of Cook (2013) who saw how marketing targets mothers and how global North mothers accept these consumer roles and make their own constitutive<sup>4</sup> motherhoods. Hawkins (2012b) indicated in other research the emphasizes of CRM on global North mothers helping other global South mothers. Because the structuring of women as motherhood and caring is feminized, that sees motherhood as an essential for knowing and feeling sympathy for global issues and crises (Hawkins, 2012b). Problematic at the same time is the exclusion of men and non-mothers in CRM campaigns, because they are framed as not being able to sympathize, care or save lives by consuming CRM goods. The structuring of CRM sees global North and South women as responsible for their children facing distant threats, which is a troubling individualistic belief (Hawkins, 2012b). Hawkins (2012b) also revealed how global South women are framed as responsible heroes facing these distant threats.

Problematic is if CRM campaigns can and continues to create imaginary relationships between global North consumers and beneficiaries in global South, through this empowerment by consuming. Hawkins, (2011, p. 244) argues that the 'imagined geographies: global motherhood' relations are created by commodities because of its focus on development issues and speaking to consumers through the use of narratives. For instance a global motherhood was created by the Pampers-UNICEF campaign, because global North women consumed Pampers, so that the global South women and their children received Tetanus vaccines (Hawkins, 2011). The development narratives and geographic imaginaries hereby tried to make consumption moral and politically relevant. This was not to bring producers but consumers closer to the beneficiaries (Hawkins, 2011). Problematic was that partners were able to create a feeling of global motherhood with their Pampers One Pack initiative by marketing messages and visuals. Because marketing sending messages of imaginaries of global motherhoods or forms of global feminism can lead to broadening structural inequalities (Chant & Sweetman, 2012; Hawkins, 2011). Because commonly these marketing messages give wrong portrayals of the global South and obscure underlying messages, which could lead to the discrimination of gender, race and class (Chant & Sweetman, 2012; Hawkins, 2011).

### **2.2.11 Hegemony**

The feeling of an imagined community of global motherhood was created and circulated globally for women consumers to make consuming moral and political. When examining how such a community is accepted as normal by women consumer in the Global North, the concept of Hegemony is applicable. Hegemony as Gramsci (1971) described is a domination in economic, cultural fields by elites over the thinking and values of the working class. Gramsci (1971) saw that the dominant classes present their view of reality in such a way it is the only sensible way of seeing things and is thus accepted as common sense by other classes. Problematic is when other classes see the view of the dominant class as common sense and hereby give their consent. This consent is usually about the world wide views from non-dominant groups. Gramsci (1971) claimed that the dominant classes exercise power in domains of economic, political, cultural to the state and society. Troubling is that within these domains, hegemony is produced and maintained on a national level.

Hegemony is thus a form of control that a dominant group uses to claim power over other groups. Clark (1977) also discussed hegemony but in the way how dominant classes control the media and education. Roper (2005) viewed hegemony also as a domination, yet minus the real persuasion because of the broad compliance with certain ideologies and the agreements of actions linked by those ideologies. Although both authors see hegemony differently, hegemony is a form of control to claim power which functions by ideology.

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<sup>4</sup> With constitutive was meant the way in which products of culture are organized and how consuming includes the in- and appropriation of products. Because mothers who consume these products shaped by culture, need it for their daily tasks but also need to present themselves as appropriate to others (Cook, 2013).

### 2.2.12 Ideology

For instance it is debatable in who's initial interests the consuming lies, when women in the global North consume for the global South. With ideology the interests and values of the dominant group who are being reflected can be examined. Althusser (1971) debated that ideological practices depend on factors, which include family, media, and capitalism. The dominant groups interests and values are opposite from ordinary people, which unconsciously make inequalities and subordination appear natural and correct. Because ideology induces others to consent to relations of domination. Therefore it is important to uncover whose ideology is presented in visuals of CRM campaigns. Marcuse (1964) discussed ideology and raised critique on the pervasiveness of the capitalist market. Marcuse (1964) saw the increase in capitalist production as a culture to create new demand, that gives pressure to individuality through the manipulation of 'real needs'. In this perspective capitalism promotes an ideology of consumption that creates false needs which has a controlling function over consumers (Marcuse, 1964). Therefore it not only becomes important to know whose interests or ideas are presented but whose actual needs are being manipulated. Because of hegemony functioning by ideology the ideas of the dominant class appear natural to people, and it encourages consent to relations of domination (Althusser, 1971). Also contemporary advertisements enclose ideological interests and values that belong to the dominant group. Problematic because these interests and values express people and ideas not always equal. Also inequalities and subordination are produced by allowing the values and interests of the dominant group (Anderson, 2012).

Hegemonic domination by ideological messages over the values of other classes than the dominant one, have been represented as natural or normal throughout history. For instance, McClintock's (2000) study revealed how imperial soap advertising was able to send messages such as nationalism and racism. Because the British empire and the rise of industrial capitalism led to the wanting of spreading the English race across the globe (McClintock, 2000). British imperialism used ideological hegemonic messages portraying domesticity, gendering and racialized representation visuals which were send only by 'simple' soap advertisements. For example [figure 4](#) portrays the Caucasian boy expressing the black child should himself with soap to become white. Nowadays these soap advertisements are seen as troubling and racist. But then the working class saw this view as a reality, the only way of seeing things since it was accepted as common. These representations were not in the interest of the working class, but of the dominant class. Because of hegemony functioning by ideology and the obscuring of true interests of representations, it led to the working class being induced to consent and thus to relations of domination.

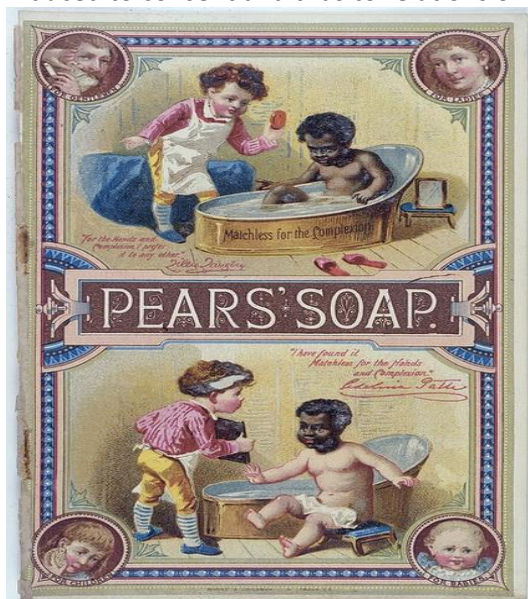


Figure 4 Advertisement for Pears Soap in the 18th century. (we-make-money-not-art.com, 2011)



### 2.2.13 Power

In terms of ideology and hegemony several power relations occur for instance partners exercise domination over the thinking of values of the women consumers, through the creation of an imaginary global motherhood community. The women consumers in the global North also use and have purchase power for the global South. Foucault who was interested in inequality, viewed **power** as a dominating relation yet also constraining and enabling (Foucault, 1974, 1980; Widder, 2004). Where domination is the power exerted by others on our own selves, and resistance is power we exercise upon ourselves to resist the domineering power. Foucault also indicated that power shapes what representations we see and also do not see (Foucault, 1974, 1980; Widder, 2004). When women consumers submit to the ideas of the dominant group, and use purchase power to obtain empowerment, this is regarded as a restraint. As the ideas of the dominant group is the power that shapes which representations, of in- and exclusions, women consumers see in their messages. Problematic can be what women consumers do not see in CRM campaigns, because of exclusions.

Foucault provides a **power analytic** that recognizes what it is that enables consumers by purchasing, because the author looked at the relationship of individuals and society plus the tension it created (1980). Other “Foucauldian” describe the power analytic as the habitat of power that cannot be avoided, and how individuals are affected by society, because of the methods business use to exercise power on individuals, in profound practices (Brighenti, 2011; Foucault, 1974, 1980).

In view of Foucauldian, are women consumers in the global North trying to empower and promote themselves, distant others, or contributing to the good cause? This question led to the recognizing of several power relations between the global North and South. Because women consumers in the global North are presented as the new saviors. Another question then can be added of; who dominates and who resists? Because commodities can form a set of rules, of cultural domination in which power is practiced and socially incorporated (Foucault, 1987). Also because these commodities create structures of cultural domination, again by which power is operated and social organization established (Louise & Roberts, 2014). The structuring of commodities in relation to historically and contemporary developed power relations, have serious effects. These effects are discussed in-depth in the following paragraphs of; colonialism, imperialism and additionally ‘power of the purse’ (Louise & Roberts, 2014, p. 832). Because the consumption of CRM household goods reflect complex interactions between power dynamics.

### 2.2.14 Colonialism

To give insight how hegemony functions by ideological messaging and creates complex power relations, historical indications are helpful. Especially when hegemonic ideological messaging can affect women’s practices. For instance messages send during British imperialism, show that racist advertisements appeared as normal and natural to the working class. The making of connections to colonialism and ideology shows how power relations occur.

Colonialism and the spreading of the ‘civilized’ English way happened because British imperialist wanted to compete with other imperial states (McClintock, 2000; The British Empire & Hughes, n.d.). Also imperialistic ideas were present with that of the Bourgeoisie and the cult of domesticity. McClintock (2000) study about the British Empire and soap advertising suggested how certain portrayals supported a particular type of domesticity. Because historically during Victorian times, women also tried to empower themselves with consumer power. The soap posters showed messages of how women should practice consuming soap the domestic good. Because it was expected that women practiced their virtues, and bought goods for their family and nation, in the sense of an idealized womanhood. Also later corporations who produced for example furniture and had women magazines, continued to present this true womanhood<sup>5</sup> as the only way which was acceptable

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<sup>5</sup> Women were judged by others on four cardinal virtues – piety, purity, submissiveness and domesticity. With the role of being a mother, daughter, sister, wife so woman. Without these virtues women were not able to achieve or become wealthy. In so happiness and power was promised if women would follow the rules of True womanhood by consuming domestic goods (Welter, 1966).



(Welter, 1966). The women magazines presented similarly the way how women should practice their virtues. The question raised is how these women consumers were induced to consent to these messages send. McClintock's (1995, 2000) study showed how soap advertising included representations of the cult of domesticity and the construction of gender and race. Also what was excluded in soap advertisements was women's femininity in the domestic and women's labour. For instance women's paid work in the factory or unpaid work at home (McClintock, 1995). Because of inclusions and exclusions this led to the socially constructing of identities and gender. Women had to consent to messages send by advertising, because if women resisted, or messed with the virtues of True Womanhood, they would be seen as the enemy of god or civilization (Welter, 1966).

Next to domestic portrayals, the soap posters also promoted to consume for the overseas colonies. Soap posters portrayed the racial others as dirty and in need for some cleaning, and it where the 'white's who were suggesting this. Because of in- and exclusions plus certain 'racial different' portrayals in advertising taking place, this led to commodification that came from ideological values of the dominant group. The rise of mass media and soap posters did not directly target or include women. Despite this group of consumers were expected to consume the domestic soaps. McClintock (2000) discussed that the commodification led to commodity racism, where elites advertised to keep the 'whiteness' and order, all in the name of development. These thoughts about development and the construction of race are from the time where slavery and colonialism were perceived as normal, due to the idea of enlightenment. The consumption of soap contributed to the production and reproduction of imperialism and racial hierarchy, while capitalism was rising the development of 'making progress' appeared natural. Problematic is that development was seen as a way to bring order and to progress racially different others (Cowen & Shenton, 1997; Wilson, 2011). This led to the need of to develop the colonized 'other', while this progress was in contrast for non-European countries. Because the non-European countries resources supported European capitalism by actions of slavery and colonialism (Wilson, 2011). Also the historically black and colonized women were usually excluded from advertising. When colonized women were portrayed in advertising, it was with colonial discourses. Because of the portraying of colonized women as in need to be saved from their colonized men or society (Mani, 1987; Spivak, 1988; Wilson, 2011).

Nowadays women portrayals of multiculturalism is included in media, as portrayals celebrate the distant other differences. Despite not acknowledging the distant others hardships of the past and present. Multiculturalism is connected with pro-woman messages as for both the aim is mainly to sell goods, despite the often misrepresentations of others (Hooks, 1982, 1992). Misrepresentation occur because of the concept of 'Eating the other', that is where the distant other is to be eaten, consumed and forgotten. Hooks indicated that (racial) others are celebrated due to desires for the other, yet again hardships are ignored. Also the myth of a national identity as 'tolerant' and benevolent is sustained by multiculturalists. Because media excludes hardships by celebrating multiculturalism, and audiences only look at the good things to use. The celebrating of the other was seen with colonialism promoting overseas consuming, while showing contrasts of colonized others.

### **2.2.15 White Woman's burden**

The discussions about the colonial-era and bringing development by order, shows similarities to that of Kipling's 'white man's burden', because the historical concept from the white man's burden is also about bringing civilization to the uncivilized (Wilson, 2011). An historical example of this principle is displayed in [figure 5](#). The belief was that white men had to take care of the rest of the world's people because they were incapable of taking care of themselves. The use of ideological messaging led to this soap advertisement to be received as common and natural by people, while nowadays people would not accept this advertisement and might even be repelled by it. This leads to the question; is a similar approach of the white man's burden still happening?

Burton (1994) who discussed middle-class feminism in the late 19<sup>th</sup> century to the beginning of the 20<sup>th</sup> century, explored the obscured historical element of the relationship between feminism and

imperialism. He described how feminist in the UK appropriated imperialistic ideology to support their own equality rights. Another finding from Burton (1994) was that feminisms was grounded in to ideas of racial and moral superiority. Because it have been the English feminists who believed that native women of colonial India, formed a white woman's burden for global North women. The white woman's burden meant for the global North women the burden to take on the responsibility of caring for colonial women. Despite that the colonial Indian women themselves have been working towards equality (Burton, 1994). Conversely the British feminist only saw images of enslaved and primitive other women, who needed liberation from their liberated British sisters. Burton (1994) argues that this led to imperial feminist ideologies, which now must be recognized and understood by modern feminist.

Also contemporary discourses reveal a corresponding white woman's burden, for example in the study from Abu-lughod (2001). The author studied American interventions in Afghanistan in terms of the 'saving' of Afghan women, or as president Bush named them 'women of cover' (Abu-lughod, 2001, p. 1). The campaigns distributed after September 11, associate images of the Taliban and Afghan women refugees, while second wave feminist engaged with this idea of Muslim women. Second wave feminist engaging with this idea of 'in need to be saved' Muslim women led to the practices of global imperial motherhood. Abu-lughod (2001) disputes the war interventions, propaganda, and the media by her title "Do Muslim women really need saving"? Abu-lughod (2001) did affirm the hardships these Muslim women face and questioned the generalizations that appear about the Islamic culture.

Another indication was that with neoliberal notions of saving oppressed South women, it leads to the feminization of responsibility (Chant & Sweetman, 2012; Koffman & Gill, 2013). The link between the feminization of responsibility and the White Woman's burden is that the generalizations made come from the global North. Because the global North produces ideals about global relations and assumes women's oppression by filling in the blanks for these distant women.



Figure 5 'White Man's Burden' in the colonial-era Pears Soap advertising (Wade, 2010)

Noticeable with the white women's burden is the constant link between global North women's citizenship and consumption. This link can be seen throughout history as it did in the areas of the bourgeoisie and British imperialism. The resulting raised question here is; what has changed since

the soap advertising in the 19<sup>th</sup> century? Because again the manifestation of historical beliefs was seen in current advertising and the concept of the white woman's burden.

Continuing on previously discussed notions of imperialism and the Cult of Domesticity, where women consumers in the view of True Womanhood were associated with virtues for the domestic, we see that women are still targeted by advertising. Women are still targeted by advertising, despite that their representations in portrayals have been excluded. McClintock (2000) showed that by 19<sup>th</sup> century imperial advertising not only soap was sold but also the politics of imperialism. This is similar to the view of Kothari (2014), who analyzed the British government's Empire Marketing Boards (EMB) from the first half of the 20<sup>th</sup> century. Kothari connected the EMB posters and its associations to more recent RED brand aid initiatives mentioned in Richey & Ponte's studies (2008; 2014; 2011). In these studies Richey & Ponte (2008; 2014; 2011) discuss ways to recognize new forms of advertising that link doing good by helping distant others. The link of doing good by helping distant others is similar to the postcolonial western identity constructions, as EMB posters also tried to make connections and create new moral communities across distances (Kothari, 2014). Kothari (2014) describes the EMB campaigns aims as the encouragement of consuming overseas products from the Empire, the associations of interrelations between consumers and producers, and she points out that it seemed that it was the consumers responsibility to help to develop the colonies.

Around the post-world war II period, women's right became more important and internationally based on citizenship. The focus changed from only motherhood to women's citizenship (Berkovitch, 1999). The change that appeared after world war II and during the cold war, was that more advertising started targeting women consumers, specifically women from the global North (Wilson, 2011). The women consumers were suddenly expected to consume household goods for the family or nation. The change was that the household no longer was seen as a unit of production, or as the people in it producing their own food. This led to the home and the women consumers in it, becoming the focus target for marketing. The consumer goods were suddenly expressing taste, lifestyle, and reflecting social status. Despite these expressions of goods no change for enrollment occurred, because women consumers were also still expected to consume for their families and country. Not only a shift occurred with women consumers from the global North who suddenly had a growing capacity to consume, also women in the global South were no longer seen as passive victims but now gained abilities to make decisions to some degree (Wilson, 2011). Nowadays positive images of global South women (workers) are used instead of the passive victim like in the era of colonialism. Wilson (2011) argues that these visuals are still including gendered and racialized portrayals, nevertheless, the focus on agency has turned the attention away from both material structures of power and gendered ideologies (Wilson, 2011).

Kothari (2014) has challenged racialized power relationships by linking historical aim's to what we see now with ethical consumption, branding and CRM. His work shows how EMB posters presented links of trade, consumption, global bonds and development. These connections gives us now insights in how they are being reproduced in modern campaigns, especially in raising consumers' awareness campaigns and its role in development aid of others. The way how EMB campaigns promoted development imaginaries in the past, is similar to how fair trade campaigns are nowadays promoted. Kothari (2014) sees it as problematic how the producing of these linkages enables and continues to represent differences or portrayals of racialised colonised people. Despite that notions of showing differences by in- and exclusions are now less damaging, the problem is that these strategies are still used. Also does the way in which fair trade campaigns are promoted lead to colonised people, especially global South women, not to be seen as people with their own ideals, intellect and values. Kothari (2014) sees the link of consuming goods while taking in the contemporary attached ideas of development aid, the same way as it has been produced by historical campaigns, because the engagement with EMB campaigns did not only shape consumer practices and behaviours, it also affected how they imagined the empire overseas and their roles and responsibilities towards colonised people.

With the structures between colonialism and neoliberalism, the use of racialized and gendered global portrayals, the neglecting of historic and contemporary structural inequalities, regarding women (and also others) is shown. Deepak (2011) elaborates on how international development explains the existing of these global inequalities due to differences in technology and culture between nations, instead of the historic and present structural inequalities. The result is that every country has the idea that they can become developed like the global North, by a free market economy (or neoliberalism) suited to their country's culture (Deepak, 2011; Healy, 2008 citing Macionis, 2006). The human rights and development discourse described have problematic effects because of the underlying complex power relations. Critics see these discourses as condescending, continuing the civilizing mission of colonialism by trying to reinforce the image of the West saving the passive Third World victims (Chowdhury, 2009; Deepak, 2011; Escobar, 1995; Mutua, 2002). In other words, global North women consumers are expected to save global South beneficiaries.

Deepak (2011) argued that postcolonial and transnational feminist perspectives does pay attention to complex power relations (in her study related to international social work). Deepak analyzed globalization as historical, gendered and complicated by power relations from personal, national to global levels. The distinct approach to development and human rights was done by Deepak in respect to global South and North populations. Firstly, Deepak (2011) suggests how Gunewardena & Kingsolver (2007) describe globalization as social and economic series that result in forced global interrelations (and following changes in local livelihoods), by movements of culture, capital, information, resistance, technologies, production, people, commodities, images and ideologies. Secondly, Deepak (2011) sees how by policies from international bodies<sup>6</sup> and its association with neoliberalism, the global inequalities are explained. Because of neoliberalism and its notions for free trade, privatization and how the market instead of the public should control societies (Kreitzer & Wilson, 2010). Another raised notion from neoliberalism was because it has the idea that corporations and autonomous consumer choice are the keys to making wealth, ending poverty, and improving human welfare (Deepak, 2011). The problem is that these notions do not notice negative effects such as the growing unemployment, decreasing wages and reductions in social rights (Deepak, 2011). Deepak (2011) advocated the importance of (postcolonial and) transnational feminist theory, while criticizing global feminism.

### **2.2.16 Power and resistance**

What was seen in previously theorized concept is that not all people or ideas are globally represented (historically and contemporary) as equal. Because inequalities are produced by privileging the values and interests of the dominant group. The privileging is done by creating imagined communities of global motherhoods or feminism, while imaginaries are based on unequal power relations. The power that shapes what representations people see and also do not see, is due to the portrayals of in- and exclusion from certain aspects or people.

In order to be able to pay attention to power some insights are drawn from Deepak's (2011) study with postcolonial and transnational feminist perspectives. Because Deepak (2011) did see power relations with the help from theoretical concepts of Gramsci's hegemony (1971) and Foucault's (1980) power relations. Important is that power relations cannot exist without resistance (Foucault, 1980). The results are that power forms the potentials and limits to globalization, and resistance to power needs to be recognized and put into discussion (Deepak, 2011). The issue with globalization and its processes, is that power relations range from force to persuasion. Because power relations work together to make the working class consent to the ideas and interests of the dominant groups. This consent was also seen with the concept of hegemony, that functions mainly by ideology. Deepak (2011) saw claims of power over other groups, by viewing the non-dominant groups as being persuaded to consent, and the dominant group embodying their attitudes, even

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<sup>6</sup> (such as the World Trade Organization)

when it was against the non-dominant groups own interests (Ledwith & Springett, 2010). The resisting to hegemony is referred to as counter-hegemony. Counter-hegemony theorists have extended the analysis of dominant relations, from national to a global scale (Brighenti, 2011).

Contemporary global neoliberal hegemonic beliefs point out that individualism and consuming is the appropriate way to show one's individuality and make a better world (Deepak, 2011). This has led to the power resistance forms as suggested by Deepak (2011) are; "organized social activism, protests, boycotts, public awareness campaigns, civil disobedience, coalition building and policy advocacy" (p.8). Power resistance forms can also be indirect ways of; silencing, disengaging and not consenting by using alternative practices (Deepak, 2011).

While power resistance forms provide some ideas, the question becomes how can global North women resist? The helpful direction is by the quote from Umberto Eco "a democratic civilization will save itself only if it makes the language of the image into a stimulus for critical reflection, not an invitation to hypnosis" (Alvarado & Buscombe, 1993, p. 12). This means that if people instead of blindly follow messages send by marketing from the dominant group, but people start to think critically and consciously about messages, there will be a democratic civilization. The importance for a democratic civilization is to recognize the different power relations. Not only to recognize power relations from a contemporary point of view, but also historical notions to see what has changed in power relations. Historically and contemporary recognitions reveals whether there are power relations or in who's interests they are. This leads to people noticing, who is (or was) exerting power on others in forms of domination, and who uses power for resisting the domineering power.

### **2.3 Conclusion**

The literature review interweaved a feminist consumer studies and historical, transnational feminist perspective to discuss the theoretical concepts. Concepts which relate to the global North women consumers and partners and global South women, with contemporary and historical connections.

