Beyond Reason:
Uncovering the Collective Unconscious 'Code' for Instinctive Breakfast Consumption

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Abstract

The purpose of this study is to explore and describe the unconscious cultural influences to breakfast consumption in New Zealand, and how these influences can provide value to practitioners and academics. Specifically, it seeks to uncover an unconscious cultural code that drives consumers to make certain decisions and influences their behaviour.

To do so, the researcher proposes a novel approach, named the Logic, Emotion, and Instinct (LEI)© method wherein a three-stage projective focus group format is detailed, which builds on the work of Rapaille (2007) and is structured around MacLean's (1973, 1985, 1990) Triune brain model. The method is designed to assist the researcher to guide participants through various mental states from rational thinking, past emotion to one's instincts, where the true causes of behaviour are believed to reside.

The results highlighted that people rationalise not eating breakfast by their belief that they lack time in the morning. The key tension underlying the emotional responses to breakfast is the conflict between wanting to eat indulgent foods but feeling that they should eat healthily. Instinctively, breakfast represents being cared for, the nurturing passed down from a Caregiver. Overall, the culture code indicates that New Zealanders think of breakfast as the comfort they receive, either from feeling cared for or from the satisfying sensations derived from indulgent foods.

This study provided a description of the culture code for breakfast in New Zealand. For practitioners, the study explains how marketers can use the culture code to position their brands to gain preference in the marketplace, specifically in the New Zealand breakfast foods category. For academics, this research draws new conceptual links between established theories, providing new knowledge to the marketing discipline. Moreover, this study has developed and detailed the novel LEI© method that can be used to uncover unconscious cultural codes in future settings.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature: *James Barnett*

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Date: 30 December 2016

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Ethics Approval

This study attained ethical approval by the Auckland University of Technology Ethics Committee (AUTEC) on 29 September 2015, reference number 15/318.

Chapter 1: Introduction

1.1   <u>Background</u>

Breakfast has often been called the most important meal of the day (Affenito, 2007). Those who eat breakfast regularly are said to enjoy a healthier lifestyle (Nicklas, O'Neil, & Berenson, 1998; Smith, 1998). For example, regular breakfast consumption has been found to be associated with an overall better diet quality (Giovannini, Agostoni, & Shamir, 2010), nutritional adequacy (Pearson, Biddle, & Gorely, 2009), lower body mass index (Gleason & Dodd, 2009) reduced risk of becoming overweight or obese (Maddah & Nikooyeh, 2010; Sandercock, Voss, & Dye, 2010), depressed (Mullan, Wong, Kothe, & Maccann, 2013), stressed (Smith, 2002), and being diagnosed with chronic diseases (Timlin & Pereira, 2007), improved attention (Wesnes, Pincock, Richardson, Helm, & Hails, 2003), mood (Lloyd, Rogers, Hedderley, & Walker, 1996), memory (Benton & Sargent, 1992), learning ability (Giovannini, et al., 2010), academic performance (Rampersaud, Pereira, Girard, Adams, & Metzl, 2005), and cognitive (Benton & Parker, 1998) and psychosocial function (Affenito, 2007). Yet research into eating habits has shown that a large number of individuals do not regularly consume breakfast (Affenito, 2007; Kant & Graubard, 2006; Mullan & Singh, 2010). In New Zealand over 16% of children aged 13 to 17 years old reported that they 'hardly ever' ate breakfast (Clark, et al., 2013). Furthermore, people become less likely to consume breakfast as they near the end of adolescence (Siega-Riz, Popkin, & Carson, 1998), with the incidences of skipping breakfast peaking during the 19-24 age range (Williams, 2007).

Skipping breakfast is rarely attributed to food unavailability, as one study illustrated with just three per cent of impoverished breakfast skipping youths citing that a scarcity of breakfast foods existed for them (Sweeney & Horishita, 2005). Similarly, an Australian study of school children's eating habits found that only five per cent of breakfast skippers reported the reason for skipping was due to there being no food at

home (Shaw, 1998). In both studies, people were most likely to report that attitudes (such as a dislike for breakfast) and beliefs held (that there was insufficient time to consume breakfast) were the causes of them skipping breakfast (Shaw, 1998; Sweeney & Horishita, 2005). These findings are supported by Wong and Mullan (2008) who also found that positive attitudes towards breakfast, at least in part, could predict its consumption. These attitudes have broader implications than just health, such as generating sales for businesses that offer breakfast food products and services.

There is a lucrative market in selling breakfast foods to New Zealanders. In 2014 the market value for morning goods and breakfast cereals in New Zealand was collectively NZD $282.3m and is projected to grow by 27.8% to NZD $360.8m in 2019 (MarketLine Advantage, n.d.). Excluded from this figure is the hospitality sector, which also profits from breakfast sales. Current market trends within the breakfast cereals market in New Zealand highlight that this year product reformulations were driven due to the introduction of a new health star rating system (Euromonitor International, 2016). Products associated with health and wellness in this category have seen new product development flourish, yet these products attracted just two per cent sales growth in 2016, which is comparable to the previous year, but below the compound annual growth rate (CAGR) for the period 2011 - 2016, due to increased levels of discounting. It is evident from the stagnant growth that despite attempts to improve the healthiness of products, marketing interventions have been somewhat ineffective at attaining the forecasted category growth levels, pointing to the need to understand consumers better and consider new approaches to meeting the needs of consumers.

A review of the marketing literature on breakfast finds that there is a gap for studies that explore and describe cultural differences. Culture plays an important role in food choice (Lévi-Strauss, 1970), being a key contributor to an individual's perceived reality (Young & Hinesly, 2012; McCracken, 1986), which can influence internalised meaning unconsciously (Solomon, 2004). Consequently, culture can implicitly influence decision-making outcomes, but the influence of this moderating effect does not feature prominently in the existing body of knowledge. This study seeks to address

this gap by exploring the unconscious cultural meaning attributed to breakfast in New Zealand.

1.2   Problem Definition

The aims of this study are detailed in the following sections; the overall research problem is reduced to its key objectives and the resultant research questions.

1.2.1   Research Problem

Explore and describe the unconscious cultural influences to breakfast consumption in New Zealand, and how these influences can provide value to practitioners and academics.

1.2.2   Research Objectives and Questions

RO 1. Explore and describe the unconscious cultural influences to breakfast consumption in New Zealand.

RQ 1.   What is the culture code for breakfast in New Zealand?

RO 2. Explore and describe how unconscious cultural influences can provide value to academics and practitioners.

RQ 2. How can understanding the New Zealand culture code for breakfast contribute to knowledge of consumption within that category?

RQ3. How can understanding culture codes enhance the existing body of marketing knowledge?

1.3   Methodology

In response to the research problem, the researcher proposes a novel approach in this thesis with the development of the Logic, Emotion, and Instinct (LEI)© method. The conceptual background of the proposed method borrows from disciplines as diverse as neuroscience, biological anthropology, developmental and evolutionary psychology, psychoanalysis, and structural linguistics. The LEI© method is similar to focus groups,

but is structured around MacLean's (1973, 1985, 1990) Triune brain model to gain access to deeper aspects than would normally be deduced from focus group discussions. Resultantly, groups of up to eight participants are invited to help the researcher understand their culture's motivations towards the research topic, in this case New Zealanders' motivations to consume breakfast. Selection criteria centres on the participants being at least second generation of their culture and their parents speaking the local language as their first language.

The focus groups, or as Rapaille (2007) refers to them, archetype discovery sessions, are split into three successive stages. First participants discuss their thoughts about breakfast, what it means to them and why they think people do and do not eat it. The researcher presents themselves as a naïve observer, with no prior knowledge or preconceptions relating to the research topic (Husserl, 1931). Rapaille (2007) suggests that what is called the 'Cortex' stage, which is concerned with people's rational responses to the research topic, is an important first stage as it allows participants to feel intelligent, which is satisfying to them. However, it is the less rational stages that are of more interest when employing this method.

The second stage is concerned with participants' emotional responses to the research topic. During this stage participants complete two projective activities, first a magazine collage activity wherein the key word associations are illuminated, second words from the first activity are used in a storytelling exercise which asks participants to pretend that they are five years old and are telling a fairy tale. Rapaille (2007) suggests that following the 'Limbic' stage his participants are confused about what their role in the research is, which he wants as he does not believe what people say.

Rapaille (2007) calls the last part the 'Reptilian' stage, wherein he seeks to understand his participants primal instinctive drives. To get this information participants are asked to lie down in a dimly lit room where calming hypnotic music is played to alter participants' mental states to be congruent with earlier stages in their development (Klimesch, 1999; Piaget, 1950). After a period of relaxation, participants are taken on a guided journey back through time to their earliest experience of the research topic

(Lorenz, 1937; Laborit, 1977). They are then asked to write their memory down as a story and probed for additional descriptive detail.

When analysing the data, it is initially kept separate within the three stages, neocortex, limbic and reptilian. The neocortex data is analysed using a thematic analysis (Braun & Clarke, 2006), which provides the basis for understanding the intellectual alibis (Laborit, 1977; Rapaille, 2007) that people use to rationalise their irrational behaviour. The word associations in the limbic data are analysed using qualitative content analysis (Payne & Payne, 2004) discerning the most prevalent words and phrases associated with the research topic, whereas the fairy tale stories are analysed using a thematic analysis that explores the relationships (Rapaille, 2007) between the open codes as the themes. These relationships illuminate the binary oppositions (Lévi-Strauss, 1963), which underlie inner tensions representing motivational forces (Levy, 1981). The reptilian data explores the archetypes (Woodside, 2010; Mark & Pearson, 2001; Campbell, 1948; Propp, 1928/1968) present within the childhood memory stories. Again, the relationships are important and the findings are considered in terms of their link to survival and reproductive instincts (Rapaille & Roemer, 2013). Finally, the three datasets are considered together, placing more weight on the deeper aspects. An overall culture code (Rapaille, 2007) is formed that can explain what the research topic means to the culture under study, in this case, what breakfast means to New Zealanders. Marketers can then adapt their strategies in accordance with the findings to appeal to consumers unspoken needs.

1.4   Contribution of This Study

This study is important because it is widely acknowledged that the unconscious has a strong influence on people's behaviour (Martin & Morich, 2011), yet there is a gap in consumer research for methods that uncover unconscious cultural codes. The research findings can inform promotional initiatives encouraging increased breakfast consumption. Marketing practitioners within the FMCG and hospitality markets can use the findings of this research to adapt their marketing strategies to be in alignment with the archetypal predispositions of consumers. For those who do so, this knowledge is likely to provide for a competitive advantage in the marketplace.

Additionally, social marketers can draw insights that can help to mitigate social and health related issues due to the lack of breakfast consumption. The concept of archetypes is extended with theory from semiotics to provide a unique lens of interpretation and fill a gap in the extant literature. However, the research has not relied upon anecdotal testimony, rather the conclusions are grounded in empirical data, evidenced by participants' experiences. Furthermore, the research provides a method that can uncover archetypes in consumer stories and be used to understand the origin of archetypes and how they are produced.

1.5   Thesis Overview

This chapter has provided a background to the research problem, leading to the problem definition, and a brief discussion of methodological choices and contributions. Following on from this, chapter two provides a comprehensive review of the marketing literature on breakfast and the gaps are identified leading to a discussion on culture and unconscious influences, and an alternative approach to consumer research. Chapter three details the methodological procedures for collecting and analyzing the data using the LEI© method. The researcher's philosophical viewpoints are discussed, as are the ethical considerations and authenticity measures. Chapter four documents the results from the data analysis, responding to RQ1. The findings are split into the three datasets: neocortex, limbic and reptilian. Chapter five discusses the results offering the key intellectual alibis, the logic of emotion, and the reptilian hot button before explaining the culture code for breakfast in New Zealand, also in response to RQ1. In resolution of RQ2, recommendations for marketers are made and the social and ethical issues are discussed. This study's contributions are considered, answering RQ3, before its limitations are explored providing for future research directions.

Chapter 2: Literature Review

2.1   Introduction

This chapter presents a comprehensive review of the literature relevant to this study in order to develop an understanding of the existing knowledge available from secondary source data. Specifically, it explores the extant body of research on breakfast consumption within marketing to determine the gaps in the literature. Next, the moderating roles of culture and implicit consumer preferences are discussed and methods to study the unconscious within consumer research are identified. Following a discussion of the limitations of existing methods within consumer research and an explanation of the prominence of consumers' formative experiences, an alternative approach is proposed. Finally, several additional theories are detailed adding to existing knowledge of the proposed method.

2.2   Research into Breakfast Consumption in Marketing

Within the marketing literature, breakfast has been explored from the viewpoints of marketing to children (Goldberg, Gorn, & Gibson, 1978a), social marketing (Kothe & Mullan, 2011), nutrition (LoDolce, Harris, & Schwartz, 2013), advertising (Clark, 2007), pricing (Jones & Mustiful, 1996), the pervasiveness of skipping breakfast (Pandey, et al., 2013), private label brands (Beneke & Carter, 2014), and coupons (Berning, 2014). The key themes from the literature are listed in Table 2.1 with the corresponding references.

Table 2.1   *Key Themes from the Marketing Literature on Breakfast*

Themes	References
Marketing to children	(Sparrman, 2009; Askelson, et al., 2015; Berning, Huang, & Rabinowitz, 2014; LoDolce, et al., 2013; Clark, 2007; Pandey, et al., 2013; Tapper, Murphy, Moore, Lynch, & Clark, 2007; Hill, 2002; Goldberg, et al., 1978a, b)
Social marketing	(Askelson, et al., 2015; Berning, et al., 2014; Kothe & Mullan, 2011; Jensen & Ronit, 2013; Pandey, et al., 2013; Tapper, et al., 2007; Williams, McMahon, & Boustead, 2003; Goldberg, et al., 1978a, b; Hobbiss & Mahdavi, 1995)
Nutrition	(Berning, et al., 2014; LoDolce, et al., 2013; Berning, 2014; Muth, et al., 2013; Jensen & Ronit, 2013; Stanley, 1977; Williams, et al., 2003; Goldberg, Gorn, & Gibson, 1978a, b)
Advertising effects	(Berning, et al., 2014; LoDolce, et al., 2013; Clark, 2007; Shum, 2004; Goldberg, et al., 1978a, b; Wheale & Stubbs, 1980)
Pricing	(Clark, 2007; Muth, et al., 2013; Stanley, & Tschirhart, 1991; Jones & Mustiful, 1996; Morgan, Metzen, & Johnson, 1979; Wheale & Stubbs, 1980; Nevo & Wolfram, 2002)
Prevalence of skipping	(Askelson, et al., 2015; Kothe & Mullan, 2011; Pandey, et al., 2013; Mullan, et al., 2013)
Private label brands	(Beneke & Carter, 2014; Jones & Mustiful, 1996)
Effects of coupon use	(Berning, 2014; Nevo & Wolfram, 2002)

Of the 32 articles reviewed, 10 articles discussed marketing to children. One of these studies (Goldberg, et al., 1978a) explored the effect of TV advertising exposure to children's food preferences. It found that food choices tended to match the message (either sugared or pro-nutrition) the participant was exposed to, and the preferences applied not only for the advertised product, but also others not advertised. These preferences were in spite of awareness of which foods were and were not healthy by possibly more food literate upper and middle class children.

