



**Marketing Moral, Human,  
Social and Cultural Values**

*Editor*  
Magimai Pragasam

# **SOCIAL MARKETING**

**SIGNIS ASIA**  
SIGNIS India



# SOCIAL MARKETING

---

Marketing Moral, Human,  
Social and Cultural Values

**SIGNIS ASIA**

SIGNIS India

© SIGNIS Asia

*Any part of this book may be used, reproduced and reprinted in any form without prior written consent from the publisher. The following acknowledgement is requested: SIGNIS Asia.*

On behalf of SIGNIS India



Published by  
SIGNIS Asia  
c/o Cahayasuara Communications Centre  
5 Jalan Robertson, 50150 Kuala Lumpur, Malaysia  
Tel: 603-20780912 Fax: 603-20317603  
e-mail: ccckl@po.jaring.my  
Website: www.archway.org.my/cahayasuara



Design by  
PUBLIC MEDIA AGENCY  
F-3-12 Plaza Damas, 60 Jalan Sri Hartamas 1  
50480 Kuala Lumpur, Malaysia  
Tel: 603-62014950 Fax: 603-6201 8675  
Enquiries: 6019-2661745 e-mail: publicmedia.agency@gmail.com  
Website: www.publicmediaagency.net

Printed by  
Percetakan Seasons Sdn Bhd  
3 Jalan 8/155, Taman Industri Bukir OUG  
Jalan Klang Lama, 58200 Kuala Lumpur, Malaysia  
Tel: 603-77856960

First Print: September 2007

ISBN 978-963-40497-5-1



*Publication made possible by kind contribution from*  
Captive Finance (M) Sdn Bhd  
Fortis Lease Group

# SOCIAL MARKETING

---

Marketing Moral, Human,  
Social and Cultural Values

Editor

*Magimai Pragasam*

Coordinator

SIGNIS Asia Seminar on Social Marketing

**SIGNIS ASIA**

SIGNIS India

# Acknowledgements

I would like to thank special guests *Archbishop Marampudi Joji* of the Archdiocese of Hyderabad, the late *Bishop Gorantla Johannes*, *Prof. Sanjay* of Hyderabad University, *Prof. Vishweshwar Rao* of Osmania University, and *Mr. Michael Peria* of TATA Consultancy for their resourceful sharing.

Special thanks to the contributors: *Rev. Casimir Raj*, *Mr. Conrad Saldanha*, *Mr. Sashi Kumar*, *Rev. Jerry Martinson*, *Rev. Rappai Poothokaren*, *Rev. Yoseph I. Iswarahadi*, *Rev. Dominic Emmanuel*, the late *Rev. Christopher Coelho*, *Rev. P.J. Joseph*, *Rev. Agilan*, *Ms. Catherine Wong*, *Sr. Mary Jyosita*, *Sr. Manjushree* and *Mr. Ashwin Dairiyam*, whose sharing is presented in this volume.

Thanks to *Rev. Yoseph Iswarahadi*, the other Seminar coordinator from the SIGNIS Asia Board, for his contribution to the Seminar.

Special thanks to *Lawrence John*, President of SIGNIS Asia, without whose strong support this book would not have been a reality, *Mhike So*, SIGNIS Asia Secretary, *Catherine Wong*, SIGNIS Asia Treasurer, and *Rev. Cyril Gamini Fernando*, SIGNIS Asia Board Member.

I want to place on record the work put in by the local host, a team headed by *M.D. Vincent*, along with *Rev. David*, *Rev. Rayappa* of Amruthavani, and *members of SIGNIS Andhra Pradesh*. Their contribution towards the smooth running of the Seminar deserves our heartfelt appreciation.

On the home front, I want to thank *Rev. Dominic Emmanuel*, President of SIGNIS India, and his team for having given me the opportunity to coordinate the Seminar, an enriching experience indeed. The members of the Indian team, which includes *Rev. Peter Selvanathan*, Secretary of SIGNIS India, *Rev. C.M. Paul* and *Rev. Clarence*, along with *Rev. Vincent Chinnadurai*, also contributed greatly to the Seminar to produce the intended results.

*Magimai Pragasam*  
Coordinator  
SIGNIS Asia Seminar on Social Marketing  
August 2007  
Chennai, India

# SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values

## *Preface*

The SIGNIS Asia Seminar on Social Marketing held in September 2006 in Hyderabad, India, was a major learning experience for all of us. The volume in your hand is the result of the seminar.

Social Marketing has been one of the topics of discussion in many of our international seminars over the recent years. Members of SIGNIS have been producing audio, video, and television programmes which uphold moral, social, cultural and spiritual values of the society but such programmes are not welcomed by the audience as per our expectations. This sends a strong message that clarity over vision and quality alone does not contribute for successful communication but our efforts need to be supported by creative marketing strategies and effective networks.

The SIGNIS Asia Board, along with its members, thought of a detailed discussion on 'Social Marketing,' wherein the management professionals, eminent scholars and our own members engaged in production could participate and eventually come out with some useful suggestions to reach out to people at large more successfully with our messages. The thought resulted in this seminar.

The seminar had the following objectives: To have conceptual clarity over the term *Social Marketing*, to understand how Social Marketing works, to know some Social Marketing strategies, to explore creative avenues for social marketing in secular media and society, and to learn social marketing techniques through success stories of our own members in relation to radio, video, television, Internet, training and satellite television. And finally, to make an action plan that could guide communicators at diocesan, regional, national, sub regional and Asian level.

The keynote speaker **Rev. Dr. Casimir Raj**, in his paper, traces the evolution of the marketing concept, and defines 'social marketing'. He also lists out reasons for the failure of social marketing and conditions associated with its success. He also proposes some methods, quoting concrete examples for successful social marketing.

**Mr. Conrad Saldanha** highlights the difference between conventional marketing and social marketing, and outlines the elements adopted by commercial marketers. Linking social marketing, behavioural change and social change, he offers a 'strategy framework' for social marketers to reflect upon. Laying emphasis on target segmentation, he provides conceptual framework for social marketing with theories and concrete examples. Through a case study, he highlights the importance of understanding changing values to formulate social marketing strategies.

**Mr. Sashi Kumar** leads us into a critical reflection on the nature of secular media, creativity and the media-market nexus. Pointing out the position of values in the new media scenario, the author talks about the complexities of social marketing, especially among the three main agencies of social marketing: the State, NGOs and Corporate.

**Rev. Jerry Martinson SJ** shares the success story of Kuangchi Program Service, which produces programmes for TV stations, advertising agencies, government and religious organisations, and programmes supported by commercial sponsors. He also provides a list of important strategies to market value-based programmes.

**Rev. Rappai Poothokaren** critically looks at the position of the Church in the electronic media age, and identifies the reasons for losing its tracks. He provides a series of suggestions along with limitations in reaching out to people with the Good News.

**Rev. Yoseph Iswarahadi SJ** provides a case study of marketing a video film, a concrete example to show how planning and network can play an important role in successful social marketing.

**Rev. Dr. Dominic Emmanuel SVD** highlights the difficulties in film making, especially in the commercial film industry. Asserting that there is no single formula to make a film successful, he describes how a successful distribution strategy can help us to reach out to people. He suggests various non-conventional methods in making a film successful even if it does little in the box office.

**Rev. Christopher Coelho** gives an account of his experiences during the production of *Karunamayudu*, the first-ever feature film by the Indian Church. He puts more emphasis on the ability to accept the challenges, team spirit and hard work, which by themselves take care of the marketing of the product.

**Rev. P.J. Joseph** defines Social Marketing, and explains how it could be practiced using a 'Marketing Mix' strategy for the project 'Adult Education Through Radio'. It is a participatory radio project carried out by Chitrabani in collaboration with a state-owned radio station, and with the support of volunteers.

**Rev. Agilan** shares his experiences on how he was able to market 100,000 copies of his music album, sitting in a rural parish. He also suggests a few do's and don'ts for marketing, based on his experiences.

**Ms. Catherine Wong** presents a success story of e-shopping in Hong Kong. She reports how 'quality maintenance, addressing the needs of the people and coping with the technological change' contribute towards successful social marketing.

**Sr. Mary Jyosita** and **Sr. Manjushree** outline various forms used in marketing their training programmes in North India.

**Mr. Ashwin Dairiyam** presents a strategy to market programmes through existing satellite television networks, a strategy by which he was able to start his own TV channel network.

The last part of this volume carries the collective wisdom of the seminar delegates in the form of suggestions that emerged through group discussion.

Although modest, this volume carries thoughts for reflection and critical thinking. I wish that communicators across Asia would make use of this volume. We are living in an age where we have to tell the world about the good we do – or else, we may go unnoticed.

**Magimai Pragasam**

*Coordinator, SIGNIS Asia Seminar on Social Marketing*

*August 2007*

*Chennai, India*



# SOCIAL MARKETING

## SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values

### *Foreword*

Marketing has been, and continuous to be, a bad word for a large number of people and organisations involved with activities directed at the betterment of society. It projects an idea that anything can be bought and sold as long as there is a market demand for it, and anything can be dropped and/or changed if there is no market. Also, it conveys the idea that marketing is driven by the profit-motive, and anything that brings profit can be and should be sold. Very often, this is done without due consideration to social and environmental impacts. Thus, it promotes a sense of 'principle-less opportunism,' a 'anything-goes' and 'any-which-way-you-can' mentality. "Just make the profit!"

But imagine, for a moment, the power of marketing. To achieve sales of products and services to defined and definite markets, marketing has developed many effective, successful and sophisticated strategies and techniques to get people to buy almost anything. It can encourage people to make certain pre-determined decisions. It can move people to change their patterns of behaviour and opinions. It can make them act to support a product or service. It has the power to contribute to lifestyle changes. It is capable of being extremely sensitive to the audience it needs to reach.

Now, consider this power of marketing outside the field of profit-driven business. What marketing needed was a heart, a social purpose. Once commercial marketing was surgically fitted with a heart and social purpose, the whole orientation and applicability of marketing changed. Social marketing was born!

Social marketing is a revolutionary idea in as much as it represents a creative appropriation of the strategies and techniques of commercial marketing for the purpose of promoting a values-based society that is concerned for fellow beings and the environment. While the idea and practice of social marketing has been around for awhile, it has been hardly explored in-depth for social application by civil society organisations, and in particular, Catholic media organisations.

And to that extent, such organisations have not been able to reach and influence their audiences/constituencies.

Support for addressing the social marketing theme at the annual SIGNIS Asia Study Days came from SIGNIS World and Daniela Frank of CAMECO. Most importantly, however, was the impetus given by the success stories of Rev. Yoseph Iswarahadi of SIGNIS Indonesia, who had begun implementing social marketing practices much earlier. In view of this, the SIGNIS Asia Board decided that member countries would greatly benefit by exploring the potential of social marketing in the context of Catholic media organisations.

It is against this background that SIGNIS Asia, in collaboration with SIGNIS India, organised an international conference on social marketing. The conference was significant in that it drew together about 150 scholars, activists, professionals and religious, providing them a platform to share their experience and thoughts on social marketing. This publication is born out of such an experiment and creative effort.

I hope the reader finds the papers in the book refreshing. More importantly, I hope the principles of social marketing herein offer some ideas to effectively realise your goal of creating a better world for all of us.

*Lawrence John*  
*President*  
*SIGNIS Asia*  
*August 2007*  
*Kuala Lumpur, Malaysia*

# SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values

## *Prologue*

Social Marketing has been one of the key concepts that caught the attention of NGOs and other like-minded organisations who have been struggling to get value-based messages across to society. The commercialization of the media industry has been so intense today that value-based media products are hard to come by, and those which do, hardly find their way to the audiences. It is in this context that a seminar on Social Marketing was organized by SIGNIS Asia at Hyderabad, and its outcome in the form of this work is eagerly awaited. It is hoped that this book would inspire and motivate, not only SIGNIS members but all those engaged in the promotion of values through media.

SIGNIS India is doubly happy because India was chosen to be the local host. Through a coordinated effort, SIGNIS India was able to bring together experts from all over the country to participate in this seminar.

I would like to put on record my thanks to one and all who made the seminar a success, and who worked tirelessly for this volume to see the light of day. Besides the conceptual clarifications, strategies, sharing of experiences, do's and don'ts of social marketing that will hopefully enlighten the readers, I am impressed by the set of suggestions provided in this volume. Though they may appear simple, and some are not new to us, they often escape our notice.

And notice we must, as abundantly pointed out to us by experts that value and needs-based content; clarity of our vision; professionalism; appropriate marketing strategies; effective networking, and above all, the ability to cope with the changing scenario of the media world, can enable us to reach out successfully to the maximum number of audiences.

Let the information, ideas, suggestions and experiences presented in this volume be translated into meaningful plans and activities to promote moral, social, spiritual and cultural values among the masses.

I earnestly request SIGNIS members to use this volume beneficially, and advance further in exploring newer avenues and strategies in the field of social marketing using various means of communication at our disposal in this fast-changing world of media.

*Rev. Dr. Dominic Emmanuel SVD*  
*President, SIGNIS India*  
*August 2007*  
*New Delhi, India.*

**SOCIAL MARKETING**

Marketing Moral, Human, Social and Cultural Values

**CONTENTS**

<b>ACKNOWLEDGEMENTS</b>	04
<b>PREFACE</b>	05
<b>FOREWORD</b>	09
<b>PROLOGUE</b>	11
<b>THE TEAM</b>	15
<b>THE CONTRIBUTORS</b>	16
<b>KEYNOTE ADDRESS</b> Rev. Dr. N. Casimir Raj SJ	17
<b>SEMINAR PAPERS</b>	
SOCIAL MARKETING AS A STRATEGY Conrad Saldanha	25
CREATIVE AVENUES FOR SOCIAL MARKETING IN SECULAR MEDIA AND SOCIETY Sashi Kumar	39
MAKING SOCIAL MARKETING WORK: A STEP-BY-STEP GUIDE Michael Peria	43
SUCCESS STORIES IN SOCIAL MARKETING: TELEVISION PROGRAMMES Rev. Jerry Martinson SJ	47
SUCCESS STORIES IN SOCIAL MARKETING: VIDEO PROGRAMMES Rev. Rappai Poothakaren SJ	51

# SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values

# CONTENTS

SUCCESS STORIES IN SOCIAL MARKETING: VIDEO FILM Rev. Yoseph Iswarahadi SJ	57
SUCCESS STORIES IN SOCIAL MARKETING: VALUE-BASED CINEMA Rev. Dr. Dominic Emmanuel SVD	63
SUCCESS STORY IN SOCIAL MARKETING: VALUE-BASED FEATURE FILM Rev. Christopher Coelho	71
SUCCESS STORIES IN SOCIAL MARKETING: RADIO PROGRAMMES Rev. P.J. Joseph SJ	75
SUCCESS STORIES IN SOCIAL MARKETING: AUDIO CASSETTES Rev. Agilan SDB	89
SUCCESS STORIES IN SOCIAL MARKETING: WEB-BASED PROGRAMMES Ms. Catherine Wong	93
SUCCESS STORIES IN SOCIAL MARKETING: TRAINING PROGRAMMES Sr. Mary Jyosita and Sr. Manjushree	95
SUCCESS STORIES IN SOCIAL MARKETING: THROUGH SATELLITE TV Ashwin Dairiyam	99
SOCIAL MARKETING: <b>SUGGESTIONS BY SEMINAR DELEGATES</b>	101
<b>SOCIAL MARKETING LINKS</b>	104



**SIGNIS**

**SIGNIS World Catholic Association for Communication**

## **THE TEAM**

### **Seminar Coordinators**

Mr. Magimai Pragasam (India)

Rev. Yoseph Iswarahadi (Indonesia)

### **Local Host**

Rev. N. David (Amruthavani, Andhra Pradesh)

Rev. Rayappa (Amruthavani, Andhra Pradesh)

Mr. M.D. Vincent (SIGNIS Andhra Pradesh)

### **SIGNIS Asia Board**

Mr. Lawrence John (President, SIGNIS Asia)

Rev. Yoseph Iswarahadi (Vice President, SIGNIS Asia)

Mr. Mhike So (Secretary, SIGNIS Asia)

Ms. Catherine Wong (Treasurer, SIGNIS Asia)

Rev. Dr. Dominic Emmanuel (Board Member, SIGNIS Asia)

Rev. Cyril Gamini Fernando (Board Member, SIGNIS Asia)

### **Indian Team**

Rev. Dr. Dominic Emmanuel (New Delhi)

Rev. Peter Selvanathan (Jhansi)

Mr. M.D. Vincent (Secunderabad)

Rev. C.M. Paul (Kolkatta)

Mr. Magimai Pragasam (India)

Rev. Dr. Clarence Srampical (Indore)

**THE CONTRIBUTORS**

Rev. Dr. N. Casimir Raj SJ  
*Director, Xavier Labour Relations Institute (XLRI), Jamshedpur, India.*

Mr. Conrad Saldanha  
*Founder/Core member and Coordinator, Asian Communication Network (ACN), Bangkok, Thailand.*  
*Head, Training and Development, Times of India Group, Mumbai, India.*

Mr. Sashi Kumar  
*TV Journalist and Entrepreneur, Film maker and Chairman,*  
*Media Development Foundation and Asian College of Journalism,*  
*Chennai, India.*

Rev. George Gerald (Jerry) Martinson SJ  
*Vice President and Producer, Kuangchi Program Service, Taipei, Taiwan.*  
*Founder/Core Member, Asian Communication Network (ACN),*  
*Bangkok, Thailand.*

Rev. Rappai Poothokaren SJ  
*Member, Governing Council of Darpana Academy of Performing Arts,*  
*Ahmedabad, India.*  
*Director, Gurjarvani Xavier Centre for Culture and Communication,*  
*Ahmedabad, India.*

Rev. Yoseph Iswarahadi SJ  
*Director, Studio Audio Visual Puskat, Yogyakarta, Indonesia.*  
*President, SIGNIS Indonesia. Vice-President, SIGNIS Asia.*

Rev. Dr. Dominic Emmanuel SVD  
*Film Producer and Director, Communication and Information Bureau*  
*of the Delhi Catholic Archdiocese. President, SIGNIS India, Board*  
*Member, SIGNIS Asia.*

Rev. Christopher Coelho  
*Writer, Musician and Film Maker. Co-director of Karunamayudu*

Rev. P.J. Joseph SJ  
*Director, Chitrabani, Kolkatta, India.*

Rev. Agilan SDB  
*Parish Priest, Vilathikulam Parish, Dindigul, South India.*  
*Member, Communication Commission, Salesians of Don Bosco,*  
*Trichy Province.*

Ms. Catherine Wong  
*Film Reviewer, Producer and Scriptwriter, Hong Kong Diocesan*  
*Audio-Visual Centre, Hong Kong.*

Sr. Mary Jyosita SND  
*Director, Notre Dame Communication Centre, Patna, India.*

Sr. Manjushree SND  
*Coordinator of Training Programmes, Notre Dame Communication*  
*Centre, Patna, India.*

Mr. Ashwin Dairiyam  
*Managing Director, Good News Television, Chennai, India.*

# SOCIAL MARKETING

# SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values

## *Keynote Address*

*Rev. Dr. N. Casimir Raj SJ*

### Introduction

Today, it is easier to market immoral, sensational values than moral values. We may explain it away through the fall of Adam and Eve. It seems to be easier to market antisocial values than social values. These human and social anti-values seem to be inherent in human beings. They are spurned by society, yet they are prevalent and pervasive. They are called stealth marketing, guerilla marketing. I call it anti-marketing.