Citizenship revealed how people see consumer choice as freedom and how consumption is done for development or social change for others. Also CRM represents corporations as global corporate citizens, who link philanthropic actions to the market. By reason of corporations trying to build moral political areas where social justice is understood with effects on how people see capitalism, and change people's identities as active and responsible global citizens. Together with findings of consumers trying to identify themselves as a political citizen in a neoliberal market. Alarming is that consumers are then the opposite, as citizens want to have democratic choice and civil rights. The neoliberal market that restructured citizenship and consumption has a past and current focus on consumer choice and personal responsibility. At the same time the concept of political consumerism indicated that consuming CRM is possible due to corporations offering political brands, as a way to attract or hold consumers. The trouble with personal responsibility is that it leads to the global North women consumers being seen as privileged. As women consumers exercise consumer power by buying CRM brands, it is for helping developing the less privileged global South. The shift of citizenship to private consumerism with restricted responsibilities suggested how CRM depoliticizes political consumerism. Another issue with consuming CRM goods is that the act of giving becomes commodified. As a result of influences from the media, consumers see buying CRM goods as donating to a good cause with results that the product, morality and the good cause are all turned into things for sale, simultaneously consumers are alienated from these products and ignore others (than the beneficiaries) hardships. Alarming is how CRM campaigns message global feminism or imagined community of global motherhood, by creating imaginary relationships, such as the feeling of a global motherhood between global North women consumers and beneficiaries in global South. The issue is that these imaginaries are usually based on unequal power relations. There are a lot of consequences for these 'global motherhood relations', created by development stories and geographic imaginaries.

The consequences are; firstly, that with consumer-citizenship the consumer choice is seen as personal responsibility, which is challenged to be actually privileged irresponsibility. Secondly, mothers are produced in the past as currently as caring subjects, protective and self-sacrificing, meanwhile cultural forces reproduce them as caring subjects through connecting on an emotional corporeal level to mothers. At the same idealized figures of global mothers are sent by CRM campaigns targeted at global North women consumers. Thirdly, postfeminist consumer citizens, think empowerment can only be reached economically, and the good causes and or social movements are turned into something for sale by corporations. Because women consumers fetishize CRM commodities, as advertising urges these women to consume CRM. This leads to commodity fetishism where consumers ignore others hardships behind the consumed CRM goods, midst being alienated from production processes. Another effect of commodity fetishism and ignoring hardships of others leads to acts of privileged irresponsibility, because also care is not recognized as it should be. Fourthly, the issue with commodity feminism and how empowerment or movements are turned for sale, leads to the de-politicization of empowerment or feminism. Another issue by drawing up privileged irresponsibility, results in that hardships of these women portrayed, or the distant workers producing the products and others shouldn't ignore. The concern with 'taking on responsibility' for caring for others is that it is not sufficient to actually care. As a result of commodity fetishism and how responsibility of care is appropriated showed that how women think they are doing good by consuming CRM partners values. Because partners suggest that buying CRM leads to donations, while women's appropriate their citizenship by consumerism of CRM.

Another problem is that by consuming CRM for empowerment, women consumers obey the corporations' rules. Despite women consumers think they are consuming for empowerment and helping others, yet at the same time no actual 'empowerment' or 'care' is given to these global North and South women. Another concerning issue found was how contemporary global development agendas see the global South women as the solution to fix the world. Because seeing global South women as a fix leads to overstating what these women are able of, in a global way defined by on-going hardships such as gender bias and barriers to their means. Especially as it are the global North women, who are expected to consume CRM and to help fix these women and or their children. The global South women are not seen as someone who has its own ideals, intellect and values, and hardships are usually ignored. Not only contemporary CRM is suggested to be problematic, the theories of women's empowerment drawn from historical imperial soap advertising studies showed inclusions of certain domestic representations and the construction of gender and race. Also found was the excluding of women's femininity and labour, while simultaneously targeting women. The messages send associated how bourgeoisie women should practice their public virtues by consuming for others. As resistance was difficult which led to women's consent, and identities and gender were socially constructed by advertising. The concepts of hegemony functioning by ideology, found how consent was reached because elites had domination over the working classes thinking and values. The domination found was a result from ideology obscuring interests and values of nationalism and racism. The interests and values obscured were actually from the dominant group. Because hegemonic advertising presents views of the dominant classes, in a way that it was accepted as common sense by the working class. Hegemonic ideological messages led to the unconsciously appearing of inequalities as natural therefore the working class were induced to consent.

The historical transnational concepts gave also insights about contemporary strategies. For example the concept of colonialism, found how portrayals of black and colonized men suggested their need to be developed, amidst visuals of women or hardships colonized people endured was excluded. The link with contemporary advertising is the portrayals of multiculturalism, while again ignoring past and present hardships. In the view of the concept 'eating the other', found was how racial others are celebrated and only the good things are consumed by audiences, and hardships are forgotten. The concept of the white woman's burden indicated that historical and contemporary generalizations continue to appear. Because of portrayals suggesting the global South distant others

are in need to be saved by the global North. The problem is how producing these linkages enables and reproduces differences or portrayals of racial others. As not only consumers practices and behaviours are shaped but also global North women consumers roles and responsibilities towards (imagined) others are (re)produced.

Finally, as a result of the previously discussed contemporary and historically concepts of; hegemony, ideology, power, colonialism, white woman's burden, problematic is that the use of imagined global hoods leads to the broadening of structural inequalities such as discrimination of gender, race and class.

## 2.4 Framework of care

Not only the problematic effects of how the responsibility of care is appropriated is important, also attention should be paid to the way how care for distant others by CRM campaigns is constructed. Considering care is central in human life, part of our basic needs and there are many care practices. Neoliberal subjects market care needs for global South beneficiaries, as something to be achieved by global North women consuming CRM products. As a result of commodity fetishism, care is not recognized as it should be and of essence is that it will be. One way of achieving this is with the use of Tronto's care ethics (1993; 2010, 2013; 2014). By thinking about how people's interdependences can be best organized through caring institutions, equal care and the requirements of diverse and democratic processes of agreeing and disagreeing for freedom. Tronto (1993) defined care as "a specifies activity that includes everything we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible" (p.103). With world was meant our bodies, ourselves and our environment. The framework of care from Tronto (1993, 2013) aim is to see whether care needs are met. The framework seen in [figure 6](#), provides a way to analyze when and how caring is done, and to be able to make an evaluation about care (Tronto, 2013). Plus the described care ethics center on social aspects and hereby can be seen how it is formed through unequal power relationships (Lawson, 2007b). When analyzing who is personally responsible or who is privileged irresponsible to care, implications of power relations and engagement between women consumers, partners and beneficiaries are better understood.



Figure 6 Framework of care (Tronto, 2013b)

The framework has five phases, the first phase of care is Caring about where someone or a group recognizes the existence of a need. After recognition an assessment is made how this need should be met, that is assuming and noticing the position of another person or group, in order to see the need. With the ethical quality of attentiveness (Tronto, 1993, 2013). Taking care of, the second phase assumes some responsibility for the identified need and determines how to respond to it. Once needs are identified, someone or some groups have to take responsibility to make certain that these needs are met. With the ethical quality of responsibility (Tronto, 1993). Important because it involves agency and responsibility to take care of others. Care giving, the third phase of caring requires that

the actual care-giving work is carried out. It involves the direct meeting of needs for care, physical work, and in contact with the objects of care. Essential is that money does not solve human needs, though it provides the resources by which human needs can be satisfied. Providing money for care can lead to undervaluing of care-giving. Important with this phase is that it's focused on the direct actors of care giving and not the ones providing money to give care. With the ethical quality of competency (Tronto, 1993, 2013). Care receiving, the fourth phase is after the care-giving work is done. And there will be a response from the person, thing, group animal, plant or environment that has been cared for. Important is to observe that response and to make judgments about it. Finally it provides the knowledge whether that the caring needs have actually been met. With the ethical quality of responsiveness (Tronto, 1993, 2013). Caring with, the last phase is to care about, which is a task for all citizens in a democracy. The collective responsibility with citizens, and for them, contains all members of society to be active. With the ethical qualities; plurality, communication, trust and respect; solidarity (Tronto, 1993, 2013).

## **2.5 Responsibility**

The problems with the neoliberal nature of personal responsibility have been previously discussed. Next consumers having consumer choice as freedom, another insight found that corporations only have the personal responsibility for maximizing profits (Friedman, 1970). Discusses was how personal responsibility discourses can lead to privileged irresponsibility. Tronto's (1993, 2013) framework and belonging ethics of care suggested that in order to care, not only identifying a care need is sufficient, care needs to be actively dealt with. Next to applying and the recognition of care ethics other issues should be dealt with as well.

Because although consumers want to do good by purchasing CRM goods, and corporations have social responsibilities and foster responsibilities in society (Frankental, 2001; Lee, 2008; Vives, 2008). The problem with seeing personal responsibility as important (Friedman, 1970), is that caring requires citizens to think profoundly about other sorts of responsibility as well. The about how people are alienated by commodity fetishism shows connections to Tronto's (2013) suggestions. Because if people do not understand where products come from this leads to people becoming incompetent to comprehend about caring responsibilities. Tronto (2013) continued that these thoughts direct people's thinking of 'this is not our fault', or beliefs of first taking care of yourself. The responsibility of care must be framed in a matter that it is not ignored. Or to address privileged irresponsibility so that women consumers and others, acknowledge their privileges and that practices of caring needs are equally divided (Tronto, 2013a). Recognizing and handling consciously with privileged irresponsibility is not enough. People need to rethink and take up one's responsibilities (Tronto, 2013a). Considering care is better achieved when it is democratically practiced, and that practices of care are enhanced when more people practice it. The solidarity as needed social value, creates the setting for caring among people and for greater responsiveness to democratic values (Gould, 2009; M.S Schwartz, 2011; Sevenhuijsen, 2000). Citizens who share the feeling of having together an equal purpose are more willingly to care for others, and feel committed to other citizens due to their own acts of care. Also solidarity makes a positive sphere because people are more conformed to others needs, which results in better caring for others (Tronto, 2013a). This democratic caring diminishes hierarchy and improves the quality of caring. The key is to change institutions into the same way families provide care for their relatives.

Regarding power with care relationships, the identification of the politics with care at every level and a course for care to stay appropriate and precise is important. So that in the end care is clearly describing acceptable goals (Tronto, 2013a). Hence the use and added fifth phase of caring with, as a task for all citizens and a collective responsibility (Tronto, 1993, 2013). The result is that care is not only personal but a collective responsibility for all.



## **2.6 Citizenship**

As Tronto's (2013) suggested if everyone in society joins, care practices are better achieved, with ethical aspects of needing plurality, communication, trust, respect and solidarity. Problematic is that this doesn't only hold for care practices, citizens and their practices for democracy should also count. Despite indications of how citizenship is linked with global North women-consumers buying CRM household goods for the global South, for empowerment or social change.

Even more problematic is that not only women-consumers are targeted by CRM, especially mothers. The previously discussed shift, showed how the basis from motherhood was turned to citizenship. The issue is that literature found that mothers are constantly targeted by contemporary CRM, while responsible motherhood is especially marketed. As it are the women-mother-consumers who are expected to be a good consumer-citizen by consuming CRM goods for others. The issue is when the idea of democracy for citizens was raised, literature found how postfeminist citizens following the idea's and rules of corporations. Jhally's (2011) discussion describes how five transnational corporations have the means of communication and how this should stop. Proposed by Jhally (2011) was that a democracy starts when communications are possessed by people. This led to the indication of how postfeminist citizens following the transnational corporations can lead to a non-democracy. Also Harb Chao Gunther suggested that democracy cannot happen unless information is protected, is freely accessible and is distributed to everyone (Boihem, 1997). So private consumers with restricted responsibilities, need access to information and learn to deal with communications, in order to resist against alienation and turn from privileged irresponsible to collectively responsible again. To be collectively responsible one should recognize and frame care to see if others' needs are met. In order to become a true citizen democratic choice should be advocated instead of the enabling consumer choice. Also freedom should be understood as having civil rights, and for feminist equal rights between the two sexes. Neoliberal subjects of consuming for 'social change' or 'empowerment' led to the opposite of true citizenship. Citizens should thus recognize, learn and act from neoliberal strategies. This can be done by changing from individual consumption towards a collective responsibility, whereas it is easier to make a real change.

Problematic as discussed by Jhally's (2011) is that there is a lack of information about corporations who target consumers, and persuade them to purchase their goods towards consumers. This leads to alienation, ignorance and makes it quite difficult for consumers to act, to change and be responsible citizens. Therefore, crucial for citizenship in a democratic society is literacy, including media literacy (Kleebpung, 2010), being able to read and to be well read (Williams, 1988).

## **2.7 Media literacy**

Media literacy's aim is to strengthen individuals critical skills of media culture, raise resistance to media, and enhance actively using media for democratic engagement and participation. Through empowering democratic citizens and enhancing participation in society by improving their understanding of media (Kleebpung, 2010). The understanding of media can be achieved by analyzing media codes with recognizing and criticizing portrayed; stereotypes, the multiple meanings and dominant values send by ideology and hegemony (Kellner & Share, 2007). This is necessary due to issues of sending messaging of marketing images, texts and sounds. Because media texts are usually socially constructed, value laden and ideological as seen in previous discussed literature. It is common that media texts do not reflect reality and shapes the way in which we construct this reality (Center for Media literacy, 2005; Kellner & Share, 2007). Media literacy helps people to become "sophisticated citizens rather than sophisticated consumers" (Lewis & Jhally, 1998, p. 1). There are many forms and ways of media literacy, this study will only explore the basics. One form of media literacy is an integration of a textual analysis with questions of production and audience reception (Jhally, 2011). The production answers questions about; how messages and products are made, who the producers are, how the message is created and how circulation is done, where visuals and texts are viewed, and how consuming the message is done, received or understood. The audience

reception answers questions about how audiences receive messages, who the target audience is, what is its purpose, and which message is sent. The key is how the audiences use and appropriate texts, to empower themselves in order to explore its possible effects. The textual analysis examines the constructed meaning(s) of media texts through paying attention to visual, verbal and auditory languages codes used (Kellner & Share, 2007). As a result textual analysis illustrates a method of social science for studying the content of cultural, media and communication studies. The textual analysis can be strengthened further by using a semiotics approach. A semiotics approach as part of media literacy, focuses not only on investigating written text but also on nonverbal codes, such as the visual and auditory languages of films. Scalvini (2010) and Murray (2013) followed a similar approach to reveal textual meaning by semiotics, by examining several advertisements. Especially Murray (2013) who looked at ideology and power relations in a cause branding campaign. The semiotics approach is for uncovering denotative and connotative meanings in media texts. The denotative meaning of text images send are their literal and obvious meaning. The connotative meaning of text images send, are the not literal unconscious associations these messages contain. The examination of signs opposing relations is key to get insights of ideological and power implications (Murray, 2013; Williamson, 1978). The semiotic analysis therefore decodes the ways corporations send messages about gender and diversity. Decoding is critical for examining communicated meanings of power relations, empowerment and ideological messages. The key questions for applying semiotics are: what or who is the signifier or signified, and what are the attached denotative and underlying connotative meanings with this messages send. This leads to being able to study media messages send in our everyday life, through a comparative analysis. The approach enables audiences to actively decode the symbolic effects of media and gain agency over media influences. The media literacy and semiotics approach, inspired from several authors work, can thus be combined in order to perfectly fit for every study (Hawkins, 2011; Jhally, Morris, & Warren, n.d.; Kellner & Share, 2007; King, 2006; Lind, n.d.)

For most media literacy studies both quantitative and qualitative approaches are implemented to see all perspectives or how different people make sense of, build and choose interpretation from text is common (Bertrand & Hughes, 2005; Punch, 1988, pp. 246–247). Another approach is of answering core questions, or address principles of media literacy. As there are media literacy guides distributed with questions and core concepts to examine media texts (Center for Media literacy, 2005). These core concepts or principles can be intertwined into a cultural studies approach to media with subjects of production, textual analysis and audience reception (Aufderheide, 2001; Jhally, 2011).

## **2.8 Summary**

This chapter provided the theoretical framework for a transnational feminist methodology and discussed theoretical concepts from both perspectives. The framework interweaved by two perspectives, was heavily influenced by the feminist consumer studies perspective. The feminist consumer perspective provided the reader with a background regarding women consumers and partners engagement aspects. At the same time the transnational historical feminist perspective interweaved historical and contemporary theoretical concepts, for a fuller story. Hereby the literature reviewed provides a particular flow throughout the explored engagement aspects concerning women consumers and partners. The important notions of the study have been; the framework of care in relation to responsibility plus citizenship and media literacy. The theoretical concepts discussed and other notions have led to media literacy, which will prove its importance throughout this study, as the following chapters are further elaborating on women's and partners engagement by applying the framework of care in relation to responsibility and citizenship. The media literacy as this studies approaches, explores and analyses who is messages to be responsible with regards to care, implications of power relations and give an understanding of women's and partners engagement with CRM campaigns.

## Chapter 3. Methodology and Methods

### 3.1 Introduction

In this chapter I will describe the research design, the selecting of the case studies, the research methodology, assumptions plus limitations, ethical and confidential consideration and end with a summary. The subjects explained the; design, sample, instrumentation, procedures and processes used to analyze the data. The subjects are followed by a general description of assumptions, limitations and ethical considerations of the whole research. As a result the study explored and answered interrelated questions about Dutch partners and women consumers engagement in CRM. The study further explores insights, describes and interpret participants' thoughts and arguments. In the end the obtained deeper understandings lead to answering the research questions.

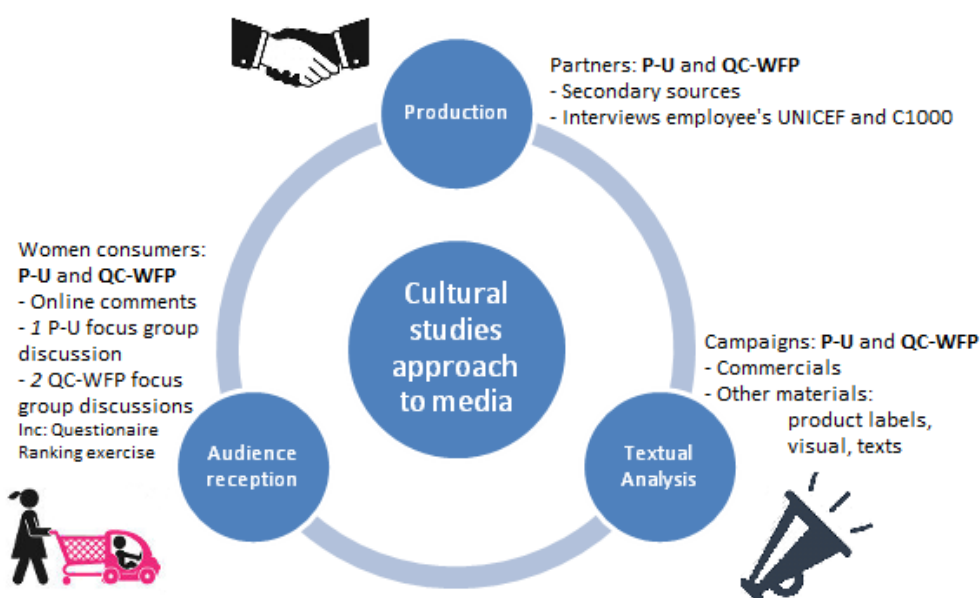


Figure 7 Research design for a media literacy approach.

### 3.2 The research design

To answer the research questions of this study and test the hypothesized, the research design is an exploratory broad case study, analyzed with the use of qualitative methods. A transnational feminist methodology was applied by using perspectives from a feminist consumer studies view and historical transnational feminist view. The theoretical framework has already been described by using these two views, because the objective of this study was to explore differences, similarities and possible linkages between these two views. This was done to get an understanding about partners' and women consumers' engagement in CRM campaigns, and what their perspectives, differences and similarities are. The aim was to recognize and identify key issues such as; commodified and social practices and its possible effects on women consumers. To get to these effects it was essential to explore whether hierarchies between the global North and South are created and if inequalities are (trans)formed or reproduced. Therefore, the core aspects of the analysis are empowerment and power relations.

The theoretical framework and the previously discussed notions to be researched, has led to the appropriate cultural study approach of media literacy (figure 7). As there was no formal model available, as seen in the literature review, inspiration was drawn from the studies by King (2004), Hawkins (2011) and Murray (2013). By combining these studies, a strong examination of production, textual analysis and especially audience effects became at hand. Online comments and thoughts from women consumers on CRM campaigns were analyzed for the audience effects, by looking at partners, their marketing plus the audience effect connections have been made between

contemporary and historical campaigns. Analyzed was how campaigns affect audiences, shape certain beliefs or behavior and how audiences produce effects on what the partners do. The media literacy approach was divided in (1) production, (2) textual analysis and (3) audience reception to contribute to women-focused CRM's research. This division has led to triangulation, as different angles and methods are used to look at things (Thomas, 2013).

### 3.3 Selecting the Dutch case studies

The USA Cause Marketing Forum (2013) announces every year forty initiatives who are finalists for the Halo Award and this is just a small fraction of existing CRM in the world. Most of the CRM initiatives are situated in the global North. In this study only partners CRM campaigns in the Netherlands are considered that focuses on Dutch women consumers and have children or women as beneficiaries in the global South.

The partners CRM campaigns, corporations, NPO's, the cause have all been reviewed by starting with the campaigns that were active in the Netherlands in 2014 (see the appendices). By using this approach too many CRM campaigns remained to investigate in the study. Therefore selecting criteria were drawn from the literature review that would add in answering the study's problem statement. The key criteria for suitable CRM campaigns became that Dutch women consumers are targeted, the sold CRM products are household goods, which are generally affordable and advertised on at least the national level. I added the following criteria: (1) the CRM products are available in Dutch stores or supermarkets, (2) the CRM products are non-durables, quick, convenient and generally affordable, (3) the CRM campaign donates to beneficiaries in the global South, and (4) the CRM focus was on benefiting women or children in the global South and consuming women from the global North. The results of selecting the case studies can be seen in table 1. The detailed version can be found in the appendices.

Table 1 Applied criteria for CRM campaigns

Partners	Global North target group	Global South beneficiaries	Available in the Netherlands	Sort product	Price range
Pampers – UNICEF	Yes Mothers	Yes Mothers Children	Yes	FMCG	€5,50 – 18,99
Quaker Cruesli– World Food Program	Yes ages 20 – 50 (Young /mothers)	Yes Children	Yes	FMCG	€2,24 – 6,89
Wall's ice cream – Save the Children	Yes Consumers	In the Netherlands, Yes. In the United Kingdom, No.	No	FMCG	£1.30 - 5
IKEA – UNICEF - Save the Children	Yes Consumers	Children	Yes	Durable	€ 3,99 - 14.95
AVON – Pink Ribbon	Yes Women	No	Yes (online)	Durable	\$ 3 - 10
Silán – Pink Ribbon	Yes Women	No	Yes	FMCG	€1,85 – 2,95
Starbucks – Oprah	Unknown	Yes Graduates (Girls)	No	FMCG	Unknown
De Nationale postcode loterij – 90 good causes	Yes Consumers	Yes Women Children	Yes	Non- household good	€11,75
TOMS – One for One	Yes Consumers	Yes Children	Yes	Non-durable	€39.90 - 215
Apple – Red	Yes Consumers	Yes	Yes (online)	Durable	\$25 -\$199

The CRM campaigns that matched all the criteria and have therefore been chosen are the case studies; Pampers collaborating with UNICEF (P-U) and Quaker Cruesli collaborating with the World Food Program (QC-WFP). Throughout the remainder of this thesis, Quaker-Cruesli collaborating with the World Food Program will be noted as QC-WFP And Pampers collaborating with UNICEF will be noted as P-U. The boundary and the shape of the case studies is a multiple case study., The multiple case study is a snapshot in time, nested and parallel, as the multiple objects have been studied simultaneously in 2014 in the Netherlands. Also it was a nested study due to the scrutiny within a larger part of analysis and gaining its entirety from the full case (Thomas, 2013).

### 3.4 Research methodology

After selecting the case studies the following methods used are described in-depth, that are divided under the three subjects of the media literacy approach. The used methods are; interviews,

presentations, questionnaires plus focus group **(FG)** discussions. The secondary data sources that have been analyzed are; academic articles, case studies, online commercials and documentary sources, such as PowerPoint presentations, Blogs and Youtube video's. The quantitative data was used to support the qualitative data.

### 3.4.1 Production

The subject of production contributed to the answering of RQ1 and partly RQ3 and RQ4. The focus was on the CRM campaigns producers thus questions regarding partners and production (see [introduction](#)). This study provided information about who the partners are, how the CRM campaigns and products are made, circulated, and how CRM was received or understood.

Sampling: purposeful sampling was used to identify the magnitude of cases that expose women's focused CRM, but not exceedingly (Patton, 2002).