Seeking better outcomes for society, 10 studies took a social marketing approach. For example, one article (Kothe & Mullan, 2011) conducted a systematic literature review of breakfast interventions, finding that these interventions tend to fall into two major categories of targeting food availability (often school-based), and providing persuasive messages (that discuss its benefits, and/or offering strategies to overcome barriers to its consumption). Kothe and Mullan (2011) found that only three of the 11 interventions were successful at increasing breakfast consumption at follow-up, and

these three all included a persuasive message that improved positive beliefs about nutrition and/or breakfast.

Nine articles looked at nutrition. One study examined the differences in promotion and nutrition quality between children's and adults' ready-to-eat cereals. This study found that children watch 1.7 ads for ready-to-eat cereals per day and 87% promoted high-sugar products, whereas adults viewed half as many ads, and the ads were equally likely to promote high or low sugar products (LoDolce, et al., 2013).

Of the seven articles that assessed advertising effects, one study sought to determine if an advertising ban on cereals targeting children hindered competition in the Canadian Province of Quebec, and found that prices were higher in this area than other areas of Canada (Clark, 2007). Furthermore, the study found that as expected, older and more established brands' market shares benefited over newer less-well-known brands.

Price was a factor studied in seven articles, of these one study sought to determine elasticities for private label cold cereals, top ten brands of cold cereals, all other brands of cold cereals, instant or hot cereals, and snack-related cereals in low and high income areas (Jones & Mustiful, 1996). The study found that lower-income shoppers have more elastic demand for all types of cereal studied except for snack cereals, for which price was not statistically significant.

Four studies examined the prevalence of skipping behaviours. For example, Pandey, et al., (2013) sought to investigate the patterns for breakfast skipping among Libyan primary school children in the city of Benghazi. The authors found that the prevalence of breakfast skipping was 38.6% during weekdays and just one per cent during weekends. Additionally, the reasons cited for skipping were the absence of hunger and lack of time. When breakfast was consumed, bread and milk were the most common foods. Furthermore, parental eating habits were found to influence children's behaviours towards breakfast. Finally, research into private label brands, and the effects of coupon use was also found within the literature.

2.2.1   Gaps in the Breakfast Consumption Literature

Despite a range of studies having investigated breakfast consumption within the marketing literature, gaps remain. First, over 70% of studies focused more narrowly on breakfast cereal rather than more broadly at breakfast in general (for example, Beneke & Carter, 2014; Berning, et al., 2014), which eliminated many other potential breakfast foods from the scope of these studies. The studies were disproportionately (26 out of the 32) quantitative tending to favour experimental design, scan data, and survey research methods. Nearly half of the studies were located in the United States of America (e.g. Quelch, 1979), and while multiple studies could be found for Europe, Scandinavia and Asia, no studies had been conducted in a New Zealand setting. Two Australian studies were the closest, one comparing the Theory of Planned Behaviour (TPB) and Health Action Process Approach (HAPA) models' ability to accurately predict breakfast consumption behaviours, finding a 2.8% difference between them (Mullan, et al., 2013) and the other was a case study into the effectiveness of a health promotion programme 'Pick the Tick' (Williams, et al., 2003).

The literature made reference to implicit consumer behaviours in just four studies (Muth, et al., 2013; Stanley, & Tschirhart, 1991; Shum, 2004; Morgan, et al., 1979). Three of these studies examined implicit or hedonic pricing. That is, the value people place on certain attributes in monetary terms. The other study (Shum, 2004) made reference to implicit switching costs that inhibited the selection of a new brand over a brand a consumer was already loyal to. None of these studies attempted to describe implicit meanings that consumers hold in relation to breakfast. The lack of research into implicit meanings was surprising given that it is widely acknowledged that the unconscious has a strong influence on people's behaviour (Martin & Morich, 2011).

Lastly, only two studies examined culture (Bai, McCluskey, Wang, & Min, 2014; Pandey, et al., 2013), one made references to cultural differences in the results but it was not part of the design of the study (Pandey, et al., 2013), the other examined dietary globalisation, that is, the extent to which Chinese consumers chose non-traditional breakfast foods (Bai, et al., 2014). Cultural distinctions can explain the variety of food preferences within the world (Lévi-Strauss, 1970). In fact, Nestle, et al.

(1998) argue that one's culture forms a foundation upon which all food choices are made. Specifically, one adopts culturally acquired rules and categories that frame what the individual considers to be tolerable and desirable foods (Nestle, et al., 1998). Hence, there exists a gap in the marketing literature on breakfast for qualitative research that seeks to describe implicit meanings people hold towards breakfast and cultural distinctions.

2.3   The Moderating Influence of Culture

The study of culture and its influence on consumer behaviour have received increased interest in recent years (De Mooij & Hofstede, 2011). Hofstede (1980) defines culture as a shared way of thinking between people, which sets certain groups of people apart from others. Solomon (2004) builds on this definition adding that culture comprises the shared traditions, norms, rituals, and meanings that are both conscious and unconscious. Furthermore, culture frames consumers' limits of possible thoughts, feelings and actions, making particular sense-making interpretations and patterns of behaviour more or less probable than others (Thompson & Hirschman, 1995; Holt, 1997; Kozinets, 2002; Askegaard & Kjeldgaard, 2002).

Over time, the failure of businesses to account for cultural differences has lead to many failures (Ricks, 2006). For example, an American firm advertised the message "you can use no finer napkin at your dinner table" when expanding to England only to find their campaign unintentionally sent the wrong message, as napkin can mean nappy (or diaper) in England, rather than 'serviette' as intended (Ricks, 2006, p.62). Social constructionism illustrates that the way consumers view their world is moderated by their culture (Fish, 1990). That is, no objective reality exists, rather interpretation is needed for people to attribute meaning to their physical world, and these meanings are socially constructed. McCracken (1986) proposes that culture is the 'lens' through which individuals view their world, and the 'blueprint' that specifies behaviours, consequently supplying the world with meaning. The extent to which people's culture influences their everyday preferences and practices often goes unnoticed, as people can perceive their worldview to be universal (Young & Hinesly, 2012).

Reality is coded and learned by people so that they can interpret and understand the world they live in, and can share their experiences of it (Thayer, 1982). The function for implicit learning through enculturation can be explained by the fact that people are unable to live self-sufficiently; they need others to survive (Laborit, 1977). Hence, even from infancy, society teaches people through rewards and punishments what they need to survive in society, and maintain the cohesion of the group. Resultantly, a viewpoint has emerged wherein it is believed that people are not permitted by society to have authentic experiences, instead learning the *right* way to behave and feel (Laing, 1969).

Understanding the perceptions consumers have is relevant to marketers when communicating via their value propositions. The marketing literature acknowledges a paradigm shift in which consumers are no longer viewed as passive recipients, but rather marketers need to account for the consumers' active role in interpreting the marketing message and the co-creation of meaning (Ritson & Elliott, 1995; Scott, 1994). This meaning can influence consumer decision-making outcomes and behaviours.

2.3.1   Semiotics

A common discipline used to study interpretations and meaning is semiotics. The Swiss linguist, Ferdinand de Saussure founded semiology believing that language is a system of signs and should be encompassed within a broader study of signs (Mick, 1986). Therefore, semiotics explores any message and the underlying systems of signs, their interpretations, and meanings. Semioticians use terminology associated with linguistics, the school from which it was borne (Chandler, 2007). They do not speak of receivers or messages, rather of readers and texts. Thus, reading a text may just as likely be used to refer to one watching a television commercial as actually reading something written.

Semiotics is useful to the field of marketing, which creates meaning around objects as with packaging, names, logos, and advertising (Hirschman, 2003; Mick & Buhl, 1992; Larsen, 2005). Furthermore, meaning is created through the use of products and the

associated experiences (Holbrook & Grayson, 1986; McCracken & Roth, 1989). Hence, semiotics is widely adopted throughout the marketing literature, particularly with a focus on advertising, to help marketers understand meaning creation processes.

American philosopher, Charles Sanders Peirce (1960) suggests that three factors create meaning in communication; these are the object, representamen and interpretant. In this triad, the object is something that is referred to by the sign. The representamen corresponds to the form the sign takes. The interpretant represents a person's cognitive and affective reaction to the sign, not the interpreter or what is being interpreted, but the sense made from the sign. The interaction between these three factors was referred to as 'semiosis'. For example, a person's stomach makes a noise (representamen) representing hunger (object) which one makes sense of by the idea of their needing to eat (interpretant). However, not all semioticians agree with Peirce's implied objective reality (Chandler, 2007).

Signs

Of most significance to the application of semiotics is the sign, which can be further divided into three parts: an icon, index or symbol (Peirce, 1960). Icons resemble an object, for example, an image of pancakes in a menu bears resemblance to the dish one would receive if ordered. Indices do not resemble the object but are connected to it through another meaning, usually causal; for instance, a cow is connected to milk. Symbols bear only abstract conection to the object; this concept can be illustrated by a brand logo, such as McDonalds that symbolises food, family, happiness and love among other associations.

In addition, de Saussure (1959) views a sign as comprising a 'signified' concept and a 'signifier', which exist in a 'dyadic' relationship, as conceptualised in Figure 2.1. The signified is the mental concept or idea being represented, e.g. a spoon (de Saussure, 1959). Contrasting with Peirce's (1960) objectivist view, de Saussure (1959) posits that the signified is internally constructed, rather than a physical object within the world. Whereas, the signifier communicates the signified, in this case, the word 'spoon' when spoken.
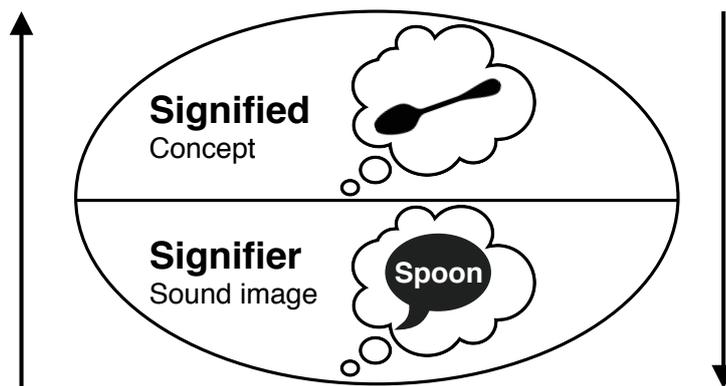
Fig. 2.1 *de Saussure's Representation of a Sign*

Adapted from "Semiotics: The Basics," by D. Chandler, 2007. Copyright 2007 by Routledge. Adapted with permission.

Although the user of a signifier treats it as standing for the signified, de Saussure (1916/1983) posits that no inherent, inevitable, or self-evident link exists. The sign is arbitrary, albeit autonomous (Lechte, 1994). For example, the letter 'a' has no natural association with the sound it denotes, which can vary contextually. This is evident in the varied pronunciations of the same letter within assorted languages borrowing the Roman alphabet, such as those from Scandinavia. Therefore, to Saussureans, signs are constructed rather than objective (Chandler, 2007).

It is the structural relationships between constituent units within a semiotic system that determines the value of signs. There are two kinds of differences between signifiers: syntagmatic and paradigmatic (de Saussure, 1916/1983). Syntagmatic relations are concerned with positioning within a 'chain', whereas, paradigmatic relations are concerned with the choice and substitution of signs from the range of those possible (Chandler, 2007). These concepts are often conceived as two axes as illustrated in Figure 2.2.
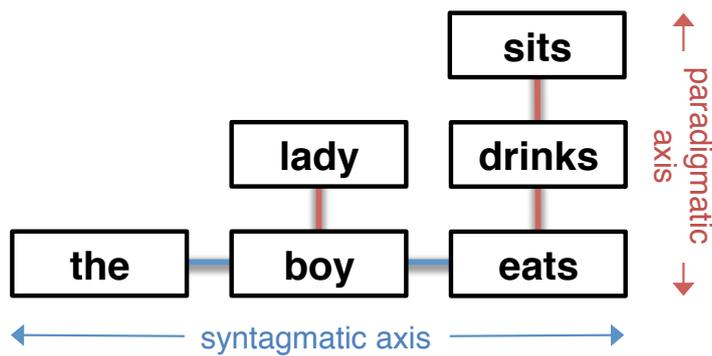
Fig. 2.2   *Syntagmatic and Paradigmatic Axes*

Adapted from "Semiotics: The Basics," by D. Chandler, 2007. Copyright 2007 by Routledge. Adapted with permission.

There are often two levels of meaning in a sign (Chandler, 2007). The literal meaning or denotation is fairly straightforward to interpret and would likely be found within a dictionary. Whereas, when a community has produced a new usage for a sign, connotation surfaces, representing a second level of meaning. This is usually due to inadequacies of the denotative relationship between the signified and signifier to be able to serve the needs of the language group. For example, the term 'breakfast' has different connotations for people from various cultures but holds the same denotative meaning (the first meal eaten in the morning) universally. Whereas New Zealanders may associate 'breakfast' with cereal and milk, the French may more likely envisage a croissant and a coffee when thinking of 'le petit déjeuner'. Denotation and connotation are related to syntax and paradigms (Chandler, 2007).

Codes

Signs acquire their meaning when interpreted in relation to one another (Jameson, 1972). Therefore, a sign's meaning depends on the code it is situated within. Codes organise groups of signs into meaningful systems of conventions (Mick, 1986). When creating a text, people combine signs in relation to familiar codes to enable those that read the text to interpret the signs with reference to codes that are perceived to be appropriate (Chandler, 2007). As such, a code is a broad interpretive framework that simplifies phenomena, and within which, signs make sense to a culture, making it easier to communicate one's life experiences (Hall, 1980; Gombrich, 1982).

It has been proposed that every word, action, and symbol is assigned an unconscious code within the brain, which explains the reasons for our behaviour (Mick, 1986). Both the sender and receiver of a message use codes to transmit meaning from one to the other, and limit possible alternate meanings that might be interpreted (Turner, 1992). Often codes are applied without conscious awareness as they are internalised at a very young age (Chandler, 2007). Therefore, once a code is learned, through a process of naturalisation it becomes invisible to the learner, who then can use it to decode messages automatically (Hall, 1980). Another way to describe a code is as a 'cultural grid' that the sender and receiver apply to the text to transfer shared meaning (Chandler, 2007).

It has also been suggested that different societies do not live in the same world that has been labelled differently, but rather distinct worlds (Sapir, 1958). Whorfian linguists posit that people organise an incoherent world into implicitly agreed mandatory concepts that are codified into the patterns within language (Whorf, 1956). While few today ascribe to 'strong' Whorfian views, many accept the hypothesis in a 'weak' form, namely that the kind of language one uses may influence how they perceive their world (Chandler, 2007). Certain choices of interpretation that influence perceptions are predisposed though the language habits of one's community. Essentially, a society relies upon its members' implicit use of established codes (Nichols, 1981). The categories that one employs tend to not only reflect their worldview but also subtle influences upon it.

Thus, culture can be described as the sum of codes, or a 'macro-code' shared by a group to habitually interpret reality (Danesi, 1994). This view is supported by Bruner & Piaget's notion that the entire world is coded through immediate categorisation during perception (as cited in Barthes, 1977, p. 28). Furthermore, Barthes (1977) proposes that one synonymously interprets a perceptual message and a cultural message from the same stimuli. Cultural groups often use certain words or phrases for concepts that are culturally important to them (Chandler, 2007). For example, different cultural groups follow socially distinct conventions prescribing particular foods that are edible, and how they should be prepared (Lévi-Strauss, 1970).