By marketing such values, we lead society to Sodom and Gomorrah; yet, there are a few who hold to certain values – a Mahatma, a Mother Teresa or a Nelson Mandela. Their compass always points to true North. They are not confused, not fooled by conflicting voices or the road shows, or the din of the promotion does not deafen them, garish and bright lights do not blind them.

They are a few, but they are the remnants. How do they market those values? By preaching – yes, but more by living, more by serving.

Before going further, I want to speak briefly about the evolution of the marketing concept – a much abused term, and since I teach that subject, I have inherited that fate – I have become a much-abused person.

### Evolution of the Marketing Concept

#### (a) Production Concept

People prefer products that are inexpensive and easily available. As a result, marketers concentrate on production and cost efficiency and mass distribution. Good for developing and poor countries, e.g. today's China.

### (b) Product Concept

It assumes that people are concerned about quality, performance and features. So, companies concentrate on quality and service, e.g. Federal Express.

### (c) Selling Concept

According to this concept, the purpose of marketing is to “sell more, to more people, more often for more money in order to make more profit” (Sergio Zyman). This assumes that people won’t buy enough of one’s products. So, hard and aggressive selling, thrusting the product, even when not needed.

### (d) Marketing Concept

From product centred to company-profit centred to customer centred. This means not finding right customers for your products but the right products for your customers. This means the company should strive to give superior value to the customers. The customer is the centre of focus. All functions of an organization work in synergy to respond to, to serve and to satisfy the customer.

### (e) Social Marketing Concept

When an organization bends backward to satisfy a customer, it may forget its social responsibility, environmental concern and national interest. So, marketers, while satisfying the customers, keep in mind social concerns. It is socially-responsible marketing or marketing with a conscience.

## Social Marketing

The Social Marketing concept is not social marketing. Social marketing is done by an NGO to further a cause. Cause-related marketing is done by a company to support a cause. Social marketing calls for a change in attitude, leading to change in behaviour. As a result, it may take time (e.g. family planning in India), may involve a series of programmes and actions. In the Old Testament, prophets did social marketing. Christ did social marketing.

In the recent past, massive social changes were brought about by force and violence, war and revolution. Social marketing tries to bring out change through persuasion, through planned, voluntary and non-violent change.

Social Marketing is a social-change management technology involving the design, implementation and control of programmes aimed at increasing the acceptability of a social idea or practice in one or more groups of target adopters. The sponsoring

agency pursues the change goals in the belief that they will contribute to the individual's or society's best interests.

Its ultimate aim is to change the behaviour of the target audience:

- to accept a new behaviour,
- to reject potential behaviour,
- to modify current behaviour, or
- to abandon an old behaviour.

This change takes place not through law or force but voluntarily.

Unfortunately, many social change programmes do not succeed as those of prophets and Jesus. It may be because the campaigns might not have targeted the appropriate audience, the message may not be sufficiently motivating, or the target adopters were not shown a way to respond constructively.

## Why They Fail

1. The message may not reach the group. As St. Paul said, unless they know, how can they receive the message?
2. If there is high involvement in a behaviour, the scope of tolerance is low and they reject anything not wanted.
3. People read different things into the information they receive, depending on their beliefs and values. Look at the Reservation Bill (India).
4. The messages may be more cerebral and less emotional, touching the head more than moving the heart. That may be the reason the pre-Vatican preaching of fire and brimstone, or prophet Jonah's preaching to the people of Nineveh, was more successful than today's preaching. Ignatius' Spiritual Exercises touches the heart systematically, and hence could convert a hardcore ambitious person like Francis Xavier.

Research shows mass communication has not been very effective, because:

1. Audience factors – apathy, defensiveness and cognitive ineptness.
2. Message factors – may not convey real motivating factors in an attention-getting way.
3. Media factors – type of media the target adopter is most receptive to.
4. Response-mechanism factors – not providing an easy and convenient way to respond positively to the campaign.

# Conditions Associated with Success

1. Monopoly – no messages contrary to the campaign – e.g. Coca-Cola.
2. Canalisation – which means there is a pre-existing attitude. The campaign just channels to a particular brand. Similarly, if there is a positive public attitude, the campaign may succeed easily.
3. Supplementation – supplementing mass media campaign with communication, examples, lives, etc.

# Some Methods Which May Succeed

1. Behavioural
  - (a) Operant Conditioning: Shape the behaviour of a person through rewards and punishments.
  - (b) Classical conditioning: By associating with benefits, with great leaders.
2. Motivational
  - (a) Carrot and stick.
  - (b) Intrinsic benefits.
3. Subliminal studies  
For assertiveness, positive attitude, etc.

# Buzz Marketing

Buzz marketing is creating a “360-degree world” in which the target adopter is “constantly bombarded”. It is infinite consumer touch-point possibilities. The target adopter is approached from all sides: TV, radio, direct marketing, events, sponsorships, websites, press, billboards, posters, graffiti, etc.

To make it work, there should be:

- authenticity
- advocacy – all speak
- experiential messaging.

It is particularly useful for a theme that generates conversation, i.e. people are emotionally involved. I feel Gandhiji used it to the full extent. His speeches, writings,

prayer meetings, fasts, marches, dress, and mingling with people all gave only one message. His message was authentic, people blindly accepted it and advocated it, and it gave them experience.

That is why, even today, though his economic policies were considered impractical, people reinterpret them as Brand Gandhi –

- Feel proud of the country, culture, ...
- Inner confidence
- Think different.

His whole life was marketing. That is buzz marketing.

## Conclusion

How is it that Gandhi could mobilize the whole nation, rich and poor, literate and illiterate, urban and rural?

How is it that Mother Teresa's message is more powerful than the message of more powerful speakers?

Ultimately, Social Marketing involves personal living – whether a person lives by the values he/she professes or whether the person lives a different life. 🌐

### *The Author*



*Rev. Dr. Casimir Raj has a doctorate from St. Louis University, USA, an MBA from Santa Clara University, and a Licentiate in Theology from St. Mary's College, Kurseong, India. He has taught in several professional institutions both in India and abroad. He is the founder of the Loyola Institute of Business Administration (LIBA), and has served several reputed institutions in the country holding important positions. He is the director of Xavier Labour Relations Institute (XLRI), Jamshedpur, India.*



# SEMINAR PAPERS

---

## SOCIAL MARKETING

Marketing Moral, Human, Social and Cultural Values



# SOCIAL MARKETING

## *Social Marketing as a Strategy*

*Conrad Saldanha*

### Introduction

All of us are aware of various issues pertaining to the well-being of the individual and society. Everyone knows that drug abuse, especially by teenagers and young adults, is bad. In his book *Social Marketing*, Andreasen states that we don't want "men to exploit women, parents to abuse children, teens to smoke or use illicit drugs, businesspeople to adopt unethical practices, journalists to slant their reports, athletes to take steroids, or legislators to vote cuts in funds for favoured programs". How then does one change this type of behaviour? There are two approaches. The focus of my presentation is on Social Marketing, trying to understand what it is all about, sharing with you a possible framework which could be adopted, as well as indicating the real challenges in this field.

### Social Marketing and How It Is Different

It is believed that Social Marketing can be traced to an article by a sociologist, G.D. Wiebe in the 1950s. Wiebe was concerned that marketing was not being applied to such problems as "selling brotherhood like soap".

So what is Social Marketing?

"Social Marketing" is often mistaken for Societal Marketing, Cause-related Marketing or Non-profit Marketing but it differs from each of these.

Social Marketing's intention is to produce social change. It involves influencing the attitudes, beliefs and behaviors of individuals or organisations for a social benefit. Examples of social marketing would include 'Safer Driving', 'Better

Environment’, ‘Not Littering’, ‘Stop Smoking’, ‘Conserving Water, Energy’ and so on.

Whereas in the case of Societal Marketing, the focus of the organization is to deliver the desired consumer satisfaction (for commercial benefit) in a way that enhances the well-being of the consumer as well as the society. So, McDonald’s decided to switch from plastic cups, which are non-biodegradable, to paper cups. This is Societal Marketing.

Cause-related Marketing refers to corporate philanthropy undertaken to gain quantifiable incremental sales. Burger King promised to donate 25 cents to the Red Cross for relief operations in the area each time a consumer bought a certain sandwich. Or closer to home, Jet Airways ties up with Save the Child Association, and requests its passengers to donate money for this worthy cause. Companies see other benefits in Cause-Related Marketing. It attracts new business, generates positive publicity, improves corporate image, and motivates employees.

Non-profit Marketing is concerned with the application of the Marketing Concept to organisations whose goals are defined not by profit but by other yardsticks of performance, like sustained development of a particular place.

So are there any other key differences between Conventional Marketing and Social Marketing?

## Conventional Marketing and Social Marketing

We usually fall into the trap of applying Conventional Marketing principles to Social Marketing without any reflection or analysis. Social Marketing distinctly differs from Conventional Marketing in the following areas:

- a. Firstly, customers are opposed to the change idea, and therefore, product positioning, pricing, and communication decisions have to be executed against, rather than with, the flow of the market. One of the most important principles of marketing – to be customer-driven – is thus violated.
- b. Secondly and equally important the attributes of such social change programs violate the five requirements for success of a product or service. These social programs do not have relative advantage (because they cost more than they pay); are not compatible (because consumers are opposed to the advocacy); are quite complex (because of the deep-rooted barriers and beliefs they have to overcome) and therefore discourage (rather than encourage) trial and adoption.

- c. Lastly, since social change programs are aimed at ensuring the general, rather than individual, welfare, the benefit accrues only when a large segment of society adopts the advocacy. The early adopters receive their share of the true benefit only when a large segment of the target population accepts the social idea. For example, when all chemical firms stop making CFCs, the environmental damage to the earth's ozone layer would be halted. But if only a few did so, those firms that stopped production would actually be at a disadvantage in the market place to the competing firms that still continue to make environmentally dangerous but cheaper-to-produce products. And more than anything else, the erosion of the earth's stratospheric ozone layer would not be reduced in any way if these few stopped producing CFCs.

There are two other differences in goals between the sectors. In the commercial sector, the objective is to maximize return on investment (ROI) to stockholders whereas in the world of social influence, the parallel is to maximize the welfare of society at large.

The second important difference in goals between the commercial and social sectors is that the private sector is almost totally aimed at final consumers. In the social sector, the best course of action is to focus upstream rather than on the final consumers. For instance, it would be better to focus on the parents and the school rather than on the kids if one is trying to change chicken-eating habits so that obesity is no longer a problem.

## The 4 P's and Social Marketing

Commercial Marketers think of the key elements of any strategy as the 4 P's: Product, Price, Place, and Promotion. Social marketers have translated these elements as follows:

*Product* refers to the benefits that a recommended behaviour offers to the target audience. As in the private sector, the benefits may come from specific products and services like inoculations, or they may comprise the psychological and social benefits of 'mere behaviour,' such as the sense of accomplishment experienced from quitting smoking or working out.

*Price* is the cost that the target audience perceives it will have to pay when undertaking the behaviour. These include monetary, psychological, and sociological costs as well as the cost of foregone alternatives, for example, continuing present behaviour. For example, if one stops smoking, then the alternative to continue to smoke is foregone.

*Place* refers to creating opportunities to act at particular times, in particular places and through particular modalities. For instance, getting schools to give an opportunity to children not to drink aerated drinks, like Pepsi or Coke.

*Promotion* refers to communicating about and urging the behaviour with a variety of messages, including visual images, sent through a variety of channels including the mobile phone and the Internet.

## Social Marketing and Behavioural Change

Social Marketing can focus on behaviour change for an individual's benefit, for mutual benefit, viz. the individual and society, or to benefit society first and foremost. Individual benefit is only a derived condition. The biggest challenge is Social Change.

For instance, 'eat nutritious food' or 'exercise regularly' requires behaviour modification. While society as a whole would benefit if its members were better nourished or fitter, the primary beneficiary of such a behaviour change campaign is the individual. On the other hand, programs pertaining to 'safer driving' or 'smoking cessation' benefit both individuals and society simultaneously. Lastly, there are certain programs, like 'better environment' or 'nuclear disarmament,' which, first and foremost, benefit society; individual benefit is only a derived condition.

## Strategy Framework

Therefore, keeping in mind the differences between Social Marketing and Conventional Marketing, and how Social Marketing can differ depending on the focus of its campaign, I would like to share with you a framework for clarifying what type of strategies could be used in which type of situation.

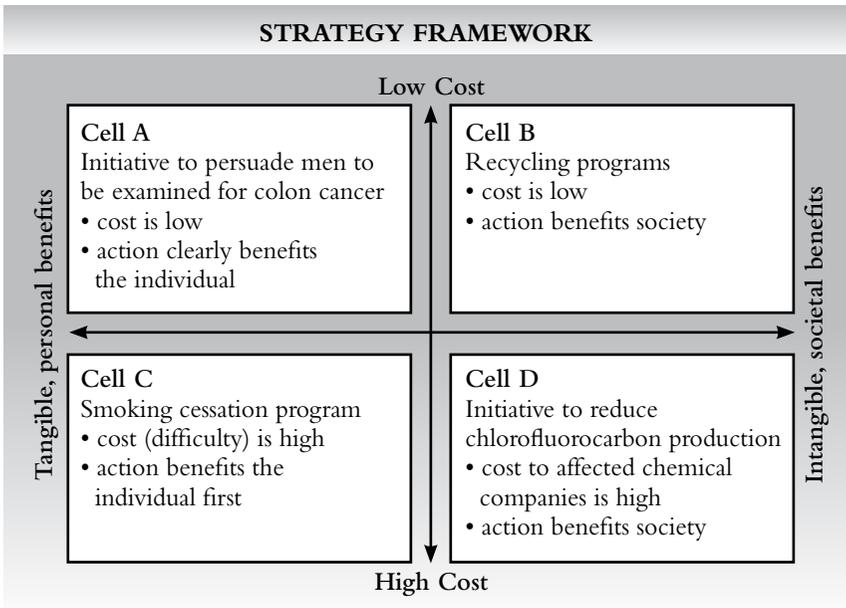
The framework allows social marketers to examine the change they are advocating from the potential adopter's perspective, and to plan their marketing strategy accordingly. There are four cells located along a vertical axis that represents the cost dimension, and a horizontal axis that represents the benefits.

By cost, we mean not only the monetary cost of adopting a behaviour but also the cost in terms of time, effort, and any other psychological (or organizational) discomfort the adoption behaviour may cause. For example, the cost of smoking cessation or stopping smoking is high because giving up cigarettes is tremendously difficult.

Similarly, the benefit dimension includes all non-monetary advantages that individuals or organisations may gain if they adopt the recommended behaviour. These advantages range from physiological benefits and psychological benefits at the individual level, to improved corporate image for organisations, and environmental or sociological benefits at a societal level.

As mentioned earlier, a principal function of the benefit dimension is to identify the primary beneficiary of any given program for social change. A campaign designed to encourage men to be tested for colon cancer clearly benefits individuals; an AIDS prevention program, on the other hand, benefits not only the individuals toward whom the campaign is directed but also all potential partners of those individuals. With a recycling initiative, the primary beneficiary is the community or society as a whole. Of course, individuals gain if their community as a whole is better off, but the gain is felt primarily at a societal level, and only secondarily at the individual level.

In many cases, the distinctions between beneficiaries are difficult to make; indeed, the lines between individual and societal benefits often overlap. Preventing or stopping drug abuse benefits individuals but the change in behaviour also fosters a healthier society. For marketing purposes, it is important to try and define the primary beneficiaries as specifically as possible.



*Figure 1*

In Figure 1, each cell represents different marketing problems. Let us consider each of the cells in the framework.

### **Cell A**

Here, the cost of changing behaviour to the intended beneficiary behaviour is relatively small compared to the potential benefits. The task for marketers is thus similar to persuading consumers to buy conventional products and services. First, the marketer will need to concentrate on communicating the benefits of the proposed behaviour change to the target community. Second, the marketer should make sure that any tools or services necessary for adopting the change are readily available.

For the initiative designed to persuade middle-aged men to visit their doctors for a colon cancer check-up, the campaign took a conventional approach. It relied on communication to demonstrate the clear value of the check-up to the targeted individuals. The campaign's most important component was information dissemination. Success depended on the effectiveness of the communication and its reach. The target community – the “customers” – needed to know why it was important to get an early check-up. The campaign sought to create an urgency in the minds of the target population in order to stimulate them to arrange for examinations. Because most doctors and health professionals are well trained in the detection procedure, service availability was not a problem.

It is important to note that Cell A campaigns do not need to address deep-rooted beliefs or attitudes.

### **Cell B**

As with Cell A, Cell B projects do not require fundamental shifts in the attitudes or lifestyles of the target population. The problem with Cell B projects is that they may not seem compelling; there are no direct, individual benefits. Marketers facing Cell B challenges need to focus their efforts on providing a catalyst for change in the form of a convenient way for the target population to comply.

For instance, a survey found that respondents were highly sensitive, in general, to environmental issues. Some of the behaviours (such as using cloth shopping bags) were also perceived as easy to adopt. Surprisingly however, respondents reported that they only rarely practiced these behaviours. So the catalyst that people needed to change their behaviour was simply clear instructions about easy things they could do at home to protect the environment and frequent reminders to do them. The campaign has matured and the ads, brochures and other methods of communication have become increasingly practical. The result has been a sharp increase in household conservation practices.