Participants: the participants were selected on the basis of the two case studies partners (see [appendices](#)). The final sample interviewee's were employees from UNICEF and C1000. Other participants who did not want to participate or agreed to be recorded have been excluded, therefore interviews held are considered as 'illustrative'.

Procedures: First desk research was conducted by analyzing secondary resources to provide information about partner's products and how the campaign was made. Two episodes from Keuringsdienst van Waarde (**KRO**), have been used to further contribute, see appendices. Field research consisted of interviews with partners by telephone or in person. The established primary method was; the individual semi-structured interviews supporting the understanding of partners from the two case studies. Because of providing more in-depth and detailed information about partners' perspectives on engagement, compared to a complete structured interview or only examining secondary sources. As individual interviews intent to explore subjectiveness in-depth regarding one's experiences, choices and responsiveness to stimuli (Bauer & Gaskell, 2000). Thus the methods used have been appropriated for this study's aim. The interview set-up, send questionnaire and recordings of the interviews (also of consent) is placed in the appendices. Participants of the interviews were able to receive the results of this study. The recording instrument used was Camtasia Studio 8. For obtaining insight in perspectives, the instrument interview was designed to have *open-ended questions*. As these are questions for which researchers do not provide response options and thus is ideal for studying response possibilities and explore the options (Creswell, 2002). And in so ideally for exploring partners' perspectives and their experiences. Although pilot testing for the questions was not done, the questions have been reviewed by two external auditors to check descriptions and question constructions. The interviews was around 20 minutes each, and consisted of 15 questions existing out of general background questions and specific questions for engagement aspects. The interview outlines, answers and transcripts are placed in the appendices.

Data analysis: The interviews had been assembled, written out fully from Dutch to English and transcribed. The interviews had been coded with a themed transcript inspired from the work of Creswell (2002). Studied was which ordinary and hard-to-classify (HTC) themes would appear during interviews. Ordinary themes that are expected to be found, had been based on the engagement aspects, while deviating themes was placed as HTC (Creswell, 2002). As a result interviewee's responses were critically analyzed, while simultaneously making connections to the engagement aspects to be examined in this study. The criteria for including quotes in the result chapter was if statements; (a) gave examples of indications that apprehend to the belonging topics, (b) represents participants perspectives from both interviews, and (c) include as many relevant quotes as possible. The themes show supporting evidence as well as the interpretation of that evidence. The interviewee's matching statement with themes, that have been discussed several times had been included as relating quotes. The interviewee's are notes as 'employees'. For further transcribing see [appendices](#).

### 3.4.2 Textual analysis

The subject of textual analysis explored and answered RQ1 and RQ2 and partly RQ 3 and 4. Plus test H1 and 2 and partly H3 and 4. The focus was on partners CRM campaigns visuals. The qualitative study of textual analysis with a semiotics approach was used to examine images, as seen in the [introduction](#). The visuals and messages send by partners CRM campaign was examined online based (websites, social media, CSR reports, blogs, forums), visual based (Youtube, Film) and outdoor based (labeling on products).

**Samples:** The CRM campaign's visuals and messages send by both case studies had been studied. The data was collected over a period of two weeks. P-U visuals collected were from the Dutch websites such as the partners (UNICEF, Pampers, P&G), Youtube and Kinderopvanghumanitas. Additional data about the campaigns creators had been from the Dutch website; Creatie. International data had been from journals concerning the campaign and operation (Scott, Catherine, & Ryus, 2011; Scott & Catherine, 2011a). Consumer reactions had been gathered from several Dutch forums; Pampers Facebook page, Nuij<sup>7</sup>, Stormfront<sup>8</sup> and Spotsdoorzien<sup>9</sup>. Plus an international blog for comparison; Jillstanek<sup>10</sup>. The visuals collected for QC-WFP had been those from the Dutch websites; Quaker Cruesli (PepsiCo), Levensmiddelenkrant, Cruesli Facebook page and the commercial from Youtube. The data from the campaigns creators was retrieved from; Sanaccent. The sampling technique used was purposeful sampling.

**Procedures:** Firstly, the case studies CRM campaign materials, video's and product labeling had been examined by the semiotics approach. Added was the analysis of KRO (Keuringsdienst van Waarde, 2012a) that also examined messages from P-U. The textual analysis highlights partner's campaigns concerning in- and exclusion with respect to representations of age, diversity, gender, power and empowerment. The Semiotics approach was used for integrating communicative signs. The focus was on written text and nonverbal codes by examining denotative and connotative meanings, which led to decoding the ways partners send messages about gender and diversity. Which was critical for examining communicated meanings of power relations, empowerment and ideological messages. Although a textual analysis with regards to P-U had been previously studied, Dutch versions of P-U and QC-WFP are missing in literature. The key aspects that needed further investigation had been: signifiers, signified, denotative and connotative meanings from the campaigns messages. The study hereby applied a comparative analysis of advertisements to better understand how gender and diversity are portrayed. Also older visuals had been added due to comparing current ideas of how women consumers engage in CRM campaigns versus historical ideas. For further procedures see appendices.

**Data analysis:** The CRM campaign materials from both partners had been gathered and translated from Dutch into English, while the semiotics approach was used to analyze in- or exclusions present in visuals.

### 3.4.3 Audience reception

The most important goal in this study was gaining insight in face-to-face perspectives from women consumers by having focus group discussions. Focus groups in this study are further noted as **FG**. Thoughts from participants during the discussions emerged naturally, instead of forcing a framework upon participants' perspectives. The essence was that the whole data turned into a insightful story. The audience reception answered mainly RQ2 and RQ3 and partly RQ4, by testing H 2 and 3 and partly H4. The method as seen in [introduction](#), answered who the target audience was and the

<sup>7</sup> Nuij is a Dutch newswebsite where people can comment on newsarticles (Nuij, 2011).

<sup>8</sup> Stormfront is a Dutch forum with ranging topics where people can comment on. In this study the White Pride forum with a topic concerning Pampers and UNICEF is analyzed (Stormfront, 2009).

<sup>9</sup> Spotsdoorzien is a Dutch website where Peter Hendriks examines diverse commercials to see whether they are misleading. In this study the case about Pampers and Unicef is analyzed. (SpotsDoorzien.nl, 2010).

<sup>10</sup> Jillstanek is an anti-abortion activist and American blogger. For this study blogs concerning Pampers collaborating with UNICEF (who is for Planned Parenthood) are analyzed (Moore, 2011).

strategies used. The key was if women consumers' use and appropriate texts, to empower themselves in order to explore its possible effects.

Firstly, consumers online comments was analyzed to sketch a general picture, while later FG discussions was added. In order to collect a shared understanding from participants as well as perspectives from specific people (Creswell, 2002). Because FG's assist researchers capability to gather participants perspectives, experiences and attitudes (Morgan & Krueger, 1993). Additional data was collected by a questionnaires. The Dutch participants with different ages and lifestyles, had been given the chance to share their own thoughts and think actively of; how they feel about consuming for CRM campaigns, or products, or think about partners and good causes. As of discussion participants could easily make an understanding of their past or current experiences (Krueger, 1998). By taking part in discussion, FG participants were able to think and process more deeply about their own thoughts, and how these thoughts about CRM campaigns may be distinct or similar to that of others. The FG discussions explored how CRM campaigns are processed by audiences and how understandings are constructed. Although participants were encouraged to have a free discussion, it was moderately controlled because of moderated topics and time limits of the discussion. The average duration for each FG was around 80 minutes in line with recommendations from Dominick & Wimmer,(1991) . Provided was a step by step guide appendices.

Sample: the population studied are women-consumer in the global North. and to examine the population samples needed to comply with key criteria from this study. As seen in the [introduction](#) and the [selecting of the case study](#), the criteria's for the sample was; Dutch women citizens who are aged between 20 to 55, consume household products, have knowledge of the CRM campaigns, or are familiar with the brand. Because peoples background from online comments was unknown, and not wanting to generalize online comments to the population, the findings from FG discussions had become important. Important for obtaining insights in differences and similarities in women consumers' engagement. The FG participants needed prior knowledge about the CRM campaigns or the brand because otherwise there was a possibility that discussions did not emerge. Also important was that mothers as well as non-mothers participated, however differences should not matter since it was hypothesized that consumers are transformed into (m)others by consuming goods, images, ideas to save distant children and or women in the global South. Recruiting the participants was done randomly, by distributing flyers and posters and sending invitations in Wageningen and Tilburg. With the recruitment an incentives was communicated such as receiving product samples. Plus participants in Tilburg had been recruited face to face at two baby showers. The detailed version of recruiting was placed in the appendices. The sampling technique used was multi-stage sampling. As first random sampling was done and followed by stratified sampling and finally purposive sampling due to the recruiting of available participants. The consent form was implemented for asking permission to record and to use participants statements (yet staying anonymous). The participants had to agree and complete the consent form before starting the discussion, placed in the appendices. The data from FG was collected over a period of four weeks in the Netherlands. Because of the country being placed in global North, and the eight highest ranked 'world giving index' country (Charities Aid Foundation, 2013).

Participants: The intended sample and the research design can be found in the [appendices](#). The final sample consisted out of three FG discussions with thirteen participants, while one group was P-U and the other two QC-WFP. FG groups consisted out of parents or non-parents with eleven females and two males. The purpose of having two groups about one case study was to verify differences, similarities and possible linkages compared to that of women participants perspectives. Which can be seen as a control group, with the same setting, approach and questions for obtaining insights. The groups usually have four to six participants (Creswell, 2002), so groups had been designed not to be larger than six participants to stimulate a more accessible interaction. The problem was that there was a possibility that clusters of people already knew each other before the FG took place. The advantages are then that participants can relate or challenge each other's comments, while it



provides a social sphere where ideas are formed and decisions made (Kitzinger, 1994). The insights had been obtained by a natural setting, so that participants often challenged each other on views (Kitzinger, 1994). For the two QC-WFP groups saturation was accomplished and adding more groups would have not added more findings. P-U participants had been difficult to recruit in the amount of time, as further investigations of P-U discussions was recommended.

**Procedures:** Desk research was done by analyzing (1) consumer online comments. These had been perspectives towards the CRM campaigns and KRO's aired episodes about P-U (FOK forum, 2012; Keuringsdienst van Waarde, 2012a, 2012b). The descriptions per case study had been from positive or negatively stated comments and keywords used are placed in the appendices. The field research data was collected by (2) FG discussions. The moderator prepared questions before the FG discussions took place, designed to raise discussion and to obtain insights. The questions are part of a media literacy approach, yet general based questions are incorporated instead of directing critical questions. The questions and given presentation was shaped to answer perspectives about engagement, as seen in the appendices. The questionnaire conducted before discussion, gathered demographic data about participants; age group, how many times the product was bought and if they had children. The method was chosen in order to see if there were deviating differences within groups. The participants stay anonymous although some questions can describe someone. For the questionnaire see the appendices. After the questionnaire, the discussion raised rationales questions followed by a ranking exercise to uncover participants practices and impacts. The second part of the discussion had more practices and impacts-related questions, as seen in the appendices. The instruments used for data recording were Microsoft office PowerPoint and two recording devices, one for audio and video (Camtasia studio) and one extra mobile for audio back-up. The data was collection by recording the discussion and the transcribing into themes.

**Data analysis:** All data collected was translated from Dutch into English. The online comments choice had not been transcribed or coded, instead examined was whether they were positive or negatively stated. This led to the results being able to be compared with Hawkins (2011) study. The analysis for the questionnaires was by Microsoft Excel, while FG discussion recordings had been reviewed, assembled, written out fully and transcribed. Descriptive counting could be used to compare groups, yet essential was the formation of topics that represent shared beliefs produced in the FG (Morgan, 1997). Because only quantifying arguments would obscure the exploration of perspectives and engagement aspects. The frequency of arguments do eventually support evidence of the magnitude of some perspectives. However not all engagement aspects had been mentioned at all or very hard to place. Therefore choice went out to take a similar approach to that of the interviews in the production [chapter](#), to code by ordinary and HTC themes (Creswell, 2002). The facts had been presented by actual quotes, yet translated from Dutch into English. For coding it was important to present repeated ideas, for comparing analysis between the partners and women consumers. For further transcribing and the coding of the themes see appendices.

### **3.5 Assumptions**

Assumed was that production, textual analysis and audience reception findings have been increasingly credible due to the use of triangulation, the use of different sources, methods and theories to resist interpreting the phenomena (Joniak, 2005; Lincoln, 1985). For production accuracy was enhanced by providing descriptions and themes with supported evidence and relating quotes. Here trustworthiness was enhanced by checking if summary of answers given were correct during the interview and asking participants for feedback or further questions. As for the interview an external audit was used, to evaluate the stated questions and for what answers to look. For textual analysis not only this studies interpretations has been used but additional sources were added from KRO and Hawkins(2011). With audience reception the accuracy was enhanced by the provision of relating quotes. Trustworthiness was enhanced by writing out every statement with supporting recording data. For the setup of the discussion raising questions, an external audit was again used.



### **3.6 Limitations**

A limitation for all three subjects was having a researchers bias when examining interviews, secondary sources, CRM campaign materials and discussions. Because arguments in interviews and discussions have been translated, counted and described, thus possible giving a wrong interpretation. The online comments, interviews and discussion statements have limitations due to translation into English, which could lead to the changing of meaning or interpretations. As Hawkins (2011) mentioned in her study, a limitation could be the missing of possible other discussion due to using keywords, and the comments collected do not represent the opinions of the general public but of those actively online. Another difficulty was not having the knowledge about online consumers; ages, gender and backgrounds. The limit for production was the insufficient access to partners and secondary sources. Also sufficient time for the data collection as well as participating partners was limited. The problem was when conveying the true purpose of this study, partners had been less willingly to collaborate. The secondary sources about partners profits, costs and sales regarding the campaign in the Netherlands were unable to obtain. The limit for textual analysis was that audiences can interpret the materials differently than that of the researcher. The limit for audience reception was the amount of FG groups conducted, as a rule of thumb is to have four groups. But at the same time saturation was reached for QC and online comments have been used for obtaining other consumers' perspectives. Another limitation was the generalizing of the population, as the sample used can exclude other cultures, ages and backgrounds. However theory indicated this target population and thus appropriates the sample, as discussed in the [introduction](#). First, it was proposed to have discussions with participants from different cultures, backgrounds and or other religions. However these differences can be out of proportions with irregular results and did not fit within the limited amount of time.

### **3.7 Ethical and confidential considerations**

At the start of each interview or FG discussion, the researcher explained the purpose of the study and helped with any possible appearing ethical issues. Participants could withdraw from the study at any time they felt like it. Each FG participant signed a consent form. Interview and FG discussion participants again expressed their consent with the start of each recording. Throughout the data collection period the researcher considered any ethical problems that might derive. Procedures were made to protect all participants' anonymity. The informed consent process was provided to secure if participants agreed on the citations used in this study. Participants could ask for results and check whether they agreed or not.

### **3.8 Summary**

In this chapter the design and methodology of this study has been described and how the case studies were selected with certain key criteria. The methodology was described in-depth for each subject of media literacy, namely production, textual analysis and audience reception design. For each subject the explanation of sampling, participants, procedures, data analysis has been provided as well as assumptions and limitations. The chapter ends with ethical and confidential considerations. The next chapter examines the findings of these subjects.

## **Chapter 4. Results**

The chapter division of three domains follows the Cultural Studies approach to media by: (1) Production, (2) Textual Analysis and (3) Audience Effect. (1) Displays secondary resources and interview results about the partners P-U, QC-WFP and secondary partner C1000. (2) Affirms results about both partners CRM campaigns from the semiotics approach. (3) Offers results about women consumers engagement for both case studies, from online comments and focus group **(FC)** discussion.

### **4.1 Results: Production**

This section presents the results from production about the partners from QC-WFP and P-U. Next to secondary resources and interviews with UNICEF and C1000, extra materials from KRO episodes about P-U have been analyzed. Results with a summary of engagement aspects was provided.

#### **4.1.1 P-U**

By selecting the case studies some production questions were already answered. The added results provided were interweaved from secondary resources, conducted interviews and the analysis of KRO's episodes. In the [appendices](#) details can be found.

Producers: P&G's brand Pampers named the billion dollar brand, has annual net sales of more than 10 billion dollars (Procter & Company, 2013). The brand Pampers however did not do to well throughout the 1990's, due to losing market share in disposable diapers, and one of the reasons was the competing brand Huggies (Neff, 2003). However Pampers new line in 2000 led to improvement. The P&G website stated that Pampers strives for a happy healthy development to care for all babies, and that their CRM campaign has been a success story since 2006 (P&G Pampers, 2012).

Troublesome was the missing of Pampers made public annual reports containing facts and figures about the Dutch campaign. UNICEF the global NPO, is the world's leading organization working towards children's rights. UNICEF works in more than 190 countries with families, local communities, business partners and governments, to help every child to reach their full potential (UNICEF, 2012). Other producers are the advertising agency Saatchi & Saatchi and C1000. P&G and UNICEF started their collaboration in 2006 in the Netherlands. The campaign is active is from October first to January first each year. The C1000 has supermarkets throughout the Netherlands and collaborated with P-U by two different campaigns in November 2011. The two campaigns were; '1 product = 2 vaccines' and 'perforating pictures initiative' (C1000, 2011a; UNICEF, 2011a). Hereby the C1000 was considered a secondary partner. For further information see the [appendices](#).

The interview questions of what other options for activities did your organisation consider next to collaborating with CRM, resulted in the C1000 interviewee describing responsibility. Responsibility in the sense for taking on responsibility for good causes and not specifically describing P-U. The UNICEF interviewee described to raise money and getting a positive image. Hereby was meant that the rationales for collaborating with Pampers was due to the importance of partners having a positive image, as companies with a negative image would not be good for businesses.

UNICEF employee: "For example, companies like Heineken, that they [UNICEF] will not be associated with alcohol..and drugs and rock and roll, cause rock and roll is not UNICEF." As a result both interviewee's described business impacts for development questions. While the UNICEF interviewee described impacts of having a positive image, the C1000 interviewee voiced obtaining more business profits.

How the campaign was made: P&G asked UNICEF to collaborate and together partners selected the disease and vaccine as the good cause. The commercial of 'Silent Night' was made before the Christmas season in 2006, to appeal emotional to women consumers. This was due to Pampers wanting to fixate on something extra than just price or product attributes. In 2004 the campaign launched in Belgium, yet with changes as the messages of donations towards consumers were not clear. P-U wanted the concept of donations to be clear, simple and attracting. After FG discussions

about different donation concepts held with young mothers from the United Kingdom, most voiced scepticism about the direct donations to UNICEF (Scott & Catherine, 2011b). Because participants asked if then the money doesn't end up in somebody else's pocket. This had led to the creation of the catchphrase of '1 pack is 1 vaccine' (Scott & Catherine, 2011b).

The message send towards consumers, next to the catchphrase, was that tetanus would be globally eliminated by 2012 (Scott & Catherine, 2011). Excluded in the current campaign is if this goal was accomplished, and how. UNICEF communicated the achievement of donating 300 millions of vaccines, which has helped to eliminate the threat of tetanus in eight countries (UNICEF, 2013). The additional two-sided campaign was from C1000 collaborating with P-U. Whereby the first campaign was named '1 product = 2 vaccine', and the Dutch supermarket would double the donation for each specific P&G product sold. Circulation was done by partners' websites, social media and in-store marketing, while the campaign was active from 16 to 22 November in 2011 (UNICEF, 2011a). Despite some out-of date-short notifications at partners website not much information could be found about the campaign. At the same time the second campaign was active, and named; the perforating pictures initiative. The campaign was targeted at children because they could colour a picture (a shape of a child's figure) (C1000, 2011b; The partnerships resource centre, 2011). Where every returned coloring picture guaranteed the donation of another extra vaccine at the supermarket C1000 (UNICEF, 2011b). The video from the partnership of C1000 with P-U, resulted in the C1000 spokesperson explaining that the initiative's attention was raised by visiting schools in the area (UNICEF, 2011a, 2011c). Handing in the figures for donations after the twenty second of November wasn't possible (C1000, 2011a; UNICEF, 2011a). Another C1000 spokesperson told that P&G approached them to expand the P-U perforating pictures initiative, while preparing it again for next year. However communicated in 2012 was that for every picture made and handed in by children, pampers, and not the C1000, would donate 0.5 eurocent to UNICEF. It is unknown why C1000 stopped the collaborating with P-U.

During the interview when was asked; what does the good cause do when collaborating with Pampers, the UNICEF employee described rationales of raising money and to help. The C1000 employee indicated to sell and follow orders (or directions) from the business head office. And why it made sense to start the pampers campaigns resulted answers for the UNICEF interviewee was to raise money, while the C1000 interviewee indicated to raise attention. The UNICEF interviewee had mentioned before that raising money is one of their main goals to help. This was different from the C1000 interviewee who could not completely answer the questions because the head office makes those plans and as seen in the following statement.

C1000 employee: "I can guess due to CSR the wholesalers make all sorts of campaigns.

Sometimes it are saving campaigns for customers and the other time it's this. And for Pampers there was apparently more attention and yes we naturally have loads of traffic and a lot of customers and then something like that is done from the marketing team."

That C1000 follows business directions from the head office was voiced throughout the interview. When was asked if; there were arguments against starting the campaign? It was the UNICEF employee who voiced concerns about other's businesses image, which was a reoccurring theme throughout the interview. The concerns were about UNICEF or partners needing to have a positive image as seen in the following statement.

UNICEF employee: "Yes you cannot just start a campaign with any business."

How consumption is understood : the analyzed episodes from the Dutch KRO and research from Hawkins (2011) in the United States, affirmed how P-U consumption is understood. Because KRO's episodes about P-U made it clear that Dutch consumers as well employees did not fully understood the campaign (Keuringsdienst van Waarde, 2012). The episodes were made because a consumer had a question about how the P-U donations work. KRO's investigation found that the catchphrase was unclear to consumers and partners employees. They did not understood the campaign's implementation, what the vaccine does and what the disease was. The KRO episodes found that the

catchphrase was to attract consumers, while an UNICEF employee described the phrase as a metaphor which shouldn't be taken seriously (Keuringsdienst van Waarde, 2012a). The interview question was; what are important aspects related to this campaign, how do you attract people and have you ever tried things that really didn't work? The C1000 employee described general promotions, while the UNICEF employee talked again about needing a positive name.

Employee UNICEF: "Well UNICEF has a big name, at the moment that UNICEF collaborates with Pampers, which of course is also a big name, then Pampers usually get's the publicity with it. And what UNICEF wants to show is that the business process is all right and that the company can help us? as a partner. And for Pampers it is for example interesting that you as partner of UNICEF give a positive message for the company and the name itself."

Problematic is that only the brands image attracts consumers. Hawkins (2011) analyzed consumers especially mothers commenting on several mommy blogs. The results showed that these consumers were specifically buying Pampers, in spite of having cheaper options. The problem was that the catchphrase was understood wrong. Because it was included that when you buy one pack of Pampers, a tetanus vaccine is given to babies. While the KRO showed that not many Dutch consumers (or employees) knew that instead of one vaccine, a small amount was donated. Partners say that "For every specially marked package of Pampers sold in the US or Canada, Pampers will donate US\$0.05 to the US fund, for UNICEF to help provide one tetanus vaccine to pregnant women in the developing world" (Pampers, 2008; Unicef, 2008). Also Hawkins (2011) found that consumer did not know that five cents only covered the costs in 2008. It was excluded that UNICEF donates extra money to cover the transportation and administration costs. Next to consumers' not having knowledge about other costs for the good cause, they also didn't understand the campaigns operations of delivering the vaccine. Striking was KRO's interview with UNICEF's communication manager, Patrick McCormick. Who also couldn't answer how the money goes to UNICEF and how procedures work and where impacts finally take place. He did add that there is a whole department at UNICEF who deals with that sort of aspects. When KRO visited UNICEF employees in Ethiopia, one spokesperson voiced how of the thousand vaccines, one fourth of these were provided by donations from P&G (Keuringsdienst van Waarde, 2012b). Thus not every vaccine directly came from Pampers donations but also from others. Also excluded by partners, was how many vaccines are needed to be protected against Tetanus, or who actually gets the vaccine, while KRO found that consumers didn't know this or it was unclear (Keuringsdienst van Waarde, 2012). Instead of the communicated one, there are two to three vaccines needed to be protected. Also it are the mothers who receive the vaccines and not their babies. Receiving these vaccinations would costs around \$1.20 per person (Hawkins, 2011; UNICEF, UNICEF, 2000). It was excluded that \$0,05 as a donation doesn't suffice for one person to be protected. During the interview was asked; what would buying those products do for the women and or children. Both interviewee's described business impacts of profits.