Therefore, a member of a culture can be distinguished by their ability to understand such codes, and their appropriate relationships and contexts.

However, sometimes outsiders can become aware of cultural codes. Foucault (1977) discusses this phenomenon noting that with regards to power relations, the discourses of some communities are privileged or dominant while others are marginalised. Therefore, outsiders may be identified through their neglecting to conform to social norms, consequently not employing the dominant codes. Those that are marginalised within the culture are often well attuned to the dominant codes prescribed by social norms but choose not to use them, as they do not identify with such codes (Abrams & Hogg, 1990). For example, the ability of gay men to explain typical straight male behaviours. Hence, while codes are socially constructed, they are also unconsciously interpreted idiosyncratically at an individual level (Palmer, 1969).

2.4   Consumption Decisions Driven by Implicit Consumer Preferences

While it is commonly accepted that cultural influences impact consumer behaviour (Hoyer, MacInnis, & Pieters. 2013), the marketing discipline lags behind the other behavioural sciences in its application of the unconscious. Within the behavioural sciences two viewpoints have emerged, humanism emphasizes consumers' free will and cognitive capabilities not only in making decisions but also reflecting on them (Schwarzkopf, 2015). The other perspective, posthumanism, assumes that consumer decision-making is an unconscious process largely determined by biological factors, reducing the role of consumers' cognitive abilities that enable them to make free choices. It is widely acknowledged that the unconscious has a strong influence on people's behaviour (Martin, & Morich, 2011), yet the unconscious processing of information is not well explored within the marketing literature (Albanese, 2015). Instead marketing research continues to focus predominantly on conscious consumer choices, taking a humanist perspective (Schwarzkopf, 2015). However, research that asks people to explain their behaviour may misguide marketers through providing recommendations that do not address the true cause of consumer behaviour (Nisbett & Wilson, 1977).

2.4.1 Levels of Consciousness

The mind can experience many states of consciousness (Ekstrom, 2004). People tend to drift in and out of various states of consciousness throughout every day. A distinction can be made between three levels of consciousness: consciousness, subconsciousness, and unconsciousness, which will be explained in further detail next.

Consciousness can be described as awareness within the present moment (Ekstrom, 2004). Therefore, one is aware of their consciousness itself also. Consciousness is subjective, meaning that no one other than yourself can directly know what your reality is. However, it is argued that consciousness is not usually experienced as disorderly thoughts and perceptions, rather as a continuously flowing stream of mental activity (James, 1890/1950). Often people perceive stimuli without conscious awareness until they focus attention on a particular sense. A parallel can be made between consciousness and a stage production (Baars, 1997). Through selective attention, whereby attention is focused on certain stimuli instead of others, consciousness can be illustrated as the stage spotlight within a theatre production.

What is not attended to through selective attention is subconscious (Zurawicki, 2010). While Pierre Janet (1901) originally referred to the subconscious as functioning or existing outside one's conscious state, the term is now often used to refer to Freud's preconscious. Freud described preconscious thoughts as those that people are currently unaware of, but can be easily recalled under certain conditions (Ekstrom, 2004). Subconsciously perceived stimuli are stored within memory and can impact upon decisions consumers make, even for consciously perceived decisions. Such impacts can be observed through pre-attentive processing whereby people are able to process information when they are unaware of doing so, which can ultimately affect their choices (Shapiro, 1999).

It has long been acknowledged that consumers do not always make decisions rationally (Hoyer, 1984). In fact it is estimated that people are unaware of over 95% of their cognition (Zaltman, 2003) and are often only consciously aware of their decisions after they have occurred (Gray, 2007). This is because the brain is incapable

of consciously absorbing all the information it receives, there is simply too much information to process (Zurawicki, 2010). Unconscious thoughts are those that may not be made conscious under ordinary circumstances (Ekstrom, 2004). Unconscious memories often affect people's thought processes (Drew & Woodside, 2012). Consequently, it has been observed for some time that people find it difficult to explain their own behaviour (Nisbett & Wilson, 1977). Micro-tipping point (MTP) theory proposes that individuals simultaneously process controlled conscious and automatic unconscious thoughts in what is termed 'dual processing' and the interplay influences behaviour (Barrett, Tugade, & Engle, 2004; Evans, 2008; Drew & Woodside, 2011). Empirical evidence has been found to support that explicit and implicit motives differ (McClelland, Koestner, & Weinberger, 1992) and can result in disagreement between explicit and implicit attitudes (Gladwell, 2005).

Originally introduced by Sigmund Freud to assist in the understanding of psychoanalysis and personality development, the unconscious has also received great attention from Freud's colleague Carl Gustav Jung (Ekstrom, 2004). It should be noted that the theories developed by Freud and Jung have been met with criticisms (Ekstrom, 2004). Freud's ideas have been said to focus too heavily on sex as a determinant of personality. Criticisms have also been targeted at Jung's theories, specifically that his methods had not been tested thoroughly or developed scientifically. Despite these critiques, the work of Freud and Jung is still widely used throughout various disciplines.

While Freud's work emphasized a personal unconscious, Jung focused on the collective unconscious, an unconscious that is shared by all people universally (Ekstrom, 2004). Although Freud's later work admits the presence of a collective unconscious, it is thought to be a much smaller and less important aspect to the personal unconscious. Futhermore, some suggest that between the personal unconscious and collective unconscious lies a cultural unconscious shared by all people within a certain culture (Kimbles, 2003). The varying degrees of unconsciousness are depicted in Figure 2.3 and will be discussed in further detail in the following sections.
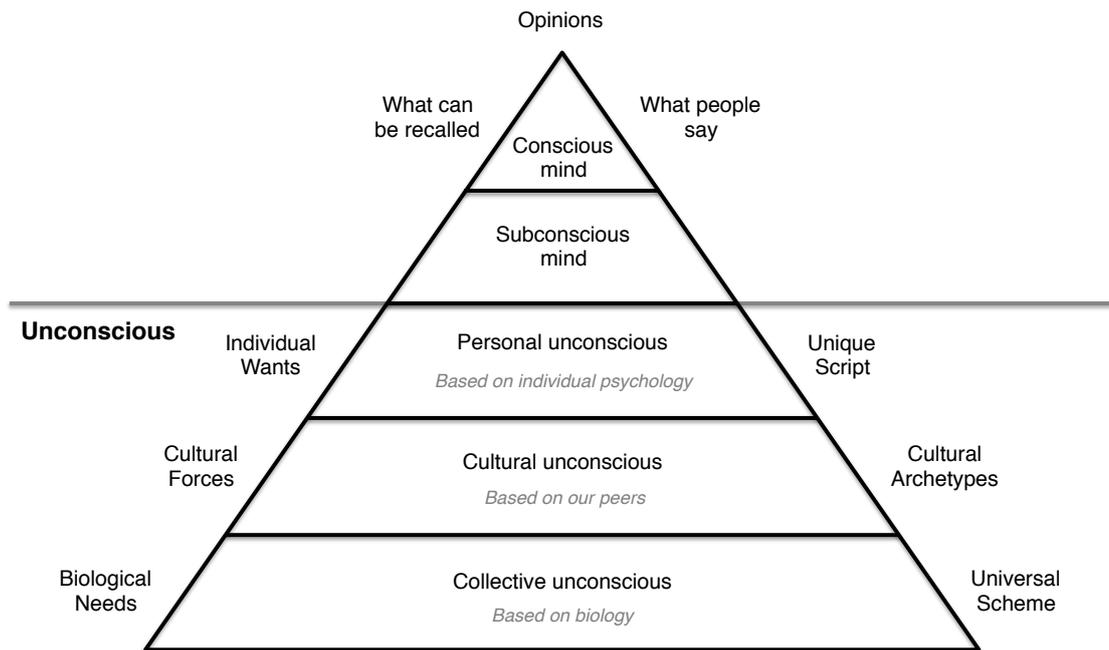
Fig. 2.3   *Pyramid of the Unconscious*

Adapted from "Move up: Why some cultures advance and others don't," by G. C. Rapaille and A. Roemer, 2013. Copyright 2013 by Allen Lane.   Adapted with permission.

Personal Unconscious

In Freud's model of the mind he discussed the 'unconscious', later referred to by Jung (1954/2014) as the 'personal unconscious'. Basing his work on observations from psychotic patients, Freud believed that external and internal stressors overwhelmed humans, and to manage the conflicting demands from one's external reality with those derived internally, a compromise needed to occur (Fancher, 1973). Freud saw the unconscious as consisting of one's personal drives, however before these drives could become conscious, some type of censorship or repression occurred. Within the personal unconscious were said to reside the id, ego and superego, which formed the psyche (or personality) and developed in separate stages. In this way, dreams were interpreted as symptoms of an illness and were thought to reveal one's unconscious desires (Butler-Bowdon, 2010). From such analysis, Freud deduced that dreams were always about the 'self', the one who was dreaming; dreams processed experiences by using memories stretching back to early childhood; and, the memories contained

within dreams may have been from the conscious, preconscious or unconscious (Freud, 1900/1953).

Collective Unconscious

From the moment they met in 1907 Freud and Jung formed a very close professional relationship (McGuire, 1974). While eventually the two fell out over differences of opinion relating to Freud's ideas, their collaboration had an enduring impact to the theories they subsequently developed. Jung believed Freud's definition of the personal unconscious alone was inadequate and excessively negative. Rather than simply containing repressed thoughts, to Jung, the unconscious could also be an important source of creativity. Breaking away from Freud's school of thought, Jung began to study what he called the collective unconscious, a concept deeper than that of the personal unconscious (Jung, 1954/2014). Jung proposed that unlike the personal unconscious, the contents of which were once conscious to the individual and later repressed, the contents of the collective unconscious have never been conscious to the individual, thus have been inherited at birth through evolutionary processes. Jung (1954/2014) proposed that the collective unconscious is universal, meaning it is the same for all people, regardless of culture.

Cultural Unconscious

In 1962 Joe Henderson proposed a cultural unconscious, an area of historical memory that lies between the personal unconscious and collective unconscious (as cited in Kimbles, 2003). Adams (1996) supports Henderson's proposition, suggesting that Jung's work fails to account for cultural conditioning. The psyche expresses itself through the cultural unconscious with the production of various cultural symbols enacted through ritualistic rites and group behavioural patterns (Kimbles, 2003). Henderson also identifies five cultural 'frames' through which a culture may be experienced: religious, philosophical, aesthetic, social, and psychological. Similarly, Halbwachs (1992) proposes a collective memory wherein people share constructed experiences that are developed through interpersonal communication. Thompson (2004) adds that self-narration is linked not only to mythic categories but also cultural

'countermemories' – modern narratives that take inspiration from shared historical experiences, which are influenced by cultural conventions and ideals (Lipsitz, 1990).

2.4.2   Archetypes

Within the unconscious reside collectively shared archetypes, which may be described as unconscious primary forms, original patterns or prototypes (Jung, 1954/2014; Woodside, 2010). Archetypes hold strong emotional meaning (Carr, 2002). They are the unconscious impulses that drive behaviour, which are synonymous with one's instincts (Jung, 1919). Archetypes express themselves in the form of archetypal image projections representing mythological motifs (Jung, 1954/2014). Archetypal images can help to explain one's culture and the way one sees their world (Jung, 1954/2014). Motifs are recurrent devices used to unify a work and hold symbolic meaning for the interpretant (Jung, 1954/2014), whereby a latent message is conveyed through metaphor. In contrast to a recurrent motif, which appears multiple times within a given narrative; symbols are signs that do not resemble the object they signify, and may appear only once (Peirce, 1960; Mick, 1986). Thus, archetypes are the abstract theme behind an image, a shared idea that is expressed as various symbolic image projections or motifs (Jung, 1971).

While archetypes are proposed to be universal, the symbolic meaning associated with an archetypal image projection can vary culturally. Rather than experiencing archetypes directly, Henderson suggests that they are experienced through cultural forms (as cited in Kimbles, 2003). As archetypes emerge from the collective unconscious they are organised into cultural patterns of imagery reflecting then the individual response. For example, in many legends the dragon is portrayed as a villain, a great adversary to be slain by the Hero, for example, by Apollo, Perseus, Siegfried and Cadmus (Circlot, 1971). This negative connotation has been carried forward to contemporary texts, as with Draco Malfoy, the villain in the series of Harry Potter novels who was named after the dragon symbol. However, in Chinese culture the dragon is interpreted with different connotative meaning (Circlot, 1971). Rather than a villain, the dragon often represents imperial power, as the dragon has been conquered and is submissive.

Archetypes principally remain forms without content until they are activated, lingering dormant within the deepest layer of one's unconscious (Moxnes, 2013). An archetype ascends to one's consciousness only after an attribution is perceived, following an exposure to a stimulus causing a critical threshold to be reached (Starr-Glass, 2002). The same archetype may be conveyed with differing image projections in distinct cultures or contexts. Hirschman (2000a, b) highlights that archetypes are usually structured as polar opposites. Hence, character archetypes tend to consist of positive aspects and shadow manifestations, representing a light and a dark side to each.

Archetypes act as forces that implicitly and/or explicitly influence people's beliefs, attitudes, and behaviour (Woodside, 2010; Wertime, 2002). Marketers are interested in archetypes as they are 'rhetorical devices' (Caldwell, Henry, & Alman, 2010), innate structures of action readiness (Stevens, 1982), and universal drives (Matthews, 2002). They may be thought of as self-portrayals of one's instincts that reside within all people (Caldwell, et al., 2010). Thus, consumers are able to readily identify archetypal cues in marketing communications, which can have a profound effect on their behaviour (Caldwell, et al., 2010). McGuire (2000) posits that rhetorical troupes intensify the encoding penetration of a message, resonating with deeply rooted archetypes, which literal messaging would not be able to access. Holt (2003, 2004) proposed that iconic brands use symbolism to create mythological identities surrounding simple stories consisting of compelling characters and resonant plots, helping consumers to make sense of their world through their own story. The use of archetypes can help to provide added meaning to people's lives (Sherry, 2000).

Referring to consumer-brand storytelling, Woodside (2010) suggests that consumers enact specific archetypes within their everyday lives. They use particular brands and products as props or anthropomorphic identities (Woodside, Sood, & Miller, 2008) to aid in the construction of pleasurable experiences, which can later be remembered or retold as a story. Holt's (2003, 2004) and Woodside's (2010) propositions are supported by further research, which suggests that consumers often include products and brands when reporting stories of their own emic lived experiences (Kozinets,

2002; Woodside & Chebat, 2001; Arnould & Wallendorf, 1994; Hirschman, 1986; Moore, 1985). In these stories, consumers often assign roles, actions and relationships to brands (Fournier, 1998). Thus, consumers use brands to enact archetypal myths, appeasing certain desires within their identities (Thompson, Rindfleisch, & Arsel, 2006).