The key to Cell B challenges is information backed up with convenience mechanisms.

### **Cell C**

In Cell C, the individual benefits of a behaviour change are clear, but the cost of such change is daunting. Social change campaigns that fall into Cell C thus require a good deal of push marketing in addition to strong communication campaigns. In conventional marketing situations, push marketing can be thought of as what happens once a consumer has developed some broad general interest in a product or a service but has not yet decided on purchasing a specific brand. Before making a decision, the consumer may talk with friends or salespeople. He or she may read literature on the product, such as independent reviews or manufacturer's brochures. The consumer is also likely to be exposed to additional promotional material at the point of purchase.

In social change efforts push marketing consists of intensive support provided to the target community at the community level. Without that support, a Cell C campaign will not succeed.

Consider the unsuccessful anti-drug campaign which was weighed heavily on the side of communication through advertisements. One advertisement, typical of the sort the campaign used, featured teenage actress Nancy McKeon, who directly addressed viewers with an admonition that drug abuse is dangerous. The ads did have some effect. When research was done among the city's school-age children, it was found that there was high recognition of the anti-drug public service announcements. They could even recall several visual and written elements of the campaigns that had been aired frequently by local television stations, though they found the celebrity messages artificial. The children understood intellectually the harmful effects of drug abuse. Unfortunately however, they felt unable to change any abusive behaviour. The campaign had little or no influence on whether and how often the children took drugs.

The research revealed that many children took drugs because they wanted to be accepted by their peers. Saying 'no' violated their social norms and network. To say 'no,' they need coping mechanisms. For example, they needed help inventing excuses not to take drugs, because they didn't want to say 'no' outright. They also needed to know where to go to talk about drugs. The research showed that parents and teachers were not a preferred outlet; the children felt more comfortable talking with counselors in community centres. In short, the research team concluded that an effective anti-drug campaign would have to include not only information but also a strong support system for altered behaviour.

## Cell D

From the potential adopter's perspective, the cost-benefit ratio in a Cell D endeavour is terribly disadvantageous. The benefits are intangible in the short run, and the cost of change is high. The first thing marketers should do when they have a Cell D challenge on their hands is to determine whether the initiative can be repositioned into Cell C. That is, they should try to figure out whether there is some way to show the target community a more direct benefit.

Of course it is not always possible to move a Cell D project to another cell. If such a shift cannot be accomplished, social marketers must first try to persuade a small portion of the target community to change their behaviour, and then must leverage the power of those early adopters. As we have said, early adopters often stand to lose if the rest of the target group do not quickly accept and implement the behaviour modification. But if a few participants become committed to the cause, it is in their best interest to become active agents for change.

Think of the producers of CFCs. The governments of USA, Canada, Sweden and Norway banned the use of CFC aerosols in the late 1970s. However, it was not until the mid-1980s when it was proven that CFCs had indeed damaged the ozone layer that the chemical companies themselves began to act as agents for social change. With their participation the effort to eliminate CFC production gained serious momentum.

Moral persuasion, peer pressure and remarketing activities aimed at the infrastructure supporting the supplier are effective tactics for both Cell C and Cell D challenges because they influence social and cultural attitudes. Consider the smoking cessation campaigns in the USA. The allure of smoking started to diminish as, one by one, social and cultural mores began to change. Gradually smoking ceased to be seen as sexy, powerful, liberating or a sign of success; instead smokers began to be perceived as people needing help to kick a very bad habit.

## Social Marketing and Target Segmentation

One of the most important characteristics that distinguish great social marketers from others seeking social influence is their slavish attention to target audiences. This is fundamental wisdom in the private sector. Private sector marketers are painfully aware that it is their target audience members – their customers – who determine their success.

This same audience-centred mindset ought to infect all social influence programs but it often does not. All too often, programs and their sponsors are organization centred rather than audience centred. This organization mind-set very often leads social influence managers to think of the target audience as the enemy. And they are convinced that the lack of success of any attempt at behavioural influences is the target audience's fault. The challenge is to find out where the target audience is coming from. And this comes from listening and research.

For instance, drug users – Do they need to be bombarded with messages, or more importantly, do they need to be provided with support groups who can take the pressure off them from their peer groups? We can realize this only through listening and research. Or are kids still obese because of the schools they are in not giving them an opportunity to have low-fat foods? By targeting the children instead of the schools, we would not be really achieving a behavioural change. And this insight can come about only through observation, listening and research.

Another important aspect of segmentation is that it allows marketers to allocate resources more efficiently. And spend resources in different ways for different segments.

For example, in the case of child obesity, one finds that there are enablers like the school cafeteria, and motivators like the celebrities, teachers and parents, and finally, there are the partners who are government officials or the media who can help in changing the law. Who should be targeted and how much should be spent in reaching these audiences and convincing them into taking action?

The answers to these questions can be obtained by answering the following questions:

- What is the size of each market segment?
- What is the prevalence of the problem behaviour?
- What is the severity of the problem behaviour?
- What is the likelihood of each segment responding favorably to an initiative?

Also one needs to evaluate the program's ability to influence each target segment.

## Conceptual Frameworks

Social Marketing is guided by clear theories about why target audiences might carry out and maintain the desired behaviour. The first theory I would like to share is James Prochaskas' *Stages of Change*, where in the first stage, pre-contemplation, a person may not feel at risk from the condition or think the behaviour is not relevant

to him. People at this stage must first be made aware of the problem and possible risk factors to move to the next stage, contemplation. To move from contemplation to action, messages should promote the benefits of performing the behaviour, and minimize the perceived costs. In this stage, the behaviour should be portrayed as something that many other people do and agree with; skill-building messages and demonstrations of the behaviour by others similar to them will help them to act. Once they have tried the behaviour, the last and most difficult stage is maintenance. Motivational and reinforcing messages are necessary to prevent relapse to the contemplation stage.

The second framework worth considering are the BCOS factors, which stand for Benefits (Motivators), Costs (Demotivators), Others (either Motivators or Demotivators), and Self-Assurance (Perceptions of opportunity and ability).

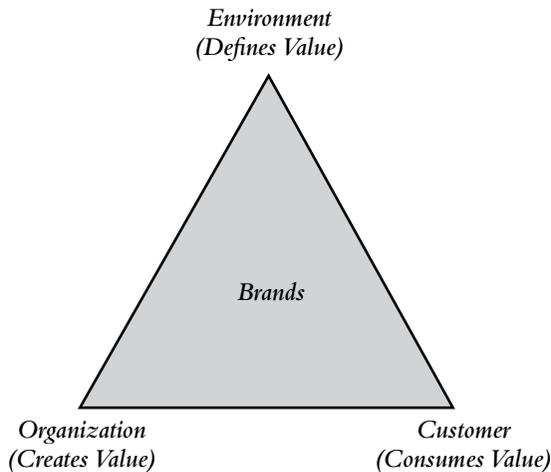
The target audience needs to make an exchange between benefits and costs. In the private sector, the costs are typically money and time, in return for which one gets a desired product or service. However in the social sector, it is often hard to portray benefits in a compelling manner, such as those one gets from recycling or eating less red meat. The costs of the exchange may include such things as pain (drug withdrawal), embarrassment or loss of self-respect (getting tested for Alzheimer's) and guilt (reporting a suspected child abuser). The challenge for the social marketer is to reduce the costs if possible and create a compelling package of benefits to overcome the important costs.

The other point which is very often forgotten is the role the 'significant others' play in pressurizing one not to change or adopt a self-destroying behaviour. The force of interpersonal social pressure can be a very powerful influence both for and against the social marketer's campaign.

Finally, we need to consider Self-Assurance. It is simply the individual's belief that he or she can actually make the behaviour happen. A significant proportion of all smokers and obese individuals (at least in developing countries) are quite convinced that the benefits of quitting or dieting will exceed the costs. Further, they know that others who are important to them (e.g. spouse, children) want them to do the right thing. They do not act because (sometimes based on their past experience) they simply think they cannot succeed.

Lastly, we need to understand that there is very real competition. Thus, the teenage drug dealer who is the target of drug cessation programs will be thinking: "Why should I give up all this money, the girls, the cars, the clothes, and my cool reputation in the community?" If the social marketer does not pay attention to this competition, and what the competition is offering, the campaign will not succeed.

Lastly, I would like to share with you certain challenges we are facing today in terms of the values and lifestyles being followed and their consequences. If we do not know these values, we would not be able to formulate a proper strategy.



The whole of life is revolving around a structure where the Environment is defining 'Value'. The organisations are accordingly creating that 'Value'. And the customers are consuming that 'Value'. When one looks at the Environment creating 'Value' one finds that media and technology play complementary roles in influencing what should be the values and lifestyle of consumers. This is necessary because the values and lifestyles by which consumers live have to encourage increased spending. So the whole strategy of Marketing is to create a culture which stands for consumption. But when consumption is taken to an extreme then the values tend to create a culture of death. Let's look at some of the values being created by the Environment today.

One of the values being encouraged today is the 'Without' becoming more important than the 'Within'. Image is being given more importance than substance. Therefore, looking good becomes more important than being good. Individuals start hiring image spin doctors, and spare no effort in getting invited to the best parties in town or go swinging at all the discos. Grooming and etiquette become important. It's not what I know but who I know that becomes important. In whose company I am seen with takes on an inordinate importance. Beauty and attractiveness become criteria for recruiting. Models and celebrities become role models. And news about their inanities start making news: Whether Britney Spears is pregnant again or whether Mallika Sherawat is going to act in a foreign movie.

What gradually happens is that we become a very superficial generation. We don't wish to delve deep into anything. We are satisfied doing a cut/paste job. We become a generation who are continuously 'faking it'.

Also, we are continuously being seduced into purchasing goods and services. We start defining ourselves by the goods and services we own. We become attached to those goods. In fact, we come to the conclusion that we are 'more' because we 'have more'. The more we surround ourselves with 'crutches' for everybody to see, the more important we feel ourselves to be.

We have lost our sense of the inner life. Even when we make our vision-mission statements, it's an exercise to impress, not to implement. We have become experts in making an impression and impact but have very little influence or interest in implementation.

If our inner life is not given enough importance, then we would be losing sight of implementing and committing ourselves to living by these values. We would not be bringing idealism back into our lives .

The Challenge is to bring back a value for the 'inner' life.

A second value which one can reflect on is the value of convenience. We go on acquiring conveniences – from washing machines to microwave ovens to cell phones to home theatre systems to laptops. And we go on seeking ways to make our lives more convenient, like working from home, studying from home, eating fast food, communicating through email or videoconferencing – all these activities make us want more and more comfortable lives. Is this wrong?

We believe that life is meant to be convenient. We start treating people as conveniences. They must inconvenience themselves for us. We will not inconvenience ourselves for them. We want to take from society but do not want to give. Wives are treated as conveniences at home by their husbands and children. Senior citizens who have no convenience value are thrown into homes for the aged. Children are perceived to be inconveniences because they drain a lot of money into clothes, medicines, education and so on, and infringe on the privacy and freedom of husband and wife. The disadvantaged are forcibly removed from our footpaths. We have reduced life into being an economic entity. People become 'things' having 'convenience' value. And if you do not have any convenience value, viz. economic value, you are not worth anything. You may as well not exist. There is no dignity left in life.

The challenge before Social Marketing is: How do we get dignity back into life?

The focus of Marketing today is to deliver a pleasant experience. People are resorting to 'radical hedonism', which is nothing but the satisfaction of every possible

subjective desire, and that too, instantly. The value of speed is driving the search for instant thrills.

The challenge for Social Marketing is to bring back the value of sustainable joy through detached involvement.

A possible template that could be followed is:

- a. Find out the root cause through observation, research, analysis.
- b. Decide who is the most influential target audience.
- c. Decide on the triggers and appeals.
- d. Which communication formats will one use?
- e. How will one evaluate the results?
- f. How will one support the post-phase of the campaign?

Permit me to present the case study of Balbir Pasha, which follows this template. There would be areas in the case which people may not agree with. But the point of my taking this case is to illustrate the steps involved as stated.

Mumbai, with a population of around 15 million, is the epicenter of the AIDS epidemic. Research was done to find out the prevalent attitudes. The key findings in terms of misconceptions and myths were the following:

- a. A healthy-looking individual does not have AIDS.
- b. The CSWs are at high risk but the men who patronize them are not.
- c. There was a strong link between high-risk behaviour and alcohol consumption.

The objectives of the campaign were then arrived at:

- To increase perception of HIV/AIDS risk
- To generate discussion about HIV/AIDS among target populations and opinion leaders
- To motivate people to access HIV/AIDS hotlines and voluntary counseling and testing (VCT) services.

The themes taken for the campaign were built around the findings:

- The Alcohol Connection – “I often use condoms, but when I get drunk, I sometimes forget to use them.”
- Regular Partner Issue – “I only have sex with one person (sex worker or casual partner) and hence I am safe.
- Asymptomatic Carrier Issue – “If a person looks healthy, he/she must be safe from HIV/AIDS.”

The media used were carefully selected:

- Print ads, radio, TV
- Posters and billboards used at bus stops, train platforms, cinema halls

- and the red-light area
- Interpersonal communication network.

Saturation of behaviour change messages from all angles.

The post-campaign evaluation showed dramatic results:

- Awareness of AIDS/HIV increased from 62% to 90%
- Calls to PSIs Saadhan HIV/AIDS hotline jumped 250%
- Retail sales of condoms increased
- Respondents showed an increase in risk perception regarding healthy looking CSWs.

Ms.Varda Pendse, a working mother of two, summarized the reaction to the campaign:“It made us sit up and take note of AIDS. It spoke to people in a language they understand. We cannot have a westernized campaign to spread awareness among the masses”.

The challenge for social marketing is to change the values driving the culture of death into values supportive of the culture of life. Besides the values of ‘Without’ and ‘Convenience,’ we need to bring back Prayer and Reflection into a life influenced by Speed, sustained joy into a life governed by entertaining thrills, community where there is a predominance of individualism, and the sense of the absolute where only relativism exists.

We need to re-represent reality so as to change mindsets. We need to have a committed small group of individuals who bear witness by their lives.

I would like to end with another quote from Andraesen:“We need to turn awareness into action, to make the world a better place for everyone – not just for investors or foundation executives”. 🌍

#### *The Author*



*Conrad Saldanha has a masters degree in Business Management (Marketing) from Jajmalal Bajaj Institute of Management Studies, Mumbai, and has 26 years experience in multinational companies like Johnson & Johnson Ltd. and Colgate-Palmolive Ltd. He is the head of Training and Development, Times of India Group, Mumbai, and has been training people in team building, assertiveness, leadership, conflict management, creativity, selling and presentations skills, etc. He also taught in many reputed professional institutions in the country. He is a founder/core member and coordinator of the Asian Communication Network (ACN), based in Bangkok.*

# *Creative Avenues for Social Marketing in Secular Media and Society*

*Sashi Kumar*

I have many questions. Not nearly as many answers. I hope we can, together, explore these thoughts and concerns.

1. What constitutes secular media? Is it media that reflects all religious points of view in equal or proportionate measure? But then, would that suffice? Or, does the media have a pro-active role to defend and promote freedom of thought and expression in the Voltairean sense of “do not agree with what you say, but will defend to the death your right to say it”?

But then again, does that become an oxymoron of liberal fundamentalism, of libertinism? Will such a media play an integrating or destabilising role? Will it be secular or subversive, or both? Can there be such a thing as an excess of freedom of thought and expression? Can there be an excess of freedom of the media? If so, does it warrant pre-censorship? Who, or what, does the censor protect?

2. Is creativity then premised on censorship – self or imposed? Does it draw from the fount of original thought and ideation? Or does it become a socially-negotiated concept? Is nudism in creative depiction of Hindu godly figures of Parvathi, Lakshmi or Sita in painting, as M.F Hussain has done, anti-secular
  - (a) as an absolute act?
  - (b) because of the religious identity of the artist?
  - (c) because of the religious sensitivity of the beholder? or
  - (d) because it is appropriated as part of mass mobilization for the Hindutva agenda?

Is a caricature of Prophet Mohammed in a Scandinavian newspaper anti-secular

- (a) because it was done at all?
- (b) because it was exposed to the Islamic world?, or

- (c) because the litmus test for responsible or acceptable creativity would be that it does not upset the core beliefs of a section of the people?

Are the freewheeling interpretations of Christ by novelists and film makers, including the latest *Da Vinci Code*, anti-secular

- (a) because they run foul of the established Church?
- (b) because they offend a good section of Christians?, or
- (c) because they take liberties with the biblical texts?

On the other hand, couldn't these acts be considered defiantly secular? Are not religious irreverence, agnosticism and atheism strong secular rights? Is secularism contextual – or does that path lead to cultural relativism? Where does globalisation figure in all this? How do we practice secularism as global citizens?

3. Media at once (a) defies the laws of the market, and (b) becomes the marketplace for ideas. If media were subject to the laws of the market, we should have competing media giving us differentiated cultural products; we should have real choice. But we actually get more and more of the same. As a market place of ideas too, media homogenizes: there is more of the same. The process of the media and the tyranny of the ratings system reinforce this trend. The scope for social marketing in the media is within the confines of this standardized agenda. They are issues that concern a public, not all publics. A growingly segmented media addresses not a common public sphere, but many publics – the television equivalent of this phenomenon being 'narrow casting'. We thus have different silos of media, blinkered in their approach, with little sense of the other. Media is not an integer or microcosm of the real world; nor is it any more an integrator, even if it continues to be the least common denominator. The media-market nexus has meant a media-citizen disconnect.
4. In the post-Nietzschean world, there are no depths or heights, only surfaces. The media privileges breadth; it is all about surfing, trawling, scanning, spanning. Simultaneously, the shift from analogue to digital has meant a dispersed, pixellated media environment of no one centre, or several centres. The producer function of media has devolved to the recipients of the media – recognized in the popular concept of citizen journalism.

There is reverse information flow – information garnered or generated in the public sphere and fed into the media system. It is all about bytes and pixels and digitization that go against the grain of linear sequencing and Cartesian logic. The blogosphere is the new frontier of the media. There is democratization and devolution in this new paradigm. The patriarchal and pedagogic seem to yield to the experiential; the virtual seems to contest the physical, the aural and the sensory seem to reassert their primacy against the authority and uni-

dimensionality of the written word, or the text. It all seems more tentative, open ended, redefining and evolving all over again. Values are as much in a state of flux as the technology, language, idiom, or transactional mode in this new heightened and frenetically-paced plane of the media and society.