UNICEF employee: "Well there is this saying that everything get's resolved with money and there goes a lot and there [donations to developing countries]. But it's just for every euro that directly goes to UNICEF something like 90 or 88,6% goes directly to UNICEF indeed...

UNICEF can do a lot with the money to help people."

The business impacts described during the interviews should not be generalized due to the broadness of their answers. Because important was how business profits were framed differently by interviewee's. The UNICEF interviewee framed business impacts as something that would help people, while the C1000 interviewee framed it as something which would help to sell a lot of other products, and continued with not knowing more.

The small amount of donating to the disease led to some issues as found by KRO and Hawkins (2011). Because KRO's visit to the Bulgarian Tetanus vaccine producer revealed that the cheapest disease and vaccines to produce is that of Tetanus. The producer's spokesperson told that large companies are reluctant to buy Tetanus vaccines because it doesn't raise much profits (Keuringsdienst van Waarde, 2012). Also P-U's included claim of having donated 300 million vaccines

and protected 100 million women, resulted in a contradiction. As KRO learned from the vaccine producer, that they were not producing more vaccines than before the P-U campaign started. Also common with the statement of Raquel Smolders the Dutch Pampers PR manager interviewed by KRO. Who admitted due to reasons that the aim of helping 100 million women was not achieved yet (Keuringsdienst van Waarde, 2012a). When KRO asked why then not help ban out Malaria with 'Ariactilift?', she answered that Pampers and Tetanus are a good fit, which is not always the case for other products and causes (Keuringsdienst van Waarde, 2012b). No wonder that P&G asked UNICEF to collaborate because of the perfect fit and the cheapest vaccine this seems as a win-win situation. When KRO spoke with Nada Dugas the director communication of P&G in Geneva. She told them: 'it is a marketing initiative, not a charity initiative' (Keuringsdienst van Waarde, 2012a). The statement of the 2008 campaign included of having donated 45 million vaccines during their five months active campaign (Pampers, 2008) and by 2009, 30 million more vaccines were added (Unicef, 2009). Problematic is how P&G excluded their earnings of 83.5 billion dollars in 2008 (Hawkins, 2011; Procter & Gamble, 2008). Also excluded by the campaign is what sort of effects the consumption and using of Pampers has. Hawkins (2011) found effects that disposable diapers have on the environment and health. In the US the billions of disposable diapers used results in 3.4 million tons of landfill waste (Paul, 2008). Also producing these diapers uses large amounts of petroleum, chlorine, wood, pull and water (Paul, 2008). Hawkins (2011) argues that the One Pack initiative includes Pampers with UNICEF as a rhetoric for maternal and baby health, while excluding the production processes and its dangerous effects. Effects that result from producing Pampers in other countries and factories (Hawkins, 2011). Hawkins (2011) also discussed other excluded effects from disposable diapers that led to environmental issues, health risks, increased inequality and poverty.

C1000 partnering up with P-U was differently understood by consumers, while not much information could be found about the campaigns. Included was that when purchasing specific products in the C1000 stores two vaccines would be donated to UNICEF. While local papers would have a news piece of how many vaccines were donated (C1000, 2011b). The second campaign was not about consuming, but children handing in pictures for an extra vaccine. When in the interview was asked; what will it do for the business? The UNICEF and C1000 interviewee's indicated business effects of; positive image, profits and development in general.

C1000 employee: "...with UNICEF and those Pampers that really had an impact and we had to send in how many vaccines were sent, I had to put on posters for the customers with how much, to show them like so many vaccines are sent because of you."

The interviews results revealed how the UNICEF employee described more in terms of development, care and children's right. While the C1000 employee continued about business impacts, despite that the stores communicated towards customers how many vaccines were sent and what sort of impacts these had. These communications materials came from the head office.

How the product is understood: Pampers CRM campaign tries to associate their products as somewhat ethical. Hawkins (2011) discussed how the campaign boosts the link between one's consuming choice and donating in aid, while framing the market as something where people in the global North can use purchase power to make a change. The visuals used and how it is understood by consumers can be found in the chapter [textual analysis](#). How the campaign is received by consumers can be found in the chapter [audience reception](#).

Other facts and figures: Despite the P-U campaign only is active for three months a year in the Netherlands, packages with the UNICEF label still can be found in the stores in outside these months. In the Netherlands 135 million kilograms of waste is caused by the use of disposable diapers, which covered in 2007 around 3.5 percent for household waste and in 2014 5.4 percent (Gijlswijk & Amsterdam, 2007; NOS, 2014). Also more resources and energy are used to produce Pampers compared to cotton diapers, despite P&G promotions of being sustainable (Scott et al., 2011). Another problematic issue is about the distant Pampers producers. Because a news article stated that P&G nappy manufacturers claimed they had developed asthma, while producing Pampers (the

guardian & Meikle, 2001). This contradicted the results from the interviews, where was asked; if their organization has tried things such as campaigns, that really have not worked in the past? the UNICEF employee answered by not really knowing this and that it is important to check partners and thought no previously mistakes were made. When the interviewee's were asked; if partners had worries about their partnership the difference was that the UNICEF employee described again business image and the C1000 employee of having to follow business directions.

UNICEF employee: "Because what's happening with others companies that collaborate with UNICEF, you just really have a big problem. if people find out that suddenly Pampers, or something like that, get their cotton diapers from Germany and the farmers get a lot of subsidy, where they are really busy with the prices."

This leads to the question whether UNICEF doesn't know that there are negative effects of producing Pampers or are they just ignoring the underlying hardships?

#### 4.1.2 QC -WFP

Producers: The QC-WFP initiative went global in 2009 and the campaign started in 2011 (PepsiCo, 2011). The initiative donates meals to students in Benin, West Africa. The CRM campaign's beneficiaries are children in the global South. For each sold QC product one percent of the turnover is donated (Krant, 2011; Sticing adverteerdersjury Nederland, 2011). The time period in which the initiative actively donates is unknown. The producers are PepsiCo, the WFP and the marketing agency FHV BBDO (SAN, 2011). PepsiCo's spending worldwide in 2012 was around 2.47 billion dollars more is seen in the [appendices](#) (Statista, 2012). The Dutch PepsiCo states to be market leader in snacks, drinks and breakfast cereals (Albers, 2014). Dutch report about PepsiCo or QC were not made public nor provided. The WFP is the world's largest humanitarian agency fighting hunger worldwide and part of the United Nations system. The WFP is active in 75 countries and gives assistance in food for 80 million people each year (World Food Programme, 2014).

How the campaign was made: The CRM campaign started in March 2011 when QC-WFP announced the start of a collaboration. The circulation was done by television commercials, print, retail promotion, campaigns at school and packaging, plus a social media campaign (Sticing adverteerdersjury Nederland, 2011). The aim communicated towards consumers was to donate one million meals to the WFP. The QC-WFP works for a common goal to prevent child hunger (PepsiCo, 2011). The brand QC is committed to the school meal program in Benin, and within this partnership PepsiCo's supports the WFP in global logistics expertise. Richard den Hollander, General manager at PepsiCo Nederland stated "Our goal is together with our customers and partners to donate 1 million meals to the WFP in 2011, we are convinced this will work." (PepsiCo, 2011).

During the interview when was asked; what does selling these products which donates, do that is different from selling normal products? Resulted in the C1000 employee indicating not knowing what further happens when QC products are sold. Due to not seeing what happens to the good cause or partners sales and profits.

Employee C1000: "That's very hard for us to know, we sell, we have 2400 different products, for example with Cruesli I didn't know they were doing that [donating]. What does happen here is that it gets ordered, packaged and then Cruesli probably argues like 'hey we are going to do that and then we'll probably sell more' only we cannot see it that way."

The cooperation is a perfect fit as PepsiCo's vision is on sustainability entrepreneurship and "performance with purpose.", while QC by this campaign is linked to the WFP school meal program. The program in Benin provides meals every year at 364 primary and 117.000 children are helped (PepsiCo, 2011). The stated goal was to make people aware of and to raise funds for the WFP (World Food Program, 2013). PepsiCo's QC website recently stated of having provided more than two million school meals (PepsiCo, 2011). Which have helped the WFP to increase the number of children attending and continuing primary, while raising their level of concentration. Other websites revealed sequel movies about a field trip to Benin or about where the donations went. Despite the titles states



that QC supports WFP, the movies are from the WFP's point of view, telling what they deliver and why this is necessary (Quaker Cruesli & Youtube, 2012). Also was described what sort of meals are delivered with which ingredients, and how these ingredients are from farmers in Benin to improve their economy and how the Benin mothers help giving the students meals. The textual analysis shows results concerning its visual and messaging used.

How consumption is understood: found was the target group of women, especially mothers aged from 20 to 50. As Mr. Fietsam from Quaker stated "People know the brand, people love the brand, but we needed to forge a stronger connection with contemporary moms." (New York Times, 2012). The campaigns visuals are only distributed in the Netherlands with the phrase 'eat Quaker Cruesli here, help for school meals there.' However the amount being donated per pack was excluded from the campaign. The visuals represent a Caucasian family handing over food to an African school student with some upbeat music in the background (see [Textual Analysis](#)).

How the product is understood: PepsiCo links its products as ethical by focusing on improving the life of distant others, meanwhile other issues and consequences of the products and processes are obscured. Such as the story behind development aid, environmental and health risks and the production processes of QC from PepsiCo. How the campaign is received by consumers can be found in the chapter [audience reception](#).

Other facts and figures: PepsiCo did face criticism against their unhealthy products and packaging that contributes to large amount of waste (PepsiCo, 2013a, 2013b). Excluded for audiences are issues such as; claims that the factories in India were using contained toxins for their products (Luce & Financial Times, 2003). These toxins can lead to cancer and breakdown the immune system with workers and consumers. Studies about PepsiCo manufacturers in India also show pollution of the land and making them less fertile to grow crops (Ferrell & Fraedrich, 1991). Which is contradicting QC-WFP CRM campaign's aim of providing meals to distant others.

The interview's overall resulting themes are shown in the table in the [appendices](#). The further to be discussed themes which were describe by the UNICEF interviewee about raising money and awareness, that no mistakes have been made and general development impact of helping children. The C1000 interviewee described themes of; we follow business directions, marketing and want to sell and raise attention. The idea for C1000's business impacts and following the directions from the businesses was due to agreements made with the manufacturers and NPO's. As a results the business impacts were the most described engagement aspects, while these themes were framed differently throughout the interviews. Because analysing themes in-depth revealed how partners described effects such as "profits" or "positive image". Another important theme for the interviewee's was 'general development', while those who they want to care for were not described. The different themes of the rationales, which have been described by interviewee's, can partly be due to the sort of organizations that were interviewed. For more results and coding see [appendices](#).

## **4.2 Results: Textual Analysis**

This section provides the results from the textual analysis about partners CRM campaigns. This was executed from a feminist consumer studies and historical, transnational feminist perspective in order to review postmodern as well as historical points in textual analysis. The media texts from P-U and QC-WFP were analyzed by using the semiotics approach.

### **5.2.1 Textual analysis**

P-U: the purpose of the campaign was to make an emotional connections with women, while the goal was to transform the brand into loved and communicate healthy happy newborns (Scott & Catherine, 2011b). UNICEF'S goal to protect against Tetanus was beneficial because like the brand the focus was on mothers and their babies (Scott & Catherine, 2011b). Therefore the focus became to draw attention, raise awareness, donations and to sell Pampers. The campaign was distributed differently among communication channels, starting with the commercial "with your

help” or named the “One Pack” initiative (Saatchi & Saatchi, 2008). The colours used are those of the brand, therefore easily to recognize that the commercial was about Pampers. The phrases “One pack Pampers = One vaccine”, “Ban tetanus” were clear and direct. However seen in figure 10 [appendices](#) added were the small letters of the actual amount being donated. The practices of using suggestive, diverse, empathy pictures of women and their babies was a persuasive technique to encourage women, especially mother to buy the product. Suggestive due to one purchase will save beneficiaries and diverse because of the shown stereotypical racial differences. Especially the strategy to search for empathy was by focusing on babies. The semiotics approach focuses on Dutch campaign materials, although there are some references to the first P-U commercial ‘Silent Night’. Hawkins (2011) had already de-fetishized the Silent Night commercial and this studies focus was on more recent Dutch campaign materials. The Dutch P-U visuals included many communicative signs such as signifiers. Important signifiers of figures 5, 6, 8 and 9 in the [appendices](#) were the slogans: “1 like, 1 share & 1 view = 1 lifesaving vaccine!”, “1 pack = 1 Vaccine”, “Together we can help ban tetanus in newborns. ”. The denotative meaning was literally one like and one share on Facebook or buying one pack of pampers results in one lifesaving vaccine. However if consumers would look closer at the small text in figure 10 [appendices](#) the denotative meaning would change. This text states that for every purchased pack €0,054 for a vaccine is donated to UNICEF. Figures 5, 6, 7 and 11 [appendices](#), presented the idea with which the signifier were associated, thus the newborns and mothers from the global South. Because the connotative meaning linked the portrayals of women as mothers due to standing or holding babies. Other connotative meanings were that the people come from diverse cultures due to signals of color of skin, suggestive or stereotypical (African) clothing and headscarves. Hereby the audiences can interpret these mothers and their babies as vulnerable, with no good social and cultural position to protect against Tetanus. Or seen as people, who are thankful for the donated vaccines due to smiling and holding their (still alive) baby. However meanings associated with these images are different per person due to own perceptions and thoughts due to connotative meanings creating emotions and feelings.

These visuals affirmed the practice of searching for empathy, in so that consumers buy Pampers. Figure 8 presents the Pampers packaging with a Caucasian mother and baby, while Figure 7, shows a clear contrast due to lower visual portrays an African mother and baby (see [appendices](#) ). A hierarchy of power relations was represented, as producers placed the Caucasian actors, the one’s associated as purchasing Pampers and saviors of the lower placed African actors. The visuals also connect with the idea of an *imagined global motherhood* from Hawkins (2011). Because of global North women consuming for or helping the Global South beneficiaries. While producing mothers as the caring subjects simultaneously corporeal connections are reproduced by the campaigns visual. Especially visuals of babies in need of care and hereby trying to make an emotional connection with consumers, and thus mothers. The representation of gender showed exclusion of older women or males, considering women and babies are more appealing to women consumers, and used to gain sympathy for a cause. the portrayals associated in Figures 6 and 11 can differ whether it concerns global North or South mothers. Figure 9 statement of we can ban tetanus from newborns, indicated complex power relations, as the power suggested is in the form of purchase power by Global North women consumers. Because these women consuming Pampers are able to prohibit Tetanus, and save the global South babies. Women’s empowerment is not directly mentioned in the visuals, however similar to the associated meaning of purchase power, also empowerment can be achieved by buying Pampers. Because then global North women consumers save the global South mother and babies. Similar to discussion from Sato (2014) who saw that consumption was associated with women’s empowerment in western consumer societies. The practices advertising used in the sense of liberal multiculturalism, as discussed in [literature](#) showed how visuals portray the celebrating of multi cultures, likewise to what the P-U tried to do. Other semiotics and messages analyzed has been added which came across KRO aired episodes from the chapter [Production](#).



QC – WFP: PepsiCo's aims of performance with purpose, while doing the right thing for people and communities globally can be seen in the visuals (PepsiCo, 2013b). Although the aim of the campaign was unclear since sources say to raise brand awareness and customer loyalty, while others state for improving brand perception and purchase decisions, by a campaign that gives an emotional value (Creatie, 2011; SAN, 2011). The campaign was circulated differently among the communication channels. The difference from Pampers was that QC doesn't use the constant brand colour's, yet they QC has a similar format for labelling packages. The similarity to Pampers was the use of catch phrases, for instance 'eat QC here, help for school meals there'. The product package provided some information about the good cause. QC- WFP used portrayals of the happy Caucasian family and African schoolchildren in their commercials. Hereby another search for empathy is used, that of using cheerfulness. Packaging visuals and websites display different African schoolchildren smiling.

A hierarchy of power relations was presented in the commercial, where left the Caucasian family was placed, in the middle a big contrasting stripe and on the right the African students. The power was again in the form of purchase power because global North consumers are able to prohibit world hunger, and save the global South African students by consuming QC. Women's empowerment is not directly mentioned in the visuals, yet again with the associated meaning, empowerment can be achieved by consuming QC and saving the global South students. Excluded in the campaign are older students and the parental figures to these students, despite sequels of QC-WFP which showed how these excluded figures help the cause (Quaker Cruesli, 2011ab). Although these sequels are not so popular as other campaign visuals, they also showed how the mothers of these students handed out meals, and how these ingredients come from farmers in Benin. The semiotics approach found important signifiers of the text visuals as seen in the [appendices](#) figure 16, "Eat QC Here, For school meals there.". Figure 13 showed the fuller version stating "QC helps the WFP school meal program in Benin, Africa. Our collaboration starts on 17 April 2011." The denotative meaning is when purchasing one box, students in Benin Africa receive a meal. This practice does not mention that this one percent which is donated, is not sufficient for a whole meal, but more for one spoon full. Those signified included in the [appendices](#) figure 12, 15 and partly 16 are the energetic or happy African students receiving directly a plate of food. Because of signals such as skin color, the classroom and the school uniforms the boys and girls are wearing. The smile the student gives associates that they now can work hard on their schoolwork. In the [appendices](#), figure 12 the small visual of an smiling African student is presented on the package. figure 14 and partly 16 portrays a Caucasian family (consisting of mother, father and two sons), who are eating QC. Yet the focus was on the mother figure, due to the father figure and children being distanced into the background. The connotative meaning was the mother figure directly handing over a meal to a cheerful African student. The associated meaning is when purchasing this product and eating it, distant African students receive school meals. The brief documentary setting films circulated by QC contradicted other CRM materials. Because of the sequel presented students now suddenly receiving meals from 'Benin' mothers and WFP workers (Quaker Cruesli, 2011ab). Despite the mothers being put to the background, likewise the Benin farmers who were able to grow more food due to the program. The use of the commercial's and packaging visuals of happy African students is used to encourage other mother figures to buy the products. Figure 16 [appendices](#) clearly shows the boundaries between the global North family left, and the global South students on the right. Again associating the idea of an (imagined) global Motherhood and reproducing mothers as caring-subjects. Because partners try to appeal to mothers corporeal domain by using visuals of cheerful African students. As it is the mother-figure who gives her family and also the students in Africa food. Although girls, men and boys are shown in the commercial, the focus was still on the mother figure and the African boy. The power relation represented is that consumers can save these distant others. The diversity is presented in the commercial, while contrasts between these can be seen in figure 16. Figure 17 an earlier visual of Quaker, shows a very clear racial difference as 'natural' Quaker represents a Caucasian mother and child, while the 'Maple & Brown Sugar' presents non-Caucasian children (see [appendices](#)).

### 4.3 Results: audience reception

This chapter explains the results from the audience reception leading from KRO's episodes, consumers online comments and FG discussions with questionnaires. These methods were used to examine QC-WFP and P-U. The online comments are a results of this study and that of Hawkins (2011) examining the One Pack commercial. Plus the FG-questionnaires provide participation background information. Resulting with a summary of engagement aspects found.

#### 4.3.1 Introduction

The online comments aim to find perspectives without any restrictions, was due to internet's ability to freely express anonymous opinions. The FG discussion provided the results for global North (women) consumers perspectives. As a result answers given by FG participants are different from online comments because of not having a anonymous setting, possibly following other FG participants reasoning or assuming how they should answer due to taking part in research. Which could have played a role for being critical.

#### 4.3.2 Focus group discussion and online comments

First the KRO episodes analyzed showed how the team interviewed employees from P-U, while finding out that not many knew or understood what the campaign was about, what the vaccine does or either what the disease was. When KRO interviewed a spokesperson from UNICEF, about the slogan of '1 pack = 1 vaccine' when they actually donate a few cents, the spokesperson answered that this was a metaphor for one pack. Messages send with the P-U campaign are shown misleading and unclear due to excluding the amount of donating.

Sample: the groups are Quaker Cruesli-WFP 1 (CQ-WFP 1), Quaker Cruesli-WFP 2 (QC-WFP 2) and Pampers-UNICEF (P-U). Although FG participants showed preference or wanted to participate due to purchasing the CRM products, they'd mostly answered of not buying the CRM products within the last year. The following descriptions of FG participant backgrounds provides a clearer picture before reading their statements.

CQ-WFP 1 participants	
G	Is above the age of 50, profession unknown, mother of two and bought QC only for her children. Indicated that she now eats QC sometimes.
J	Age of plus 50, stay at home mom of two and buys QC mostly for her children.
K	Aged between 20 till 30, working, expecting her first child and eats QC every day. Suggested that she buys the product on a weekly basis.
M	Aged between 20 till 30, working, has no children and eats QC sometimes. Indicated that she sometimes buys QC but prefers cheaper brands.
S	Aged between 31 till 40, working, has no children and eats QC sometimes. Mentioned during the discussion that she sometimes buys QC but prefers another brand due to texture.

It was unknown if participants bought CQ before the CRM campaign started.

QC-WFP 2 participants	
K	Male, is above the age of 50, retired and has children. Voiced himself as a QC fan and eats it every day for many years. Indicated to buy Quaker on a weekly basis, starting with Quaker Oats and changed to QC due to the good taste.
M	Aged between 20 till 30, student and has no children. With the questionnaire mentioned buying QC sometimes but also other brands. Suggested her preference for other products because of health and good taste reasons.
S a	Aged between 20 till 30, student and has no children. Eats QC sometimes but also other brands with indications of having not or enough budget.
S o	Aged between 20 till 30, student and has no children. Eats CQ sometimes but also other brands. Suggested that she sees QC more as a 'treat' or 'snack' and prefers healthier and saturating other brands for breakfast.

Besides the male participant, it was unknown if participants bought CQ before the CRM campaign started.

<b>P-U participants</b>	
C	Aged between 20 till 30, working and has no children. Still buys pampers and other diapers due to babysitting. Works also with diapers for the elderly. Worked in the past for the GGD (Dutch community health service) and gave Tetanus shots.
E	Aged 50 plus, working and mother of three. Bought in the past Pampers and other brand diapers. Worked in the past for the GGD (Dutch community health service) and gave Tetanus shots. Left during the group discussion.
J	Aged 50 plus, mother of three children. Still buys pampers and other diapers due to babysitting.
M	Aged between 20 till 30, babysitter and has no children. Still buys pampers and other diapers due to babysitting.
T	Male, is above the age of 50, working and father of three. Bought in the past Pampers and other brand diapers. Used to give Tetanus shots in the army.

For participants E, J and T it was known that they bought Pampers before the CRM campaign started.

Hawkins (2011) results from P-U's One Pack online comments resulted in mostly positively voiced support, while some deviated due to the low donation or concerns about UNICEF's work on abortion. This study's examined Dutch P-U comments from the campaign's video on several websites resulted also in mostly voiced positive comments. For instance comments as: 'bought this morning 3 packages again 😊.' QC-WFP online comments resulted in only one comment "Do it! Eat QC here, for school meals there." This was the exact same catch phrase used in the campaign, placed by an employee at the marketing agency who created this campaign. Other sites showed again mostly positive online comments such as the products were bought for the good cause, while others asked what the campaign was about. When the QC-WFP website stated one millions meals were donated, comments resulted were for instance; "How?:P" or "Just bought a new box!!!"