Mark and Pearson (2001) write of archetypes as a set of primal assets to manage brand meaning, explaining that the use of archetypes is now a prerequisite to effective marketing. The stories (including brand narratives) that permeate throughout time are told through symbols, and archetypes provide structure for symbol use. Research observes that consumer responses to archetypes include increased arousal and conscious liking (Groppel-Klein, Domke, & Bartman, 2006). Archetypes have stood the test of time persevering from ancient stories passed along verbally, through written narratives in more recent years, and in today's digital environment where archetypes can still be found virtually anywhere within media. Such endurance is likely due to the direct lasting access to the collective unconscious, archetypal power being limited only by the extent that people are able to interpret their significance.

Despite Jung's (1954/2014) proposition that archetypes cannot be exhaustively interpreted, a review of the marketing literature has identified that several authors have sought to compile detailed lists of archetypes (as in Woodside, 2010; Mark & Pearson, 2001; Wertime, 2002). There is a substantial body of literature documenting and detailing a plethora of so-called 'archetypes', many of which are not mutually exclusive. Further, due to confusion relating to where archetypes begin and motifs end, quite often lists can encompass more concrete representations referred to as archetypes. For example, 'the Mermaid' is one of the many images portraying the Siren archetype (Gilbert, 2006; Wertime, 2002). In an attempt to consolidate these lists and avoid duplication, while limiting the search to archetypes and not including motifs or symbols, a focus is taken on several key lists within the marketing literature documenting the most prominent and commonly referred to archetypes. These lists can be classified into two distinct categories: characters and events. These will be each

discussed in turn, however, it should be noted that these lists are by no means exhaustive.

Character Archetypes

Character archetypes describe the features and traits of personality types, and the roles they play. Such distinctions of character types can help to provide guidance to marketers seeking to develop a brand personality (Aaker, 1997). They are presented as a comprehensive description of one person who embodies the traits of a broader group of people along a set of dimensions (Morris & Schmolze, 2006). Alternatively, character archetypes can help guide segmentation, as consumers comprise multiple identities, reflected in their consumption behaviours (Ahuvia, 2005; Cova & Cova, 2002). A list of character archetypes has been compiled in Table 2.2; however, some archetypes that are less applicable to the marketing discipline are excluded, for example, the Thief (Myss, 2003). Three key authors within marketing are widely referenced on the topic of character archetypes, Kent Wertime (2002) who was the CEO of Ogilvy Interactive in Asia, an advertising agency owned by WPP; Carol Pearson Ph.D. who is President of the Centre for Archetypal Studies and Applications, and co-developed the Pearson-Marr Archetype Indicator (PMAI) tool; and Margaret Mark who is the President of a marketing consulting firm specialising in brand management and former Executive Vice President of Young & Rubicam.

Table 2.2 *Compilation of Main Character Archetypes*

Archetype	Description
Hero	The champion within all of us that represents fortitude, courage and victory, undergoing a journey of transformation (Mark & Pearson, 2001; Wertime, 2002).
Warrior	Strength, performance and endurance, overcoming trials and challenges to prove their strength (Wertime, 2002).
Villain	The bad guy, defiant and unrepentant, mankind's dark side, the potential for destruction and evil (Wertime, 2002).
Rebel	Rules are made to be broken, radical freedom, attraction of forbidden fruit, seeking some sort of revenge or revolution, disrupting the status quo or what is broken (Mark & Pearson, 2001).
Regular Citizen	The virtues of being ordinary, need to fit in with others, empathy, honesty and solid traditional values (Mark & Pearson, 2001).

Archetype	Description
Innocent	Life does not have to be hard, faith and optimism, freedom to live out your dreams and be yourself (Mark & Pearson, 2001).
Loyal Companion	Trust, loyalty, and reassurance (Wertime, 2002).
Explorer	Pursuing a better world, escaping boredom through seeking out new experiences (Mark & Pearson, 2001).
Mentor	A valued teacher and advisor, experience, advice and clear thinking (Mark & Pearson, 2001; Wertime, 2002).
Magician	Making dreams come true, understanding the fundamental principles of how the universe works (Mark & Pearson, 2001).
Jester	Humour, nonconformity, and the element of surprise (Mark & Pearson, 2001; Wertime, 2002).
Caregiver	A compassionate, generous and selfless concern for the wellbeing of others (Mark & Pearson, 2001). Purity, nourishment, motherly warmth (Wertime, 2002).
Creator	Artistic skill and discipline, creative inspiration, quirky and unconventional, imagination, producing captivating items of wonder, authenticity, originality (Mark & Pearson, 2001; Wertime, 2002).
Ruler	Power, influence, control, leadership, authority, domination (Mark & Pearson, 2001; Wertime, 2002).
Lover	Passion, commitment, gratitude, appreciation (Mark & Pearson, 2001).
Siren	The power of attraction accompanied by the possibility of destruction (Wertime, 2002).
Enigma	Mystery, suspense, uncertainty (Wertime, 2002).

Event Archetypes

Event archetypes describe those that refer to actions and happenings within the story form (Chatman, 1978). These archetypes are of particular interest to marketers as they can be used as a framework to move consumers through successive stages leading to communication outcomes (Mark & Pearson, 2001; Walle, 1986). It should be noted that events contain multiple elements within a narrative structure including characters, objects and settings (Chatman, 1978). Archetypes related to objects (e.g. the Elixir) and settings (e.g. the Maze) are less prominent within the marketing literature, hence, their potential for application to marketing may be an area for future research. While a number of authors have sought to study the similarities across narratives, within a marketing context two authors are notable, Vladímir Propp and Joseph Campbell.

Vladímir Propp (1928/1968) explored the variable and invariable aspects of Russian folktales using morphology, the study of forms. Propp presumed the unit of analysis to be each individual tale rather than a unit of speech and used an empirical syntagmatic approach to develop replicable morphological descriptions of fairy tales, in an attempt to discern their origin and evolution. Propp distinguished tales using variable and invariant aspects to assist in their classification. The variable aspects of a motif tend to relate to their name and qualitative attributes whereas dramatis personae's actions are invariable. Taking a Russian formalist approach to analysing one hundred Russian folk and fairy tales, Propp found 31 functions in the plot. The sequence of functions consists of a number of invariant stages that allows the folk tale to have a direction. While Propp found that it is not necessary for all folktales to include every function, functions 8 or 8a are always present. The functions are summarised in Table 2.3 on the following two pages, they include a Hero leaving home and being tested before facing a villain in direct combat, of which the Hero wins and the villain loses. Propp's work has previously been applied to a marketing context as in Heilbrunn (1995).

Table 2.3   *Propp's Functions of Dramatis Personae*

Category	Function	Description
n/a	0. Initial Situation	Introduction of hero & set up the story.
Introduction	1. Absentation	Someone related to the hero leaves home or goes missing.
	2. Interdiction	The hero receives a warning.
	3. Violation of Interdiction	The warning is ignored.
	4. Reconnaissance	The villain attempts to obtain information.
	5. Delivery	The villain receives the information.
	6. Trickery	The villain attempts to deceive a victim.
	7. Complicity	Unaware of the deception, the victim helps the villain.
Complications	8. Villainy	The villain causes some form of harm to victim.
	8a. Lack	Someone related to the hero needs something.
	9. Mediation	The hero becomes aware of the misfortune or need (as in 8 or 8a).
	10. Counteraction	The hero chooses a counteraction in response.

Category	Function	Description
The Donor Sequence	11. Departure	The hero leaves home to embark on the mission.
	12. Testing	The hero is challenged to prove his or her heroic qualities.
	13. Reaction	The hero reacts to the test.
	14. Acquisition	The hero receives a magical item.
	15. Guidance	The hero travels to, and arrives at the destination.
	16. Struggle	A battle ensues between the hero and villain.
	17. Branding	The hero is branded, wounded or changed permanently in some other way.
	18. Victory	The hero is defeated.
The Hero's Return	19. Resolution	The initial misfortune or need is resolved.
	20. Return	The hero heads home.
	21. Pursuit	An aggressor chases the hero.
	22. Rescue	The hero is rescued from the pursuit.
	23. Arrival	The hero arrives home or to another country, and is disguised or goes unrecognised.
	24. Claim	False hero makes untrue or groundless claims.
	25. Task	A difficult task is proposed to the hero.
	26. Solution	The hero succeeds at the task and the false hero fails, thus proving the hero's integrity and character.
	27. Recognition	The hero is recognised.
	28. Exposure	The false hero is exposed.
	29. Transfiguration	The hero is given a new appearance.
	30. Punishment	The false hero is punished.
	31. Wedding	The hero marries and ascends the throne.

Adapted from "Morphology of the Folktale," by V. Propp, 1928. Copyright 1968 by The American Folklore Society and Indiana University. Adapted with permission.

Propp's (1928/1968) functions resemble the work of Joseph Campbell (1948) who writes of a universal monomyth, found within all great stories from ancient times till today. It is a pattern of narrative that has been detailed within Campbell's (1948) central work The Hero With A Thousand Faces. The monomyth appears in myth, storytelling, drama, religious ritual and psychological development but was popularised through its adoption within blockbuster Hollywood movies (Volger, 2007). Campbell's monomyth explains the typical path of mythological adventure

undertaken by the archetype known as the Hero; hence, it is also termed 'The Hero's Journey' by some (Volger, 2007). While in total, the monomyth consists of 17 stages (summarised in Table 2.4); some narratives isolate and heavily focus on one or two of the stages while others combine several independent cycles into a single narrative, such as with Homer's Odyssey (Campbell, 1948). To summarise, the monomyth depicts a story wherein a Hero ventures forth from their ordinary world into a mystical and supernatural place of wonder; the Hero then trains to overcome a great force/s encountered; following victory, the Hero returns from the adventure having achieved a transformation resulting in a loss of the ego and a transcendence of fear.

Table 2.4   *The Stages of Joseph Campbell's Monomyth*

Rite of Passage	Stage	Description
Departure	1. Call to adventure	The story begins with a Hero existing in a normal, mundane setting. Information is then received that beckons the Hero to venture into the unknown.
	2. Refusal of the call	The Hero often refuses to heed the call initially. This might be due to a sense of duty or obligation, inadequacy, insecurity or fear of the unknown.
	3. Supernatural aid	After the Hero consciously or unconsciously commits to the quest, a magical helper or guide appears.
	4. Crossing of the first threshold	The Hero now leaves his or her ordinary world, crossing into the land of adventure where the rules and limits are not known.
	5. The belly of the whale	Here, the Hero demonstrates their willingness to experience a metamorphosis, representing the Hero's final separation from their ordinary existence.
Initiation	6. The road of trials	The Hero begins their transformation by undergoing a series of tests or ordeals. He or she usually fails one or more of these tests, which often occur in groups of three.
	7. The meeting with the goddess	The Hero experiences an unconditional love that is all-powerful and all encompassing.
	8. Woman as the temptress	Material allurements appear that might tempt the Hero to stray from or abandon the quest.
	9. Atonement with the father	The centre point of the journey; the Hero must now confront the ultimate power in his or her life. The ultimate power is often the father figure.
	10. Apotheosis	The Hero dies either spiritually or physically, moving towards a state of divine knowledge, love, compassion and bliss.

Rite of Passage	Stage	Description
Initiation, *continued*	11. The ultimate boon	Following the previous preparations and purifications, the Hero achieves of the goal of the quest, acquiring what it was that they sought to get by embarking on the journey.
Return	12. Refusal of the return	The Hero faces a conflict wherein they must now return to their ordinary world to bestow the boon onto others, but may be reluctant to leave the magical land of adventure, having found bliss and enlightenment there.
	13. The magic flight	Sometimes returning with relative ease, other times the Hero must escape with the boon. The return can be just as adventurous and dangerous as the departure journey.
	14. Rescue from without	Frequently a powerful guide is needed to bring the Hero back to the ordinary world, particularly if the Hero was wounded or weakened by the quest.
	15. Crossing of the return threshold	The wisdom attained from the quest is retained and integrated into a normal life. The Hero may possibly share this wisdom with the rest of the world.
	16. Master of the two worlds	The Hero achieves a balance between the material and spiritual worlds.
	17. Freedom to live	The freedom to live is achieved by the Hero through mastery, which results in the freedom from fear and death. This may sometimes be represented as living within the moment, not dwelling on future worries or past regrets.

Adapted from "The hero with a thousand faces," by J. Campbell, 1948. Copyright 2004 by Princeton University Press. Adapted with permission.

2.5   Current Approaches to Unconscious Consumer Research

A review of academic journals highlights that interest in posthumanist research (Schwarzkopf, 2015) that examines unconscious influences has increased in popularity within the marketing literature in recent years, particularly since the 1990s but is still largely under-researched. However, much of the literature conforms to the traditional academic way of thinking that lends itself towards a positivist mentality, tending to privilege experimental research (Guba & Lincoln, 1982). Studies have employed a range of neuroscientific and experimental techniques including eye tracking (Wedel & Pieters, 2008), functional magnetic resonance imaging (fMRI) (Lee, Broderick, & Chamberlain, 2007; Senior, Smyth, Cooke, Shaw, & Peel, 2007), positron emission tomography (PET) (Lee, et al., 2007), electroencephalography (EEG) (Lee, et al., 2007; Weinstein, Weinstein, & Drozdenko, 1984), magnetoencephalography (MEG) (Lee, et

al., 2007; Senior, et al., 2007), transcranial magnetic stimulation (TMS) (Senior, et al., 2007), measurement of physiological responses such as heart rate (Poels & Dewitte, 2006) and skin conductivity as affected by sweat, otherwise termed galvanic skin response (GSR) (Lee, et al., 2007), face reading (Poels & Dewitte, 2006), and response time (latency) measures (Aaker, Bagozzi, Carman, & MacLachlan, 1980).

Although such research endeavours provide new insights to the academic body of knowledge that help to understand unconscious biological responses, Schwarzkopf (2015, p. 477) quite rightly points out that "knowing that the *nucleus accumbens* is 'activated' does not necessarily tell a creative worker in an ad agency how to design a campaign appeal". Less research is conducted to describe unconscious phenomena and explain how these understandings can help to guide marketing decisions, despite research observing that the unconscious plays a far more prominent role in information processing than does consciousness (Zurawicki, 2010).

Naturalistic methods that explore unconscious motivations discussed within the marketing literature include the Forced Metaphor Elicitation Technique (FMET) (Woodside, 2008, 2006, 2004) and the Zaltman Metaphor Elicitation Technique (ZMET) (Coulter, Zaltman, & Coulter, 2001; Zaltman, 1996; Zaltman & Coulter, 1995) that help to access unconscious consumer beliefs and feelings about a brand; asking participants to present themselves as a product or perform a ritual involving a service, such as preparing and serving a meal (Dichter, 1964); and extended interviews that enable participants to become aware and to report how cultural and socio-historical forces influence their thoughts and actions (McCracken, 1988). Furthermore, the linguist Roland Barthes (1957/1972, 1970) is renowned for his work in decoding French and Japanese cultures.

2.5.1   Limitations to Current Unconscious Consumer Research Approaches

The current consumer research methods that enable inquiry into implicit consumer preferences fail to examine the source of the unconscious meaning. By revisiting the original source of the idea at its inception the researcher is able to understand the nuances and idiosyncrasies that are otherwise masked by more conscious processes.

While the current methods available to consumer researchers can quantify biological responses and describe current preferences, they cannot explain why such preferences exist within a cultural group. Specifically, the missing link is the development of knowledge originating from childhood experiences within a cultural group. Understanding memories of those experiences is key to understanding the latent meaning held and associated with the research topic.