5. Social marketing can, in this fractured milieu – resembling a Tower of Babel or shards of broken mirror with myriad atomized reflections of society – put conventional campaign journalism on its head. The accumulation of fragmented spectacles (in the Debordian sense) allows permutations and combinations that make for any kind of spin to any story. The marketing of a packaged ‘war on terror’ in much of the western media or, the recent anti-reservation campaign in much of the mainstream Indian media, is an instance of concerted media marketing targeted at its core constituency. Universal values yield to particularistic values, to exceptionalist premises. Countering this suborning of the dominant media are the new alternative media nodes that digitized technology have enabled which seem to be the natural sites and conduits for social marketers with public interest at heart. It is, at the same time, easy for social marketing to succumb to the temptation of the dominant media and recast its message to suit the medium (bearing out McLuhan’s ‘medium is the message’ proposition any which way).
6. The three main agencies of social marketing are the State, the NGOs and the Corporates. The State sets the legislative frame work, and often runs macro-level campaigns, to tackle problems like illiteracy, polio, AIDS, child labour, female feticide, population explosion, and so on. The NGOs and Corporates too, engage in these or smaller sectoral issues. In a multicultural context, the burden of the one sometimes runs into the thrust of the other – for example, where sex selective abortion tangles with the ethical issue of abortion per se on the one hand, and unwittingly fits into target-driven family planning drives on the other.

The growing NGO-isation of society in recent years, eating into political space, poses new power equations in the social sphere. In a globalised and liberalized economy where the State is already retreating before the Corporate, the ascendancy of the NGO, often acting in tandem with the Corporate, further beleaguers political space. The caricatured and stigmatized projection of politics and politicians – especially of the regional and colloquial variety – by the class-stratified media does not help matters. Nor, to be fair, does the manner in which the bulk of politicians acquit themselves. However, does all this augur well for democracy and the representative will of the people? Is there a case for social marketing of democratic politics at its grassroots level, akin to the panchayat-level decentralization campaign in Kerala a few years back? Or would that be a contradiction in terms? 🌐

### *The Author*



*Sashi Kumar is a reputed TV journalist, entrepreneur and film maker. He post-graduated from Madras Christian College, India. He has authored and presented several weekly programs in Indian Television, scripted and directed numerous docu-features and short films. He also directed a 16-mm film on a young woman with cancer, and a full-length feature film in Hindi Kaya Taran, which won the G. Aravindan Award for Best Debutant Film Maker of 2004. He was the first West Asia Correspondent of The Hindu daily and its sister fortnightly, Frontline. He is the founder of Asianet, India's first satellite TV channel in the regional language, and Asianet Satcom, a cable company in Kerala that took up state-wide cabling using electricity poles. He is the founder of Media Development Foundation, a non-profit public trust dedicated to excellence in journalism education and best practices in the profession. The Asian College of Journalism in Chennai started by Sashi Kumar has already acquired the stature of the premier institution of journalism education, attracting the best students seeking to study journalism from across India and other countries in South Asia.*

# Making Social Marketing Work: A Step-by-Step Guide

Michael Peria

**1. CHALLENGES** Social Marketing is a new concept since 2000. The audience believes in the Word of God (cf. Mt. 6:3, Lk. 19:17), most of the time not worried about result/return.

**2. TERMS Social & Marketing:** spiritual needs (unseen) of a human community, e.g. faith, peace, joy, love, help, reaching out, living in harmony, etc.

**Social & Marketing:** commodities for the physical needs (seen) of a human community – advertise, campaign, sell

**3. WHAT ARE OUR PRODUCTS?** Posters, booklets, books/publications, slide shows, plays/dramas/musicals, radio programs, video programs, audio, video, films, training/workshops.

**4. WHO ARE WE?** We are called to a specific mission, to directly/indirectly propagate faith & witness, to provide tools for Church/mission work

**5. WHY TALK ABOUT MARKETING/MARKETING STRATEGY?**

- Lots of our products lying waste/not sold
- Competitors do good business
- Very few buy our products
- We need to sell – we need money to continue the mission
- Outside resources are minimised/stopped.

We are not successful because: “I like it, so I produce,” too many concepts/ideas packed into one, “there is money, so I produce,” end-to-end is my work (me & me alone), not exploiting technology, nothing new, not professional/quality product

**6. SOCIAL MARKETING STRATEGY:** Marketing strategy should be set & followed before, during & after production, not only after production, follow these procedures on paper, get ISO/CMM certification, be successful in your production & marketing

**10 Social Marketing Strategies**

*(The way you use these should vary product-to-product based on the ultimate users.)*

## 6.1 Pre-Social Marketing Stage

### *i. Thou shall know the NECESSITY*

*Needs analysis:* • Marketing research for strategic decision making • What is the purpose & objectives of using the product? • Diagnostic analysis to understand • Consumer – Need – Market – Newness

*Know the consumers/users:* • Current behaviour • Readiness to change • Desired benefits/objectives • Perceived barriers/problems • Areas of behavioural change • Type of product they need • True value of product they expect

*Create the Need:* • Look for areas of need • Before developing a product create a need • Tell them that your product would do the trick, e.g. SCC/BCC, Indian Railway Reservation System, 1985

*Study & Understand Market:* • Compare with the competitors • Are there already product/s of this kind? • If yes, evaluate • In what way is your product better/best? • Compare with key players/position • Choose the right campaign/policy for Marketing • Plan for right marketing method • Set short & long-term goals: seasons, market cycles, e.g. Bombay Stock Exchange

*Look beyond – look for New:* • Own broadcasting Channel • e-Learning • Internet-based products • Create e-Church • E.g. Multimedia interactive training in agriculture (1991), Need of the hour Faith formation (automated)

*Give a thought:* • People of other faiths are doing more professionally the same work we do • Corporate schools, colleges & institutions are better than us • Corporate Social Responsibility (CSR) is one of the missions of every corporate body

### *ii. Thou shall honour/know your & others CAPABILITY*

Your role in the production, based on your Capability: • Fit right professionals in different production areas • Know how to control budget • Use the right & best lab/studios • Right production formats, e.g. website, VHS video coverage, systems.

### *iii. Thou shall produce a QUALITY product*

*Product design:* • Right presentation format • Design based on objectives/audience • They like it vs I like it • For them vs for me • They tested it vs I tested it • User's behaviour change & benefit • E.g. Why this colour?

*Prototyping:* • Sample of a product • Test it with experts/users • E.g. multilingual, multicultural, multimedia training (1998)

*Product development:* • If first time, take more caution • Right & tested process • Style sheets/template • Lots of homework to reduce cost • E.g. Sample of style sheets for video production • E.g. Logo • E.g. Website

*Quality Product:* • Evaluate it with the specialist • Test it with the user • Standards: ISO/CMM • Audio/Video standards/systems

## 6.2 Social Marketing Stage (4 Ps + 1 A)

*iv. Thou shall know your mission: Your PRODUCT is for behavioural changes & benefits*

Is it Commodity or Service?

<u>Physical</u>	<u>Spiritual</u>
Seen	Unseen
Behaviour	Attitude
Tangible good	Service/tool to change in behaviour
Product/commodity	Values/beliefs/service
Business marketing	Social marketing

Pinpoint the behaviour(s) you want them to adopt, pinpoint behavioral recommendations: Social change, behavioral change, attitudinal change, personal welfare, personal belief, change in values, ethical change

*After using this product:* • Follow these... • Take up these activities... • Live like this...  
• Forgive others... • Give a helping hand... • Live in a community...

*Promise the right benefit:* "Formation of a New Society," "Come, enter into the home of my Father." (Note: It is voluntary. This means the customer also has right to not change.)

*v. Thou shall count behavioural change rather than PRICE/money*

*Pricing strategy:* • Think of services, not commodity • Fix it with help of user • Lower the price and enhance behaviour & benefit • Find out how users value the benefits against price

*Price fixing:*

Production Cost = Fund Sponsored + Local Contribution

Price = (Prod. Cost + Margin)/Replication or Price = Fund/Replication

Behavioural Change = Local Contribution + Margin

*vi. Thou shall use the right PLACE/channel & time*

Where is the product used? Where is the behaviour practiced? Where is the product marketed? Right time, occasion, season

*Considerations are:* Availability, easy to find & use, appropriate channel, timely

*vii. Thou shall value PROMOTION more than advertising*

We promote values/beliefs, not commodities.

Marketing Strategy should have:

- Policy development: PM, Revenue, VA, Pricing, Profit
- Service delivery: Quality check at all levels
- Product Dist. & Devt.: Set standards, strategy
- Professional training: On-going
- Team motivation: Right wages, perks
- Resource guide: Refer/cross-check
- Consumer education: While production is on
- Public Relations: Pre-delivery mailing, press release/meet, announcement

*Considerations are:* Type of appeal, tone, spokesperson, Opening

Incentives to the secondary user – dealer, broker, middle man

Allocate funds/resources for marketing

*viii. Thou shall pick from multifaceted marketing aids*

**IN-DIRECT MARKETING:** • Let your user market/speak for you • use the established agents dealers, etc. • use your own establishments/organization

**DIRECT MARKETING:**

*Low-cast aids:* Hand bills, sale sheets/inserts/flyers, mailing, newsletter, brochure, displays, posters, collateral, exhibition, slides in the theatre

*Modern aids:* Moving media, billboards/hoarding, marketing kit, radio, TV

*New-media aids:* Intranet, Internet, website/portal

*Media planning:* Publicity to right people, time, place, with price, e.g. parish feast, weekly market place, etc.

*Concept Development:* Setting the best target market, proper message, e.g. “No sugar tonight”

*Design:* Impressive & quickly conveying message

*Copywriting:* Motivating action of target, leading to buy products, e.g. the complete man – Raymond

*Copy editing:* Making sure that your message hits the target (bull’s eye)

*Proof reading:* Create materials that present your product best way – right aid for right message

### **6.3 Post-Social Marketing Stage (2 Es)**

*ix. Thou shall EVALUATE your mission*

• Make sure you use the 5 W & 1 H (What, Why, Where, When, Who & How) formula • Find changes in behaviour & create a brand/trade mark • Is there a change in behaviour? • If no, find the cause & don’t repeat it • Find draw-backs & learn to be better next time • Users’ happiness should be your ultimate aim • Check your objectives list.

*x. Thou shall EVOLVE constantly*

• Create a database • Network your database & marketing • Publish users view/ behavioural changes • Track & interact with your user • Create a users forum • Make the users join your mission and support you • Move with the “signs of the times”

**7. MARKETING SUCCESS** also depends on: who developed the product, who the artist is, and who publishes the product.

### **8. CONCLUSION**

- Who are we?
- What is our product?
- Why should we market?/marketing strategy
- 10 Social Marketing strategies
- Pre-Social Marketing: Necessity, Capability & Quality
- Social Marketing (4 Ps + 1 A): Product, Price, Place, Promotion & Aids (Promotional)
- Post- Social Marketing (2 Es): Evaluate & Evolve constantly
- Other factors for success: Who, Where, How ... 🌀

---

*Michael Peria is a Media Specialist. This paper is a transcript of a PowerPoint presentation.*

# *Success Stories in Social Marketing: Television Programmes*

*Rev. Jerry Martinson SJ*

## Preliminary Remarks

1. The TV market is continually changing. Demographics, technology, economic and other factors make each year—sometimes, each season—different from the last. There is no one way to market TV programs successfully. The approach of program producers must be flexible and constantly changing to meet the requirements of the market.
2. Marketing TV programs is different from marketing books, audio CDs, videos, DVDs and other audio-visual products. This makes it especially challenging and often confusing for Church organizations that generally have more experience marketing books and related items.
3. A wide circle of contacts and relationships is important. This includes TV stations/channels; advertising agents; Church and government officials; talented writers, directors and producers; well-known actors and program hosts; journalists, etc.
4. There are many ways of financing TV programs. Although they are generally costly, this is no reason to abandon hope. On the contrary, it requires greater determination, creativity and professional expertise.

## Examples

### **1. Programs commissioned or financed by a TV station**

KPS' *Stupid Son in Law* (animation, comedy, local dialect, local actors, good writer, familiar theme). Commissioned by TV station on the strength of concept, pitch, and relationship. Ran daily, prime time, over 350 half-hour episodes. Gospel theme: Blessed are the poor.

## **2. Programs financed by an advertising agency**

*Puopuo Mama*. KPS' daily women's program, prime time, for 18 months. Marketed in cooperation with an advertising agency that sold commercial time to advertisers on a daily basis. Sustained by high ratings for several seasons. Relationship between ad agency and TV station's business department is important and sometimes complex. Education for the housewife in three dramatized segments, stressing relationships with son, husband, and mother-in-law had broad appeal. Top director. Casting: Creative use of puppet, humorous scripts, comedy actress, and child star. Life education and moral values.

## **3. Broadcast of documentary films and videos**

*Beyond the Killing Fields*. This KPS documentary made during the Cambodian refugee crisis was re-edited by a well-known TV producer and broadcast on a weekly news magazine program for five successive weeks. It was marketed on the strength of its dramatic visuals, contemporary relevance, link with the Chinese audience (ethnic Chinese refugees were interviewed), and publicity. The documentary received wide publicity by arranging an interview with Dr. Haing Ngor who had just received an Academy Award for his role in the film *The Killing Fields*. This made the documentary appealing to the TV producers. The documentary was financed by KPS and benefactors. The audience participated by donating money to assist the refugees.

## **4. Government-backed programs**

*Summit*. This award-winning weekly program series on Taiwan's accomplishments in science and technology was made possible through KPS' relationship with certain government legislators and officials concerned with media and education. They were invited to visit KPS' studios where they learned of KPS' commitment to providing quality, non-formal education through the production of TV programs.

## **5. Religious programs supported by on-going fund-raising**

*Master of the House*. Family drama with religious theme using top actor, good writer, financed by a small local Catholic foundation. Weekly for 2-3 years.

## **6. Religious programs based on acquired documentary material**

*Catholics around the World*, used *Lumen 2000*'s free documentary program segments, translated and subtitled, including good religious music videos.

A program host introduced each segment and occasionally supplemented the content with local stories. Weekly for 3-4 years.

## **7. Programs supported by a regular commercial sponsor**

*Uncle Jerry's Practical English.* This daily English learning series was broadcast and re-broadcast daily on several channels, including China's *Phoenix* satellite channel, using a variety of formats, for more than 15 years. Paid for by a commercial chain of children's English schools, and supplemented by KPS and the Jesuits, the program promoted Christian values while teaching English to Chinese.

## **8. Programs for public television**

*Asian Exile -The Gamble of Asia's Migrant Labourers.* This documentary film was tailored to fit a monthly two-hour Public TV Special. The documentary was shown in full, followed by a one-hour panel discussion made up of labour officials, social workers, and migrant labourers.

## **9. Breakthrough or 'first time' programs**

*Paul Xu Guangqi - China's Man for All Seasons.* This documentary series on a Catholic statesman and his missionary colleague, Matteo Ricci, was broadcast by TV channels in China because the main subject of the program is an historical figure who is both a local hero and a model for today's Chinese leaders. It was the first time a major production had depicted this outstanding personage on TV. Production expenses were covered by funding agencies and the Jesuits, who also provided major input for the series. The TV channel supplied equipment at low rates, as well as free broadcasting and promotion. Royalties are shared by the station and KPS.

# Conclusion

To successfully produce and market TV programs, it is not necessary to have a large TV studio or vast amounts of capital. What is needed is creativity, determination, and a wide range of active contacts and relationships. A well-organized, up-to-date data base should include:

1. Media outlets, such as TV stations and agents;
2. Funding sources, including church, social, and commercial sponsors;
3. 'Hardware,' that is, technical resources, appropriate production equipment; and

4. 'Software,' that is, human resources, talented writers, directors, artists, etc.

The TV producer is like a chef who blends together the above elements in just the right combination. If prepared properly, with care and expertise, the result is a palatable and marketable creation. ☺

*The Author*



*Rev. George Gerald (Jerry) Martinson, SJ obtained his M.A. in Philosophy from Gonzaga University, Washington, and specialization in Film and TV from Loyola Mary Mount University, USA. He has scripted and produced a number of religious, cultural, educational radio and TV programmes. He is the vice president and producer of Kuangchi Program Service (KPS), Taiwan, and Secretary, Jesuits Engaged in Social Communications in East Asia and Oceania (JESCOMEAO). He is a founder/core member of the Asian Communication Network (ACN), Thailand.*

# *Success Stories in Social Marketing: Video Programmes*

*Rev. Rappai Poothakaren SJ*

The proclamation of the Good News of Jesus Christ was done, in the beginning, mostly by word of mouth, and, to a much lesser extent, in writing. The invention of printing technology, when it reached Europe, increased the use of the printed word by the Church. Music and theatre too, were used in the liturgy and for faith formation.

The last century has seen an explosion of Communication Media, especially the electronic Media. Audiovisual Media are the most powerful and effective Media today. If the Good News is communicated through Audiovisual Media, its reach and impact would be much greater, especially on children and youth.

The hierarchical Church, in general, is aware of the power of modern Media. Yet, there is much resistance to usher in electronic Media into our liturgy, faith formation, catechism, retreats, prayer, etc. Church men and women are not immune to the charm of the electronic Media. Yet, there seems to be a feeling, not always openly owned up to, that these Media are 'bad', bad for morals. Well, in the early years of Cinema, people actually confessed that they went to see a cinema - not because it was a pornographic one!

## *Missing the Media Revolution*

On one hand, the Church is commissioned to proclaim the Good News, 'opportune, inopportune' (in time and out of time). So, one would expect the Church to embrace enthusiastically any Media that are more effective in communicating the Good News. Why, then, this reluctance to use electronic Media in the Church?

- All old, well organized and structured institutions resist change in their traditions. And our Church is 2,000 years old, well organized and highly structured, with well-established traditions.