The reactions for FG participants after watching the commercial were different. When was asked; what sort of feelings the commercial generates after watching it, results showed that QC-WFP1 and P1 participants expressed similar themes of not being convinced, why not help in the Netherlands and wanting to see prove by a sequel. FG participants have not been convinced, believing or trusting the commercial and campaign. FG participants voiced why not help in the Netherlands and wanted to see a sequel that shows proof. This showed how FG participants did not know any of the partners sequels. The critical level of consumers was also seen in the online comments results. One critical comment about partners CRM campaigns usually led to more reactions for instance on P-U's Facebook message, that stated to donate one vaccine when people press like. The resulting comments was; "So you are prepared to save lives when I press 'like'. Another online comment pointed out that KRO already had examined the CRM campaign. "Ladies the keuringsdienst van waren has looked into it...look at the site and it's even been on television... I do not say Pampers are bad, and I think that this remark of mine might be removed quickly, it just struck me sorry.". Another forum that recommending to watch the episodes from KRO revealed mostly humorous comments about the people being interviewed by KRO who did not understand the CRM campaign from their employers. For instance one online comment about the P&G's helpdesk worker who stated in the KRO episode that the vaccines are for aid; "and they have vaccines against aids, Pampers?" (FOK forum, 2012). Another reaction was about the interviewed PR spokesperson from P&G "at least she is honest; it is marketing, no charity." Online comments revealed how certain strategies were discovered from P-U, however accepted as common sense. The P-U FG participants did not mention seeing the KRO episodes. The difference between FG groups was that P-U participants expressed sympathy and raised many questions, even though some QC-WFP2 participants also questioned the campaign, the P-U discussion went more in-depth about the disease and vaccines.

C (P-U): "I actually think that the babies are the central point. You read about the vaccines but it is really just the baby in the commercial, well yes, it is overwhelming. In a way that you don't think anymore about the vaccine when you buy a pack."

Previously discussed literature sees corporations philanthropy or as with CRM donating to a good cause, a good way to benefit. Striking was that FG participants also voiced similar statements. The argument show that participants see partners philanthropic ways as “more buck than bang.”. The most important results from the question; what sort of feelings it generates about the company rest for FG participants; sales and profits and positive Image (see [appendices](#)). The P-U participants questioned the knowledge of the distant others, whether the campaign would have an impact, the partners intentions and even the commercial with the slogan itself.

Similar were online comments from the news website Nujij, where a question was asked ‘one pack Pampers is one lifesaving vaccine Right?’ (Nujij, 2011). Reactions on this post were ‘Ahh well, all the small things matter, right.’ or ‘of course do the managers want to make profit with their products, makes sense. And a lot of Pampers are sold so that means a large amount of vaccines. Which is fine right? I do not see the problem and commercials are always meant to boost the sales.’ Again affirming CRM campaigns strategies are perceived as common sense.

The results for asking FG groups what sort of feelings does the commercial generate about what you have bought or about the brand that gives to a good cause were somewhat logical due to product differences. Results for what does the good cause do and what do you like about this campaign, showed that QC-WFP did not know the NPO or what it does (see [appendices](#)). While the P-U participants did know UNICEF and the questioning the impacts was discussed the most. Most of the FG participants described practices of not noticing or paying attention to the CRM messages send towards them, that could lead to ignorance or not seeing obscured messages.

The P-U discussion results showed how questioning led again to thoughts of businesses using CRM just for profits. Another important result for the P-U discussion was the questioning and critiquing of the vaccines and tetanus impacts. While at the same time P-U participants did not know that two or three vaccines are needed to prohibit against Tetanus. Later however due to discussion in-depth and actively reflecting participants realized more vaccines were needed. The notably difference for P-U what participants like about the campaign was; questioning the impacts and the campaign is original or catches the attention. The striking results for the question what FG participants don’t like about the campaign, was for most the missing of a sequel and that the campaign is unclear. For the full example see [appendices](#).

K (QC-WFP2): “I had the idea that when I eat one plate or cup, then that other will also eat something else at the same time.”

M (QC-WFP2): “Yes they don’t say how much they donate in the add”

FG participants finding the CRM campaigns unclear, and the ignorance of certain aspects for instance the forgetting to know that more vaccines are needed to protect, or that FG participants practices not to pay attention to the CRM messages, showed linkages with commodity fetishism. Literature discussed that ignorance and women consumers being distanced from the products are effects of commodity fetishism.

For both CQ-WFP groups the campaign was perceived as unclear and the extra question was asked of; do you know what is meant with the package and what QC donates to the good cause? Likewise for P-U asked was if participants knew where the vaccines go. The result was that the campaigns remained unclear for FG participants and the new theme occurred of ‘subtle persuasion’ for a QC-WFP and the P-U group. For the results examples see [appendices](#).

The ranking exercise results show how participants rationalized their purchasing practices for the QC’s good taste, or Pampers good quality. The online comments results showed rationales that the donations are just something extra you get for buying the CRM products. One striking P-U statement showed that if the money was there Pampers would be bought especially for the vaccines and thusly based on the product politics. The importance was the explanation followed about thoughts of being in a privileged position to purchase CRM products for the less privileged. However in the end these were not rationales to purchase the products as seen in the ranking exercise. For all groups an extra question was added during the ranking exercise when nobody stated anything about the good cause.

The question was if the product were ranked not based on the good cause, while all participants answered with rationales not for the good cause.

Moderator: “but again I don’t hear anything about the good cause?”

Everybody (QC-WFP2): “No.”

The key finding what FG discussion showed was that the good cause was not a rationale to buy the products. For the questions why it only makes sense to buy this product and if a friend would suggest to buy that product, both QC-WFP group’s results revealed rationales of the QC’s good taste. All three FG groups showed rationales for not consuming the products because of the good cause.

K (QC-WFP1): “It would not be that someone would say that you should buy it because it is sad for the children.”

The reason for not buying can be explained by the finding that half of the P-U participants bought Pampers before the CRM campaign started. The FG participants reasons for not buying have been different to findings of Hawkins (2011). The online comments in the United States, showed rationales for being against UNICEF’s vaccines on forums that commented about the abortion-advocating, international planned parenthood-allied (PP) from Pampers collaborating with UNICEF. Online rationales for not wanting to buy Pampers were seen as not being pro-life. For example on a forum when one wrote “I love this commercial. However Pampers supports PP.” With reactions of “NO WAY! Do they really? Pampers supports PP? I will never understand that. How a company would support an organization that kills of their potential customers.” The Dutch websites examined did not show comments about UNICEF’s PP and the thought of not being pro-life by consuming Pampers.

Other reasons for not purchasing Pampers who collaborates with UNICEF have been found. The white pride forum (where people voice statements about being proud of having a white skin or an European heritage), resulted in reasons such as “Disgusting, if you think about it, if you like Pampers, and not other brands you are obligated to support a good cause, while you don’t want to do this...I think it’s disgusting these activities even exist, my preference goes out to directly voluntarily donating.” Or “the price of the brand is not trustworthy and how much of the price went to UNICEF, I will not support aids monkeys if their lives are already so short and useless. And UNICEF Fights for human/children’s rights which they use for BLACKS and concorten, while our children in Europe do not get these rights anymore.” Many more comments such as these followed. The FG participants voiced concerns over Dutch citizens, but not about being against donating to distant others. The difference between FG participants and online comments perspectives can be due to online consumers anonymity on the internet. The results of the question; why it makes sense to only buy the products revealed how FG participants buy CRM products for the product characteristics. The QC-WFP participants voiced rationales such as the good taste and some the good cause. The P-U participants described Pampers quality and the less contamination compared to cotton diapers.

J (P-U): “The contamination is also a reason. In the past it was the cotton diaper you would wash. I have the idea that the contamination is less compared to all the diapers you throw in the trash.”

T (P-U): “But then they did calculations that pampers have no heavier environmental load than washing [cotton diapers] them.”

Who ‘they’ were that calculated the environmental load was not questioned or further discussed. Instead of Pampers having less contamination the opposite was resulted from production and how disposable diapers lead to more waste. The results for if a friend would suggest the product and whether it would work, resulted in the rationales that Pampers has branding practices for P-U participants. The QC-WFP participants voiced rationales for the good taste (see [appendices](#)).

The ranking exercises, and the questions of; why it makes sense to buy the products and if a friend would suggest the product, led to the results that participants do not choose their products based on the products politics, which was the opposite from what has been discussed in the literature concerning political consumerism. The results showed how FG participants do not consume for the good cause, but for rationales such as QC’s good taste and Pampers quality. The products

had not been ranked higher due to the good cause by participants. The good cause was perceived as a second quality for the product. Results for all groups respecting the question; what will buying these products do for the women and or children in the global South, showed how FG participants did not know, wondered or were not convinced by the CRM campaign and partners. The question; what will buying these products do for the campaign's business, resulted in participants describing the themes of profits and positive image for the business.

J (QC-WFP1): "For the children it will not make a difference but I think it does for the sales." The resulting differences were QC-WFP1 being critical about partners, QC-WFP2 voicing positive effect for 'other' businesses and seeing QC as a trendsetter by bench marketing. While P-U participants continued how CRM would lead to more customers by the power of advertising. For instance the following statement, for others see the appendices.

C (P-U): "Yes, but you also have these people with loads of money and think they are better than others and need everything to be a brand. They only do it for the good name of the brand and not because of the vaccines, they will say that, but I don't believe it. The best [diaper] is from Pampers because the ad says so."

The similar results for all FG groups for; what will the impacts of buying those products would be for the folks who buy them showed how FG participants thought other people would feel positive or get a good feeling after consuming CRM. FG participants hereby described rationales for the corporeal emotional effects of other consumers.

J (P-U) : "I think some people will feel good. Especially people who love to donate to good causes and they will feel good. I think those people are quicker overboard to buy pampers."

C (P-U): "Yes but I will probably also have that, as I'm much more sensitive for good causes." FG groups describing corporeal rationales was similar to findings from online comments. The online C1000's video about the pictures initiative showed children and teachers comments such as "it was fun to participate, especially knowing that it is for a good cause." or "the children weren't sent to the streets to collect money. It was just a matter of doing it ourselves."

Near the end of FG discussions, participants critiques and questions showed a paradox from the discussed in literature global motherhood. Participants voiced that buying the products and impacts for the beneficiaries would be a minimum. In the beginning of discussion some participants suggested not to care which contradicts literature suggesting women as caring subjects. However that could be due to women subjects are produced this way by corporations. FG participants voiced others would buy CRM goods to make them feel good, one P-U participant voiced she would also have that. This showed that due to discussion participants thought more in-depth about CRM campaigns, partners and good causes.

P-U participants had been expressing critical themes about the CRM campaign, later followed by the idea that smaller scaled causes are preferred with the reason that these scaled initiatives have less acts of fraud compared to P-U. The FG participants contradicted themselves, when they continued about wanting to see a sequel of prove, while continuing to consume or advocate for Pampers (see [appendices](#)). To close the discussion the moderator asked if participants had any further questions, when all stating 'No' the discussion ended. The participants from groups QC-WFP1 and P-U continued to discuss, started to ask questions again about the CRM campaigns impacts. Interesting as most participants voiced they didn't care for corporations donating to a good cause. This showed that before discussions participants didn't consciously thought about their consumer decisions making practice. The discussion led to participants actively reflecting, even though QC-WFP participants did not even know the WFP. Or that P-U participants did not understand the CRM campaign's or how many vaccines were needed for protection. Striking since some P-U participants have worked with tetanus vaccines. This led to the important finding of FG participants thoughts that CRM campaigns were unclear which prevented them to critically reflect.

Overall themes: The FG discussions have been interweaved with online comments, but of essence was that of the overall themes discussed during FG groups. For the overall theme table see



[appendices](#). The table shows the total of voicing engagement aspects during FG discussion, placed as ordinary themes. The counting of the FG participants rationales, showed that care was stated quite often, yet in the broad sense of 'of course it is good', similar to how "care" was voiced by interviewee's. FG Participants who voiced 'care' continued to talk about what sort of business effects it would have such as "profits" and "positive image". This led to revealing how FG participants and interviewee's framed care as doing something good. The FG participants realized there is more to care than initially thought, when they continued about business effects or doubting and questioning the campaigns. The FG groups results showed how participants framed and thought differently about care, the underlying stories and what care effects for CRM campaigns. The practices of FG participants ignoring or not paying attention to the good cause has resulted in the following statements which explain how care was framed as something good ;

M (QC-WFP1): "well of course it's good that they say as QC we want to help people with this product by selling it to the Dutch, but we think about it that it's just an overpriced product."

S (QC-WFP2): "I think it's an easy way to support a good cause. Supporting themselves because they have tasty food, good breakfast and additionally support people in Africa, [Thinking] Benin, wherever that may be."

M(P-U): "it is of course good that people who have babies themselves, naturally they have really mother or father feelings, and they want to take care of everybody. At least take care of people and then it is good they push through to another country. "

The last participant described CRM as literature did, a win-win situation for the company and the good cause. Another theme often voiced by participants was that impacts usually are business profits.

#### **4.4 Summary**

The summarization of the result section was divided in relation to the research questions with the engagement aspects; rationales, practices and impacts.

##### **4.4.1 Rationales**

Production: results showed how P-U's brand was in bad shape and came back with a new line, followed by the CRM campaign, for which P&G approached UNICEF and later C1000 to collaborate. P&G tries to appeal and emotional connect with women consumers, to direct the focus from their products to its attributes. Also P-U tried to link their products as ethical with CRM. For the QC-WFP, it was unclear who approached who to collaborate. Both partners communicated the rationale to prevent child hunger, while PepsiCo's rationale was performance with purpose. The interview results showed rationales of care and responsibility and not citizenship. The interviewee's results revealed how UNICEF cares for distant children by taking on the responsibility of raising donations, while C1000 viewed responsibility as taking on good causes in general. Other rationales found for CRM was for the UNICEF interviewee raising money and for C1000 attention, at the same time the C1000 interviewee voiced mostly the rationale of following the head office's directions. The most described rationale for the UNICEF interviewee was having a positive image. For both interviewee's descriptions of the responsibility of caring for others fell into the phase 'taking care of' which led to privileged irresponsibility. The online comments revealed how rationales for buying the CRM goods are the good cause having corporeal effects of 'feeling good' after consumption. The FG discussion showed rationales for not wanting to buy CRM goods, however consumption continued due to the products good taste or quality. While the rationales described during all FG discussions were care, responsibility and citizenship, despite these rationales were differently framed from this study. Also FG participants voiced care as the good cause being a good thing or something good, due to effects of the corporeal. At the same time FG participants revealed that care was differently than only 'doing good', by continuing the descriptions of businesses using CRM for business effects.

#### 4.4.2 Practices

Production: results affirmed that partners CRM campaigns target women consumers, especially mothers from the global North. The strategies practiced by visuals to connect emotionally to women consumers. Other results revealed how CRM campaigns have many in- and exclusions to direct women consumers to purchase the CRM goods. The interview results revealed how P-U practices their 'positive image' towards women consumers. The CRM campaigns practiced exclusions of; the amount donated, facts from the campaign's good cause and impacts that CRM products production processes have. Both partners have been excluding the public from their CRM campaign reports.

Textual analysis: findings showed both CRM campaigns practices to target women consumers by several encoded messages, with signifiers as catchphrases and denotative meanings of one pack results in one donation. Both CRM campaigns practiced the signifying of global South beneficiaries, by connotative meanings that the global North women consumers are saviours. At the same time presented was the hierarchical power relation, of the privileged global North opposite to the unprivileged global South. The inclusions for both CRM campaigns presented an (imagined) global motherhood, while other people or aspects were excluded. The practices revealed how both CRM campaigns linked empowerment to consumption.

Audience reception: practices found for audiences revealed that consumers buy CRM goods for the corporeal effect of feeling good, while others showed forms of resistance. The FG practices revealed how the participants continued to engage in CRM, as a result from their ongoing consumption practices despite these being for different reasons. The FG group affirmed how participants did not pay attention or ignored CRM messages send to them, similar to effects of commodity fetishism.

#### 4.4.3 Impacts

Production: the result found that both CRM campaigns communicate impacts for development, while excluding environmental and producing effects their products. The interview results present how CRM impacts are mostly business effects. Due to business effects being the most voiced during interviews by both employees.

Audience reception: the development impacts from CRM campaigns were described by FG participants as something they would not know, or wondered if it would have an effect at all. While at the same time FG participants did found business impacts for partners such as profits and obtaining a positive image.

#### 4.4.4 Difference between producers and consumers

The literature indicated reasons for partners to engage in CRM, as it is seen a win-win situation. The FG participants described CRM as a win-win for partners, for the reasons that campaigns lead to more profit and consumers get the feeling of 'doing good' after consuming CRM goods. The production results have indicated the rationales for partners to engage in CRM for raising money and a positive image. The partners CRM campaigns are the perfect fit, however for unknown reasons the secondary partner C1000 dropped out of the P-U collaboration. The partners have been sending persuasive empathetically or energetic messages, with catchphrases towards women-consumers. The catchphrases and CRM campaigns have been received as unclear by women consumers. The partners practiced the framing of care as doing something good by corporate philanthropy. The FG participants recognized some practices of partners, however no reactions by boycotting or resistance was found. The online comments results revealed some rationales and practices of not consuming partners CRM goods. The FG participants had other rationales then the good cause to consume the CRM goods. Women consumers unconsciously engage in CRM when they keep on consuming partners products. Except for C1000, the partners continued to with their CRM practices. From a business perspective practicing CRM clearly works for partners. Women consumers continue to notice partners CRM goods for their product qualities or the good cause.



## **Chapter 5 Discussion**

In this chapter I will answer the research questions and test the hypothesized by discussing the results presented in the previous chapter and referring to the concepts discussed in the theoretical framework chapter. The focus of this study is on the partners' and women consumers' engagement with CRM. Research question 1 and 2 are about these two perspectives. Engagement is divided by the following aspects: (A) Rationales, (B) Practices and (C) Impacts. Research question 3 and 4 are about the similarities, differences and linkages between these perspectives. Insights are discussed with in mind the problem statement *"Research on different perspectives from partners as well as women consumers, differences, similarities and possible linkages from partners and women consumers engagement with CRM initiatives from the global North is lacking."*

### **5.1 Partners' engagement**

The first research question is formulated from the partners' perspective:

**RQ1:** How do partners engage women consumers with CRM campaigns in the Netherlands?

The selection of the partners of the case studies was based on the targets of their CRM campaigns, namely Dutch women consumers. The literature review displayed how P-U and other partners try to engage women consumers with their CRM campaigns. In agreement with the literature, the results of the production and textual analysis confirm that P-U and QC-WFP are engaging Dutch women consumers. Therefore, the following hypothesis is rejected;

**H1:** Partners do not engage women consumers specifically with CRM campaigns in the Netherlands.

#### **A. Rationales**

At first glance it seems that partners do not engage women consumers with CRM campaigns. Only by examining the results in-depth it became clear that they do, particularly P-U. The rationales for P-U based production results showed that the brand was earlier in bad shape and later wanted to appeal to women consumers emotionally by linking Pampers with being ethical. The framing of CRM goods as ethical is linked to corporate philanthropy, while CRM is not philanthropy as it is a way to benefit. Hawkins (2011) discussed the problematic of CRM and how philanthropy was turned into a corporate manner by which consumers only have power with their purse for change.

The framing of ethics is not the only problem as will become clear from the interview results. The UNICEF's interviewee suggested rationales as caring for children in developing countries, which were voiced as to be achieved by taking on responsibility of raising donations. The interviewee from C1000 indicated the rationale of responsibility, yet more as taking on some responsibility for good causes next to that of P-U. While the interviewee from UNICEF indicated that they firmly believed that UNICEF would not collaborate with a partner if the partner has a negative image or 'bad' business processes. C1000 interviewee indicated rationales as being motivated by the head office to follow business directions.

Noticeable was how "care" and 'responsibility' were framed by partners employees during interviews similar to the framing of ethics. Meanwhile partners employees did not mention anything about the production processes behind their products. To see how the stories behind this framing of voiced rationales a connection was made with the framework of care and the meanings of care and responsibility. Firstly, the interviewee from UNICEF could not answer how money was spent, who gives vaccines and how they are received, but instead kept on pressing that donations are necessary to help aid. The care of this UNICEF interviewee stopped at 'taking care of', by voicing that they respond to the need of helping to care for children in developing countries by raising donations. Taking responsibility hereby was differently from taking responsibility in relation to care. The interviewee did not voice actively dealing with care needs and was therefore considered privileged irresponsible. The interviewee from C1000 did not mention care at all while it was C1000 supporting P-U by contributing extra donations. The interviewee did not mention the aspects of (actual) care

giving and receiving and ignored hardships of others in this sense. In this case care stopped at the second phase, namely 'taking care of'. The interviewee from C1000 were therefore also considered to practice privileged irresponsibility.

The QC-WFP communicated the rationale 'care' to prevent worldwide child hunger by taking on responsibility by raising donations. Noteworthy was also PepsiCo's receiving criticism in the past about their factories and unhealthy products, while they are now communicating that their aim is sustainable entrepreneurship. Results showed that P&G Pampers profit loss and PepsiCo's crisis were due to past criticism and claims. In response both private corporations started trying to boost their brand images by framing CRM goods as ethical. 'Boosting' is achieved by CRM's good cause improving corporations brand image, while marketing leads to extra revenue. Next to both partners associating their products as ethical, Pampers used corporeal strategies to make their diapers seen as a rhetoric for maternal and baby health for distant others. This was linked to (mother) consumers on an emotional basis by certain signifiers and other visuals. QC links their food products as a rhetoric for donated school meals to distant others. However other results found in this study's interviews showed also rationales such as improving business images, which could explain these associations. Problematic is that the production of partners products were not linked this way. Partners emphasize that their focus lies on improving the life of distant others, thereby obscuring issues such as the unhealthy and wasteful production processes. As a results, consumers don't have a direct link with the products nor with the distant workers who produce them.

## **B. Practices**

Partners use **practices** of associating their CRM products not only as ethical but also of having political solutions to engage women consumers. Interestingly, common to the rationales for framing corporations as philanthropically and ethical is the discussion of Ponte, Richey, and Baab (2009), that consumers can save HIV/AIDS patients in Africa just by shopping RED products. CRM represented these corporations as global corporate citizens with ethical and philanthropic obligations. Corporations use these practices to become on a transnational scale involved in political, economical and or cultural areas in social and development issues (Hayhurst, 2011). Such practices are also revealed for Dutch partners when looking at the concepts consumer-citizenship and political consumerism, because CRM represents corporations as global corporate citizens who offer brands with political solutions. In this case Pampers and QC provide solutions by the provision of vaccines or meals to distant others. These political solutions encourage women consumers to consume these CRM goods and corporations attract and keep consumers.

A downside of this strategy is that CRM also frames development aid quite narrowly Hawkins (2011). Firstly, because not everyone is able to join or has the money to consume CRM goods. Moreover, Hawkins (2011) explains how practices of the One pack initiative boost the link between one's consuming choice and donating in aid. This way the market gets framed as something in which people in the global North can use (purchase) power to make a change.

Not only do partners indicate by using CRM that change is for sale, empowerment for women consumers is for sale as well. Both study-case partners use the practice of engaging women consumers by producing a 'perfect fit' similar to how the in literature discussed brands did by pretending to offer political solutions. This perfect fit goes hand in hand with the practice of an imaginary community of global motherhood (Hawkins, 2011). The Dutch CRM campaigns use these imaginaries as well. By using idealized mother figures and babies in their advertisements they represent motherhood. The idea behind this becomes that women consumers are the global mothers of these children from the global South. This is similar to development stories trying to make consumption moral and politically relevant, by not bringing producers but consumers closer to the beneficiaries. Which was seen in the practices of Dutch partners, where campaigns included visuals associating women consumers' as the saviors since they are the one's caring for others by buying just one pack.

The P-U production results affirmed the targeting of Global North women consumers, especially mothers as P&G used FG's consisting of young mothers from the UK. The CRM campaigns targeted Dutch mother consumers with inclusions of visuals portraying an imaginary global motherhood. Because next to the Mother-figure, other non-mother figures were put into the background and thereby framed as not being able to sympathize or to care. These relations are created by how CRM framed the narratives and commodities. In so these commodities become fetishized due to consumers being alienated from stories behind production processes. Amidst care and caring for distant others is recognized as something which can be obtained by consuming.