2.6   Importance of Participants' Formative Years

Experiences during early developmental stages are indelible, playing a very important role in the evolution of future behaviour (Laborit, 1977). The importance of early memories is exhibited in their later becoming frames of reference that guide decision-making, including consumption decisions (Zaltman, 2003). Consequently, early memory elicitation has been used as a projective technique by researchers for over eight decades (Adler, 1931). It makes sense to understand early memories as enculturation occurs most intensely during early childhood (Shimahara, 1970). This is reinforced by the fact that childhood socialisation unconsciously imposes others' narrative styles on these memories, thereby causing a cultural influence to the internalised meaning (Braun-LaTour, et al., 2007).

People form attachments early in childhood. Bowlby and Robertson (1952) found that when children are separated from their mothers they experience emotional upsets. Attachment is a mental function within the brain that influences motivation, emotion and memory processes (Bowlby, 1982). However, people do not solely bond with other people, they also form strong attachments with objects and symbols, including brands (Hung, 2014) that hold enduring emotional meaning.

Nobel Prize winning Austrian naturalist Konrad Lorenz (1937) suggests that attachment is an innate characteristic, which he terms imprinting. Lorenz was the first to scientifically study imprinting in its filial form in greylag geese (Passer & Smith, 2009). Imprinting is a type of behavioural learning that occurs within a critical period in one's life (Lorenz, 1937). Knowledge that is imprinted then becomes instinctive. The difference between imprinting and learning is that one may later forget what is

learned, whereas what is imprinted is always retained as if it was innate. As imprinting is a combination of genetic (innate) and environmental (learned) determinants to behaviour, the imprints are influenced by the culture in which that person is raised (Jaynes, 1958).

While the concept of imprinting and its importance to early learning experiences is not widely referenced within the marketing literature, a few studies have applied it to assist understanding of their marketing research problems. One study (Schindler & Holbrook, 2003) used the concept of imprinting to help explain defining early experiences that shape people's nostalgic tendencies, which the authors proposed in turn, influenced preferences for automotive styles. The research found that while gender differences were present (which may be associated with the category chosen) evidence of nostalgic attachment to styles experienced in their youth was present for males. However, while fashionable styles come and go, what is more interesting is the relationship with the product category and brand. Another study by Woodside and Uncles (2005) applied the concept of imprinting to investigate whether consumers are more loyal to the brand they first purchased and found that there was support for this hypothesis, which reinforces the benefits attained from first mover advantage in a given market (Kotler, Burton, Deans, Brown, & Armstrong, 2013).

From a neuroscientific perspective, learning occurs when a pathway is created by the nervous system (Zurawicki, 2010). Using these pathways, neurons communicate with one another via electrical and chemical reactions, called synapses. The chemical reactions involve a neuron secreting neurotransmitters, such as dopamine from the nucleus accumbens (Ikemoto & Panksepp, 1999). It is important to note, however, that while the elements of the brain may be studied in isolation, they work together in practice. The release of dopamine within the broader system plays a role in the imprinting of memories, placing motivational importance to environmental stimuli that are otherwise neutral (Wise, 2004). Hence, it is believed that dopamine provides a teaching signal to areas of the brain responsible for acquiring new behaviour (Kjaer, et al., 2002). It not only enables people to comprehend rewards, but also to take action and move toward them (Arias-Carrión, & Pöppel, 2007).

Henri Laborit was instrumental in the development of the drug chlorpromazine (Kunz, 2014), an antipsychotic medication believed to have an inhibitory effect on dopamine (Ban, 2007). Laboit (1977) argues that emotions are important for imprinting and learning. These neurological systems influence the development of implicit and explicit language, the use of which in turn affects the dynamics of the central nervous system (Paradis, 2004). While dopamine is commonly associated with the pleasure system of the brain, providing feelings of enjoyment and reinforcement (Kjaer, et al., 2002), this hypothesis is debated and the exact relationship between dopamine and pleasurable subjective experiences is still not fully understood (Ikemoto & Panksepp, 1999).

On the other hand, intellectual growth may also be viewed as a process of adaptation, or adjustment to the world occurring through assimilation and accommodation of existing schemata (Piaget & Cook, 1952). Assimilation occurs when one uses an existing schema (knowledge structure) to deal with a new object or situation, whereas accommodation happens when the existing schema cannot explain the new object or situation and consequently needs modification.

2.7   An Alternative Approach to Unconscious Consumer Research

An alternative research method has been employed to understand the unconscious cultural codes that are formed in one's early years. This method was developed by Clotaire Rapaille (2007), a cultural anthropologist and consultant who claims to have worked with over 50 of the Fortune 100 companies help discover unconscious cultural codes that can be used to increase consumption of his client's products and services. He believes that marketers should explicitly understand unconscious cultural codes relating to their product offering, which would have implication to their marketing and promotional activities. Rapaille writes of a unique method, which he claims can bring to the surface deep archetypal meanings shared among a culture that influence consumption decisions. Such codes are of interest to Rapaille's clients, those in management and marketing functions, as they activate 'reptilian hot buttons', a concept that triggers an immediate intense reaction, which compels consumers to action (Archetype Discoveries Worldwide n.d.). His method seeks to uncover these

tacit codes to enable marketers to more effectively serve the unspoken needs of their consumers.

Rapaille has published several books (e.g. Rapaille, 2001, 2007, 2015; Rapaille & Roemer, 2013) discussing his experiences of consulting to his clients. These books are targeted at marketing professionals and the general public; hence, they lack scholarly discipline in their absence of attribution of credit for ideas and detailed methodological procedures, particularly concerning data analysis. However, Rapaille is in the business of providing his services to uncover these codes, therefore, he has published enough on his method to draw interest to it, and add credibility to certain points, but has not completely divulged his proprietary knowledge. Rapaille fails to detail his methodology in the interest of avoiding competition and maintaining a proprietary research solution from which he greatly benefits through clients that provide rich financial rewards for his services. While brief methodological information is provided, it is insufficiently detailed to be considered reliably replicable, and certain theoretical propositions have been withheld, leaving many details unanswered and making it difficult to ascertain the effectiveness of his method.

Consequently, Rapaille has received criticisms from academics stating that he over-promises and his insights are too simplistic or even reductionist (Braun-LaTour, et al., 2007; Samuel, 2013). Additionally, it has been argued that Rapaille's archetype discovery method is not scientific (Holt & Cameron, 2010) uses dated theories, and is leading (Zaltman, 2003). Furthermore, questions of anomalies in Rapaille's resume were made public after Rapaille made controversial statements when conducting an archetype discovery for the Provincial Council of Quebec (CBC News, 2010). This news has raised questions as to the authenticity of Rapaille's character. Despite Rapaille's public relations problems, his work has received positive reviews from other academics (Berger, 2008).

A review of extant literature has revealed that there is a plethora of credible theories that can help to explain the method employed by Rapaille. However, the relevant theories are drawn not from the marketing literature but from diverse fields,

illustrating the importance for marketers to be open to interdisciplinary approaches, borrowing knowledge from other disciplines to help solve marketing problems in novel ways. Most existing marketing academic literature that makes mention of Rapaille only does so in passing to highlight a specific 'code' that he has discovered (Gronhaug & Stone, 2012; Kim & Cho, 2012; Fairhurst & Wendt, 1993), or to add credibility to a point made, such as that people are unaware of the true cause of their behaviour (Nelson, 2008; Drew & Woodside, 2012; Babu & Vidyasagar, 2012), and that unconscious forces (Fairhurst & Wendt, 1993; Creed, Zutshi, & Ross, 2009; Drew & Woodside, 2012; Bilgin, 2009; Drew & Woodside, 2011), cultural distinctions (Creed, et al., 2009; Fairhurst & Wendt, 1993; Reardon, & Miller, 2012) and emotion (Fairhurst & Wendt, 1993) are important to consumer behaviour.

However, five studies within the marketing literature have attempted to replicate or develop similar methods to Rapaille's archetype discovery method (Woll, 2001; Braun-Latour & LaTour, 2007; Braun-LaTour, et al., 2007; LaTour, LaTour, & Zinkhan, 2010; Young & Hinesly, 2012). Of the articles that discussed Rapaille's archetype discovery method, all five introduced the concept of imprinting, yet none mentioned his stated use of hypnotic music to induce a relaxed state and aid memory elicitation. The use of such music matches with neuroscientific theory around brainwaves, and has important links with developmental stages in psychology. Only one study (Woll, 2001) referred to the importance of understanding instincts, however this study proposed that their use was not applicable to a business setting, which clearly contrasts with Rapaille's views. Woll (2001) was also the only author to mention the importance of emotion to learning but does not elaborate as to the reason for its importance. Additionally, the same study (Woll, 2001) mentioned the brain model that Rapaille refers to, although it gave more weight to the limbic system than do other authors (e.g. MacLean, 1990; Laborit, 1977; Rapaille, 2007).

Four papers provided brief analysis procedures but did not provide sufficient detail to make them replicable (Woll, 2001; Braun-LaTour & LaTour, 2007; Braun-LaTour, et al., 2007; LaTour, et al., 2010). The final paper used content analysis, which misses important structural relationships within the data (Young & Hinesly, 2012). Three

studies attempted to confirm their qualitative findings through self-report questionnaires (Braun-LaTour & LaTour, 2007; Braun-LaTour, et al., 2007; LaTour, et al., 2010), however such a method seems to undermine the proposition underlying the decision to undertake such a method, that people cannot explain why they do the things they do (Nisbett & Wilson, 1977; Nelson, 2008; Drew & Woodside, 2012; Babu & Vidyasagar, 2012). However, one article proposed promising alternative implicit (response latency) methods to validate cultural codes once discovered (Young & Hinesly, 2012). Overall the marketing literature is lacking important detail relating to this method's data collection and analysis procedures, and supporting theoretical propositions. This thesis seeks to address these gaps in the literature through developing and detailing a novel approach similar to Rapaille's (2007) archetype discovery method, which is believed to produce highly similar results. First, the key theories missing from the marketing literature in relation to Rapaille's archetype discovery method are discussed.

2.7.1   Cognitive Development

Rapaille (2007) posits that imprints during early childhood influence the 'reference system' of a culture and are passed down to subsequent generations through socialisation. To access these imprinting experiences, memories need to be sought from a specific time period in one's life. According to Piaget, the first psychologist to systematically study cognitive development, four discrete critical periods in childhood brain development exist due to biological maturation and environmental experience (Roedder John, 1999). The sensorimotor stage occurs roughly between 0-2 years; at this stage infants understand their world through senses and actions. The preoperational stage occurs roughly between 2-7 years, wherein toddlers and young children learn to understand the world, including symbolic representation, through language and mental images. The concrete operational stage occurs roughly between 7-12 years, during which stage children begin to understand the world through logical thinking and categories. The formal operational stage occurs roughly from the age of twelve onwards, and heralds adult thinking whereby adolescents begin to understand the world through hypothetical and scientific reasoning. While Piaget's work has received wide application within marketing among other disciplines (e.g. Mayer &

Belk, 1982; Belk, Bahn, & Mayer, 1982; Belk, Mayer, & Driscoll, 1984; Bahn, 1986), it has been be criticised for not accounting for individual differences (Lourenço & Machado, 1996).

Rapaille's (2007) propositions indicate that the preoperational stage would hold significance when asking for early memories. People tend to remember earliest memories from when they were two years to six or eight years of age (Jack & Hayne, 2007). McAlister and Cornwell's (2010) findings also provide support, having observed children as young as three years old have emerging knowledge about brands that are relevant in their lives; the brand most commonly recognised by children in their study was McDonalds. However, this study also found that in order to gain brand symbolism understanding it is necessary for children to have developed 'theory of mind' (McAllister & Cornwell, 2010). Theory of mind is a form of social development characterised by the person having the ability to think of other's mental states in addition to their own, allowing them to make predictions of others' behaviour.

2.7.2   Long-Term Memory Retrieval

When asking participants to recall their earliest memories, the researcher must understand how to access long-term memories, which may not be as straightforward as with short-term memories. Memory can be categorised as sensory memory, working (short-term) memory and long-term memory (Atkinson & Shiffrin, 1968) as illustrated in Figure 2.4. Sensory memory briefly stores sensory information from stimuli. Only a small amount of information is stored; through selective attention it is encoded into the working memory. This information is only temporarily stored in working memory for up to 20 seconds, following which it is either encoded into long-term memory, or replaced, unless actively attended to or rehearsed (Schank, 1999).
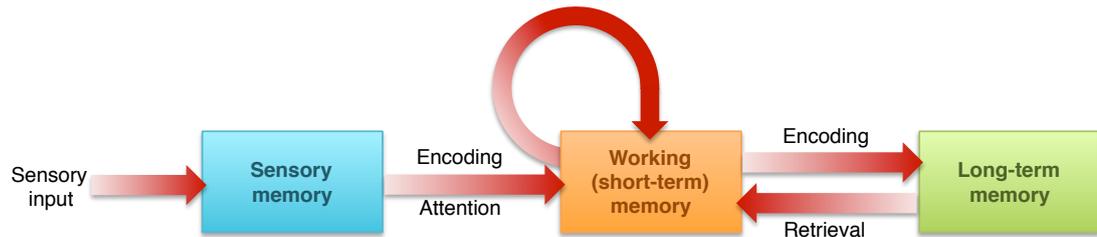
Fig. 2.4   *The Three-Stage Model of Memory*

Adapted from "Human memory: A proposed system and its control processes," by R. C. Atkinson and R. M. Shiffrin, In K. W. Spence & J. T. Spence (Eds.), *The Psychology of Learning and Motivation: Advances in Theory and Research* (Vol. 2), p. 93. Copyright 1968 by Elsevier. Adapted with permission.

Once information is encoded into long-term memory it is organised into schemata and stored (Passer & Smith, 2009). Long-term memory can be categorised as procedural or declarative (Tulving, 1985). Procedural memory includes motor and cognitive skills, and classical conditioning effects (Passer & Smith, 2009). One cannot explain these memories in any further detail than can be externally observed. Declarative memory systems can be further divided into semantic and episodic memories. Semantic memories are of facts or general knowledge, while episodic memories are of personally experienced events (Tulving, 1985).

Memory can be explicit or implicit (Passer & Smith, 2009). Explicit memory can be recalled without aid; whereas, implicit memories are not explicitly remembered but still affect behaviour and decision-making through the latent meaning held. Thus, when a person first encounters a stimulus he or she imprints its meaning through an encoding process (Hasher & Zacks, 1979; Jimenez & Mendez, 2001). Over time, as that person encounters additional stimuli, the episodic memory becomes implicit (Tulving, 1985; May, Hasher, & Foong, 2005). The meaning remains unconsciously within the individual's memory but it cannot be explained. One may have a preference or aversion for a particular brand or product and not remember why, thus referring to an intellectual alibi (Laborit, 1977; Rapaille, 2007).

Implicit memories are not entirely forgotten, they are just more difficult to recall, which makes researching them more challenging (Passer & Smith, 2009). Retrieval of such memories requires priming with retrieval cues. In cueing an early memory, it has been found that people are better able to produce older recollections when using words associated with clear mental images (Rubin & Schulkind, 1997), for example, chocolate as opposed to joy. Hence, a refinement of the research topic is required prior to initiating investigation to ensure that the researcher asks for the simplest form of the idea.