- The Church, and all religious institutions for that matter, has a grouse against electronic Media; again, not openly owned up to. You see, electronic Media has replaced religion from the centre of society in the last half century:

The tallest structures in our cities are NOT Churches, Temples or Mosques any more – TV towers are taller. Media programmes – TV soaps, serials, movies, news, etc. – divide the day now, not the Angelus or Temple bells or the call to Namaaz. Earlier, people looked forward to religious feasts and pilgrimages during the year – Diwali, Christmas, Id, Easter, etc.; now, they eagerly wait for the mega Media events – Soccer World Cup, Wimbledon, Oscar awards, World beauty queen pageants, World Cricket series, etc... Silver and TV screen heroes and heroines have all but replaced saints, and holy men and women as models for inspiration and imitation. Religions, then, are reluctant to accept electronic media wholeheartedly, even if they admit their power to communicate effectively.

- The entertainment industry embraced Cinema and Television first. They continue to dominate electronic Media. So, people associate electronic Media with entertainment, news, etc... Religious messages, if they are not 'entertaining', are not so well received by the viewers. The competition is hard, especially for religious personnel unaccustomed to serious ('cut throat?') competition.
- The air is full of audio and video signals, all providing secular entertainment. Religious messages, more serious and sober, find it hard to get a foothold.
- Formation of religious communicators imparts mostly preaching and writing skills, and some music too, but little serious training is offered in electronic Media skills.
- Our old churches had prominent and elaborate pulpits in the centre to preach sermons that all could hear (when there was no public address system). They also had a loft for the choir from where good Church music wafted down. The modern churches too have a prominent podium for reading and preaching, and a well set-up place for the choir, with a good public address system. But we would hardly find any Church with a centrally-located screen, good projection facilities, etc... A similar situation exists in retreat houses, pastoral centres, etc... Use of electronic Media during liturgy, retreats, prayer, etc.. becomes complicated without these facilities.
- By and large, Christian educational institutions also make little use of electronic Media both for education itself, and for religious/value education.

# Modern Media for the Good News

- ❖ **Openness to Change and Innovation:** The way of being Church today challenges us to read the ‘signs of the times’, and discover where the Spirit is leading us today. If we do not change and innovate our Media to proclaim it, the Good News is going to be sidelined, drowned in the cacophony of messages flooding cyberspace.
- ❖ **An Open Mindset:** A sincere search for the most effective Media today to communicate the Good News would surely bring us to the electronic Media. If we set aside prejudices, we can see that electronic Media is a tool, and a very powerful one – that could be used for proclaiming the Good News or, say, selling soaps.
- ❖ **Attractive Packaging:** ‘Entertainment’ is not necessarily fun and laughter only. ‘The Passion of the Christ’ is entertaining – it arouses strong feelings. Religious and other good programs have to be attractive and entertaining, if they are to attract viewers.
- ❖ **Relevance to People of Today:** Religion and moral issues are as relevant today as they have always been. But the issues of religion and morality today, especially for youth, will be somewhat different from what it was earlier. If we are able to address issues that are relevant to the youth today through the electronic Media, we would get viewers. The eternal questions of ‘meaning in life’, the destiny of human beings, love, commitment, etc... are still very relevant today.
- ❖ **Training in Electronic Communication:** Priests are still trained in homiletics. Some skills in oral and written communication are imparted to all Church personnel. But there is a very great need to train Church personnel in electronic communication. Effective use of the public address system is a must for all Church personnel. When a Radio and TV interview is given well by Church personnel, it carries a lot of weight. Both as educators and messengers of the Good News, we have to be well versed in modern Media.
- ❖ **Modern Media-Friendly Church Design and Architecture:** All the Churches of old had pulpits and choirs. It is time that Churches today have facilities for video projection. As liturgical music is an integral part of Church liturgy, video programs could be made an integral part of Church celebrations.
- ❖ **Modern Media in Our Apostolates:** Our Church is very much involved in education, health services and social action. The use of video media offers great possibilities in these apostolates. More and more educational institutions now have audio-visual rooms.

# Gurjarvani's Experience

**Shastraradhan (Scripture Vision):** Accustomed to secular entertainment on TV, people find it hard to enter fully into religious video programs. But when a religious video program is shown within a Eucharistic celebration, the whole attitude is one of reverence and openness. We had the Gospel of the day shown from “Jesus of Nazareth”, applying it to today’s world. The response was enthusiastic. As many said, “A video programme during Mass is any day better than a sermon.” This is even more so when we deal with simple village folk.

**“I Nailed Him to the Cross”:** It is a touching story of Our Lady forgiving the man who nailed Jesus to the Cross, and blessing his marriage. This programme was shown during the liturgy of Good Friday, and the impact was very great, both in cities and villages.

**Easter Vigil:** The readings of the Easter vigil have been visualized. They are extensively used in Gujarat, especially for relatively-new Christians.

**Sex Education and the Value Education Series:** Gurjarvani produced the sex education program in three languages, and it has been dubbed into four other languages. Our series of video programmes on Value Education for Youth is widely used all over India.

## Marketing

Access to the Government-run TV channels is relatively limited. Depending on the contacts one has with the station director, TV time can be bought, and programmes telecast.

Access to commercial Satellite Channels is also difficult. The type of entertainment offered in these Channels is not the type that most Church-related Media centres would be interested in producing. The costs of production and the technical standards too are quite high. Some of the regional satellite Channels have telecast serials produced by Church-related Video production centres.

At big Christian feasts like Christmas, Easter, etc., access is more easily given, both on the government-run Channels and commercial Satellite Channels, for Christian video programmes.

The most prevalent marketing of Christian and value-based video programmes is through video cassettes earlier, and now VCDs. Catalogues of video programmes are circulated to parishes and Church-related institutions. More and more institutions

are buying and using video programmes. The reduction in the prices of VCD/DVD players, video projectors, etc... has hastened this process.

Website-based distribution offers a lot of possibilities. As far as I know, few Church-related producers use the websites to distribute their productions.

Many of our productions would have a demand among secular educational institutions and NGOs. But in order to distribute our video productions in the open market, a censorship certificate is required. As it is a big bureaucratic hassle, we do not try to get such certificates.

India has another problem with video distribution. The diversity of cultures, languages, dresses, customs, etc... make it difficult to make video programmes useable all over India. Although Gurjarvani produces programmes in three languages – Gujarati, Hindi and English – much of South India cannot use our programmes.

A strategy for marketing video programmes in India must have three main thrusts:

- I. Create Demand: Expose and train Church personnel in electronic Media, and demonstrate the impact and power of the video media, especially with the youth.
- II. Increase Supply: Produce high-quality video programmes on topics of Christian and human interest, in different languages, at affordable prices.
- III. Bring the Demand and Supply together! ☼

#### *The Author*



*Rev. Rappai Poothokaren has a masters degree in Communication Arts (Television) from Loyola Mary Mount University, Los Angeles, USA, and a Masters in Economics at M.S. University, Gujarat, India, and a bachelor's degree in Philosophy from University of St. Ignatius Loyola, Spain. He has taught in reputed educational institutions in the country. He is the director of Gurjarvani Xavier Centre for Culture and Communication, Ahmedabad, and Secretary of JESCOM South Asia. He has wide experience in the field of photography, production of sound-and-slide, and multimedia programmes, performing arts, Festival of India, and making video documentaries on education, environment awareness, human development, gender issues, Adivasi culture and identity, and faith formation. Many of the short films of Rev. Rappai have won awards, and his educational video films are being used by educational institutions in the country.*



# *Success Stories in Social Marketing: Video Film*

## **Love of the Mother in Menoreh Hills**

*Rev. Yoseph Iswarahadi SJ*

### 1. Introduction: What Is PUSKAT Audio Visual Studio?

PUSKAT Audio Visual Studio (SAV PUSKAT) has been developed by some Jesuit priests and their lay partners in Yogyakarta since 1970. The main concern of PUSKAT Audio Visual Studio is communication for community development.

The characteristics of SAV PUSKAT are religious plural, professional in media communication, and non-profit. These characteristics come from its vision to bring happiness to today's society by cultivating values from tradition and spirituality. This vision inspires SAV PUSKAT to set up its mission, i.e., to utilise inspirations from local, cultural and spiritual traditions; to build a civic and religiously pluralistic society; to preserve the harmony of nature; to develop local cultures; and to promote the non-violence movement and peaceful life in a civic pluralist society.

To execute this mission, SAV PUSKAT has some strategies, i.e., to conduct audio and video production activities to promote spirituality and humanism; to organize communication and media training; to conduct community development; to carry out cultural activities through cultural performance and cultural exhibition; and to work together with other individuals and institutions which share a similar vision. (<http://www.savpuskat.or.id>)

Some of the films produced by SAV PUSKAT have obtained international awards. Its regular media trainings are attended by national and international participants from all races and religious denominations. Since 1995, SAV PUSKAT is active in broadcasting religious programs on a regular basis through national television stations.

## 2. Challenge to Be Self-Supporting

From 1970 to 2000, SAV PUSKAT did not have any problem to get financial support from foreign funding agencies. We produced many good audio-visual programs, but we did not sell them. We were able to produce them because the production cost was subsidised. There was no attention to actively sell the product. So, people did not know about our programs; even though our programs are of good quality.

Since 2000, when foreign funding agencies who supported us were limited, we were challenged to be self-supporting. We produced many good audio-visual programs. Why do we not sell them? Most of the parishioners have VCD players, so do schools and many other institutions. So, we start to transfer all audio-visual programs into VCD format. Then we promote them through fliers, brochures, or advertisements via Catholic print media, etc. We have some failures. But we also have a success story. We would like to share with you one such success story.

## 3. PUSKAT's Film:

### *Love of the Mother in Menoreh Hills*

#### 3.1. Opportunity

In early 2003, we got information that in October 2004, the Catholic Archdiocese of Semarang would celebrate 100 years of the Shrine of Mary (Goa Maria Sendangsono in Menoreh Hills, Province of Yogyakarta). This shrine has an important role in the history of Catholicism in Java, Indonesia. Most of the Catholics in Java have visited this shrine. We considered this as our market opportunity.

#### 3.2. Film for Promoting Values of the Kingdom

We decided to produce a semi-documentary film on the history of the shrine in relation to the history of Catholicism in Java. We were given moral support by the local Church, and financially supported by some institutions and Catholics in Yogyakarta and Jakarta. By producing this film, we aimed to promote the:

- a) meaning of the Catholic faith,
- b) history of Catholicism in Java,
- c) meaning and role of devotion in the Catholic Church,
- d) role of Mother Mary in the daily life of a Catholic, and
- e) role of media for religious education.

### 3.3. Catching Eyes and Touching the Heart

We gave an opportunity to the young generation of Puskat staff to answer this challenge, believing that this young video crew had a specific style to catch the eyes and touch the hearts of the people. The scriptwriter and director of this film was Ms. Isti Purwi Utami (age: 27) and the cameraman was Mr. Bimo Indarto (age: 30). From October 2003 to October 2004, we worked hard, including fund raising, research, scriptwriting, film shooting, and editing.

In October 2004, we started to distribute this film, titled *Love of the Mother in Menoreh Hills*. There were three versions: Indonesian, English, and Italian. At the Niepokalanov Film Festival in Warsaw, Poland, in May 2005, the film won Second Prize. Further, the film director was invited to attend the Religion Today Film Festival in Trente, in November 2005, and got a special award.

### 3.4. Synopsis of the Film

“Never seek miracles in Sendangsono, but if we have wishes, Mother Mary will listen to them.” This was the testament of Rev. Prentthaler SJ in his speech at the official declaration of Sendangsono as a pilgrimage place to venerate Mother Mary by Rev. V. Kalken SJ on 8 Dec. 1929. This message is still observed in the hearts of the people around Menoreh Hills in their faith to Mother Mary. They never hope to have miracles or visions because they believe that Mother Mary is willing to be present in Menoreh Hills to accompany her children who are longing to meet the Mother. This faith was also the faith of long-suffering Barnabas Sarikrama who sought healing of his sick foot. With his strong faith in God’s love and help of the Mother, Barnabas received two healings at once: physical and spiritual healing. Barnabas’ spiritual experience of God and Mother Mary’s love enlightened him to led 171 people to their baptism by Rev. Van Lith SJ in Sendangsono on 14 Dec. 1904. In the last 100 years, Sendangsono has become the oasis of faith for pilgrims who are longing to meet the eternal water of life that is Christ himself through Mother Mary, Mother of all people.

### 3.5. How to Market This Film?

We were based on the 4 Cs of marketing principles: *Customer solutions, Customer costs, Convenience, and Communication*. Following these principles, we distributed this film using the following ways according to priority:

#### a. *Homily and Exhibition on Sunday in Parishes:*

We built a network with parish priests. One of our marketing team is a priest. We got permission from parish priests to preach in their churches using audio-visuals (5 minutes) related to the readings. At the same time, we opened an

exhibition in the church yard. When people exit the church, they are motivated to visit our exhibition. We went from one parish church to another in some big cities. The price of the film is between Rp 20,000 to Rp 30,000 (US\$2 – US\$3), depending on the local situation. *This is the most effective way to sell our programs.* We should bring our programs to be closer to customers. We should communicate with the people about our programs, their needs and how to use the programs.

Just for information: we build networking with parishes (mostly in Java), i.e. in Jakarta (10 parishes), Bandung (2 parishes), Surabaya (4 parishes), Surakarta (2 parishes), Semarang (1 parish), and Sumatra (2 parishes).

**b. *Networking with Retreat Houses:***

A retreat house is a potential market. People who come to retreat houses are usually those who are thirsty for religious matters. So, we sell our religious VCDs through these retreat houses.

Our networking: Central Java (3 retreat houses), Sumatra (1 retreat house). There are still many retreat houses in Indonesia.

**c. *Networking with Catholic Bookstore/Showroom:***

Only a few Catholic bookstores are willing to cooperate with us due to legal reasons. Most of the audio-visual programs produced by Catholic communication centres are not licensed by the government. We distribute them for limited audiences. (We built networking with three Catholic bookstores around Yogyakarta.)

**d. *Networking with Convent and Catholic Schools:***

Since media awareness of teachers and nuns is improving, we built networking with convents and their schools. Present networking: Jakarta (1), West Java (2), Yogyakarta (1), East Java (3), Sumatra (3), and Sulawesi (2).

**e. *Networking with SIGNIS members:***

Most of the SIGNIS Indonesia members are busy with their own problems. We have just started to build networking among members. Experience of networking among SIGNIS members is presented by Rev. Boedi Prasetyo (Coordinator of Social Marketing, SIGNIS Java Bali Region).

### 3.6. Financial Situation of Film Distribution

We started to produce the film *Love of the Mother in Menoreh Hills* in October 2003, and we started to distribute the film in October 2004. The result is as follows:

Nr	Item	Rupiah	Rupiah	US Dollar
1	Expenditure:			
	a. Film production cost	50,633,525		
	b. VCD multiplication	28,850,000		
	c. Cover/packaging	16,594,250		
	d. Distribution/ marketing cost	<u>16,073,725</u>	112,151,500	12,190.38
2	Income			
	a. Donation (local/national)	42,975,000		
	b. Distribution of the film	<u>322,762,350</u>	<u>365,737,350</u>	<u>39,754.05</u>
3	Surplus/Benefit		<b>253,585,850</b>	<b>27,563.67</b>

US\$ 1 = Rp 9,200

VCDs distributed from October 2004 to April 17, 2006 = 17,100 copies

### 3.7. What We Learnt

From this experience, Puskat staff learnt that we were able to produce marketable programs. And we have a specific market for our religious programs. We should help the people to recognize our programs. We should bring our programs to be closer to the audiences. They are able to buy and use them. There are many friends, even outside SIGNIS, who are eager to build a network with us. So we continue to sell our programs through them. This is our way on how to be self-supporting. 🌟

*The Author*



*Rev. Yoseph Iswarahadi SJ has a masters degree in Radio and Television from the University of the Philippines, Manila. He is the director of Studio Audio Visual Puskat, Yogyakarta, Indonesia, where he has been working for over 17 years. Since 1996, he has produced more than 150 religious TV programs, broadcast by private television in Indonesia (Indosiar & TPI, Jakarta). He lectures on communication at Sanata Dharma University, Yogyakarta. He is President of SIGNIS Indonesia and Vice-President of SIGNIS Asia.*

Indian Experience

# *Success Stories in Social Marketing: Value-Based Cinema*

*Rev. Dr. Dominic Emmanuel SVD*

The theme of this presentation is: Cinema: Its Success and Failure Stories.

Chetanalaya is a social service wing of the Delhi Catholic Archdiocese, and among its various activities, one is to spread awareness with regard to discrimination against people infected by HIV/AIDS. The film *Aisa Kyon Hota Hai* (AKHH) was jointly produced by Chetanalaya and SVD (Sadbhavana, Delhi) and the SVD locations in Mumbai where much of the film was shot and production work took place. AKHH, dubbed in three other languages besides Hindi, deals with the twin themes of HIV/AIDS and Communal Harmony. *Aisa Kaun Hota Hai* means “Why Does It Happen?”

India produces nearly 1,000 films per year, which is more than the USA. We compare with US films because they are shown and are popular all over the world, and many people think only of Hollywood movies when they think of films. But that India produces more films than Hollywood is worth remembering. It is not merely a matter of statistics.

Films are the most popular form of entertainment for people in India, which has its own cultural richness depicted in films. It is, however, poor in other forms of entertainment such as sports. We lag behind so much in sports and we never make it to anywhere in the world. Once we were world hockey champions. Now, in the last World Cup, we finished 12th. So, by and large, people use films for entertainment.

There are films in all languages, and they are named differently, such as Bollywood, Tollywood, Kollywood. Besides films in Telugu, Tamil, Malayalam and Bengali, there are films even in other regional languages. Satyajit Ray is a well-known director the world over, and remains one of the popular film directors.

While India makes a large number of films, through inside information in Bollywood, one comes to know that in Mumbai alone, more than 2,000 films lie canned in boxes right now, which are  $\frac{1}{4}$  complete,  $\frac{1}{2}$  complete,  $\frac{3}{4}$  complete or some of them fully complete, but they cannot find any distributor to release the film for whatever reason. Such a situation of more than 2,000-odd films lying in cans arose either due to lack of money or the breaking of the partnership between producer and director or some famous actor or actress walking out, and so on. There could be a hundred other reasons for such a disastrous situation. This means that billions of rupees are lost due to canned films. In this context, for the Church to enter into Bollywood and come out successfully after completing the film has to be considered a success story.

One important thing I realized while making the film is that producers and directors take such trouble and pain, investing huge amounts of money, and people go to cinema halls to watch the film for two hours, and pronounce a judgment on it as good or as a failure. It took me two-and-a-half years to complete the film. The film Gandhi by Attenborough took 20 years to complete, and it was a great film. What I am saying is that it takes people just two hours to make or break the fate of a film.