The effects that lead from commodity fetishism have been found by the semiotics approach. Partners practices of in- and exclusions in their CRM campaigns were uncovered, that led to the FG participants perceiving the campaign materials as unclear. Furthermore P-U's campaign indicated inclusions of; clear catch phrases where you buy one pack and one vaccine is given to babies, claims of donating and protecting million of women, P-U being a rhetoric for maternal and baby health. And indicated exclusions of; UNICEF covering other costs, \$0,05 donations don't suffice for one person receiving 3 vaccines to be protected, The cheapest vaccine production of Tetanus didn't increase, P&G earning billions of dollars, and the environmental and health effects from consuming disposable diapers. At the mean time Dutch P&G and Pampers reports about the CRM campaign have not been made public. The UNICEF's interviewee practices for collaborating with pampers was because both wanted to maintain a good brand image and appeal to consumers that they are doing good (by UNICEF sending positive messages for Pampers). In the end UNICEF did send more than positive messages for Pampers because of covering other costs.

The QC-WFP production results revealed the targeting of Dutch mother consumers and the creating of an imaginary global motherhood. Because the Caucasian father and other figures were put into the background, and framed as non- sympathizing, caring or saving lives by buying CRM goods. Again CRM led to the fetishizing of commodities due to consumer alienation and care was not recognized but framed in a way differently from the framework of care. The time period in which QC-WFP actively donates is unknown, while the Campaign included other notions. Notions of the amount of meals that were donated, the number of children helped and the catchphrase of eat one to show the aim of ending world hunger. While excluded was; the publicly made Dutch reports of PepsiCo and QC, one percent of the sales of each sold pack being donated, and other claims against PepsiCo's Indian factories using toxins for their products. Toxins that affect employees and consumers and pollutes the land leading to less fertile crops. The textual analysis affirmed that both partners included conspicuous development impacts in their campaigns. While it was eye-catching due to the projected impacts that could lead from buying the CRM goods such as the banning out Tetanus or stopping world food hunger. Both results affirm partners' practices of in- and exclusions while targeting Dutch mother consumers'. These were practices of persuasive visual techniques by creating imaginaries of global motherhood. Whereby partners produce mothers as the caring subjects. The difference was P-U used practices of attempting to induce empathy through the medium of visuals in their CRM campaign. As included visuals and background music portraying stereotypically diverse women and their babies tried to arouse particular emotions which effects the corporeal body. Which can be linked to the concept of eating the other, where the good things, in this situation the saving of distant others is to be eaten and consumed. While the hardships of these distant others are obscured. Due to notions of women consumers being produced and reproduces as caring mother subjects. While throughout the campaign, partners used brand colors to form a more accessible recognition of Pampers. By which consumers link the good cause more easily to the products and are encouraged to consume the CRM good.

The QC-WFP didn't use constant brand colors but included happy, upbeat visuals searching for cheerfulness since (stereotypical) African students were happy receiving a meal. Yet similar between both partner's were the including practices of using catchphrases as signifiers with the denotative meaning of buy one product and one vaccine or meal is being donated. Where P-U signified global

South newborns and mothers with connotative meanings of global North women can help ban Tetanus by buying Pampers. It was QC-WFP who signified global South school-children with connotative meaning of the global North mother directly handing over a meal since she bought QC for her family. Similar for both is the associated contrast, where global North mothers help or save, the global South elementary school students or newborns and their mothers. Because of exclusions such as for P-U are older women or men and for QC-WFP older students or parent figures. Leading to CRM campaigns constructing of particular images of who are saviors and to be saved. Next to exclusion, semiotics also other practices were used to create the imaginaries of global motherhood. However these issues were not voiced by FG participants nor online comments. Which in return leads to unequal power relations, since partners have the persuasive power over women consumers. Plus shown was the hierarchy of power relations because included semiotics did show contrasts between the global North and South and distant others were portrayed as in need for development.

The literature discussed partners exercising domination by creating imaginary global motherhood communities, and how women consumers in the global North use their purchase power for the global South. Interestingly Wilson (2011) suggesting that historically the colonial were also presented as the 'other' needed to be developed. Although sometimes colonized women were excluded from campaigns or portrayed as needed to be saved from colonized men. Yet power in relation to the concept of colonialism showed how historically identities and gender were socially constructed by advertising and consent. McClintock's (1995, 2000) study of how soap advertising send messages of nationalism and racism. All with the help of ideological, hegemonic messages portraying domesticity, gendering and racialized representations, which were understood as common sense by the working class and consent followed.

But during the colonial-era it was the 'white man's burden' to develop these distant others. Yet, a in the late 19<sup>th</sup> century feminists disclosed that not only white men but also white women were involved in the project of saving the native women of colonial India (Burton, 1994). While these days discourses suggest the white woman's burden is to save global South women and children by practices of global imperial motherhood (Abu-lughod, 2001). Problematic because these neoliberal notions of saving the oppressed women led to the feminization of responsibility and generalizations are created by global North (Chant & Sweetman, 2012; Koffman & Gill, 2013). The practices of partners subjecting women as caring mothers and creating an imaginary global motherhood hereby created the white mothers burden. Hence the hierarchy of power relations being represented by both partners linking global North Caucasian actors as consuming CRM products and saviors of the empathically or cheerfully global South actors.

Both partners use practices of exclusion by not communicating that with every purchase only a small amount of the profit is donated. Women consumers' are alienated by partners from the products, because they do not see the labor, nature and materials used for the production of goods. This commodification of good causes and alienating people from it eventually leads to commodity fetishism. Because commodities become fetishized as people don't notice the social relationships behind CRM goods when consuming them. Consuming is done for UNICEF or the WFP and the imagined distant other, rather than understanding what and where the products come from. Consequently, Pampers and QC are fetishized and women consumers don't see the development impacts behind the products.

Not only products are commodified the good causes, because women can consume one pack of Pampers or QC and hereby support UNICEF or the WFP. The downside is that partners commodify good causes by using CRM campaigns. Pampers becomes the banning of Tetanus and QC becomes the fight against world hunger. Where P-U's buying of Pampers becomes naturally linked to banning Tetanus and fits 'maternal' because it are the mothers who buy diapers. Again, this is a 'perfect fit' because QC does not only provide food for Dutch families, but also provide donations to the WFP, who hereby gives meals to distant students. Also was P-U the perfect fit because the disease has the cheapest vaccines to produce of all leading to a win-win situation. Partners practice the focus on

helping the sick mothers and babies or providing food for the hungry students in the global South. Common to the discussed in literature commodity feminism, where corporations promote 'women's empowerment' or 'pro-women' to women consumers in the global North to sell commodities. Only feminism as a social movement is then reduced to being something for sale by the market. It is not that both partners obviously communicate feminist or pro-woman messages but it is unconsciously and indirectly suggested with the inclusions in the CRM campaigns. Inclusions and partners' practices of persuasive techniques to draw Dutch mothers to buy the products. With inclusions of catchphrases as signifiers what are signified are empathy newborns, mothers and cheerful students with connotative meanings that women consumers can help them by consuming the products making them grateful. Partners suggested there can be consumed for social change and simultaneously help distant others.

### **C. Impacts**

The results found that business as well as development impacts, for example partners, include development impacts in their campaigns by portraying that millions of vaccines or meals are donated to distant others. Both partners, on the other hand, exclude CRM campaign facts, figures and results in their business reports. Thereby excluding the impacts that concern production processes about how partners' products are made. Impacts which effect the environment and some (distant) others' health are concerned while other environmental impacts and (laborers) health is ignored. Production interviews results for the question *what will buying CRM would do for the beneficiaries* mostly included impacts about business effects. C1000 communicated towards consumers how much impact their purchases (for P-U) had. UNICEF on the other hand told it as people can be helped with the raised money. Resulting impacts for the interview question *what CRM will do for the business*, for UNICEF was in terms of development, care and children's right and for C1000 more business impacts. Instead of development impacts, the business effects were mostly voiced as impacts by both partners. Partners CRM practices of boosting their brands images plus earning extra revenue contributes to these business. The textual analysis results uncovered extra impacts for QC-WFP, by their short films in a documentary setting. Included were development impacts of Benin farmers producing more food and mothers handing out meals due to the school meal program. Then again these inclusions were not the focus of the film and was excluded from the rest of the CRM campaign materials. The corporations used practices to become on a transnational scale involved with development issues. Problematic because by linking philanthropic actions and forming morally political areas where social justice is interpreted with effects on how people see capitalism, can change people's identities yet associated as active and responsible global citizens (Selig, 2011). This is problematic in the context of postfeminist consumer culture, because Murray (2013) suggested how women consumers changed their identity for Dove's brand, while the brand presented itself as leading a social justice movement for its campaign for Real Beauty. Subsequently, women consumers who consumed or self-branded themselves for Dove's strategy actually engaged in a kind of citizenship through consumerism. By which they linked themselves to the corporation's ideas of empowerment or feminism.

Yet the real impacts came from partners CRM campaigns and how these were accepted as normal and common sense. How such a community is accepted as natural by women consumers can be understood by a lens provided by the concept of hegemony. Clark (1977) suggested hegemony is a way for dominant classes to spread their interests and values through media and education?. Noteworthy is that both case studies business partners, are two out of the five biggest companies in the world. And following Gramsci (1971) description of hegemony as a domination in economic, cultural fields by elites over the thinking and values of the working class. Linking this to findings of Dutch partners using in and exclusions with their marketing messages send towards women consumers. It becomes clear that women consumers' who still are engaging with CRM suggests domination over their thinking and values. Because Gramsci (1971) carried on that the dominant

one's present their 'reality' as if it's the only way of seeing it, and in so accepted as normal by others. Whereby dominant classes gained consent of others interests and values. Interestingly affirmed by Dutch online comments and FG participants who framed that it is of course good to buy products which donate to good causes. Yet, striking were FC participants who did notice a part from hegemonic messaging, in the way how the word diapers is replaced by Pampers. Prompted by FG discussion some participants voiced what partners' practices were and how they try to persuade consumers, and how these FC participants were not falling for it. Because of discussion the FG participants were able to actively reflecting upon partners CRM, the good cause and the campaign itself and thereby thought in-depth, raised questions or even criticism. Consciously thinking about the partners CRM was not seen with online comments due to not actively reflection.

Roper (2005) viewed hegemony similar yet minus the real persuasion by the broad compliance of certain ideologies and agreement to the actions linked with those ideologies. Although both authors see hegemony different, hegemony functions mainly by ideology. The concept of ideology examines who's interests are being reflected. Marcuse's (1964) critique on the pervasiveness of the capitalist market is useful here. Since the author voiced the increase in capitalist production as a culture to create new demand, which pressures individuals by manipulating 'real needs'. By pointing out the partners perfect fit where product are presented with politics due to changes in the market, or P-U for instance wanting to change focus from products attributes to the good cause shows who's interests are being reflected. Indeed ideological interests and values from the dominant groups are often enclosed in advertisements. This becomes problematic when people or ideas are not equally represented. For example partners practices of including portrayals of development impacts in their campaigns, while wanting to make business impacts. As follows inequalities and subordination are produced by allowing these unequally represented values as interests of the dominant group (Anderson, 2012). By connecting ideology to exclusions and contrasts found in Dutch CRM campaigns this showed unequal representations of the global North and South. Additionally online comments as well as Hawkins (2011) results show how audiences appropriated these messages with statements saying the good cause is great. Yet it were some FC participants who noticed how this was 'persuasion' for P-U or seemed 'unreal' for QC-WFP2. But then again these were statements from people who were actively reflecting and thinking in-depth about the campaigns. As one P-U participant smartly stated that when standing in-store she would still fall for advertising and still buy CRM products.

## **5.2 Women consumers' engagement**

Case studies CRM campaign from the partners were already selected on the basis whether they targeted Dutch women consumers. Likewise literature reviewed displayed how women consumers engage in CRM campaigns. This study results affirmed how Dutch women consumer engaged with P-U and QC-WFP. Due to buying the products and not showing any form of resistance and for these reasons the following hypothesis is rejected.

**H2:** Women consumers do not engage in CRM campaigns from partners in the Netherlands.

The next described rationales, practices and impacts for women consumers recap the answer to

**RQ2:** How do women consumers engage in CRM campaigns from partners in the Netherlands?

### **A. Rationales**

The Dutch P-U online comments challenged the rationales from Hawkins study (2011). Because reasons to buy Pampers were quality or liking the brand, and for some comments the vaccine was just something extra. By which P&G's practices of boosting their brands image clearly worked. Dutch online comments showed rationales for choosing partners CRM products based not only on material object but on the products politics. As literature discussed women consumers in the global North are regarded as in a privileged position when they buy CRM goods for development, for the less

privileged in the global South. These online comments from consumers show how they engage with CRM and by so identified themselves as political citizens. Literature discussed consumer-citizens are represented as empowered to make a difference with their purchasing power. Which were similar results from the textual analysis for both case studies in the way that buying one pack would lead to the donating of one meal or vaccine. Literature continued that the importance of purchasing (CRM) products is linked to the ideals of active citizenship where focus is on practicing one's personal responsibilities. While other online comments found by Hawkins (2011) voiced reasons for not buying Pampers due to UNICEF's abortion-advocating link with PP. Due to people then seeing buying Pampers as not being pro-life. Interestingly, these reasons for not buying Pampers were not found with Dutch online comments. Yet other rationales not to buy Pampers were found on a white pride forum. Dutch online commenter's reasoned this was because P-U donates in the first place. Some people just want to buy diapers and not pay extra for donations. And secondly because this support goes to (racial) others and not to Caucasian Europeans.

When C1000's movie described their collaboration with P-U, this showed how children's found the perforating pictures campaign fun. Especially since it was for the good cause and teachers then continued voicing other reasons for engaging in the campaign. Such as engaging it great because you could do it yourself, draw a picture, raise awareness and no money was collected. Rationales contradicting the campaign itself where pictures where handed in for an extra donation.

Dutch online comments showed rationales for buying QC-WFP were because of the good taste. Meanwhile another rationale was voiced to buy because of the good cause. However, this comment was made by an employee at the advertising agency who created the QC-WFP's campaign.

Results from FG discussions show more rationales for QC-WFP's campaign and that of P-U. Strangely, FG participants indicated rationales for not wanting to buy the CRM products because of the good cause. Why did FG participants voice the opposite during discussion, of not basing purchases on product politics? While simultaneously voicing rationales of care, responsibility and citizenship? One reason is because partners communicate their rationales towards women consumers with their CRM campaign. Since both partners suggested rationales as caring for children in developing countries by taking responsibility by raising donations. FG participants voicing similar rationales is also partly due to the manner in which care is framed differently. Especially problematic at first because the framing of care was differently voiced per group. The QC-WFP FG2<sup>1</sup> group voiced care as the good cause being a good thing or something good. QC-WFP FG2 voiced it more in a matter that it's good that business do something for others. P-U FG voiced care in the matter that it is of course 'good'. Later discussed in-depth by making connections to the framework of care.

Second, striking in all groups was the suggestion of rationales for other folks who purchase the products were because it would give them a good feeling. When connecting this feeling good to the producing and reproducing mothers as caring subjects. It is no wonder others would feel good by consuming for babies and children. Since cultural forces have been reinforcing gendered notions of care targeted at women, especially mothers. When connecting this to the corporeal domain as discussed in literature. It indicated how women embody care through making physical and emotional connections themselves and by other influences. Other influences that are encouraged by cultural forces of neoliberal views as suggested by Cook (2013). Where global North mothers are idealized figures and gendered versions of care is appropriated.

Relational to partners practices of including certain visuals and messages in their CRM campaigns. P-U and QC-WFP practiced certain strategies to make corporeal connections with women, especially mothers. Next to production already revealing that P-U wanted to make an emotional connection to their consumers. The semiotics approach found the P-U practice of searching for empathy by using emotional visuals and sounds portraying mothers and their babies. While a bit differently but eventually the same, QC-WFP used practices of cheerfulness in order to search for empathy where visuals of happy grateful students were portrayed. While both partners suggest that the one's buying

these products help these distant mothers, babies or students. All in order to encourage women-consumers to buy Pampers or QC.

Although some QC-WFP FG participants voiced not really caring for these children, seems a bit unreal or didn't even notice it before. It were the striking first reactions from P-U FG participants which revealed how the baby is the focus of the campaign. And one FG participants mentioned of only noticing the baby and not thinking further anymore about the good cause nor vaccines.

Moreover striking was the further revealing of FG participants framing care differently than only 'doing good'. Especially P-U FG participants talked at first about the CRM as doing good, yet the discussion continued about what partners business effects would be such as increasing profits or their brands image. While stating their doubts and questions about the campaign. And for QC-WFP FG participants topical doubts and questions were raised as well although in a different setting because most didn't know the WFP.

With regards to the framing of FG participants "care" and 'responsibility', issues arise because of the way in which it is associating. As seen with interviewee's from partners, they ignored the stories behind how care is met. To see the stories behind this framing of voiced rationales a connection is made with the framework of care in relation to responsibility. Again the meanings of care and responsibility are uncovered.

While FG participants voiced that partners use CRM as doing 'of course something good' other statements show how these businesses only do it for the money. FG participants recognized the need and positions of others, yet assumed partners take responsibility. Because of thinking that consuming CRM goods eventually would lead to donations for distant others needs. Interestingly some FG participants do take on responsibility of buying these CRM goods, yet not because of the good cause. Reasons such as for the good taste for QC or because of the quality of Pampers. Hence the care for FG participants stops again at 'taking care of'. Because FG participants did not voice actively dealing with care needs and this it could be considered as practicing privileged irresponsibility.

An unexpected rationale for buying Pampers was because of less contamination and brands having a well-known name appeared. A somewhat in common rationale for QC was the brand seeing as a bench marketing trendsetter. Yet, these rationales can briefly be explained by practices of marketing activities from partners to women consumers. Because, jointly a practice was revealed of participants actively reading about Pampers contamination and still buying the products. Another unexpected result was participants not knowing much about QC-WFP's CRM campaign but in the end still thinking of QC as trendsetter. All in all, how is it that women consumers perspectives so differ when it comes to engaging with CRM? Remarkably, two out of three FG groups could not stop discussing or raising questions about the CRM campaigns and partners. By connecting partners and women consumers engagement perspectives, with in and exclusions found in this study to Hawkins (2011) insights can be revealed. Women consumers practices and impacts further uncover why they still enroll with CRM even though this is not in their interest.

## **B. Practices**

A recap of FG discussion resulted in participants practicing; not paying attention and choosing products not based on their politics. Participants rationales showed other motivations to (still) buy the CRM products. Noticeable was QC-WFP participants voiced not paying attention, reading or noticing, or know what the good cause does. The QC-WFP semiotics found practices of including and directing the focus to the happy African student, while other figures were set into the background. The publicly made reports about QC or the CRM campaign had been excluded. Also excluded in the campaigns was that only a small amount was donated. Even though the WFP was included in the commercial or CRM campaign, FG participants did not notice the logo nor understood what it meant or knows what the good cause does. Because it are the inclusions which grabs audience's attention, especially considering partners use practices of framing development aid very narrow (Hawkins, 2011), and carry out marketing strategies which search for and focus on consumers empathy.



Followed by the reinforcement of making emotional connections to the corporeal in order to make women feel good about buying CRM goods. As partners practices produce the women-consumers as mother-figures, caring subjects and who has the main responsibility of caring. It are the women consumers who reproduce this subjectivity, due to corporeal strategies connecting to them emotionally. Also women consumers involvement with partners CRM campaign reproduces these subjectivities.

In addition, P-U participants voiced that the donating, distributing and implementation of vaccines was unclear to them. This is a prevailing reason for practicing not to buy the products because of their politics or good cause. Yet striking was one participant even told that she would probably still fall for the CRM campaign and buy products based on donating to good causes. As of discussion, FG participants consciously thought about P-U and their consumer decisions making practice, enabled them to critically reflect on it. P-U participants showed the most questioning and criticism of all groups and after discussion continued with raising more questions and thoughts. What are reasons then for these women consumers to still engage with CRM? Even though some FG participants show criticism, no forms of resistance was found.

Firstly, revisiting Hawkins (2011) who examined the American One Pack initiatives, argued Pampers tried to associate their products as ethical with CRM. Akin to practices found in Dutch partners where CRM framed of their products as ethical, with politic solutions for development aid. Literatures discussion on citizenship, indicated that women consuming for these political stories are identified as political citizens. These 'consumers-citizens' actively engage by practicing consumer power and self governance, yet being ethically reflexive, doing good by consuming partners values and CRM goods. Since consuming CRM goods are associated with ideals of active citizenship and partners practices offer these goods to attract of hold consumers. Moreover literature suggested this would lead to private consumers having restricted responsibilities and CRM depoliticizes political consumerism.

The theoretical concept of commodity fetishism showed how people are alienated from products production processes. Likewise results affirmed how women consumers practices were alienated, partly due to partners practices of sending unclear messages and withholding information. However online comments indicated that people had further questions about CRM campaigns. While FG participants indicated how they themselves used practices of not paying attention to the CRM campaign or the messaging of it.

Striking was one online comments which suggested to look at the KRO's episodes to think further about P-U's campaign and its effects. Yet FGDs? did not indicate that women consumers actively search for information about production processes or producers from partners. Only the P-U FG discussion resulted in participants voicing practices of reading about disposable diapers contamination. Striking was that it was suggested that disposable diapers have less contamination compared to others, which other studies and this studies production results contradict. Then again the author of those articles was unknown.

Partners CRM practices resulted in the commodification of good causes due sending catchphrases that directed the focus of buying one pack would results in aid. The online comments results affirmed how people saw buying one pack of pampers or QC as donating to a good cause. The online comments show some positive messages consuming hereby is meaningful for the good cause, while others say that the donations are just something extra.

Literature discussed how commodification leads to commodity fetishism. Results show how partners practiced their 'perfect fit' while excluding production processes or producers work. The FG participants hereby regarded partners practices as unclear and sometimes as subtle persuasion. For example, QC-WFP FG participants voiced there is a whole story about the good cause on the package, but you don't actually read it when you are in the store. Or another example of a P-U FG participant suggesting if she had the money she would buy the product for the vaccines. A suggestion that if you have it good, are in a privileged position you can purchase CRM products for the less privileged.

Firstly, it prevails that consumers fetishize commodities and that care is recognized in a particular way. Secondly, it indicated how by partners practices of constructing their products as ethical, while consumers perceive it as a ethical way of improving distant others life.

Next to partners CRM campaigns promoting development practices by focusing on aiding vaccines for distant mothers and babies, or meals for students. Partners used practices of promoting indirectly ‘pro-women’ or ‘empowerment’ messages to girls women in the global North. As literature suggested to mostly to sell commodities. Because the underlying message send by partners is global North women have the power to consume for social change by helping the less privileged in the global South. While most FG participants voiced not knowing, wonder or are not convinced that buying Pampers or QC will help the women and or children in the global South. What eventually matters is that, as online comments showed, they do consume CRM goods, and statements of FG participants reveal they see themselves indeed as the privileged, due to having consumption power for these global South. When women purchase CRM goods link themselves to partners ideas of ‘empowerment’ this related to the theoretical concept of Postfeminist citizenship.

The concept of postfeminist citizenships shows linkages to the theoretical concept of global feminism. Partners practice by producing CRM strategies that are targeted at women consumers, especially mother. Partners do this by persuasive global ‘empowerment strategies’ in order to direct women consumers to ‘human rights’. What eventually matters is that the global North women consumers think that consuming CRM goods leads to social change and global effects in the South.

Results from this study are in alignment with Hawkins (2011) results. Dutch partners use global motherhood imaginaries in their CRM campaigns and suggest that they have developmental effects. These imaginaries, however, lead to commodification and commodity fetish. Women from the global North believe that by consuming Pampers or QC they help distant others in the global South. However at the meantime the of notions of care, taking on responsibility and citizenship are wrongfully framed by women consumers and partners. The practices of partners creating this imaginary global motherhood with their CRM campaigns leads to the global North being perceived by both parties as being in a privileged position. This is partly because both parties have attached meanings of empowerment to purchasing power. Empowerment by consuming has several effects as seen above when the concepts of commodity feminism, postfeminist consumer-citizens and global feminism were discussed. Other practices found during this study show how partners produce mothers as the caring subjects by making connections to womens corporeal domains. Emotional connections that were seen in online comments and in the study of Hawkins (2011). Initially P-U FG participants viewed the baby as their central focus point, while later on changing their views because of in-depth discussions and consciously thinking. Some QC-WFP FG participants, however, claimed not to care for these children, while later on contradicting their statement about caring for beneficiaries by saying that ‘of course it is good’. The FG participants discussed how others would feel good when they consume CRM products because of helping others and donating to a good cause.