Enhancing memory retrieval can be achieved several ways. The encoding specificity principle proposes that memory retrieval is enhanced when conditions present during retrieval match those that were present during encoding (Tulving & Thomson, 1973). It is impractical in most research settings to return to the original physical environment to stimulate cues. However, another way to aid retrieval of such memories is with congruence to state dependent memory (Passer & Smith, 2009). That is, our ability to retrieve information is greater when our internal state at the time of retrieval matches our original state during learning. One's mood and mental state can be influenced by music and the beats contained within it (Bruner II, 1990). To determine the appropriate type of music to play to aid source memory retrieval, one could draw from theories of human biology.

2.7.3   Brainwaves

Dominant brainwaves change during the course of one's lifetime (Klimesch, 1999). Five common banded frequencies are observable via an electroencephalogram (EEG) as detailed in Table 2.5 (Balduzzi, Riedner, & Tononi, 2008). Gamma waves are those over 30 Hz and are present in individuals when they are highly aroused. Beta waves range between 13-20 Hz and are prominent when one is alert and working. Alpha waves ranging between 8-12 Hz are proposed to be the best for learning as individuals in this state are relaxed and reflective. Theta waves range between 4-8 Hz and are present during REM sleep, assisting in the production of lucid dreams. They are also present when one is drowsy, drifting in and out of sleep. Delta waves, the slowest of the five brainwaves, range between 1-4 Hz and are present when one engages in deep

restorative sleep. It should be noted that there is not a universal agreement on the ranges reflected in the frequency bands, and the listed frequencies can resultantly vary slightly in different texts (Passer & Smith, 2009; Demos, 2004).

Table 2.5   *Brainwaves*

Range	Trace	Approx. Frequency	Characterised State
Gamma γ		> 30 Hz	Highly aroused
Beta β		13 – 20 Hz	Alert
Alpha α		8 – 12 Hz	Relaxed
Theta Θ		4 – 8 Hz	Drowsy
Delta δ		1 – 4 Hz	Deeply rested
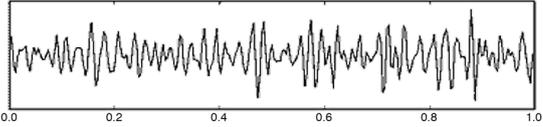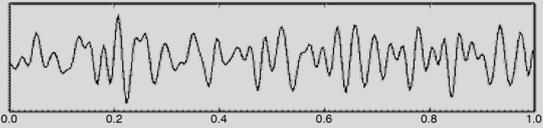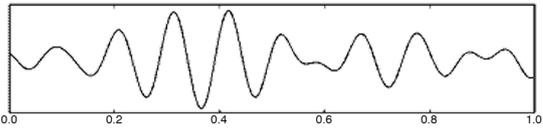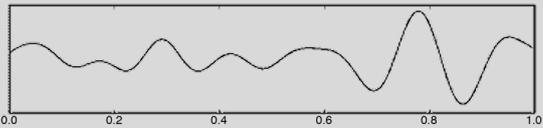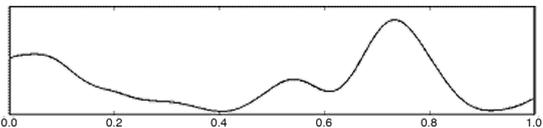
The dominant range activated in humans during the preoperational stage is theta (Klimesch, 1999). However, theta power decreases from early childhood to adulthood. Synchronisation of theta correlates with episodic memory performance and when new information is encoded into long-term memory. Theta increase is also correlated with a significant (65%) increase in endogenous dopamine release (Kjaer, et al., 2002). Helping participants to feel calm during focus groups has been part of Rapaille's stated use of "hypnotic music" (Coutu, 2006, p. 47). Theta waves can be induced in a research setting through playing a music track paired with theta beats. Furthermore, asking participants to close their eyes can suppress alpha waves (Klimesch, 1999). Thus, in accordance with the encoding specificity principle, research participants are able to match the dominant brainwaves present at the time of encoding early memories within a research setting to aid recall.

Normally people have an auditory perception range of 20Hz – 20kHz (Cutnell & Johnson, 2011), and theta waves lie outside this range. In order to mimic this frequency, beating auditory and flashing photic lights stimulation may be used (Weitzenhoffer, 1957). Auditory stimulation may be transmitted through the use of isochronic tones, whereby evenly spaced beats of a single tone are turned on and off rapidly (Casciaro, et al., 2013).

The exposure to certain brainwaves can have a positive effect on people, which is the basis for brainwave entrainment as a therapeutic technique. Yet, there is a body of literature that points to risks associated with their misuse (eg. Lubar & Shouse, 1977; Lubar, et al., 1981). Hence research methods employing the use of brainwave stimulation should ensure care is taken to protect participants from harm in order to remain ethical.

Brainwaves have received some interest within the marketing literature; for example, one recent study explored the recording of brainwaves via EEG to predict consumers' future choices (Telpaz, Webb & Levy, 2015). The researchers found that the use of more traditional market research tools for assessing consumers' attitudes, preferences and purchase intent can result in a biased or inaccurate result. Another study (Ohme, Reykowska, Wiener, & Choromanska, 2010) compared the hemispheric response to three advertisements finding that one of the three resulted in approach responses from the left hemisphere of the frontal cortex. In yet another recent study, the effects of colour stimuli were measured towards choice of underwear (Aprilianty & Purwanegara, 2016). The study found men preferred white coloured underwear while women preferred the colour red, and when indicating the preferred colour, participants' underwent a change in frontal, temporal and occipital brain regions. These studies focus heavily on the cerebral cortex with less attention given to the deeper regions of the brain. This is likely due to limitations with the EEG technology used to measure consumer responses. In the case of this current research, brainwaves are important to understand how to assist participants reach an appropriate mental state to facilitate the recollection of early memories.

2.7.4 MacLean's Triune Brain

The memories of imprinted experiences are said to reside within what Paul MacLean referred to as the reptilian brain (Rapaille, 2007). To MacLean, the brain could be characterised as a schematic model that divides activity according to three functions: logic, emotion, and instinct. MacLean's (1973, 1985, 1990) Triune brain model proposes the evolution of three separate brains: the neomammalian (neocortex), paleomammalian (limbic system) and r-complex (reptilian) brains, as illustrated in Figure 2.5.
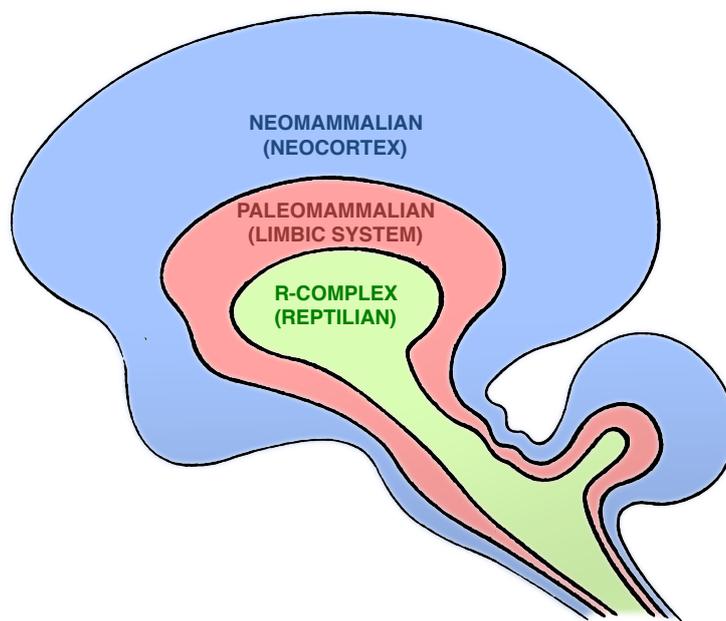
Fig. 2.5   *MacLean's Triune Brain Model*
Adapted from "The Triune Brain in Evolution: Role in Paleocerebral Functions," by P. D. MacLean, 1990. Copyright 1990 by Plenum Press. Adapted with permission.

The reptilian is considered as the most primal and instinctive of the three, controlling survival functions (MacLean, 1973). The reptilian brain's importance lies in its ability to trigger immediate survival responses, without which survival would not be possible (Laborit, 1977). The reptilian brain is proposed to be the source of a person's primitive desire for survival and reproduction drives, and overrules the other two brains when making decisions; hence, Rapaille (2007, p. 236) contends that "the reptilian always wins".

The limbic brain is considered to be responsible for human emotions (MacLean, 1973). Specifically, this part of the brain holds socially conditioned responses, which provide a motivational force that is driven by internalised tensions and contradictions characterised as binary oppositions (Levy, 1981; Laborit, 1977; Rapaille & Roemer, 2013; Lévi-Strauss, 1963). Both the limbic brain and the reptilian brain are unconscious, operating below one's awareness threshold (Laborit, 1977). People are unaware of the presence of the limbic and reptilian brains, and yet they guide one's actions.

However, individuals are consciously aware of their neocortex. In evolutionary terms the neocortex is theorised to be the most evolved part of the brain responsible for intellect and rational knowledge (MacLean, 1973, 1985, 1990). The cerebral cortex has become highly developed in human beings, enabling people to create and be imaginative (Laborit, 1977). Additionally, the neocortex furnishes an explanatory language that provides excuses, reasons, or alibis for the unconscious workings of the other two. These alibis are not the real reasons people act as they do; rather, why the person *thinks* he or she behaves that way. Conscious explanations of behaviour are often rational justifications for unconscious impulses (Wegner, 2002).

While MacLean's (1973) model provides a framework to segregate distinct functions, the three layers of the brain must function together (Laborit, 1977). Consequently, although Rapaille (2007) prioritises appealing to the reptilian brain when making strategic recommendations to his clients, he suggests that some consideration be given to the limbic aspects, and refers to the neocortex when one has sufficient time, placing the least amount of importance on this level. He suggests that many businesses that focus on rational appeals to the neocortex may not be as successful at eliciting the desired behaviour (Nestle, et al., 1998). Rapaille and Roemer (2013) build on MacLean's (1973, 1985, 1990) model by suggesting relationships between the Triune brain levels and time, postulating that 'cortex time' focuses on the long-term, such as scheduling future diet and exercise plans; the limbic brain however is delayed, for example, choosing to savour a dessert; whereas the reptilian brain lives in the

immediate moment, as when a person visits a fast food restaurant because they could not wait for a healthier or more desirable alternative.

Advances in neuroscience have developed theories that represent a shift in focus, placing less prominence on the abstract functions, and more importance on the position of physical brain parts. MacLean's (1973, 1985, 1990) model is less concerned with documenting anatomy than the behavioural outcomes the brain elicits. Yet, recent criticisms of MacLean's model question its empirical grounding (Pinker, 2002; Reiner, 1990) in terms of explaining the genesis of some behaviour. MacLean's (1985, 1990) later work, which focuses research attention on the evolution of the integrated functioning of the human brain, provides a way of linking neuroscientific concepts to the larger field of social science (Cory, 2002). Such conceptual links may help disciplines such as marketing (that do not require such in-depth anatomical knowledge of the brain) to gain a better understanding of the relationships between certain types of behavioural outcomes.

In fact, MacLean's (1973, 1985, 1990) model has been applied within selected marketing studies already. One study exploring the emotional influences to the decision not to use condoms, applies the Triune brain theory to illustrate that emotions not only facilitate individual survival, but can also influence instinctive behaviour that is social, for example, intimacy (Bluck, Anderson, Chaudhuri, & Ray, 2004). Another study (Jenkinson, 2007) uses MacLean's model to highlight the need to account for unconscious influences when planning communication channels and employing database marketing. Moons and De Pelsmacker (2012) draw a link between the Triune brain concept and Norman's (2004) visceral, behavioural and reflective levels of design when exploring the role of emotion to determine electric car use. As evidenced by these studies the application of MacLean's model is commonly used to draw attention to the less rational and unconscious aspects of the human brain in consumer behaviour. It provides a simple framework that marketers can use to understand such phenomena, and their relationship to their respective products and brands. Furthermore, understanding that people's logic can mask the true causes of their behaviour with intellectual alibis highlights the deficiencies of current research

methods. This, in turn, gives cause to the need to employ consumer research methods that examine the implicit meanings consumers hold for products and brands, to understand the underlying true reasons for their behaviours.

2.8   Conclusion

This literature review has developed an understanding of the background knowledge relevant to the study of the unconscious cultural influences to breakfast consumption in New Zealand. The review started by examining breakfast studies within the existing body of marketing knowledge and identified that there is a gap in the literature to describe the implicit cultural meaning New Zealand consumers associate with breakfast. Next, the influence of cultural assumptions and tacit preferences to consumption decisions was discussed. Culture is an important research stream to marketers as it represents a worldview that is shared between a group of consumers to habitually interpret and share experiences of their world (Fish, 1990; McCracken, 1986; Danesi, 1994). Semiotics provides a way to illuminate and understand the invisible cultural influences on people's behaviour through studying the patterns within language and specifically its structure (Lévi-Strauss, 1970; Mick, 1986; Chandler, 2007). It is now well accepted that the unconscious has a large role to play in people's thinking and behaviour (Zurawicki, 2010; Drew & Woodside, 2012). Within the minds of consumers there exists a collective unconscious, which is proposed to contain archetypes (Jung, 1954/2014). Archetypes can relate to characters or events, and are useful to marketers for branding, communications and product or outlet decisions (Caldwell, et al., 2010).

Next, a review was undertaken of current approaches to unconscious consumer research and it was identified that the existing methods are limited, as they do not account for early childhood experiences that result in the formation of implicit meanings. People form attachments early in life through their first experience with a phenomenon, this process can also be called imprinting (Bowlby & Robertson, 1952; Hung, 2014; Lorenz, 1937). Imprints hold strong emotional meaning, which ensures they remain stored implicitly in long-term memory influencing one's interpretations of the world without his or her conscious knowledge (Laborit, 1977). People within a

culture tend to share similar early life experiences; hence cultural imprints are shared rather than individual.

An alternative approach was proposed to negate this weakness, and the key theoretical propositions were detailed. Specifically, people's early memories tend to start roughly between the ages of two and seven, otherwise known as the preoperational stage (Piaget, 1950; Roedder John, 1999). With encoding specificity to state dependent memory, a researcher can assist consumers in recalling their long-term memories through the use of theta brainwaves transmitted via auditory isochronic tones (Tulving & Thomson, 1973; Passer & Smith, 2009; Klimesch, 1999; Casciaro, et al., 2013). Finally, the proposed method also uses MacLean's (1973, 1985, 1990) Triune brain theory, which posits that the human brain can be divided into three functional categories: instinct, emotion and intellect (Rapaille, 2007; Laborit, 1977). The rational part of the brain creates alibis for irrational decisions, providing the illusion of control but these alibis are not the real reasons for behaviour (Laborit, 1977; Rapaille, 2007; Wegner, 2002). Hence, reinforcing the need to study unconscious cultural influences to understand consumers' behaviour towards breakfast. The next chapter sets out the methodology for the current research study, detailing philosophical considerations, methods employed and trustworthiness measures.