## Birth of the Film Idea

The making of this film was started with the idea of making a tele-serial on inter-religious harmony, and which had its origin in my earlier work with Radio Veritas Asia, way back in 1988-93. At that time, I used to have two short talk shows every Monday on inter-religious dialogue. I did that for five years, and then went on to do a Ph.D in Communication and Dialogue. Then, I returned to India, and wrote a book in Hindi on inter-religious dialogue and building bridges between religions.

The publisher who published my book on inter-religious dialogue in Hindi asked me if I could use the same material to write books on value education for school children. So I ended up writing books for classes I – X called *Pathways to Better Living*.

Following so much work on inter-religious dialogue, a suggestion was floated to make a TV serial on the subject, which I found to be a good idea that a part of my academic work could become a TV serial. I approached a few channels to find out if they would be interested to broadcast a serial of a serious nature on their channel but unfortunately no one showed any interest.

A friend, with whom I had done a Christmas TV programme the previous year, said to me, “Father, you have some experience in making a TV programme, now why don’t you make a film?” So the idea of making a film was born.

The birth of ideas in themselves are, of course, great events because the world runs on ideas but executing those ideas is a greater challenge still. The first thing required to venture into making a film was to raise funds. That was a huge challenge. The whole film, including production and prints, cost US\$ 450,000, or nearly 1.8 crores in Indian Rupees.

## Social Marketing

What I have explained so far is the process of how I came about making a feature film in Bollywood. We now come to the issue of social marketing. From presentations by our resource persons, we have heard what exactly social marketing means, and that it is for the betterment of society.

They told us how certain people get interested in a social project and come forward to support it. In our case, the supporters were not just agencies from abroad, but Sahara India Parivar, for instance, was the first one who got associated with us. So also Mahesh Bhatt, one of the famous film directors of India, who has made more than 70 films, came on board and gave all the logistic support.

The interesting thing about making this film is that while I lived in Delhi, the film was actually produced in Mumbai, which is 1,200 km away. I have no office in Mumbai, no transport, no telephones, no registered company. If one goes to Mumbai to make a film, they first ask you what company or banner you have, such as Yash Chopra, Subash Ghai. These are great director's names, but "who the hell are you, we never heard of you. And what is the Church doing in Bollywood?" This is a great mystery as well as a miracle and indeed a huge leap for the Church in India to come out of Bollywood with a film in hand. It means that because so many people supported us for a social cause, we were able to do our social marketing successfully.

Now that the Church finally arrived in Bollywood, it arrived in style. The press carried interesting reports about the film in Hindi, English, Malayalam, Tamil and Telegu newspapers. One of the articles published in the Hindu was titled, "The priest with a difference".

Every week quite a few films are released in India and some get good reviews, and most are ignored by the media but there was interest in the media about this film because of its connection with the Church. One of the interviews was very interesting, when I had to respond to the charges of Hindu fundamentalist groups like the VHP, saying that the Church would go to any extent to preach and convert people from Hinduism to Christianity.

## AKHH – A Typical Bollywood Film

The film is a typical Bollywood formula film with songs, fights, betrayal, love triangles, stunts, emotions and what have you. It takes all of these to make a Bollywood formula film. Of course, films can be made in many ways, just as a cat can be skinned in different ways.

There are films of different genres, like religious, art, comedy, romance, drama or simply the blockbusters. What works and does not work is a major question, one which most of the people in Bollywood have not resolved yet. Even Mahesh Bhatt, the great film maker, doesn't know the answer. Big banner film makers, like Subash Ghai, Yash Chopra and some others, spend 40 crores (Rupees 400 million) and upwards in the production. Kamala Hasan spent 80 crores on his recent film, which is 50 times more than our budget. Some of these big films also sink at the box office, in spite of their experience in film making. Only 5 % films pass the box office success rate.

For our film, we got a very good distributor in UTV, which said that it wanted to join the cause of HIV/AIDS. They gave us a list of good cinema halls but two days before the release, things changed. The timings of the shows were horrible. Secondly, the success of the film also depends on publicity and public relations to promote the film and so on.

I am in the job of Church Public Relations, but public relations of films is a different ball game. One good Catholic from Mumbai came forward to help us out and told me, "Father don't pay me anything, just pay the expenses." So we tried to cut corners but that landed us in trouble. Besides, we didn't have enough money to make publicity. We spent 26 lakhs in publicity and we managed to get lots of free advertisements on NDTV, India TV, JAIN TV and so on. If we calculate all that money, our budget could be said to be much higher.

Distributor UTV got only morning shows for us at 10 a.m. in Delhi, Mumbai and other cities in the month of February, which is still cold and it is impossible to get the audience. Besides, its own film *Rang De Basanti*, produced by UTV, was still doing well.

Another problem with our film was the absence of mega stars. Many distributors go for films that have Shah Rukh Khan, Salman Khan, Ashwariya Rai or Rani Mukerjee and so on. They draw crowds. Our film did not have any of these mega stars.

# Identity of the Director

It is very important to identify a director whose films are successful and also to identify the producer. People did not know me. I am from the Church. Chetanalaya was only known in the Archdiocese of Delhi, and SVD was known only among the SVDs. This was another set back; though if one looks at the elements of social marketing, it cannot be considered a setback.

I must add here that successfully making the film is not enough. Equally, if not more important, in all this is the release of the film. I had no experience in this either.

# Non-Conventional Ways of Releasing Films & Social Marketing

I would like to mention what Mahesh Bhatt told me: That success or failure at the box office must never be considered as the criterion of the success or failure of the film because films without publicity often go unnoticed. Useless films with skin and flesh shows, and sex bombs become successful at the box office.

We come to the actual concept of social marketing, especially with regard to this film. And going back to what our speakers have said in this seminar, social marketing means bringing about a change of behaviour and attitude in individuals and organizations for social benefit. We have to ask whether this film tries to achieve this objective. And I would say that it does. The film is full of social messages on HIV/AIDS and the advantage of people of different faiths living in peace and harmony.

One of the irritating things which I found from the Church people was this question being thrown at me often: “Did you recover the money you spent on the film?” I say an emphatic “NO”. For us, it was clear right from the start that making money was not the purpose of making the film. The purpose was to reach the masses with certain social messages. And that is what social marketing is all about as we have been hearing from our resource persons in this seminar. It is meant for social benefit.

Conventional and commercial marketing are meant for profit but social marketing is used for a social message. We can also do a collective advocacy, and both Signis Asia as well as Signis World members can do advocacy for various products. This film, for instance, is one such product. Social marketing is complicated with deep-rooted barriers.

Let us not forget that if the film has not been successful at the box office, there are other non-conventional ways of distributing the film. We took two-and-a-half years to make a film. I think a film that took so much time to make should be given five years time for a judgment to be made as to whether it was a success or failure on the commercial front.

We are already talking to StarTV and have submitted the legal papers that they have asked for. Three Star channels are planning to show the film 12 times. Star TV has huge audiences in India and across the Middle East region. Though Star TV is giving us some money, I would be happy even if they don't give us money because our main purpose of reaching a greater number of people will be served by this. I will be happy that people watch the film, whether in cinema halls or on TV screens. We would also be selling terrestrial rights to Doordarshan. The film can be sold to different TV channels several times. I was in Toronto for the AIDS conference, and also negotiated with Omni TV. The film has been selected for the film festival in Italy on 13 October, and I must confess that I am flattered.

The DVD is available in three languages with English subtitles. Times Music has already released the DVD. We are thinking of contacting the airlines as there are always films shown on flights.

For social marketing, one of our targets are the many NGO networks. Thousands of NGOs are working in the field of HIV/AIDS for communal harmony. We would also be using Church networks, though this is the most frustrating thing. Many of them say "this is his work, or Chetnalaya's work or SVD work, and they have got into a mess, let them sort out it".

Having said that, I must hasten to add that there are also those who want to help, such as the educational institutions. We have had good success in Delhi where we have shown the film to 35 schools. While this is a good example of social marketing, there is a good potential of getting some money from there too. This is also possible from Mumbai and other major cities, health care centres, both within the Church and from secular circles.

So I would like to conclude that if there has been little success of the film at the box office, it is not the end of the story, and particularly as far as social marketing is concerned. Making money is not and should not be the primary concern in social marketing. The prime focus and concern in social marketing is to reach the maximum number of people with a social message with the purpose of influencing attitude and behaviour. ❁

### *The Author*



*Rev. Dr. Dominic Emmanuel SVD completed his doctoral studies in Ireland. He worked as a radio professional in BBC, London and Radio Veritas, Manila, for several years. He is the producer of the Hindi feature film Aisa Kyon Hota Hai (Why Does It Happen?) on HIV/AIDS and communalism. He is the producer and anchor person of the television show Voice of Christianity telecast on Jain TV for over four years. He has produced a number of video films and written many articles in reputed newspapers and magazines in the country on various issues pertaining to Church and society. He is the director of the communication and information bureau of the Delhi Catholic archdiocese, president of SIGNIS India, and board member of SIGNIS Asia.*



Indian Experience – Amruthavani, Hyderabad

# *Success Story in Social Marketing: Value-Based Feature Film*

*Rev. Christopher Coelho*

## *Birth of Karunamayudu*

It was in 1974 that I joined Amruthavani. A week later, two Hindu gentlemen approached me and expressed their wish to make a movie on the life of Jesus. They wanted our collaboration. They also wanted our collaboration in commercial and financial aspects of the film. Their plan was to start the film with a small budget, shoot up to four or five reels, invite the distributors, assess the marketing possibilities, and based on that, proceed further. They also wanted us to invest around 200,000 Rupees initially. In those days, that was a huge amount.

I told Fr. Balegur, director of Amruthavani, hailing from Bangladesh, and all the governing body members, that those two gentlemen had not done anything in the film industry, and their wish was to produce a cheap mythological film for the villagers, and any collaboration with such kind of people would be a disservice to the proclamation of Jesus.

But Fr. Balegur's view was that he would seek the support of someone and produce yet another horrible film on Jesus, if we failed to help him out. He also suggested laying pre-conditions before offering any help to those two gentlemen, especially related to the content of the film.

As there was no reaction to what Fr. Balegur said, the project was approved. He appointed me to be responsible for the production. I had just finished, in London, a course on radio and television production, in which the fundamentals on film making, grammar of screen plays, etc., were covered.

## Challenges We Faced

I took it as a challenge. The first task was to write a one-line story. I sat with those two gentlemen, one of whom was to play the role of Jesus. His name is Mr. Vijay Chandar. We were writing it the whole morning only to be discouraged later. None of us had an idea on the character of Jesus, the historic and pro-Christian aspect of Christ. It was difficult for us to come up with any agreement on that. Hence, I told them to give me some time to write the script myself, for which they agreed.

I wrote a story. We all discussed it. They told me to go ahead. I went to the library, referred to many books, meditated, and prayed. I am not a systematic man. In schools, we were taught to make a plan before writing an essay. The plan included an introduction, body and conclusion.

But writing a story was difficult for me. I continued to visualize. The story started moving. Within three weeks, the screenplay was ready. I prepared the camera angles, sound effects, background music, etc. We had a meeting in the Archbishop's house in Madras, where I narrated the whole story to all the people concerned. When I finished, I found a lot of enthusiasm in the group. But they said it was too long. They told me to reduce the duration of the story from six to three hours. I went back to my hotel room, and began to work just to tell all of them, at the end, that nothing could be removed as they are all interconnected.

They wouldn't agree. They told me to do it again. I wrote it for the third time. When they said "Ok," we started the production. We had good Telugu screenplay writers and translators in the team. Our translator wanted to use my screenplay for his research – this annoyed me. I had a terrible time with him. He used to write the Telugu scripts till 2 a.m., and send it to the sets. I had to cut many parts as I was not satisfied with the translation. It was a 'crucifixion' for me in the beginning, but after five years of production, I was fully satisfied.

The entire episode was an enriching experience for me. We wanted a kind of drama that could touch the hearts of the people. For example, in the market place in Jerusalem, when Roman soldiers fight with dacoits, Jesus would appear to every one's dismay. All would suddenly say, "Oh, here comes Jesus". But the production team wanted more miracles, gimmicks, camera tricks, etc. While I was thinking of the humble Jesus, the team was thinking of more conflicts to attract the people. But later, they were ready to sacrifice their ideas for the sake of Jesus.

# Team Spirit

I remember an incident that took place in the recording studio. When we were scoring music, one of the violinists, a highly-paid artiste, refused to take money. When others forced him to accept, he refused, saying that it was against his personal rule. This was how the team showed generosity towards the production.

In a scene that took place in the court of Pilate, soldiers were supposed to whip Jesus. The whips were made of plastic. We told the soldier to whip Jesus gently, and asked the camera person to introduce some effects. When the director said 'Action,' the soldier hit him very hard to the extent of peeling his skin. The director was angry with the soldier. Then Vijay Chandar, who played Jesus, told the director, "Sir, if such whipping is needed for the film, I am prepared for it.". This was the level of commitment of the crew involved in the film.

In the crucifixion scene, the actor wanted to be really crucified. He even discussed with the director the possibility of really nailing him, with the help of a doctor who could apply medicine after piercing the palm. But we were not for it. The crew wanted the film to be more realistic, and they were prepared to pay any price for that.

We were also concerned about the text. We followed the Bible very strictly for some important Biblical terms and connotations.

When the movie was released, it became a box-office hit. Then I went to France to do a course in audio-visual experience in faith. We had to meditate about our work at home for three days, and express it through audio-visual means, such as dance, music, song, drawing, pictures, story, etc.

That night, I had a dream in which I was engaged in a film shooting using a huge crane on which a camera person was sitting. Suddenly, something happened. Everyone was concentrating on me. Suddenly, a lot of dust, mud, and rubbish fell on me and my script. I suddenly woke up, just to realize that it was a dream. This dream was the result of the 'crucifixion' that I went through during the movie production of *Karunamayudu*. I drew a picture reflecting my dream and presented it to the group.

# Success Is the Result of Any Hard Work

When the film was completed, we found no distributors to invest on prints. They said that no Christian film had made any success in the past, including the film *Mary Martha*. But we managed to release the film, and it became a box-office hit. Tickets were sold in the 'black market.' The audience could identify the five main personalities who were prominent in the film: Mary Magdalene, Barabbas, Judas, Jesus and Mary.

People wept during the crucifixion. They clapped hands during the resurrection. The film was dubbed in 14 languages. Hundreds of 16-mm prints were also made.

This is the story of *Karunamayudu*, the movie that we made. We worked on the content. We committed ourselves. We were particular even about minute aspects of the production. We told the truth. We gauged the hearts of the people. And we were able to win the hearts of the people through *Karunamayudu*. Is it not a good story for social marketing? 🌟

## *The Author*



*Rev. Christopher Coelho did his media studies in England and USA. He is an acclaimed author, musician and film maker. He was co-director of the Telugu feature film Karunamayudu. His artistic work can be seen in a number of places in the country in the form of churches, chapels, shrines, monuments, paintings, etc. His first book was a 300-page work on St. Francis of Assisi, called A New Kind of Fool, first published in India, then in England, and later in Italy (translation). His second book was a collection of 30 of his songs, called Sing with Francis, along with a audiocassette. His latest book, And Now I Can See (about 250 pages) has sold more than 2,000 copies.*

# *Success Stories in Social Marketing: Radio Programmes*

*Rev. P.J. Joseph SJ*

## **PART I**

### What Is Social Marketing?

Social marketing was 'born' as a discipline in the 1970s, when Philip Kotler and Gerald Zaltman realized that the same marketing principles that were being used to sell products to consumers could be used to 'sell' ideas, attitudes and behaviours. Kotler and Andreasen defined social marketing as "differing from other areas of marketing only with respect to the objectives of the marketer, and his or her organization. Social marketing seeks to influence social behaviours not to benefit the marketer, but to benefit the target audience and the general society."

In this process, rather than dictating the way that information is to be conveyed from the top-down, one learns to listen to the needs and desires of the target audience themselves, and build the program from there. This focus on the consumer involves in-depth research and constant re-evaluation of every aspect of the program. In fact, research and evaluation together form the cornerstone of the social marketing process.

**Social marketing** is the planning and implementation of programs designed to bring about social change using concepts from commercial marketing.

Among the important marketing concepts are:

- Ultimate objective of marketing is to influence action;
- Action is undertaken whenever target audiences believe that the benefits they receive will be greater than the costs they incur;
- Programs to influence action will be more effective if they are based on an understanding of the target audience's own perceptions of the proposed exchange;

- Target audiences are seldom uniform in their perceptions and/or likely responses to marketing efforts, and so should be partitioned into segments;
- Marketing efforts must incorporate all of the 4 P's, i.e.:
  - Create an enticing *Product* (i.e., the package of benefits associated with the desired action);
  - Minimize the *Price* the target audience believes it must pay in the exchange;
  - Make the exchange and its opportunities available in *Places* that reach the audience, and fits their lifestyles;
  - *Promote* the exchange opportunity with creativity, and through channels and tactics that maximize desired responses;
- Recommended behaviours always have competition, which must be understood and addressed;
- The marketplace is constantly changing, and so program effects must be regularly monitored, and management must be prepared to rapidly alter strategies and tactics.

These key concepts can be abbreviated as follows:

- Action is the objective
- The target audience is the focus
- Exchange is critical
- Segment markets
- Use all four P's
- Analyze and beware of competition
- Monitor and be flexible.

According to Andreasen (1997),

- Social Marketing (SM) is about behaviour change. It is not about education and propaganda, and individuals should not imagine they are doing SM if their primary goal is informing the public or trying to change some basic values. These are laudable goals, and they may precede SM. But they are not SM. As a corollary, SM is not social advertising.
- SM is not mass marketing. One contribution of SM is to insist that markets almost always need to be segmented.
- SM is not a panacea. It often must deal with huge problems where the expectations of funding agencies, governments and the general public are very high. Yet, the same problems typically involve very fundamental behaviours, attitudes, and values.

- The essence of the SM mindset is a fanatical devotion to being customer-driven.

And most sophisticated social marketers have little difficulty being customer-driven when it comes to their target markets. They can craft programs that directly address the needs, wants and perception of the segment they select. And they know they must pay careful attention to both cognitive and behavioural responses of these targets before, during and after implementation. Most SM programs can only succeed if they enlist the help of others to carry out program activities. Social marketers have limited budget and typically immense challenges. So they must work with others to achieve their goals.