### **C. Impacts**

The FG participants voiced of not knowing, wondering or not being convinced by impacts which were presented by partners CRM campaign. While CRM campaigns were believed not to make a difference the FG participants continued to buy the CRM products. As mentioned before FG revealed that because of discussion participants actively reflected, which consumers normally don’t do in their daily shopping routines. When this happens consumers do not consciously think and analyze why they buy these goods in the first place, what effects is has, from who the products come and what the stories are behind it. Even though FG discussed consumers thoughts, they were still rationalizing to buy the CRM goods because of the good taste or quality. While not thinking further that if they still consume CRM goods, they are actively engaging with CRM campaigns. Only when consumers show forms of resistance like actively not buying CRM goods they do not engage in CRM.

While engagement continued, the difference was that P-U participants needed a proof of the campaigns work in the form of a sequel. A sequel that gives evidence of what is achieved by the CRM campaign. Also the QC-WFP FG participants voiced that the campaign for children wouldn't make a difference but it would have impacts on business sales. Also FG participants saw businesses using CRM for obtaining profits and a positive image. Differences between FG participants were that some voiced more criticism about partners, while other continued discussing positive effect for 'other' businesses.

What are the true impacts of partners practices on women consumers? Partners present themselves as leading social justice movements by using CRM campaigns. Subsequently, women consumers that are enrolling themselves in CRM campaigns are automatically engaging in female citizenship through consumerism. In other words, they link themselves to partners' ideas of empowerment or feminism. This is confirmed by the online comments results, which show that women choose partners CRM products based on products politics. The women consumers regard and see themselves in a privileged position when they buy CRM goods for development,. These women consumers, and FG participants non consciously, engage in CRM and identify themselves as political citizens.

When empowerment is made into something for sale then this consorts with Postfeminism. It is not that partners communicate women's war for equality is over, but partners link women consumers purchases to their idea of empowerment or feminism. Feminists have been advocating different understandings of empowerment and citizenship then partners, Women still follow the rules of corporations, because of the created and circulated imaginary of global motherhood, gendering of household goods, commodification and implications of 'women's empowerment'. All resulting in commodity feminism affecting postfeminist consumer-citizens.

The blind acceptance of circulated imaginaries was also found in this study. For example when consumers use reasoning such as 'of course it is good'. Why is it that CRM strategies are seen as common sense and accepted by women consumers? The concept of hegemony revealed how Dutch partners use in and exclusions with their messages send towards women consumers. It becomes clear that partners CRM still domineers over women consumers' thinking and values. As women consumers continue to engaging with CRM Gramsci (1971) view is that the dominant one's present their 'reality' as if it's the only way of seeing it, and thereby accepted as normal by others. Dominant classes gain consent of others world-view by hegemony. Online comments and FG participants reveal how CRM strategies are seen as natural, even though FC participants did notice some hegemonic messaging, such as of how the word diapers is replaced by Pampers. Prompted by FG discussion some participants voiced what partners practices were and how they try to persuade consumers, and how these FC participants were not falling for it.

Why are they then still engaging when they see parts of hegemony? Because hegemony functions mainly by ideology, where ideology uncovers who's interests are being reflected. Marcuse's (1964) critique on the pervasiveness of the capitalist market is useful here. Since the author voiced the increase in capitalist production as a culture to create new demand, which pressures individuals by manipulating 'real needs'. By pointing out the partners perfect fit where product are presented with politics due to changes in the market, or P-U for instance wanting to change focus from products attributes to the good cause shows who's interests are being reflected. Ideological interests and values from the dominant groups are often enclosed in advertisements. This becomes problematic when people or ideas are not equally represented. As follows impacts of inequalities and subordination are produced by allowing these unequally represented values as interests of the dominant group (Anderson, 2012). For instance how P-U advertisements placed Caucasian mothers in upper corners, in between a dividing line, and placed below the distant others. Same for QC-WFP placing left the Caucasian family, and right from the splitting line distant students.

Connecting ideology to exclusions and contrasts found in Dutch CRM campaigns, showed unequal representations of the global North and South. Additionally, online comments and Hawkins' study

(2011) show how audiences interpret these messages with statements saying the good cause is great. Yet it were some FC participants who noticed how this was 'persuasion' for P-U or seemed 'unreal' for QC-WFP2. But then again these were statements from people who were actively reflecting and thinking in-depth about the campaigns. As one P-U participant smartly stated; when standing in-store she would probably still fall for the advertising and buy CRM products. Moreover, with these global motherhood imaginaries power relations occur when partners exercise domination over the thinking values of the women consumers. Foucault (1974, 1980) viewed power as a dominating relation yet also constraining and enabling. Power is enabling in the sense that people are domineered over their thinking by dominant classes, as seen in Postfeminism. Especially as power shapes what representations are seen. In Dutch CRM campaigns older women or males, semiotics and other diffusing practices were excluded to create ideological, hegemonic messages by showing imaginaries of global motherhood. Also seen was that women consumers are produced and reproduced as caring subjects and the ones buying household goods as a daily activity. Problematic is how women consumers buying CRM goods and contributing to good causes seems to be again the perfect fit for partners. These issues were, however, not voiced by FG participants or in online comments. This leads to unequal power relations, because partners have the persuasive power over women consumers. It also leads to the hierarchy of power relations because included semiotics show contrasts between the global North and South and distant others were portrayed as in need for development.

In the colonial-era it was the 'white man's burden' to develop these distant others. Yet a shift occurred in the late 19<sup>th</sup> century where feminists believed that native women of colonial India needed to be saved (Burton, 1994). While these days discourses suggest the white woman's burden is to save global South women and children by practicing global imperial motherhood (Abu-lughod, 2001). This is problematic, because these neoliberal notions of saving the oppressed women led to the feminization of responsibility. Above all, generalizations such as global South women needing to be saved are created by the global North (Chant & Sweetman, 2012; Koffman & Gill, 2013). The practices of partners subjecting women as caring mothers and creating a imaginary global motherhood hereby created the impact of white mother's burden.

### **5.3 Similarities & Differences**

The discussed engagement perspectives have been connected to the theoretical concepts. Hereby the results was that partners are the one's encouraging women consumers to engage by several strategies, and women consumers are the ones engaging by consuming for different reasons from those of the partners. This study has shown from all domains that the relation between partners and women consumers is adequately aligned and continues. By this reasoning the following hypothesis is not rejected.

**H3:** The relation between partners and women consumers engaging in CRM campaigns is adequately aligned and continuing. Because even when rationales, practices or impacts differ the alignment is established.

The next described rationales, practices and impacts which show similarities or differences recap the answer to RQ3.

**RQ3:** What differences and similarities are there between partners engaging women consumers with CRM campaigns and women consumers engaging in CRM campaigns in the Netherlands?

Explored was the understanding of the similarities and differences in the relation between partners engagement and women consumers engagement in CRM campaigns.

The *similarity* between the women consumers and the partners was that both parties keep on engaging with CRM. The question became: why do women consumers continue to engage in partners CRM, even though Dutch partners have communicated achievements with donations.

This paragraph will describe the answer by drawing upon findings of the FG participants recognizing some strategies that partners practice, or did not trust partners or their CRM campaign. Also how the FG participants kept on destructing the development impact messages that partners send. One reason could be that women consumers create rationales for not wanting to buy the CRM goods, due to thinking caring needs for distant others are met. For example, QC-WFP communicated that the aim of donating one million of meals within one year, was achieved. Problematic was the aim of the WFP itself of trying to fight world hunger, while the CRM campaign was only active in Benin. The issue with this association of having donated a million meals, can lead to thoughts that caring needs have been met, perhaps worldwide. The QC-WFP discussion showed similar results, despite some participants not knowing the WFP, what the good cause does or where the donations go. Another example for P-U was the message of having donated millions of vaccines over the past few years. Not to be mistaken for achieving P-U's goal of 'eliminating MNT by 2012'. Because the banning of the disease did not happen by 2012 nor in 2014. Also KRO's interview with the Dutch Pampers manager, affirmed that this goal was not reached, despite that some P-U messages suggested it was.

Although partners message about the reached donations, the framework of care revealed that caring needs have not been met by both parties. Also both parties *similar* rationales to care was for distant others, for instance shown with partners interviewee's and FG discussions, as how they framed care in relation to responsibility. Hereby the responsibility of care stopped at the phase 'taking care of', which led to both parties acting privileged irresponsible. Because of privileged irresponsibility both parties continued to engage in CRM, while thinking that CRM donations meet the caring needs for distant other. The problem with 'CRM care practices' not going further than the taking care of, was due to a *difference*. The difference was that partners take on responsibility for the identified need, while determining the response to this need, and directing this towards women consumers' in order to receive their consumers donations. This was a result of partners CRM goods being framed as consumer choice and the impacts of care as a personal responsibility. Hereby the personal responsibility of care was understood by women consumers' as attainable by buying CRM goods. Troubling was that both parties don't see what the ethical quality of responsibility is about, and think care as a personal responsibility is achieved by selling or consuming CRM goods. Because another *similarity* between both parties was that care practices did not fall within the third phase of actual care giving, as donations are not sufficient to solve human needs. Instead the phase requires the carrying out of actual care-giving work with direct meetings of needs for care, physical work and to be in contact with the cared for people. Yet the *difference* was that partners state that donations can provide resources towards women consumers. While the monitoring of care by partners was lacking as well as the publicly distributing of information about the CRM campaign and its (care) effects. Instead care giving requires to be focused at the actors giving care and not to be aimed at the ones providing money to give care. Which was a *similar* issue for both parties, as the framing of donations for care undervalues the actual care giving, while focus was wrongly aimed at the ones providing money. Another issue for both parties was that identifying a need is not sufficient. For both parties to get to the fourth phase of care receiving, where care-giving work is done, a response from the person that has been cared for is required. Likewise most FG participants asked for a sequel, so they would see what further happened with the donations and the people. Despite that partners have short sequels, missing was the knowledge whether caring needs have been met. The responsiveness by partners can be disputable as most partners sequels present short responses, but again rejected due to the missing of public reports and care monitoring flaws. In order to get to the last phase caring with, it has to be a task for all citizens in a democracy. Not practices of personal responsibility and individualism but a collective responsibility for all citizens, which was lacking. The problem is that a caring democracy doesn't happen due to marketing strategies having encoded messages, which are not critical reflected upon. An example of encoded messages, which lacks critical reflection is seen in the following similarity.

Because the problematic *similarity* was that both parties ignored hardships from others (other than the beneficiaries) and women consumers were alienated from the products producers which led to commodity fetishism. As commodity fetishism leads to ignorance and alienation, the effect was that it prevented women consumers from fostering the caring with phase. Because these effects distance groups of people from each other, while caring with is a task for all citizens. Also it is a collective responsibility with and for citizens, and when distancing or alienations happens the ethical qualities of plurality, communication, trust and respect are lacking. A reason for distancing and alienation was for instance that partners obscured others hardships in their CRM campaigns towards women consumers. Hereby women consumers do not know the products producers, where the CRM goods come from. Also at the same time the products producers were alienated from their surplus labour. The *difference* in rationales for partners to engage women consumers had to do with their own issues, as results affirmed that both P&G and PepsiCo faced some (mostly excluded) criticism and claims. While at the same time online comments showed *differences* in rationales to engage, because buying CRM goods is for the good cause and this made consumers feel good about themselves. Also FG participants voiced rationales such as care, responsibility and citizenship, however differently framed from the theoretical concepts. The problem was that the rationales for FG participants found, are *different* from their actual practices of care. Partners used CRM practices to provide political products so that consumers consume, while *differently* FG participants voiced finding this a reason not to buy. The first reason was due to the good cause, as most FG participants did not know the WFP or some did not trust UNICEF. The second reason was how FG participants saw QC and Pampers only using CRM for business impacts such as improving image or profits. The issue is that even though FG participants voiced criticism or questions about partners, they had and still continued to buy the CRM goods. The alignment was made between women consumers and partners, and continues due to consumers' non disrupted participation with CRM. Without women consumers participation the CRM campaigns from partners would fail to continue.

The FG discussions revealed that P-U participants saw partners practices as; framing care as doing something good by corporate philanthropy, searching for sympathy, sending unclear messages, trying to catch the attention, persuasion, branding and the power of advertising. The QC-WFP participants voiced similar practices<sup>11</sup> with the only difference that partners use unreal imagined campaigns and bench marketing. The *difference* is that FG participants voiced rationales to buy Pampers because of the quality and QC for the good taste, while other people buying these CRM products would do it for feeling good. That feeling good after consuming CRM was also seen in online comments because of corporeal effects. As partners strategies of corporeal effects had led to women consumers to connect emotionally to the brand, having developed good tastes and the good feeling is created after consuming CRM goods. Hereby the corporeal effects counter women consumers cognitive understanding, while enabling them to keep buying the CRM products. At the same time partners CRM campaign focus was on the good cause and care is framed as doing something good. Another finding of corporeal effects was shown by textual analysis and how partners message to take care of others, towards women consumers. While FG participants voiced care briefly as 'of course it is good', yet continued about what sort of effects this 'care' would have on partners' businesses. Because *similarly* described by partners and FG participants, was the practice of doing something good as a win-win situation. For instance P-U FG participants saw this as a win-win, due to their statements revealing how other people would have rationales such as mother feelings and care feelings towards babies. Simultaneously P-U partners practices of signifying babies has led to the baby being the focus in their commercial. The following result was that P-U FG participant did not know the true impacts of the good cause, disease or vaccines. Once again FG participants fetishized the products because of commodity fetishism practices. The ignorance that follows enables women consumers to continue buying the CRM goods, yet at the same time the alignment is not disrupted due to ignorance. Because partners practices of signifiers has led to the 'baby focus', whereby

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<sup>11</sup> They did not voice the search for sympathy.

connections were made to mothers emotional corporeal domain. The result was that the corporeal effects prevented women consumers for fostering the caring with phase. Again due to women consumers ignoring practices, and not looking further than the superficial level of the 'baby focus' send by partners. Not only was it the issue is that partners CRM campaigns can direct the focus to certain signifiers of the good cause, they were also able to promote product (emotional focused) attributes and qualities towards women consumers. As the only *difference* is that women consumers are the ones that can add the choice what to attribute to CRM products. However no matter what women consumers add as an attribute to their CRM purchases, the problem is still that their care practices stop at the second phase of care.

Another *difference* was that partners try to send simple understandable messages by their CRM catchphrases, while at the same time this made it unclear to FG participants. Also at that time FG participants voiced using practices of not paying attention to the CRM campaign. An example is P-U and the communicated catchphrase of 'one pack is one vaccine' towards women consumers. Because P-U participants at first did not pay attention nor thought about how many vaccines were needed to be protected against Tetanus, later some participants realized that one vaccine is not enough. Despite that some FG participants provided or worked with Tetanus shots. The *similarity* is that the partners did send simple understandable messages and the FG participants understood it as such 'simple'. This example explained the similarity, because the whole story behind the needing of more than one vaccine to be protected, was obscured and ignored by both parties. Hereby effects of commodity fetishism such as ignorance was once again found. When FG participants noticed persuasive messaging was done to catch their attention, this led to more critical thinking. For instance, P-U FG participants noticed that partners do not always tell the whole story and that the visuals tried to associate that the donations go to babies in Africa. While P-U practices of signifiers and other exclusions made sure these associations were made by women consumers, despite that the vaccines are given to mothers from different places. Another example is from the QC-WFP FG participants thoughts of how the campaign seemed unreal and the schoolchildren are associated as 'poor African children'. Problematic because some FG participants thought that when they would eat Cruesli, these children would also receive a plate of QC. The P-U FG participants voiced that P-U had used branding strategies to transform the way how people say for diapers the word Pampers, simultaneously P-U uses CRM practices to increase their image and profits. The QC-WFP participants described bench marketing more and how the partners use practices of advertising power. One QC-WFP participants saw QC using CRM as a positive thing because the business could become a trendsetter for other companies to follow. Although FG participants voiced some criticism after the recognition of some strategies both parties continued to engage with CRM. The KRO had examined the P-U case and highlighted some of the CRM campaigns questions, troubles, strategies and impacts. The online comments showed how some people who had seen the KRO's episodes, commented with criticism of humour about the CRM campaign, partners or employees. Another forum had recommended to watch the episodes from KRO. Problematic was even after airing this insightful show, or the recommendation to watch it, other online comments still contained messages of buying the CRM goods because it is 'good', feels good, or the campaign is a good idea by the companies.

However these examples should not underestimate women consumers agency, as FG participants raised questions or showed forms of resistance. Because later in discussion the QC-WFP FG participants asked questions about where QC products come from and if the partners CRM practices obscures other producers in Africa. Another example was from P-U FG participants, who raised criticism or did not believe partners development impact stories. Instead of underestimating women consumers agency, the focus should be on the recognized partners CRM strategies, which were accepted as normal or even positive. Because this acceptance becomes problematic as seen in the following example. One of the FG participants voiced that the power of advertising can lead other people to only buy Pampers because of the brands good name and not for the donations. While P-U FG participants had high-ranked preferences for Pampers due to the good quality. Meanwhile

partners use marketing techniques with in-, exclusions by ideological hegemonic messaging, not only for improving their image but also to search for women consumers empathy. The problem then becomes that consumers can choose what to like, the brands image or the CRM donations. Although FG participants voiced that they don't fall for CRM donating practices, the *difference* is that partners practices of improving their brand image or search for empathy still has impacts over the consumers thinking and values. Because the results showed how women consumers still consume CRM, yet for different reasons of quality or taste, and how partners continue to distribute these CRM campaigns. Despite the described interests and values have been shown to compete between both parties, the alignment is created and continues.

The literature described how partners obtain power over consumers thinking and values by the use of ideological- hegemonic messaging. This study results showed a more complex relation because first the difference was that the FG participants had shown resistance to certain forms of messaging. For instance resistance to partners CRM strategies to direct the focus on the good cause. The same strategies that are forms of ideological- hegemonic messaging. Secondly, women consumers still continue to consume and engage in CRM, due to the products good quality or taste. However partners CRM campaigns also contain indirectly messages about their product attributes. The theoretical concept of ideology described how campaigns can have encoded representations of hierarchically power relations. Representations that also can be accepted as common or natural. The problematic *similarity* for both parties is that they see the portrayed contrasts and hierarchically power relations in CRM campaigns, that represented the difference between the global North and South, as normal. As discussed the theoretical concept of globalization tries to connect people worldwide, however it was re-directed by producers. For instance the commercial from QC-WFP that portrayed a dividing line, placed left the Caucasian family eating QC, and right the African students. A particular sort of 'divided' ideology encoded message that has been sent contemporary as well as historically, resulting from the campaigns analyzed by Kothari (2014) and McClintock (2000). The problem is how these dividing ideologically encoded messages of globalization in this way are re-directed by partners and still keeps going. Because the literature discussed how hegemony functioning by ideology obscures the true interests of representations, which is seen in the next description. The partners communicated towards global North audiences' development impacts for the global South beneficiaries, while interview results shows the heavily importance of partners business impacts of obtaining a positive image and profits. Partners contradicting development and business impacts are *similar* to FG participants perspectives. Because FG participants did not believe the communicated development impacts by partners, while discussing the same business impacts as bettering image and increasing profits.

The question becomes then: why do partners continue with CRM when for instance less profit is made? The difference was that women consumers think partners are making more profit, and simultaneously partners do not share this information publicly. The *similarity* was seen in FG participants descriptions of partners only using CRM for increasing profits, while the C1000 interviewee described they need to follow business directions for profits. In 2011 C1000 would donate an extra vaccine to P-U, and at the same time P&G voiced benefits of their partnership such as raising attention. The C1000 interviewee described similarly that the campaign raised attention for the good cause but especially for their store. The *difference* is that P&G asked C1000 as a partner because for them it was (again) a win-win situation, while for unknown reasons C1000 stopped collaboration with P-U in 2012. A win-win for P&G because with an extra collaborating partner, the business raised and received more attention, donations plus profits. Another *difference* for this win-win situation was how P&G increased their brands image by the CRM campaign, while UNICEF on the other hand had to cover extra costs for the provision of vaccines. With the result that women consumers continue to consume CRM products and partners continue to make profit, even when engagement differs.



The concepts of commodity fetishism and corporeal effects have revealed how both parties practices have attributed to how women consumers 'feel good' about their CRM purchases. The feeling good about consuming CRM can be because of the good cause or by reasons of the products good taste or quality. The problem at the same time is that the discussed effects prevented women consumers for fostering the caring with phase. Also other practices described had attributed to the prevention of both parties going a phase further in the framework of care. Hereby a caring democratic is prevented because of the effects that commodity fetishism and corporeal strategies had on women consumers. However as discussed womens agency should not be underestimated, despite the deeper critical reflection towards CRM, the superficial caring practices of both parties continues. And the superficial level of care for both parties prevented them from caring with. Hereby the hardships and other stories continue to keep ignored while engaging in CRM. As a result CRM campaigns and global ideologies keep on being reproduced and the alignment exists because consumers keep on buying the CRM goods. While the producers of these ideological messages have the power to re-direct thoughts of global care.

#### **5.4 Linkages**

This study results from all domains affirmed linkages between the Dutch partners from P-U and QC-WFP and women consumers. By this reasoning the following hypothesis is not rejected.

**H4:** The linkages between partners and women consumers engaging in CRM campaigns are adequately aligned. There are linkages in rationales, practices or impacts.

The next described engagement results show linkages and recaps the answer to **RQ4**: What linkages are there between partners engaging women consumers with CRM campaigns and women consumers engaging in CRM campaigns in the Netherlands?

The linkages between the relation of partners' and women consumers engagement in CRM campaigns have been explored. Because the similarities and differences that occurred between both parties resulted in an alignment. This paragraph describes how this alignment continues not to be disrupted due to other linkages simultaneously occurring between both parties.

The literature discussed about citizenship how people would see consumer choice as freedom and how consumption is done for development for others. Also found in this study that both Pampers and QC represent themselves as global corporate citizens, who linked philanthropic actions of donating to UNICEF or the WFP, to the market. Also indicated was how corporations try to build moral political areas where social justice is understood with effects on how people see capitalism. As did Pampers and QC by statements of 'buy one pack here for one donation there' towards women consumers. Literature continued that this would lead to people's changing their identities as active and responsible global citizens, while consumers try to identify themselves as a political citizen in a neoliberal market. The alarming result was that citizenship defined by consumers was different from that of transnational feminists. As the results from online comments indicated how people voiced thoughts that when they buy one pack, they actually consume for a change that the global distant receive. A change as P-U stated to ban a disease and QC-WFP voiced to fight world hunger. Literature also described the neoliberal market restructuring citizenship and consumption with a focus on consumer choice and personal responsibility. While at the same time political consumerism indicated that consuming CRM is possible due to corporations offering political brands, as a way to attract or hold consumers. The theoretical concept describes that an effect from personal responsibility is that global North women consumers are being seen as privileged.

Furthermore, literature discussed that consuming CRM goods will result in commodification, as a result of influences from the media. The previous paragraph described similarities and differences between both parties concerning commodity fetishism and how this has led to ignorance and alienation. Although FG participants did raised questions or even criticism. For example, one QC-WFP FG participant voiced how the campaign donates to children in Benin, while perhaps at the same

time this can have negative effect on farmers in other parts of the country. However, the problem is audience reception results showed how global North women consumers are not trained to ask questions about the producers and others (than the beneficiaries) hardships. The *link* was that partners commodified causes and women's empowerment by using particular representation practices, while simultaneously consumers fetishize commodities whereby they are alienated from the producers and products. The previous paragraph also discussed that the alignment between both parties, was that partners practiced commodification and women consumers fetishized CRM goods. This was problematic as effects from commodity fetishism kept on continuing this alignment. This alignment however was also produced by linkages of the theoretical concepts global feminism and the imagined community of global motherhood. Because this studies results show how both QC-WFP and especially P-U created imaginaries of global motherhood relationships. The consequence was the *linkage* of women consumers continuing to engage with partners CRM due to this imagined global motherhood, despite partners messages of the achieved donations. Therefore the alignment between both parties engagement, kept on being produced because these imaginaries led to commodity fetishism and corporeal effects. Problematic was how commodity fetishism and corporeal effects led to ignorance which enabled women consumers to engage and consume CRM. While at the same time partners corporeal strategies again encouraged for engaging and consuming CRM. The importance was that this linkage prevented women consumers to foster the phase of caring with. Therefore the *linkage* between both parties was that; the caring needs had not been met because both parties practiced privileged irresponsibility. During which partners suggested that consuming CRM goods would lead to donations to take care of distant others, while women thought their citizenship was about consuming CRM goods in order to care.