Chapter 3: Research Strategy

3.1   Introduction

This chapter explains the current study's methodological framework. First, the context and purpose of the study is defined; followed by a breakdown of the paradigmatic assumptions and the resultant theoretical and methodological decisions. Next the data collection and data analysis choices are described. Finally, an explanation of how this study complies with the principles of trustworthiness and ethics is provided. Detailing the methodological practices helps to provide a thick description (Lincoln & Guba, 1985) of the research approach, guiding the thesis and ensuring the study meets its objectives, which seeks to investigate unconscious influences to breakfast consumption.

3.2   Context and Purpose

The research problem this thesis is attempting to resolve is to explore and describe the unconscious cultural influences to breakfast consumption in New Zealand, and how these influences can provide value to practitioners and academics. The research problem is split into three research questions:

RQ1.   What is the culture code for breakfast in New Zealand?

RQ2.   How can understanding the New Zealand culture code for breakfast contribute to knowledge of consumption within that category?

RQ3.   How can understanding culture codes enhance the existing body of marketing knowledge?

3.3   Research Approach

In developing the methodology for this current study, the researcher has considered his assumptions about the nature of knowledge and reality, as these can guide such

decision-making (Crotty, 1998). These philosophical viewpoints and researcher decisions can be divided into four elements: epistemology, theoretical perspective, methodology and methods. Epistemology is a way of explaining how one comprehends what they know. A theoretical perspective can be described as the philosophical stance underpinning the methodology. The methodology is a strategy and design that informs method choice. Whereas, methods are the specific procedures or techniques employed by the researcher to collect and analyse data relating to the research topic. Figure 3.1 illustrates these four elements in descending order, as applied to this current research study. Each element will be discussed in further detail next.

Social Constructionism

Interpretivism: Phenomenology

Phenomenological Research

Focus Groups	Narrative Method	Purposive Sampling	Structural Semiotic Analysis	Thematic Analysis
Data Collection		**Sampling**	**Data Analysis**	
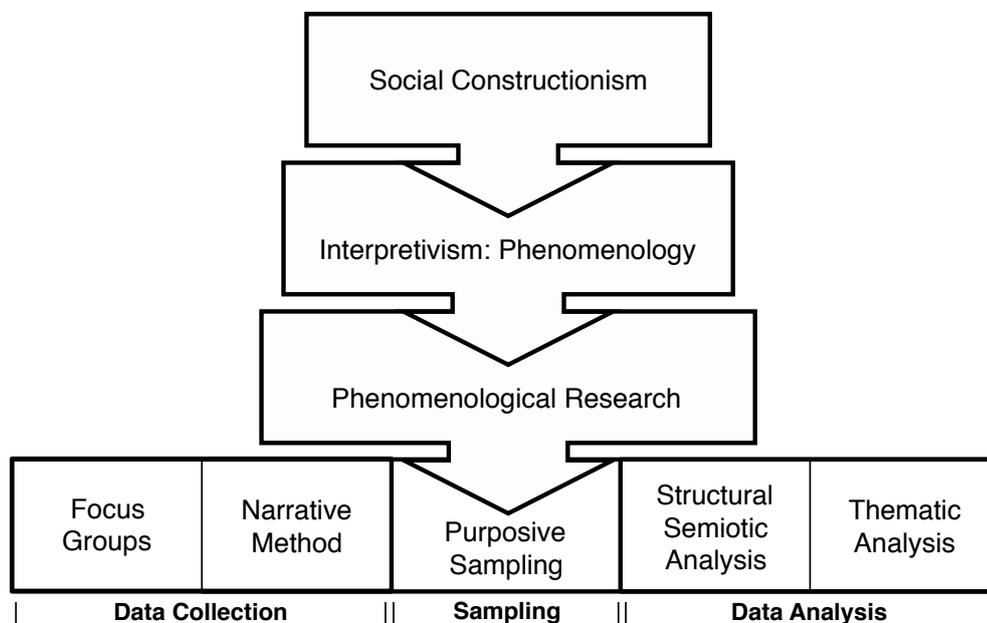
Fig. 3.1 *Philosophical Viewpoints and Methodological Choice*

Adapted from "The foundations of social research: Meaning and perspective in the research process," by M. Crotty, 1998. Copyright 1998 by Allen & Unwin. Adapted with permission.

3.3.1 Epistemology

Epistemology provides a philosophical grounding for decisions regarding what kinds of knowledge are possible and the means by which its adequacy and legitimacy can be ensured (Maynard, 1994). In this current research study, the researcher's epistemology can be described as social constructionism (Fish, 1990). Within this definition lies an

assumption that the world consists of objects that when interpreted by social beings such as humans are then attributed meaning. In this line of thought, culture may be described as a system of meaningful symbols (Geertz, 1973). Yet, members of a culture tend to take these symbols for granted, as their understanding is implicit. The symbols existed within the community at the time the member was born into the culture and will remain in circulation following their death, albeit with some evolutionary refinements or changes over time. For example, a sign displaying an arrow usually indicates a direction, but if archery had not been part of humanity's collective history this symbol would not necessarily convey the same meaning (Gombrich, 1982). Thus, shared meaning is held by the culture or social group and passed on to new human beings through enculturation when they are born (Fish, 1990). With these socially constructed meanings, people can interpret objects in the world to make sense of their environment, shaping people's thinking and behaviour throughout their lives.

This current research explores the shared latent meaning attributed to breakfast consumption within New Zealand culture. This meaning can be distilled into a single code, which people use to form their interpretations (Jakobson, 1971). Such interpretations may also be called constructs, which provides individuals from the social group with a universal understanding of their world, including breakfast (Hudson & Ozanne, 1988). Therefore, this study assumes that in order to understand the shared code for breakfast, participants should not be treated as individuals, but rather as a group. The study also assumes that individuals outside the culture will not necessarily share the same constructs of the topic, as the social group holds the meaning. It is also assumed that people may not be able to explicitly explain the code directly, as it is not a topic that receives conscious elaboration, rather it is implicit.

3.3.2   Theoretical Perspective

A theoretical perspective offers a basis for the logic and criteria employed to select a methodology, thus explaining the assumptions buried within the researcher's methodological choices (Crotty, 1998). The earlier epistemological assumptions suggest the adoption of an interpretivist theoretical perspective wherein there is a call for understanding or interpretation of the subject matter (Weber, 1962).

Interpretivism contrasts with the positivist paradigm that employs methods of the natural sciences, claims to be value-free and detached, and attempts to identify universal answers through control and predictability (Schwandt, 1994). Instead, interpretivism seeks to understand and explain culturally derived and historically situated interpretations of social reality. The researcher cannot understand the experiences of others from inferences they make from their behaviour, rather the researcher must enter the participants' frame of reference to discern their meaning (Laing, 1967). This study is exploratory in nature; hence, an inductive approach is considered to be appropriate. This perspective lends itself well to the descriptive aim of this study, to uncover and explore the meanings attributed to breakfast consumption experiences in New Zealand.

Crotty (1998) suggests that interpretivism can be further divided into three streams; these are phenomenology, symbolic interactionism and hermeneutics. To investigate individual lived experiences and the ways in which people make sense of those experiences, one would take a phenomenological theoretical perspective. Whereas, symbolic interactionism explores the ways in which symbolic meaning emerges out of social interaction, and hermeneutics is concerned with the examination of texts to interpret and understand social activities and events. This study seeks to understand the cultural meaning that underlies early experiences, hence, phenomenology is the theoretical perspective most suited to the research problem. Phenomenology requires a researcher to set aside previous conceptions of a phenomenon, thus breaking down the researcher's mental barriers that limit the horizons of thinking, and allowing for a new or enhanced understanding of the phenomenon under study (Husserl, 1931), a belief also supported by social constructionism (Crotty, 1998). As beings from this world, humans cannot be described apart from it, just as the world cannot be described apart from humans.

3.3.3   Methodology

A methodology is a strategy or plan of action that influences the researcher's decisions to use particular methods (Crotty, 1998). A well-defined methodology also helps to link the chosen methods to the outcomes sought from the research. The researcher's

theoretical perspective provides grounds for the methodological choice. In this case, the chosen theoretical perspective logically precedes phenomenological research (Crotty, 1998). This study seeks to understand the implicit cultural meaning attributed to breakfast consumption in New Zealand. The unconscious cultural code can be perceived to be innate to members of the group and cannot be explicitly articulated. Hence, phenomenological research is appropriate as it attempts to set aside any preconceptions of a phenomenon in order to better understand the experience and discern its meaning (Crotty, 1998). This is important to ensure the researcher does not inadvertently impose their own cultural beliefs onto participants in this study, which could bias the results.

Maintaining openness to new insights without a pre-conceived view of the findings (Sarantakos, 2013), qualitative research is suited to the research problem, of exploring the shared cultural meaning attributed to breakfast consumption. Therefore, qualitative research design is employed in this current study to the descriptive data (Sarantakos, 2013). Qualitative methods are commonly used within the social sciences and have benefits including their flexibility in designing and undertaking the research. Additionally, qualitative research allows for the collection of insightful rich descriptions required to gain a deep understanding people's constructions (Robson & Foster, 1989).

3.3.4   Methods

Research methods are specific activities that a researcher engages in to collect and analyse data on the topic under study (Crotty, 1998). This current research, using a phenomenological research methodology, employs a data collection method that it is similar to focus groups, specifically based on uncovering the unconscious memories of specific consumer experiences. These earliest memories are used to explore the original archetypes consumers applied to interpret their consumptive experience and the associated latent meanings (Braun-LaTour, et al., 2007). The steps for the version of the method outlined in this chapter shall be referred to as the Logic, Emotion, and Instinct (LEI)© method. The LEI© method described here outlines the steps for helping consumers to uncover and explore these early memories and convey them to

the researcher as stories. The stories are then analysed hermeneutically based on their structural content with the use of semiotics (Crotty, 1998; Mick, 1986).

Hence, the primary data collection method is narrative research, which uses interviews and documents to explore an individual's life (Creswell, 2007). This is a superior method, as the research seeks to understand the unconscious cultural code for breakfast, which is obtained through stories of early childhood memories. Earliest memories are accessed most easily through narrative as autobiographical memory is constructed through life stories (Bluck & Habermas, 2000; Kenyon & Randall, 1999). The data collection and analysis procedures will be explained in further detail in the following sections.

3.4   Data Collection Procedures

This section outlines the data collection procedures employed within the researcher's novel LEI© method, a trimmed version of Rapaille's (2007) archetype discovery sessions format, which is implemented as the primary data collection method in this study. The main distinction between focus groups and archetype discovery sessions is the latter places prime importance on accessing early memories of participants. Hence, a method for accessing these memories is documented.

Sampling procedures in this research centred on utilising the purposive method, with participant selection criteria targeting consumers that were raised in New Zealand. The structure of the LEI© method is based on MacLean's (1973, 1985, 1990) Triune brain model, and seeks to alter participants' mental states to move them from reason, through emotion to their instincts (Rapaille, 2007). The development, testing and running of the moderator guide and data collection is then explained.

3.4.1   Sampling Method

Due to the need to collect memories from people of certain cultural backgrounds, this study samples its participants purposively (Patton, 1990). Purposive sampling, otherwise termed judgement sampling (McDaniel & Gates, 2010), is a non-probability sampling method whereby the researcher is required to select participants based on

their discretion. This sampling method, like other non-probability methods, is unable to make generalisations due to the inability to statistically discern representativeness through random selection. Yet, it can be a useful method to employ for qualitative research with smaller sample sizes to gain exploratory insight into the research topic. While heterogeneous sampling seeks to capture a wide range of perspectives by creating diversity in the sample, homogenous sampling seeks to focus on selecting participants that share specific traits (Patton, 1990). Therefore, as the research fundamentally focuses on cultural distinctions, the sample consists of participants with homogenous cultural backgrounds.

3.4.2   Participant Selection Criteria

A key concern when sampling is the criteria to select participants. This method seeks to collect participants' earliest memories, so limits are imposed upon which memories are to be included, accounting for the upbringing and culture of the participant and their parents (Rapaille, 2007). Participants are selected based on their geographic location between the ages of two-seven years old, or what has been termed the preoperational stage (Piaget, 1950). To qualify to participate in this research study, interested persons must have been born in and grown up in New Zealand up to the age of seven years old. Most participants were at least second generation New Zealanders whose parents speak fluent New Zealand English.

A sample predominantly consisting of undergraduate and postgraduate students attending Auckland University of Technology, was deemed appropriate, due to convenience; given the period wherein people are most likely to skip breakfast is late adolescence to early adulthood (Niemeier, Raynor, Lloyd-Richardson, Rogers, & Wing, 2006); and, people at this life-stage are likely to have been exposed to breakfast at some point in their lifetime.

3.4.3   Recruitment of Participants

Participants were recruited through the researcher being invited to attend several business undergraduate classes. In each class, the researcher took a few minutes to introduce himself to the student body, provide a brief description of the study and its

purpose, an outline of when the data collection would be held, and the incentives for participation. Students who expressed an interest in participating were invited to provide their contact details via a form to register their interest. The researcher then followed up with participants by emailing them details of the venue and the specific time slot they were allocated to, this was to ensure group sizes were not too large and allow for venue size restrictions. Participants were emailed a copy of the Participant Information Sheet (Appendix B), however they were also provided with a physical copy of this and the Consent Form (Appendix C) upon arrival to, and before commencement of, the LEI© method sessions.

3.4.4   Development of the Moderator Guide

In accordance with the inductive reasoning of the study, the moderator guide assumes an emic approach to the research whereby participant responses are used to develop themes in the data as opposed to themes existent within literature (Thompson, Locander, & Pollio, 1989). Thus, Rapaille's (2007) participant centric approach provided the basis for the moderator guide structure. The sessions were split into three sections: introductions and icebreakers, psychic journey, and wrap up. The psychic journey section represents the main part of the data collection, and is further broken into three stages based on MacLean's (1973, 1985, 1990) Triune brain model.

MacLean's (1973, 1985, 1990) model has been used in the development of the moderator guide due to the need for projective techniques to be employed in order to uncover underlying motivations. Projective techniques (Boddy, 2005) were deemed necessary by the researcher as there is a disconnect between what consumers say and do (Wegner, 2002; Laborit, 1977), and they are unable to know the true reasoning behind their behaviour (Nisbett & Wilson, 1977). Furthermore, people often do not act rationally (Hoyer, 1984). Hence this method offers deeper insights beyond more traditional semantic enquiry.

Developmental stages inhibit encoding of certain types of memory until particular critical periods, occurring later in childhood. Logical thinking develops around the age of seven, after most first experiences have occurred (Piaget, 1950). Therefore, rather

than drawing upon semantic memories, as would normally be asked for in focus group settings, episodic memories need to be sought through data collection as they are the records that hold the imprinted meaning (Lakoff & Johnson, 1999) of personal experiences. Therefore, the LEI© method, unlike many focus groups, is structured around moving participants through various mental states and ways of thinking as opposed to key themes of breakfast consumption within the literature. The three stages are detailed further below (for the full moderator guide refer to Appendix D).