The primary focus of SM is on the consumer – on learning what people want and need rather than trying to persuade them to buy what we happen to be producing. Marketing talks to the consumer, not about the product.

## Marketing Mix

The planning process takes this consumer focus into account by addressing the elements of the “marketing mix.” This refers to decisions about

- 1) the conception of a *Product*
- 2) *Price*
- 3) distribution *Place*, and
- 4) *Promotion*.

These are often called the “Four P’s” of marketing. Social marketing also adds a few more P’s at the end.

## Product

The social marketing “product” is not necessarily a physical offering. A continuum of products exists, ranging from tangible, physical products to services, practices and finally, more intangible ideas (e.g., environmental protection).

In order to have a viable product, people must first perceive that they have a genuine problem, and that the product offering is a good solution for that problem. The role of research here is to discover the consumers’ perceptions of the problem and the product, and to determine how important they feel it is to take action against the problem.

## Price

“Price” refers to what the consumer must do in order to obtain the social marketing product. This cost may be monetary, or it may instead require the consumer to give up intangibles, such as time or effort, or to risk embarrassment and disapproval. If the costs outweigh the benefits for an individual, the perceived value of the offering will be low and it will be unlikely to be adopted. However, if the benefits are perceived as greater than their costs, chances of trial and adoption of the product are much greater.

## Place

“Place” describes the way that the product reaches the consumer. For a tangible product, this refers to the distribution system, including the warehouse, trucks, sales force, retail outlets where it is sold, or places where it is given out for free. For an intangible product, place is less clear-cut, but refers to decisions about the channels through which consumers are reached with information or training. Another element of place is deciding how to ensure accessibility of the offering and quality of the service delivery. By determining the activities and habits of the target audience, as well as their experience and satisfaction with the existing delivery system, researchers can pinpoint the most ideal means of distribution for the offering.

## Promotion

Finally, the last “P” is promotion. Because of its visibility, this element is often mistakenly thought of as comprising the whole of social marketing. However, it is only one piece. Promotion consists of the integrated use of advertising, public relations, promotions, media advocacy, personal selling and entertainment vehicles. The focus is on creating and sustaining demand for the product. Research is crucial to determine the most effective and efficient vehicles to reach the target audience and increase demand.

## Additional Social Marketing P’s

**Publics** -- Social marketers often have many different audiences that their program has to address in order to be successful. “Publics” refers to both the external and internal groups involved in the program. External publics include the target audience, secondary audiences, policymakers, and gatekeepers, while the internal publics are those who are involved in some way with either approval or implementation of the program.

**Partnership** -- You need to team up with other organizations in the community to really be effective. You need to figure out which organizations have similar goals to yours--not necessarily the same goals--and identify ways you can work together.

**Policy** -- Social marketing programs can do well in motivating individual behaviour change, but that is difficult to sustain unless the environment they're in supports that change for the long run.

**Purse Strings** -- Most organizations that develop social marketing programs operate through funds provided by sources such as foundations, governmental grants or donations. This adds another dimension to the strategy development--namely, where will you get the money to create your program?

## **PART II CHITRABANI'S SUCCESS STORY**

# Introduction

Social communication has generally been understood to open up paths for interpreting and shaping human life. From these interpretations emerge a vision of the world and behaviour models. Today the quality of life is linked, to a great extent, with what is presented directly or indirectly by the mass media and hence the need to understand the communication media and the concerns of the poor today.

Many of our people suffer from abject poverty today. Besides, there is a new kind of poverty emerging in the world: that of those who are excluded from the information circuits. The inequality is already evident, and sociologists predict that it will become ever greater in the days to come.

There are the rich who have access to all the channels of communication with the possibility of adding to their culture and further increasing their good fortune. Then there are those who are at a disadvantage because they are kept on the margin of a sufficient and useful information. And so they are exposed to manipulation.

Even among the technology literate, there is a sense of being left out, an urgency to catch up with breakneck speed with which technologies worldwide are updating themselves. There is also a large majority that is paranoid of the New media, coming as it does packaged in the larger ensemble of globalization and the attendant structural adjustments and unbridled consumerism.

# Broadcasting in India

Since inception, India's radio stations have been centralized, government controlled, over dependent on relays and lacking in editorial independence. In 1995 Indian Supreme Court, in a landmark judgment declared that the 'airwaves as public property, to be utilized for promoting public good and ventilating plurality of views, opinions and ideas (AIR 1995 Supreme Court 1236)<sup>1</sup>. The ruling held that the 'freedom of speech and expression' guaranteed by Article 19 (1) (a) of the Indian Constitution includes right to acquire and disseminate information. And in turn, the right to disseminate includes the right to communicate through any media: print, electronic or audio-visual.

The judges pointed out that Indian broadcasting is still governed by archaic laws – the Indian Telegraph Act of 1885. (Later, 'telegraph' was to include radio and TV!) The judges instructed the central government to 'take immediate steps to establish an independent autonomous public authority representative of all sections and interests in the society to control and regulate the use of the airwaves.'

With hesitation, the state-controlled broadcaster All India Radio was given some level of 'autonomy'. Mostly, this meant that the organization would have to concentrate on earning revenues, and foot a growing part of its own bill. In November 1999, the govt. announced that the bidding process to set up 140 FM stations in 40 cities had closed to 'overwhelming response' with 349 potential broadcasters let in the race for a license. In August 2000, it was announced some 26 companies have received letters of intent, from the government. Now the question is how representative are these companies? Whose concerns they cater? Do they care about the concerns of the poor, which is basic and humanistic in nature? Or do they focus on the concerns of the rich to maximize profit at any cost?

## Radio: A Medium for Education in India

In recent years, many concerned citizens are talking about the community radio model. If the govt. is serious about freeing broadcasting from state monopoly, then it needs to proceed to its logical conclusion by expanding the available media space and permitting communities and organizations representing them to run their own radio stations. A truly people's radio should perceive listeners not only as receivers and consumers, but also as active citizens and creative producers of media content. It is hoped that a truly people's radio will take care of the concerns of the poor.

---

<sup>1</sup> Noronha, F., *Who's Afraid of Radio in India?* in Sarai Reader, CSDS, Delhi (2001), p. 72 ff

Non-profit and development organizations have been waiting for years to get permission to broadcast information that could help the 'information poor' to get an understanding of issues critical to their lives. Recently our neighbours like Nepal and Sri Lanka has edged past India by allowing non-profit community radios to be set up.

So where is the problem? Media critic Prof. K.E. Eapen argues that "our problem has been a Delhi-centric approach to broadcasting that we in this country have taken. One fear is that [community broadcasting and grassroots radio] could become inconvenient for the existing power-structure".<sup>2</sup>

However, if government institutions are not able to make channels of communication available to all, we must consider how to create such a possibility. If we do not consider the new technological advancement a luxury, but an important condition for education, then it falls within our remit to facilitate their access to those who are poor and marginalized. It is in this context that I want to illustrate a modest attempt Chitrabani has made some ten years ago.

## *Adult Education Through Radio*

In 1992, Chitrabani began its Adult Education Through Radio (AETR) Project. It was the result of a felt need for use of radio as an alternative medium of education for peoples especially those who live in the periphery. To start with we focused on the rural people of West Bengal and North-Eastern states which lag behind other States in overall development despite economic reforms and rapid development in telecommunication.

Today we have over a 100,000 listeners spread out mainly in West Bengal, North Eastern India and Bangladesh. They are mostly Muslims (about 70 per cent) and Hindus (about 30 per cent).

The AETR project, popularly called CHETANA, offers a forum for discussion of topics that are immediately useful to listeners who may be unable to write and read. The programmes are of 8 minutes each, four programmes forming one module. Thus, a module, say on the 'girl child,' will comprise four programmes of 8 minutes each. One programme will be an introductory talk, another will be a skit, a third will consist of interviews and a fourth will be a group discussion.

---

<sup>2</sup> Ibid., p. 74.

NGOs and listeners in the field often suggest the subject matter of the programmes to us. As you can see in the list below the subjects normally deal with the concerns of the poor and the voice oppressed.

<b>MAJOR TOPICS OF THE PROGRAMMES PRODUCED</b>		
<b>No.</b>	<b>Subjects</b>	<b>No. of Episodes</b>
1	Girl child	8
2	Health and Nutrition	4
3	Medicine – Use and Abuse	4
4	Home medicine and treatment	4
5	Medicinal plants and treatment	24
6	Family Planning	16
7	Education of Girl-Child	8
8	In search of a Profession	16
9	Superstitions	40
10	We and our environment	36
11	Our rights	28
12	Women's rights	28
13	Women and Family	24
14	Deadly Disease – AIDS	114
15	We and our Society	16
16	Drugs	100
17	Snakes and Folk Beliefs	110
18	Arsenic	34
19	Programmes based on Listeners' letters on the above subjects	320
<b>Total</b>		<b>934</b>

<b>FIELD RECORDING</b>				
<b>No.</b>	<b>Year</b>	<b>No. of areas</b>	<b>No. of Days</b>	<b>No. of Participants</b>
1	1992	1	3	30
2	1993	7	19	202
3	1994	7	17	176
4	1995	10	22	230
5	1996	12	27	169
6	1997	12	23	172
7	1998	6	16	125
8	1999	9	22	179
9	2000	7	19	143
10	2001	5	15	122
<b>Total</b>		<b>76</b>	<b>183</b>	<b>1548</b>

Once we accept to take up a topic, a two-member team goes to the area where the suggestion originated and makes three to four programmes with the local people, most of them being semi-literate or even illiterate. In fact, 70% of our programmes are thus produced in the field with local participation.

At the end of a module of four programmes, two questions are put to the listeners who are then invited to send their answers to Chitrabani by post. Since most of the learners are illiterate, we have enlisted the co-operation of our literate listeners. The growth of the project owes to the generous help of these volunteers in the field. Their total number now goes over 500, of which 156 are active, 212 partially active and 167 inactive due to various reasons. They identify learners, many of them women, invite them to listen to the programmes, and fill in the answer cards for them. Every year a selected number of *sahajogis* (helpers) are also awarded with appreciation certificates and trophy.

CERTIFICATES & DIPLOMAS ISSUED				
No.	Year	Answer scripts received	Certificates issued	Diplomas issued
1	1992	338	333	-
2	1993	400	362	-
3	1994	603	558	-
4	1995	1027	1001	-
5	1996	2240	2227	36
6	1997	3102	3021	36
7	1998	3914	3914	108
8	1999	4019	4019	143
9	2000	6531	6531	55
10	2001	6850	6850	264
		<b>Total</b>	<b>28816</b>	<b>642</b>

Each learner-listener who sends a correct answer is given a small certificate in acknowledgment. When a listener has received 20 small certificates he/she is given a more elaborate final certificate (Diploma) with a Trophy.

One of the important features of this project is the regular field visit. Our field officer visits various listeners' clubs in different areas to get direct feedback on our programmes – their content, presentation, etc.

FIELD VISITS (FOLLOW UP)*					
No.	Year	No. of Visits	No. of Areas	Participants Male / Female	Total Participants
1	1992	8	9	98 / 30	128
2	1993	4	7	70 / 20	90
3	1994	3	6	144 / 24	168
4	1995	5	16	353 / 62	415
5	1996	5	15	933 / 109	1042
6	1997	7	20	805 / 128	933
7	1998	10	20	364 / 159	523
8	1999	9	19	682 / 249	931
9	2000	10	22	674 / 182	856
10	2001	9	21	601 / 175	776

\*Bangladesh was also visited in 1993, 1995, 1997, 1999 and 2001

The findings are always surprising, but mostly heartening. In most instances, *sahajogis* mobilize five to twenty listeners. They ensure that most of them listen to the programmes regularly. Thus, what was a hobby becomes for these *sahajogis* a social service. A few *sahajogis* are women, perhaps in the proportion of 5%.

The project aims to arouse social awareness and encourage those in the periphery to improve living conditions at the micro levels of the family and of the village. The increase in literacy among the rural population ensures social development. This is gradually achieved with the help of media that are available to them. Though the achievements cannot be palpably or quantitatively measured nor are visible immediately, they can be felt from the feedback letters we receive from listeners. This is one positive sign that our efforts are fruitful.

FEEDBACK LETTERS					
No.	Year	RVA Letters	Chetana Letters	Chetana Answer Scripts	Replied by Post or Hand
1	1996	5225	796	2240	366
2	1997	4903	712	3102	327
3	1998	4896	834	3914	541
4	1999	3114	697	4019	946
5	2000	3710	1014	6531	1409
6	2001	4360	1292	6850	949

At the moment, the Chetana team comprises three staff members: a programme producer, a field assistant, and an office assistant. A total of two hours of programmes are produced monthly. The listeners' meeting is held at least once a year, helps keep us informed about the reaction to programmes.

Our experience in running the project for the last ten years has shown that radio is a superb medium of communication for further human development. The project faces many difficulties – from financial hardship to being suspected of having hidden agenda. However, the positive response that we receive outmatches the difficulties faced in the process. Radio Veritas Asia and other NGOs have helped us to continue this project till date.

The original mission of the mass media – providing information, education and entertainment – has been kept at the margin for long. So do remain the concerns of the poor. To bring back those concerns to the center stage, we need a mindset, which goes beyond the economic concerns to human concerns. One cannot be satisfied with the mushrooming of radio stations, TV channels and cable networks because the word 'more' in mass media means 'less' in fact.

Today, Time = money = power □ manipulation □ dehumanization □ loss of human dignity □ peripheral persons.

However, the example of AETR I have illustrated shows that an opposite approach is possible and that approach can take care of the concerns of the poor and the voice suppressed.

## Example of a Marketing Mix Strategy

As an example, the marketing mix strategy for Adult Education Through Radio (AETR) might include the following elements:

- The **product** could be any of these three behaviours: listening every day to AETR programs, and discussing the main topics in groups, and writing answers to Chitrabani.
- The **price** of engaging in these behaviours includes the time spent for listening these programs, potential discomfort and/or embarrassment if others are present at home and even the possibility of actually finding annoyance of one's husband or wife.
- The **place** that these radio services are offered might be a analogue or digital radio at home or at worksites.

- **Promotion** could be done through radio announcements, billboards, mass mailings, media events and community outreach.
- The “**publics**” you might need to address include your target audience (let’s say low-income women age 40 to 65), the people who influence their decisions like their husbands, directors at RVA, as well as our board of directors and office staff.
- **Partnerships** are cultivated with local and regional NGOs, funding agencies, media organizations and service clubs.
- The **policy** aspects of Chetana focuses on increasing attendance at the yearly meet, increasing the number of feedback letters through lower postage, etc..
- The **purse strings**, or where the funding will come from, may be governmental grants, foundation grants or from funding agencies.

Each element of the marketing mix should be taken into consideration as the program is developed, for they are the core of the marketing effort. Research is used to elucidate and shape the final product, price, place, promotion and related decisions.

According to Andreasen (1997), Social Marketing is first of all, a specific mindset that puts customers at the centre of everything the marketer does. Secondly, it is a process of doing SM. This process involves constantly going back and forth to the target market before and after planning and before and after implementation.

## Suggested Readings

*Hands-on Social Marketing: A Step-by-Step Guide* by Nedra Kline Weinreich, Sage Publications.

*The Social Marketing Quarterly.*

*Making Health Communication Programs Work - A Planners Guide*, a 131-page guide written by the US Department of Health and Human Services in 1992, and reprinted endlessly. It’s finally on the net at - <http://cancer.gov/pinkbook>

Social Marketing: Theoretical and Practical Perspectives (ed.) by Marvin E. Goldberg, Martin Fishbein and Susan E Middlestadt, Lawrence Erlbaum Associates, London 1997.

# Success Stories from Around the World

- Centers for Disease Control and Prevention: Helicobacter pylori and Peptic Ulcer Disease (Nationwide, USA)  
*How we lost our stomach pains and regained our love for chili.*
- Click It or Ticket (State of North Carolina, USA)  
*Why North Carolina has one of the highest seat belt usage rates in the US.*
- Florida “Truth” Campaign (State of Florida, USA)  
*How Florida’s anti-smoking campaign is getting kids to trade tar-stained fingers for healthy pink lungs.*
- Mass Media and Health Practices Project (Honduras)  
*Honduran mothers are mixing salt, water, and sugar to fight dehydration: their leading cause of infant mortality.*
- National Diabetes Education Program Hispanic/Latino Campaign (Nationwide, USA)  
*Switching languages reversed trends and increased knowledge about diabetes in Hispanic and Latino/a America.*
- National WIC Breastfeeding Promotion Project (Various States, USA)  
*From Health Issue to Heart Issue: Increasing breastfeeding rates by focusing on mother-child bonding at meal times.*
- PeachCare for Kids (State of Georgia, USA)  
*Georgia guarantees affordable health care for the children of working parents, and parents know about it.*
- Stop AIDS (Switzerland)  
*The world’s longest running HIV/AIDS prevention program succeeds by working to change both private behaviour and public attitudes.*
- Tools of Change (Canada)  
*Proven methods for promoting health and environmental citizenship. 🌍*

*The Author*



*Rev. P.J. Joseph has a masters degree in media studies from the Institute of Education, University of London, an MBA (marketing) and a masters degree in psychotherapy and counseling from India. He also has a diploma in journalism, public relations and advertising. He held the position of assistant director of Chitrabani, a 35-year-old Jesuit-run social communication institute in Kolkatta for four years, and is the present director of the institute.*

# *Success Stories in Social Marketing: Audio Cassettes*

*Rev. Agilan SDB*

## Inspiration

Dindigul is one of the most neglected districts in Tamil Nadu. Savaripalayam is a parish in Dindigul town. The parishioners are economically very poor. Some of the members in the parish wanted to give something to the people that they can boast of. One idea that struck us was the production of an audio cassette with devotional songs.

How to mobilize financial resources? We saved some money from what we received for church constructions, collected some money from people from their savings, which eventually became the investment for our music album. We managed to collect up to 100,000 Rupees for the production. I used all my contacts with the bookshops, pastoral centres and various institutions for the promotion of the album. I approached the heads of the institutions individually, and wrote letters to them about the release of the album. We were well aware of the fact that marketing and advertisements play a crucial role in the success of any production of this nature.