This study's results also showed both parties acting privileged irresponsibility with effects of commodity fetishism. For instance a QC-WFP FG participants voicing "of course it is good that the business uses CRM", while simultaneously not knowing what the WFP is or does. Or the UNICEF interviewee's describing to raise donations so that children in developing countries can be helped. The results of both parties ignoring hardships of others, because of both thoughts that they are 'doing good' also showed another linkage. Because the *linkage* was that both parties thoughts of doing good was by the win-win situation presented, and the perfect fit led them to think they cared for others. The literature discussed that this caring for others is as a result of the created imaginaries, where mothers are produced and reproduced as caring subjects, while idealized figures of global mothers are send by CRM targeted at global North women consumers. Also seen in this studies results were the *linkage* was; Partners produce mothers as caring subjects, while women consumers look at these idealized figures of motherhood, which partners send. The textual analysis affirmed how partners send messages that produce women as caring subjects, due to signifying women consumers as caring for distant others with the use of in-and exclusions in their campaigns. Audience reception results show how women consumers, want to present themselves as caring for these others. A limitation however to audience reception is that it was unknown whether mother consumers are especially presenting themselves as caring. However this linkage led to women consumers giving their consent and reproduce the caring subjects. Because Dutch online comments showed how women consumers, appropriated these messages as normal, however unknown was if these were mother consumers. Yet Hawkins (2011) study found especially mother consumers seeing these P-U 'caring mother' messages as normal, an example was one comment on a mommy blog that stated 'my heart cried out for the little ones'.

The theoretical concepts linked postfeminist consumer citizens, to by which empowerment can be reached economically. The textual analysis results showed how indirectly empowerment was suggested towards women consumers by both partners. Likewise the audience reception results affirmed women consumers perspectives that empowerment only can be obtained by consuming CRM. Because the results had no findings of women consumers claiming empowerment can be obtained otherwise. Thus the *linkage* was women consumers fetishize CRM commodities, as

partners ideological messages encoded in CRM campaigns urges these women to consume for empowerment. The literature from Murray (2013) showed how it is a problem that by consuming CRM for empowerment, women consumers obey the corporations rules. The perspectives from partners revealed the sending of messages that empowerment can be obtained by global North women's consumption power. A consumption power that results in developmental changes 'over there' while buying 'one pack' here. However from a transnational feminist perspective, no actual 'empowerment' or 'care' can be obtained by consumption power nor is given to global North and South women, when obeying to the rules from corporations and caring needs have not been met.

The next *linkage* was that interviewee's mostly described business impacts of having a positive image, while FG participants did not believe development impacts would happen because corporations only use CRM for a positive image or profit.

Further literature discussed that the global North women, are expected to consume CRM and to help fix global South women and or their children. At the same time women consumers do not notice nor see the global South women as someone who has her own ideals, agency or the ability to care for others, and hereby again ignorance occurs. Results from this study affirmed how partners target global North women consumers to buy CRM for the global North women and their children. Plus results show how online comments, and FG participants did not think about the global South women in depth. The previous paragraph described how the alignment between both parties prevented them to foster caring with, the following linkage attributed to this prevention. Because the *linkage* was that partners expected and urged global North women to consume CRM for the global South women, while women consumers do not actively think further about the global South women, their ideals or needs.

Another theoretical concepts of historical colonialism was connected to contemporary multiculturalism by the concept of 'eating the other'. The textual analysis results affirmed how racial differences was celebrated, for instance with the happy-upbeat visuals of QC-WFP suggesting how the Dutch give meals to happy African students. While at the same time women consumers consume QC, to help these African students, while forgetting hardships of others that are portrayed. The issue with colonialism was that historical portrayals represented differences between the 'privileged' group of English class who were developing and saving the 'unprivileged' colonial other. A somewhat similar theoretic concept of the white woman's burden explained how contemporary portrayals suggest that the global South distant others are in need to be saved by the global North. The problem was how producing these linkages enabled and reproduces differences or portrayals of racial others. Results found of textual analysis show indirectly how the global South was portrayed as in need and to be saved. For example QC-WFP statements towards global North women consumers that without these school meals the African students do not get food or can go to school. The argument here is that the *linkage* is that women consumers also see themselves as in a privileged position, next to being regarded as such by others. Because FG participants stated how they are privileged of having the money and opportunity to buy CRM goods and thereby help the global North beneficiaries.

While at the same time partners reproduced messages that diseases or world hunger could be banned by women consumers help. Or other FG participants, describing how it is self explanatory they are the ones that should buy CRM products because they are the privileged ones. While some FG participants asked during discussion, why not help also the unprivileged in the Netherlands? The *linkage* was that partners shape the global North women consumers roles and responsibilities towards (imagined) others, while women consumers reproduce consumer roles and responsibilities as being privileged. The problem with this linkage was the framing of a colonial mentality, because these Dutch FG participants thought they were 'privileged' over those distant others. This idea of being privileged over others is a century old imperialist imaginary, which hereby is still produced. The contemporary and historical linkage between the theoretical concepts of; hegemony, ideology, power, colonialism, white woman's burden, led to several problematic issues. Because the imagined global motherhood had led to several issues due to commodity fetishism and corporeal effects. The

textual analysis found that partners use practices of sending hegemonic- ideological messages, for instance the QC-WFP campaign dividing line of the Caucasian family and the African students. At the same time these African students have been portrayed, just as with *colonialism*, as in need to be 'saved' by receiving school meals. The linkage results in; Partners CRM campaigns to produce practices of the responsibilities of care and citizenship, while global North women consumers consent and reproduce these roles.

As the linkages all add up to the alignment which was made, this paragraph had described how this was due to engagement from both parties. Because the partners CRM messages created the imaginary global motherhood of saving the global South beneficiaries as the white mothers burden. While the women consumers showed results of reproducing this concept by consenting to the ideas of the imaginary global motherhood being a white mothers burden. The white mothers burden attributed to the thoughts of women consumers thinking they are more privileged than others. Partners, and women-consumers themselves hereby made the practice of a 'globally caring mother-citizen'. The fostering of the caring with phase was prevented, and still partners CRM had send ideological-hegemonic encoded messages to direct women's focus to the good cause and caring for distant others by a global motherhood. This research has shown how some women consumers rejected these ideological messages and understood it as business rationales for bettering image or profits. The FG participants had rationales for not buying the CRM goods because of the good cause, but did have reasons such as good taste and quality. At the same time online comments showed rationales for the good cause and the good feeling consumers get by consuming CRM. It would be expected that due to the FG participants rationales, alignment doesn't occur. However the alignment was made and continues, even though both parties had different engagement perspectives. From a business perspective this alignment is perfect because consumers add an attribute of choice to the products and whether it is for the good cause, quality or taste the products are still purchased. However the critical raised points from audience reception still needs critical attention and women consumers agency should not be underestimated. Despite these differences between both parties, the linkages all support the alignment, and similarly the campaign is once again a win-win situation.

The results of this study have contributed to Hawkins study by exploring linkages with this complex alignment. Whereby the historical transnational feminist perspective saw links between historically and contemporary complex theories and both parties practices. While the feminist consumer study perspective found complex rationales for both partners to engage in CRM. Especially important were women consumers rationales for consuming CRM, which was unfortunately lacking in other studies. If researchers put more attention to the rationales and practices of engagement from both partners and (women) consumers, this will lead to more insights about CRM. Because this study's results found that consumers keep on consuming, partners continue to make CRM and that doesn't mean that ideological- hegemonic ideas are not being produced. To not ignore the consumers critical voices, analysis of audience receptions is needed in future research.

## **6. Recommendation of visions and strategies**

The results have shown how each consumer had different interests or reasons for consuming partners CRM goods. Despite that women consumers raised questions or criticism towards partners and CRM campaigns, they continued to consume the CRM goods. The alignment between both parties keeps on being produced for different reasons. Further investigation needed are the competing effects, which continue to result in CRM maintaining its win-win situation. What contributed to CRM being a win-win was the (imagined) global motherhood, that co-exists by competing ideas. The partners practice to direct the focus at their products qualities, or attributes such as the good cause. In turn the women consumers choose for which added value to consume partners goods. For insights in why women consumers have certain rationales, or add value to goods, while consuming CRM goods needs further research. Therefore further research in audience reception, especially that of women consumers engaging in CRM is recommended.

Another recommendation for further research is that of partners reports concerning their CRM campaigns. For both case-studies partners, not only information about profits, facts and figures about the campaign were missing, also the carrying out of the good cause, distribution of the donations or where the money goes, was lacking. The framework of care revealed how caring needs are not met because of lack in information about the care provided to the global South beneficiaries. More information is needed about care itself and the NPO's who provide care. Research is essential for knowing what needs to be improved for care to be actually successful.

This studies transnational feminist framework, supported by two perspectives led to the basis being set for global North women consumers and partners engaging in CRM. The methodology used in this research has expanded transnational feminist studies by highlighting insights gained from the feminist consumer studies perspective, while making historical and contemporary connections by the transnational historical perspective. As a result relational aspects such as commodity fetishism and feminism, political consumerism and notions of power have been recognized and discussed. Deepak (2011) voiced the importance of having a transnational feminist perspective, in order to recognize power relations, put power forms into discussion and eventually resist domination was suggested. To resist domination some counter-hegemony acts for resisting power forms have been discussed by Deepak (2011). For instance the organization of social activism by protests, boycotts and public awareness campaigns, or not consenting by alternative practices. An alternative practice can be for instance the international 'buy nothing day', which is a day of protesting against consumerism. Another example for public awareness campaigns can be the documentary of King (2006), not to be confused with raising breast cancer awareness. Instead the documentary focused on; corporations' rationales, practices and impacts for engaging with Pink Ribbon and especially asked victims about their opinions. Another alternative strategy is that for individuals themselves, for instance some blogs or forums that state being against Pampers due to contamination, or blogs that state not to buy QC for health reasons. Although this is a start, again competing ideas play a part and further complications are not seen. The following recommendations set for alternative visions enables others to critically look at advertising, partners, products and consumption practices.

The strategy of de-fetishizing commodities enables people to consider consumption as something that is more than the 'need' what is promoted by media. The recognition of commodities next to its form, enables people to see social relationships behind products, and the production processes behind it. However the obstacle is that people do not always have the resources to notice stories behind the products. This obstacle can be overruled if people together, push for vision and change and demand publicly made information. For a real change the core values from people has to be changed into solidarity. The strategy of uncovering commodity feminism is recommended as well. Uncovering commodity feminism enables people to recognize that good causes, movements and empowerment are turned into something for sale. The core is to turn postfeminist citizens' acts back to acts of true feminism and concerns of advocating gender equality.

Strategies of de-fetishizing overcomes the 'white mothers burden' and its generalizations effects that lead to ignorance as well. The study results showed how the global North women consumers 'privileged' themselves in a colonial mentality. The argument is not to shift global North peoples appreciation of having it good, the idea of feeling better than others with thoughts of being a saviour of distant others needs to change. Recognizing 'privileged' generalizations made will disrupt colonial mentalities of being the global North saviour with heavy burdens.

The concepts of imagined communities of global motherhood and white mothers' burden has to be recognized. Instead of generalizing and having imagined communities why not create existing ones? The requirement is that people notice marketing strategies of trying to make corporeal connections to the body, and especially emotionally. Whether it is by baby empathy strategies or happy African students campaigns to attract mothers, the strategies of attracting and holding consumers will be and continue to be reproduced.

The recommended alternative versions for people can be gained by media literacy. Not consumers only but citizens need to challenge and control what the media, thus the dominant class feeds them as audiences. The aim of media literacy is to strengthen individuals critical skills of media culture, raise resistance to media, and enhance actively using media for democratic engagement and participation. With actual empowerment of democratic citizens and encouraging participation in society by improving citizens understanding of media. By analyzing media the codes are recognized, stereotypes multiple meanings and dominant values send by ideology and hegemony are seen and criticized. The study results prevailed the necessity of recognizing persuasive manipulative value laden messages that are send to people, on a daily basis. The marketing strategies found in this study did not reflect reality and shaped the way in which women consumers constructed this reality.

Another key is to learn cognitively how and when marketing strategies try to make connections to the physical and bodily corporeal domains. The advertising strategies that want to speak on an emotional level to target and hold women consumers, try to produce mothers as caring subjects and speak to them with visuals of idealized motherhood. With media literacy, especially the semiotics approach individuals learn how to recognize the signs advertising sends. Not only is it recommended that women consumers or mothers should become media literate, also the younger audiences. The growing in popularity of CRM and marketing in general target many different people and the sooner people become media literate, the better citizens they become. The aim is to advocate and use media literacy to help people to become "sophisticated citizens rather than sophisticated consumers" (Lewis & Jhally, 1998, p. 1). Umberto Eco stated "a democratic civilization will save itself if it makes the language of the image into a stimulus for critical reflection, not an invitation for hypnosis." (Alvarado & Buscombe, 1993). The result is that not only people become media literate but care, responsibility and citizenship is seen and acted out as it should be. The caring democracy who apply the fifth phase of 'caring with' can become transnational citizens.

The ethical quality of solidarity which belongs to 'caring with' was recommended throughout authors who examined notions of care, responsibility and citizenship as well. The framework of care and its fifth phase of caring with, threats all of these notions (Tronto, 1993, 2013). Tronto's recommendation, and this studies is that caring with is a task for all citizens in a democracy and not just mothers who buy household goods because corporations say so. Citizens joining collective responsibility with other citizens, for others and themselves, makes them members of a society that becomes active, with ethical qualities; plurality, communication, trust and respect, and especially solidarity (Tronto, 1993, 2013). To achieve solidarity there is a need for a caring democracy instead of caring subjects being a white mothers' burden. Partners, corporations or media identifying care needs is not sufficient, it should be actively dealt with by all.

The responsibility of framing care can be advocated properly, when people acknowledge their privileges and practices of caring needs that are equally divided. By a citizens rethinking and taking on responsibilities, care is better achieved when practiced democratically. The solidarity makes a positive sphere when people are more conformed to others needs, which results in better caring for

others (Tronto, 2013a). The democratic caring diminishes hierarchy and improves the quality of caring. The key is to change institutions into the same way families provide care for their relatives. Regarding power with care relationships, the identification of the politics with care at every level, and a course for care to stay appropriate and precise is important. So that in the end care is clearly describing acceptable goals (Tronto, 2013a). The use and added fifth phase of caring with, as a task for all citizens and a collective responsibility, results in that care is not only personal but a collective responsibility for all and dealt with (Tronto, 1993, 2013).

Another recommendation was by Hawkins (2011) to look further than conventional studies with ups and downs for CRM. Again this study has expanded Hawkins work by ensuing the practices of created imaginary global motherhoods from both interweaved perspectives. Hawkins (2011) further endorsed the need for exploring feminist work of care and responsibility ethics on transnational unity. This study expanded these notions by adding the framework of care in relation to responsibility and citizenship. Finally, this studies recommendations for further investigations are for different areas of the discussed research, such as other countries, other consumers and campaigns. The FG discussions findings in women consumers perspectives was just the tip of the iceberg. Although two CRM campaigns with three FG groups have been examined more needs to be done. As well as the recommendation that women beneficiaries insights and perspectives need to be further explored, as not all views have been explored or told due to limitations in research.

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## **Glossary**

**Branding:** is a distinct form of marketing practice intended to link product and services with resonant cultural meanings through the use of narratives and images (Hearn, 2008)

**Care giving:** the third phase of caring requires that the actual care-giving work is carried out. It involves the direct meeting of needs for care, physical work, and in contact with the objects of care. Important is that money does not solve human needs, though it provides the resources by which human needs can be satisfied. Providing money for care can lead to undervaluing of care-giving. With the ethical quality of competency (Tronto, 1993, 2013).

**Care receiving:** the fourth phase is after the care-giving work is done. And there will be a response from the person, thing, group animal, plant or environment that has been cared for. Important is to observe that response and to make judgments about it. Finally it provides the knowledge whether that the caring needs have actually been met. With the ethical quality of responsiveness (Tronto, 1993, 2013).

**Caring about:** the first phase of care where someone or a group recognizes the existence of a need and makes an assessment that this need should be met. Which is assuming and thereby recognizing the position of another person or group to see the need. With the ethical quality of attentiveness (Tronto, 1993, 2013)

**Caring with:** the last phase is to care about and with which is a task for all citizens in a democracy. The collective responsibility with citizens, and for them, contains all members of society to be active. With ethical qualities; plurality, communication, trust and respect; solidarity (Tronto, 1993, 2013).

**Cause branding** and **Self branding:** type of branding that mixes corporate and individual identities through brand communication and audience participation (Murray, 2013) whereas consumers are inspired to be a self-branded 'commodity sign' (Hearn, 2008). The definition of cause branding is a potential profit making initiative by a corporation or brand to raise awareness, money, and or consumer engagement in a social or environmental issue. Cause branding also tries to create a link between the brand (or corporation) and the social issue for consumers (Do well. do good, n.d.).

**Commodity feminism:** the reduction of feminist to a commodity that can be bought and sold on the capitalist market. The author used Marx's concept of 'commodity fetishism' (Purdue, n.d.), which is seen as the tendency to attribute to commodities ( objects bought and sold in a capitalist economy) a power that inheres only in the labor expended to create commodities (Dowsett, 2010).

**Connotative:** part of semiotics signified, whereas the signifier is associated with this meaning. The connotative meaning of the text image with its unconscious, not literal meaning. Adopted from Scalvini's approach concerning semiotics (Scalvini, 2010).

**CSR: Corporate Social Responsibility:** corporations have an obligation to constituent groups in society other than stockholders and beyond that prescribed by law or union contact (Allouche & Larouche cited in Hayhurst, 2011, p. 534).

**CRM:** Cause-related marketing; the concept of cause-related marketing is adopted from Hawkins (2012a) paper, examining CRM initiatives where purchasing certain products in the North triggers a donation from the company selling that product to an NPO working on a development issue in the South.

**CRM campaign:** Is seen in this research as the cause related campaign itself, the messages, visuals etc. Implemented and represented by the corporation and NPO.

**CRM initiative:** is seen in this research as the corporation collaborating with NPO(s), their goals, actions and impacts for cause related marketing.

**CSR: Corporate Social Responsibility:** "corporations have an obligation to constituent groups in society other than stockholders and beyond that prescribed by law or union contact (Allouche & Larouche, 2006; Hayhurst, 2011, p. 534).

**Denotative:** Part of semiotics signified, whereas the signifier is associated with this meaning. The denotative meaning of the text image with its literal, obvious meaning. Adopted from Scalvini's



approach concerning semiotics (Scalvini, 2010). And inspired from several authors work and combined in order to have the perfect fit for this research (Jhally et al., n.d.; Kellner & Share, 2007; Lind, n.d.)

**Domination:** derived from Foucault's view (Widder, 2004) the power exerted by others on us.

**EMB:** Empire Marketing Boards described in the theoretical framework with the concept of White Woman's burden.

**Global North:** can also be seen as the Western World consumers and the Global south as Third World producers.

**GSCE:** Global Corporate Social Engagement: "A vast array of strategies used by corporations to become politically, economically, and/or culturally involved, on a transnational scale, in social and development issues" (Hayhurst, 2011, p. 536).

**Hegemony:** Gramsci (1971) reasoned that the dominant classes present their view of reality in such a way that it is the only sensible way of seeing things and is therefore accepted as common sense by other classes. Thereby they gain consent of their world-view. Furthermore Gramsci (1971) claimed that the dominant classes exercise power in domains of economic, political, cultural to the state and society. Additionally in these domains hegemony is produced and maintained. Further Clark (1977, p. 2) states hegemony as "how the ruling classes control the media and education". Further elaborating is Roper (2005, p. 70) on hegemony, she states that "Hegemony can be defined as domination without physical coercion through the widespread acceptance of particular ideologies and consent to the practices associated with those ideologies".

**Ideology:** Althusser (1971) debated that ideological practices depend on factors, which include family, media, and capitalist societies. Ideology reflects the interests and values of the dominant group. These interests and values are from ordinary people, which makes inequalities and subordination appear natural and correct.

**Media literacy:** is an integration of a textual analysis with questions of production and audience reception. A textual analyses the constructed meaning(s) of a media product through careful attention to its particular visual, verbal, auditory languages or codes. So, textual or content analysis is the significant part of the media literacy that illustrates a method of social science for studying the content of cultural, media and communication studies. It includes the study of recorded all kinds of human communications like books, video, images, websites, paintings, laws etcetera. The CRM campaign show different images with meaningful signs. Hence, we can use the *Semiotics approach*. The media literacy and semiotics approach, is inspired from several authors work and combined in order to have the perfect fit for this research (Jhally et al., n.d.; Kellner & Share, 2007; Lind, n.d.)

**MNT:** Maternal Neonatal Tetanus: discussed for the case study of Pampers donating to UNICEF. Noted as Tetanus in this study. Pregnant and babies are at risk for MNT, especially increased risk when conditions are unsanitary and no access to adequate health care. Tetanus shots are provided to prevent infection with tetanus. 2 to 3 vaccines are given to the mother during pregnancy or childbearing years, to be protected, and not the babies (Hawkins, 2011).

**Partners:** Corporations and NPO's collaborating together with the use of a CRM campaign is further referred in this study as 'partners'.

**Philanthropy:** "act of donating money or goods, with no financial or material reward to the donor" (Hayhurst, 2011, p. 535).

**Privileged irresponsibility:** quoted "Those who are relatively privileged are granted by that privilege the opportunity to simply ignore certain forms of hardships that they do not face" (J. Tronto, 1993, p. 121). By asking questions about personal responsibility in the context of neo liberalism the underlying message can be solved. So who is responsible for giving care to global South, poor or sick, women or children? Since society forces us to think otherwise, this is not my 'fault or 'not me'.

**Postfeminist citizenship:** cause branding engages female citizenship through consumerism, where as seen by research from (Murray, 2013) female consumers purchase products and link themselves to corporations ideas of 'empowerment' or 'feminism'.

**PP:** Planned Parenthood: discussed in relation to the case study P-U, where Pampers donates to UNICEF, which advocated abortion and planned parenthood.

**P-U:** Pampers collaborating with UNICEF, which is the cause-related marketing campaign's case study. The Dutch case study was examined in this study.

**QC-WFP:** Quaker Cruesli collaborating with the World Food Program, which is the cause-related marketing campaign's case study. The Dutch case study was examined in this study FG.

**Resistance:** derived from Foucault's view (Widder, 2004) power we exercise upon ourselves to resist the domineering power.

**Self-branding:** is here seen in line with personal branding and the self-branding deriving from the definition of (Hearn, 2008., p. 497) " individuals who promote, show image exposure, write newsletters, give talks or appear on television etc about a specific brand promoted by institutional power" (such as corporations, advertisers etc).

**Signified:** the concept or idea in our head with which the signifier is associated; denotative & connotative meanings. See denotive.

**Signifier:** Actual word, image, photo etc. See denotive.

**Solidarity:** social value, makes the setting for caring among people and for greater responsiveness to democratic values (Gould, 2009; M.S Schwartz, 2011; Sevenhuijsen, 2000)

**Taking care of,** the second phase assumes some responsibility for the identified need and determines how to respond to it. And once needs are identified, someone or some groups have to take responsibility to make certain that these needs are met. With the ethical quality of responsibility (J. Tronto, 1993).

**Textual analysis with the semiotics approach:** is the study of signs and signification that examines the correspondence between a sign and the meanings it conveys. In this process, information is transmitted by linking ideas to meaningful signs and shared understanding of the signification of these signs. Semiotics involves the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects (Daniel Chandler, 2007).

**Transactional cause marketing** or transactional-based CRM model: the most common form of CRM strategies, where corporations connect a product to a charity which creates profit for the company. The aim is "profits with purpose" and a positive social impact for society. The company states that when consumers purchase a specific product, they partly donate some of the proceedings to a good cause (Berglind & Nakata, 2005; Nan & Heo, 2007).

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Table 1	Applied criteria for CRM campaigns
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