## Preparation

We wanted to praise God and His wonders through songs and music. We wanted people to think of God, appreciate God-given life through our music album. Keeping this in mind, we began our production work.

- I contacted many authors and composers, by letter, phone and direct visits. This process took nearly six months.
- I gathered around 25 songs, and sat with two teams to choose the best 10 numbers. Then I sat with two people to do the correction of the chosen songs. This process took about three months.

- We contacted a music director, and explained to him our objectives and expectations. He was given two months to get ready with the orchestration.
- When the music director finished composing, we did the voice recording in the studio, followed by mixing. I took the responsibility of making copies and distribution, which took about a month. The entire process of production of this album took about a year.

## Marketing and Distribution

The familiarity that I had gained in the field of music through my musical notation books in Tamil helped me to promote the audio album too. As part of pre-order promotion of the books, I had sent 1,000 forms to various parishes, institutions, provincialates, generalates, pastoral centres and individual musicians, for which I had received around 400 replies. Such an experience motivated me to approach the same people again for the promotion of the audio album.

The album was released on 16 January during the inauguration of the Church that we constructed in the parish. Almost all the songs were sung during the Mass using the music tracks. We printed inlay cards and circulated them to whomever we met in person in the shrines and book shops all over Tamil Nadu.

We dispatched the audio cassettes to all the pastoral centres. We dispatched the cassettes as soon as we received orders so that there was no delay from our side.

## Music Album Becomes a Success

People began to like our album and we sold around 100,000 copies. The concept, lyrics, music, cover design and distribution all contributed towards the success of our venture.

## Problems

Some people who got the cassettes for selling never paid us back even after several years. Even people known to us delayed the payment, including the members of pastoral centres. This made us realize that in the work of producing media materials, success is not guaranteed.

Many of us receive money from abroad which need not be paid back. Hence, we do not think of generating income. This trend should change. We need to be self-

sufficient. Marketing is hard. But we can succeed if we plan well. Getting money back is the starting point of marketing.

Piracy is one of the problems that all of us have to fight against. We do not worry much about this in India. But this problem needs our attention. I told people who were selling piracy copies that I would pay them more commission provided they stop cheating people and the producers.

## Lessons Learnt

We learnt several lessons during the process of production. To be successful, we need to be clear on the following:

1. What is your intention for the production?  
Whose need is it? Is it really to reach out to people, or is it merely for a documentation purpose?
2. From where do you get the investment? Do we need to get back the investment?
3. What are the marketing strategies that we have in hand to reach out to the maximum number of people with our product?
4. Are we able to supply without interruption or delay?
5. Is our product of high quality in every respect?

We need to reflect on the above questions to achieve success before entering into any media production. 🌀

*The Author*



*Rev. Agilan sdb completed his studies in visual communications. He belongs to Trichy province of Salesians of Don Bosco. He is the parish priest of Vilathikulam, in Dindugul district. He is a member of the Communication Commission of the province. He has two books to his credit on musical notations, titled Raagam 2000 Part I and Part II. He has produced a music album Neeeye Nirantharam (Only You Are Permanent).*

# *Success Stories in Social Marketing: Web-Based Programmes*

*Ms. Catherine Wong*

Along with the rapid development of the Internet, audio-visual production has undergone a significant change. And the Church was among the first beneficiaries in two key aspects. First, the Church can own and run its web-casting activities at a minimal cost, including web publishing, radio and TV broadcast. Second, the cyberspace has an unlimited capacity for storage, it facilitates the setting up of an immense database for AV materials. The Internet also breaks through the geographical as well as temporal boundary, which enables God's message to be spread globally. This cyber-platform can be used for Marketing and business as well.

The Hong Kong Diocesan Audio Visual Centre (HKDAVC) launched digital publicity activities for its web magazine in 1998. This periodical is meant for religious teachers, pastoral teachers, administrators, and workers. Original articles on media education were published in this magazine. We encouraged the viewers to use audio/video materials. The number of people visiting our web site kept increasing everyday and the quality of the magazine has also been enhanced with graphics and audio/video content. The content is updated every day, and the number of pages has been expanded to 500. Today, we have visitors from all over the world. We get requests from Thailand, China, Taiwan, Singapore, Malaysia, Canada, New Zealand, USA, Russia and East Europe.

In 1999, HKDAVC started the Radio channel with original radio programmes. In 2000, an on-line radio channel was begun in mainland China, with religious and cultural information which was yet another breakthrough.

Now our TV serials are broadcast in cable TV and are updated every week. The data base has video clippings up to six months, and it helps the user to have a view before purchasing a product.

Now we are able to web cast Sunday masses and important ceremonies on special occasions from the Hong Kong Cathedral. The total number of requests for Sunday mass crossed 4,000 last August. Catholics want the telecast of Sunday mass every week.

Since April 2004, HKDAVC has been interested in the CRTN Chinese web site, for Chinese-speaking media professionals in China and overseas. The original German site contains only text and images, but we have built our website to even accommodate video clips and made it a platform for interactions. A data base of 40 channels, their programs with introduction and synopsis, production information, etc., provide project exposure and communication opportunities to channel networks.

Now, our website has become a site for e-shopping too. The web site has images, video clips, text using Chinese and simplified Chinese and English languages. Now, video is delivered from our server and web cast from a 10-Megabyte broadband server which provides high-quality images. VISA and Master credit cards are used for money transactions to avoid unnecessary expenses on handling cheques.

An electronic catalogue of 100 video and CD productions of HKDAVC introduces our products to visitors. A three-minute trailer and a 30-minute audio segment is provided to have a preview before purchasing our products.

Photos of production are also displayed in the site. The site is user-friendly, making it easier for the visitors to order and get the delivery without any trouble. There is an offline demonstration, a display of the first page of the site, and a banner of e-shopping that can lead the viewers to other areas of the site.

Around 4,000 people participate in web masses every month. Nearly 2,500 people visit our web site every month. We are trying to increase our bandwidth as the number of hits keeps growing, especially during holidays and evenings. Every week, we continue to broadcast our program on cable TV networks. 🌐

#### *The Author*



*Catherine Wong has a masters degree in Communication and Journalism from the Chinese University of Hong Kong. She works as the producer and scriptwriter for religious television programs in Hong Kong. Catherine is also a film reviewer, and she has served on juries at the Hong Kong International Film Festival, Montreal International Film Festival and Festroia International Film Festival, Setubal.*

# *Success Stories in Social Marketing: Training Programmes*

*Sr. Mary Jyosita and Sr. Manjushree*

Notre Dame Communication Centre (NDCC) was established in 1977 to train youth in TV production. At that time, the number of courses was limited to four or five a year. The duration of the courses were anywhere from 10 days to one month. Marketing of courses were done mainly through word of mouth, and through parents and the teachers of Notre Dame Academy, Patna. Unda/OCIC also played a major role in promoting our trainings.

For an AICTE-recognized institute or a centre recognized by other universities, marketing of degree and diploma courses is very easy. For institutes conducting diploma courses and short-term courses, marketing is very challenging and demanding.

At NDCC, we do not use the same medium year after year. We have tried out various low-cost marketing strategies over the years. Usually, we have a yearly budget of Rs. 25,000 to 50,000 for conventional and non-conventional ways of marketing. Various strategies are adapted to test the response of the people. We keep a record of people attending the course and the source of their information about the institute. This also helps us to assess how effective a particular medium of marketing is.

## **Main Forms of Marketing**

### **1. Marketing of Long-Term Courses** (six months to one year)

Newspaper advertising

For long-term courses, we have used text-based marketing which includes advertising in classifieds, press releases, publishing features and articles in local newspapers on special occasions.

These types of marketing elicits a direct response from interested parties through phone calls, e-mails and visits to the studio to gather further information, assess the credibility of the institute and training. We can say with conviction that 40% of the participants of long-term courses approach us through this type of advertising.

## 2. TV Advertisements (picture and graphic-based)

We have also used TV as a means of marketing our courses. Advertisements (30 seconds) during popular serials and tickers in cable and local channels were also tried out. We found the response not so consistent from time to time due to various reasons, like the time of the telecast, and the number of days of telecast. The most cost-effective response came from the tickers used during the prime time newscast.

We have observed that certain newspaper advertisements did not give us a proper response based on the investment. In such cases, we follow the experts' advice – STOP IT!

On the whole, text-based newspaper advertisements have elicited maximum response for long-term courses. Advertising in newspapers and TV is just one of the many marketing options that you have. But we should not depend on it solely, especially for short-term courses where large advertising investment is not feasible.

## Short-Term Courses

Most of the short-term courses can be marketed by visiting various higher learning centres and announcing courses through:

1. bulletin board posters
2. distribution of handbills and flyers
3. announcement in the church, schools and colleges
4. visiting classrooms and talking to the students directly
5. letters to parents announcing the upcoming courses, and
6. conducting a media survey in which interested persons are identified and contacted through letters, phone calls and e-mail.

We also maintain a diary in the office with the addresses and phone numbers of persons interested in various courses. Such people are personally contacted through phone calls, e-mails and letters. We found this form of marketing very effective as far as short-term courses are concerned.

## Person-to-Person

Our old students are the best agents of promoting our courses. Thirty percent of our trainees come through such personal contacts and recommendations from our previous trainees.

## Through Our Productions

We have a very large network of contacts through our productions. Every year, we get a number of requests from such groups and individuals to conduct certain courses to suit their needs and interests.

## Collaboration with Colleges

We reach out to hundreds of mass media students in colleges by conducting practical-based courses in television production, photography, sound-slide program and various presentation techniques through PowerPoint presentations. In turn, they become agents of marketing of our training courses.

## Book Mela Exhibition

We make use of the annual book fair, and Patna exhibition sites for the marketing of our ideas, courses and productions through posters, banners, exhibits, special NDCC caps, distribution of brochures and video coverage, etc. Thousands of individuals are enlightened about our institute and courses through the 10-day book fair. Interested persons also leave their addresses and phone numbers for further contact.

We are working on e-marketing, including NDCC website and target e-mail groups and other potential alliances. 🌐

*The Authors*



*Sr. Mary Jyosita*

*Sr. Mary Jyosita belongs to the Sisters of Notre Dame, Patliputra Colony, Patna, Bihar. She is the director of the Notre Dame Communication Centre (NDCC), Patna, and also in charge of production. Sr. Manjushree is the coordinator of training programmes at NDCC.*



*Sr. Manjushree*

Indian Experience

# *Success Stories in Social Marketing: Through Satellite TV*

*Ashwin Dairiyam*

India ranks third in the world in terms of having satellite and cable networks, just next to USA and China. It may surpass China soon. The TV industry has become an important component of the Indian economy today. Millions of TV sets are sold every year. In Tamil Nadu, television sets are distributed freely to the poor by the government.

In Tamil Nadu and Andhra Pradesh, political leaders have strong connections with the movie industry. They begin their career in the movie industry, and end up in policy making. Media is one of the most powerful industries in the country. In the past, it took more than five years to make a feature film. But today, films are produced in no time. Technology is growing very fast and we need to cope up with its speed to achieve success in our communication.

When satellite television came into existence, we wanted to be part of it, and we were exploring ways and means to market ourselves. We bought time from different satellite channels. Not all channels give adequate importance to social concepts. We approached the channels that could help us, and we bought time at nominal rates. We bought the air time in bulk at nominal rates. TV channels were happy to give time for us because they too got income.

We began producing programmes involving various like-minded organisations. We spent Rs. 3,000 for production and Rs. 5,000 for transmission. We charged our clients Rs. 10,000 for the production and transmission, so that we could get Rs. 2,000 as margin to run our organization. This approach enabled many organisations to come forward and make use of satellite television to communicate their messages.

The strategy of lowering the production cost helped us to produce more programmes and reach out to many organisations. We could produce 800 programmes in 12 different states for nearly 40 organizations during a short span of time. All these programmes are based on Gospel values.

Soon, we were able to establish our own production studios in Chennai and Hyderabad. Our dream of launching a 24-hour channel called *Subha Vārtha* in Telugu is going to be a reality soon, and we have already applied for a license.

Media professionals frequently ask me a question: How can one run a channel without cinema? It is true that people do not want to see what is happening in day-to-day life but only fantasy. They like to see their favourite actors running around the trees so that they can forget their problems for a few hours. This is one of the reasons why films run in theatres successfully. The movie is a force in our economy. People do not want to see reality on the screen. They want no more frustrations.

This trend makes us think of adopting some interesting programmes, like *antakshree* through which we can talk about God and values. Now we are able to cover the production cost as well as deliver the goods. Our policy is that ‘while the snake should be killed, the stick should not be broken’.

As we need young professionals to help us, we started training young students with interest and motivation. We need to train good technicians, scriptwriters, camera persons, newsreaders and directors. During the last four years, 25 students have been trained each year. We tell them to get into secular institutions besides Catholic media organisations. We need to be present everywhere promoting values. All the 24 students who underwent training in the last batch are well placed now.

We are planning to extend our service in different parts of the country. We are forced to look into the commercial point of view also. Some of the Church institutions do not realize this because we receive money from abroad. This trend should change. We need to generate sufficient income to run the organization and the business. Our productions should highlight social, spiritual, moral and cultural values. 🌐

*The Author*



*Ashwin Dairiyam did his communication studies at Loyola College, Chennai. He has hundreds of television programmes on social and moral values to his credit. Ashwin is a trainer and entrepreneur. He is the managing director of Good News Television.*

*Social Marketing:  
Marketing Moral, Human, Social and Cultural Values*

## *Suggestions by Seminar Delegates*

The following are the suggestions from the delegates of the seminar after group discussions, in which they were seeking answers to three questions namely:

1. Major strategies that emerged during the seminar,
2. Appropriate strategies to be put into use in the field, and
3. How Signis could promote social marketing in a planned manner.

The groups were divided on the basis of their interests in Media Education, Audio/Radio programmes, Training and Video.

### **MEDIA EDUCATION**

Media awareness needs to be given to the young people through Media Education programmes. Such interventions can also be a spiritual base for them.

We need to plan attractive and interesting programmes for media persons, media educators, parish priests, religious formators, NGOs and others engaged in the media apostolate. We can begin our work in a small way, for example, communicating a message through a poster, aiming at behavioural change against unhealthy habits.

World Communication Day (WCD) needs to be celebrated more effectively. Posters and Pop messages on the theme should carry the messages of WCD. Parish priests need to inform about the theme to the faithful. Media Education to all priests of the diocese is very important. Training kits and resource materials on media education must be made available to all concerned.

## **AUDIO/RADIO**

We have to introduce needs-based programmes for the people. Our programmes should give people confidence and skills to develop their lives. Our programmes need to be of professional standards. Quality has to be maintained with respect to music, lyrics, recording and even the cover design. The four important criteria of social marketing, Production, Price, Place and Promotion, need to be effectively applied in our production and marketing strategies. Our productions need to reflect the taste of the people. Whenever possible, we have to communicate the Gospel message directly to the people.

Publicity, advertisement, networking, collaboration, joint and common production, and affordable cost are some of the strategies that Signis needs to promote.

A production of a country can be dubbed into other Asian languages for wider use. Even the seminar resources need to be shared among members.

## **TRAINING PROGRAMMES**

We need to conduct a series of needs-based training programmes on values, scriptwriting skills, content for media, citizen journalism, public relations, human resource development, etc. More visuals than speeches should be used in our training. We have to be models like Jesus, Mother Teresa and Gandhi in reaching out to people. Promotion of inter-faith dialogue, provision of guarantee for our trainees for their placements after training, networking with media organisations and television channels, etc., need to be given priority.

We need to create a passion for our culture, art and traditions among people through our training. Promotion of creative writing skills, inter-faith dialogue, media skills, public relations, networking with NGOs and professional organizations through training are important. We also need to explore job opportunities for our trainees.

## **VIDEO PRODUCTION**

Our productions should be attractive, entertaining and of professional standards suiting the requirements of our audience. Sales is one of the criteria but not the primary one. More attention needs to be given to reaching out to the maximum number of people with messages of peace and love. We have to make an assessment of our productions periodically.

We need to use satellite television channels, cable networks, government sources, Internet and even direct telecast devices to reach out to common people. We have to reach out to the unreached with our productions. A centralised resource unit can collect all productions done in Asia for information, reference and access. 🌐

*Social Marketing**Links***[www.social-marketing.com](http://www.social-marketing.com)**

This site is closely connected to a recommendable publication: “Hands-On Social Marketing” which demystifies the process of developing and implementing a social marketing campaign. Nedra Weinreich translates the concepts of social marketing into a clear, step-by-step process that almost anyone can follow.

**[www.social-marketing.org](http://www.social-marketing.org)**

The **Social Marketing Institute**, which advances the science and practice of social marketing, develops and facilitates the application of the very best social marketing practices in a wide range of settings. It does this by maintaining contact with frontline social marketing practitioners, cutting-edge private sector marketers, and top rank academic programs and institutes.

**[www.ism.stir.ac.uk](http://www.ism.stir.ac.uk)**

The Institute for Social Marketing brings 27 years’ experience to the study and dissemination of social marketing theory and practice. ISM began work in 1980 as the Advertising Research Unit at the University of Strathclyde, with a particular interest in mass media communications and their impact on public health.

**[www.media.socialchange.net.au](http://www.media.socialchange.net.au)**

Social Change Media specialises in designing and managing campaigns for public sector and non-profit organisations that have a behaviour change focus.

**[www.socialmarketing.com](http://www.socialmarketing.com)**

This Social Marketing website by Better World Advertising places particular importance on integrating the values, needs, and concerns of the target audience and the community into program planning and implementation.

**[www.maccomm.ca](http://www.maccomm.ca)**

MacComm’s mission is social change. They have been working with the not-for-profit and public sectors and businesses to effect social change in the areas of health promotion, education and literacy, employment and tourism. They use many tools and methods, but rely extensively on the principles of social marketing to help their clients. 🌱



# SOCIAL MARKETING

Social marketing is a revolutionary idea for promoting a values-based society that is concerned for fellow beings and the environment. While the idea and practice of social marketing has been around for awhile, it has been hardly explored

in-depth for social application by civil society organisations. To this end, SIGNIS Asia, in collaboration with SIGNIS India, organised an international conference on social marketing in Hyderabad, India, in September 2006. The conference was significant in that it brought together about 150 scholars, activists and professionals, providing them a platform to share their experience and thoughts on social marketing. This book is the result of such an experiment and creative effort.



ISBN 978-983-40497-5-1



9 789834 049751