Stage One

During the first part of the focus group, the moderator takes the role of a naïve observer (Husserl, 1931), such as a visitor from another planet who has never seen or experienced the phenomenon under study before. The moderator asks participants for their help in understanding the phenomenon under study, such as how the phenomenon works, what one does with it, its appeal, and what emotions it provokes. This allows for the participant's voice to be heard. Although the limbic system overrules the neocortex and the reptilian in turn overrules the limbic system, an individual still makes an effort to appease their neocortex (Rapaille, 2007). This is because people like to feel that they are in control of their decisions. In doing so, the neocortex develops alibis that provide rational reasons for irrational behaviour. As alibis are perceived to be logical and socially acceptable, they make people feel better about the decisions they have made. Hence, this stage discovers the key alibis relating to the research topic. However, participants are not told that these are alibis because this might cause participants to become defensive, as people like to believe that they are in control of their behaviour.

Stage Two

The second phase uses projective techniques such as word association tests and storytelling to understand underlying emotions. Projective techniques create an unstructured situation for participants where responses are projected onto something or someone other than themselves (Boddy, 2005). Such techniques allow researchers to gain insights into situations that consumers will not or cannot answer honestly. As emotions are subconscious judgements, people often cannot express their felt

emotions toward a particular situation when asked directly (Solomon, 1977). To help participants access felt emotions, participants are provided with magazines and asked to make a collage on the topic of study (Rapaille, 2007). Next, they explain why they chose the words, and use the themes from that discussion to tell a fairy tale story with the research topic as part of it. While completing this activity, participants are asked to imagine that they are five years old and reminded that the moderator has never experienced the phenomenon before. These tasks are appropriate as they rely on irrational thinking, and this stage is intended to change the participant's mindset separating them from their logical thinking neocortex. Consequently, enabling participants to convey their emotional attachment to the phenomenon.

Stage Three

The final stage centres on the reptilian brain. Rapaille (2007) posits that it is within the reptilian brain that instincts and archetypes reside. During this stage, Rapaille asks for participants' earliest memories, defining memories and most recent memories of the research topic and analyses these together as part of the same dataset (Rapaille & Roemer, 2013). This indicates that asking for multiple stories from the same participant can act as a form of triangulation to confirm the findings (Guba & Lincoln, 1982). Mitigating respondent fatigue (Kitzinger, 1995), the trimmed down version of the method only asks for early memories as LaTour, et al. (2010) observe that early memories hold more symbolism than defining memories.

Relaxation techniques are used to aid elicitation of participants' early childhood memories. Participants are asked to lie down, the lights are dimmed, and relaxing music is played (Rapaille, 2007). The relaxation process is crucial to changing participants' state of mind to access the state one experiences between sleep and wakefulness. Within this state participants theoretically have the ability to bypass their neocortex and directly access their instincts and certain memories that are otherwise difficult to recall. The moderator then refers to significant life events (such as one's last birthday, first year of high school, and primary school) as anchors to guide participants to their earliest experience of the study topic. Helping participants to uncover early memories enables them tell a story describing their first experience,

which they are asked to write down as a narrative (Creswell, 2007). Questioning is first left undirected; however, after the stories have been written, prompted questions are asked to gain additional detail that may not have initially occurred to the participant. This method of elaboration provides a greater level of depth of thinking and detail.

3.4.5   Pretesting and Amendments

Pretesting of the moderator guide was conducted with several individuals (Baker, 1994). Firstly, the thesis supervisors were consulted in developing the moderator guide in accordance with Rapaille's work. Once agreement was reached with the supervisors, a marketing postgraduate student trialled the LEI© method format. It was observed at this stage that there were negative effects to the quality and depth of information provided due to respondent fatigue (Kitzinger, 1995). Several changes were adopted based on the results from the initial pre-test including the need to simplify and shorten the method, the need to further explain what is expected from participants when telling a fairy tale story in the second stage, the need for elongated pauses during the memory journey, and the development of a calming music track used to elicit a relaxed mental state in the third stage.

Following discussions with the supervisors, and further secondary research, the researcher discovered the need to infuse brainwaves into the calming music (Klimesch, 1999; Casciaro, et al., 2013). This is achieved through the use of music with an undertone of theta waves (Klimesch, 1999; Casciaro, et al., 2013). The isochronic tones for this current study were developed in Audacity® 2.1.1 using the IsoMod Plug-In as shown in Figure 3.2. A 120Hz tone was created as this tone was discerned to be clearly perceivable through pre-testing in the current study. The tone was then modified through dividing it into an on-off pattern at a rate of 6Hz, a rough centre point within the theta range (Balduzzi, et al., 2008).
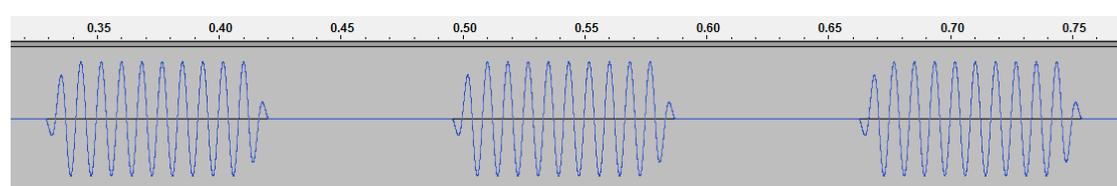
Fig. 3.2   *6Hz Isochronic Tones Produced in Audacity®*

While Kroger and Schneider (1959) found that for 80% of participants' brainwave patterns may be altered within five minutes, pre-testing for the current study found that around six minutes was when participants began to feel drowsy. Pre-testing also discovered that the isochronic tones alone can be disconcerting to participants which supports Doherty's (2014) findings; hence, calming music is played over the theta tones to allow participants to become relaxed. The theta tones were kept at a volume that is slightly below the absolute threshold, perceived subliminally, having an effect without being the focus of the stimulus (Marcel, 1983). This perception threshold was also pre-tested in the current study.

A subsequent test was carried out with a person who did not have any marketing or consumer research background. Aspects that were modified based on the feedback from the second pre-test include a further refinement regarding how to ask for the fairy tale story and the early memory questions. Following consultation with the supervisors it was decided to investigate relaxation, visualisation and guided meditation techniques. The moderator guide was then amended, drawing from Le Fevre (2007).

Following the second pre-test it was agreed with the supervisors that no further pre-testing was needed and that the moderator guide was ready to be used to conduct the research. The pre-tests added value to the research project as each stage allowed for refinements to be made to the moderator guide, which led to desired responses from participants (Baker, 1994).

3.4.6   Running the LEI© Method Sessions

Following completion of pretesting, five sessions were conducted with marketing students and staff from Auckland University of Technology. The number of sessions was determined based on the number of participants, which was agreed with the supervisors to initially consist of 15-20 people, with the potential for additional participants to be recruited should theoretical saturation not be reached by this stage (Braun & Clarke, 2006). Other factors that were taken into consideration when

determining sample size were facility, time and cost constraints, and the ability to recruit volunteers.

The researcher asked participants to arrive 10 minutes prior to the session start time to allow for participants to provide informed consent (Refer to Appendix B for the Participant Information Sheet and Appendix C for the Consent Form) and become acquainted with the formalities of focus groups (Owens, 2010). Participants were informed that this research study differed from a typical focus group format. Additionally, participants were asked for permission for the researcher to audiotape the focus groups. The researcher endeavoured to create an informal and relaxed atmosphere to allow participants to feel at ease. For example, the first portion of the LEI© method includes an icebreaker activity to enable participants to introduce themselves to the group, become acquainted with one another and consequently feel more comfortable sharing their thoughts and opinions. Not only do such techniques increase participation, but they also improve the honesty of responses (Taylor & Bogdan, 1998).

While Rapaille's (2007) archetype discovery method is suggested to take three hours to implement, one hour for each Triune brain segment, this was shortened to a total of two hours to make participation a more attractive option for potential volunteers and reduce respondent fatigue (Kitzinger, 1995). The reduction in time was achieved through reducing the size of each group from 12-25 (Archetype Discoveries Worldwide, n.d.) to a maximum of eight participants, and through modifications made to the moderator guide. It is acknowledged that the use of theoretical sampling as opposed to a probability based method limits the ability to generalise the results of this research, as the sample size is insufficient to be representative (McDaniel & Gates, 2010).

Due to the pre-testing, there was little confusion in response to the questions and activities even though much of the moderator guide was developed based on atypical content (Baker, 1994; Braun-LaTour, et al., 2007). Resultantly, the moderator avoided speaking and guiding the discussion, in line with Rapaille's (2007) suggestions. Such

procedures to reduce the role of the researchers' preconceptions (Husserl, 1931) mitigate bias resultant from questioning that could otherwise be potentially leading (McDaniel & Gates, 2010). The LEI© method sessions all followed the same format structured around MacLean's (1973, 1985, 1990) Triune brain model as documented in the moderator guide (Appendix D). The sessions were structured to allow participants five minute breaks between each stage and enable the moderator to make the necessary changes to the venue configuration.

On completion of five sessions it was determined by the researcher and agreed with the project supervisors that theoretical saturation had been reached and no new themes were arising from the data (Braun & Clarke, 2006). Hence, following data collection with 21 participants the researcher ceased collecting responses (Taylor & Bogdan, 1998).

3.5   Data Analysis Procedures

The data collected from the LEI© method sessions remained split in the three successive stages for analysis. First, transcription of the data was undertaken to allow for the further analysis steps, following which, the neocortex data was examined using a thematic analysis to find themes from within the data (Braun & Clarke, 2006). To analyse limbic dataset Lévi-Strauss' (1978) mythemes method was initially employed, as it seemed appropriate based on secondary research into this method. However, when practically analysing the data it became apparent that the mythemes analysis method did not fit with the limbic dataset in this study. Thus, the researcher conducted a thematic analysis of the limbic data, wherein the relationships between open codes were the basis for theme development, and the findings were related specifically to these relationships (Rapaille & Roemer, 2013). The reptilian data was analysed using a structural analysis to discern archetypes within the childhood memory narratives (Campbell, 1948; Propp, 1928/1968). In addition to this, Systematic Functional Linguistics methods were employed to enable inferences to be made as to the effectiveness of data collection procedures to achieve their intended outcomes (Halliday & Matthiessen, 2004). Following the analysis of the three datasets

in isolation, an overview of the separate findings illuminated the overall culture code (Rapaille, 2007).

From the initiation of pre-testing to the completion of data analysis the researcher also detailed his stream of thought in a reflexive journal (Guba & Lincoln, 1982). Journal entries were documented in a separate Microsoft Word® document. The researcher's thought processes, questions, challenges, and emerging themes and iterations were recorded in the reflexive journal. This not only allowed for improvement in the facilitation of the sessions, but also supported the researcher in ordering and reviewing thoughts on the iterative process used. The data analysis procedures will be outlined in further depth below.

3.5.1   Transcribing the Data

The audio and written narratives from the data collection were transcribed into Microsoft Word® format for analysis. The researcher photographed the collages to digitally record them. An initial transcription was sought from an external transcriber due to time constraints. However, to get a feel for the data and to ensure accuracy, the researcher conducted a review of the transcription. Examination of the transcripts was a critical step in the research process as it facilitated an understanding of participant responses, allowing the researcher to become familiar with the responses in order to prevent any misreadings (Spiggle, 1994; Ezzy, 2002; Huberman & Miles, 2002). The LEI© method sessions were transcribed verbatim, and in accordance with ethical principals of anonymity and confidentiality any identifying material was removed and names were replaced with pseudonyms (Thompson & Hirschman, 1995; Taylor & Bogdan, 1998).

3.5.2   Analysing the Neocortex Data

The first stage of data analysis sought to find the intellectual alibis for breakfast consumption in New Zealand within the neocortex dataset. While Rapaille (2007) proposes that intellectual alibis are not the true cause of one's behaviour, he has suggested that these alibis are still important to understanding the overall code. They can be used to appease the neocortex and provide the illusion of making a rational

decision. When communicating a culture code, all three levels of the Triune brain (MacLean, 1973, 1985, 1990) should be in harmony for it to have been applied correctly (Rapaille, 2007). The analytical procedures for discovering the intellectual alibis are outlined next.

Thematic Analysis

The intellectual alibis were drawn from the neocortex data using a thematic analysis, a qualitative research approach whereby an analyst identifies key themes that were drawn from the data. These themes are used to analyse the data set to come to conclusions relating to the research problem (Ayres, 2008). In the current study, thematic analysis involved searching for repeated patterns of meaning across the data set (Braun & Clarke, 2006).

A data reduction strategy was used whereby qualitative data was distinguished with coding, then categorised, described, and reassembled in a way that highlighted significant concepts within the data set (Ayres, 2008). In coding, extracts of the data were removed from their initial context and labelled to enable the researcher to retrieve and review all data bearing the same label (Ayres, 2008). As the analyses progressed, coding labels were carefully considered, and where appropriate, renamed, reordered, compounded, or separated to ensure the meaning was accurately captured (Ayres, 2008).

Themes were developed to consolidate codes into groups that convey an important attribute about the data relevant to the research question, and characterise some level of patterned response or shared meaning within the data set (Braun & Clarke, 2006). This was not a linear approach however, rather an iterative one whereby the researcher moved back and forth between the analysis stages to achieve an optimal fit between the data and themes (Braun & Clarke, 2006).

In this case, the data driven analysis has taken a bottom-up inductive approach to theme identification in which themes are strongly linked to the data itself (Braun & Clarke, 2006). Themes were explored at the semantic level, otherwise termed the

explicit level (Braun & Clarke, 2006). Surface meanings were the basis for coding, rather than searching for any meaning beyond what was said or implied within the transcripts (Braun & Clarke, 2006). Qualitative data management software NVivo® 10 was used to organise codes and enable easy retrieval (Glaser, 1978; Strauss & Corbin, 1990; Ezzy, 2002).

3.5.3   Analysing the Limbic Data

After the neocortex data had been analysed, the next stage of analysis was concerned with drawing findings from the limbic data. When Rapaille discusses how he analyses the limbic data, he emphasises the importance of binary oppositions and the relationships apparent (Rapaille & Roemer, 2013). These binary oppositions are thought to explain the latent structures relating to the research topic, through what Rapaille terms as the logic of emotion. Two sets of data were collected during the limbic section of data collection, the data from the magazine collage word association activity, and the fairy tale stories. The analysis methods employed to draw findings from the limbic data will be discussed in the following sections.

Qualitative Content Analysis

The first stage of analysis of the limbic data involved analysing the word associations the participants made with breakfast. A qualitative content analysis was used counting the frequency of key words and phrases (Payne & Payne, 2004). Content analysis examines written or visual materials to determine its meaning by assigning categories, then quantifying and interpreting the outcomes. The researcher used his judgment to discern when separate occurrences within the data-driven coding frame were similar enough to merge into one category or distinct enough to remain separate. For example, 'Live', 'Living' and 'Alive' were merged into one category, as was 'Cooking', 'Cook', and 'Cooked'. The list of word associations was then ordered by the frequency of occurrence, highlighting the most prevalent words and phrases being shared. The researcher discussed the most frequently occurring categories and how these findings fit with the findings drawn from the other limbic data.

Mythemes Analysis & Review of Method Suitability

The second stage of limbic analysis was concerned with reviewing the fairy tale stories. As previously mentioned, Rapaille looks for binary oppositions when analysing the limbic data (Rapaille & Roemer, 2013). Therefore, the second phase of the Limbic analysis initially set out to employ Lévi-Strauss' (1978) mythemes method. To do so, each fairy tale story was broken into sentences consisting of a subject and a function relationship. Sentences with the same function were then grouped together into bundles. The sentences were then placed on a grid that could be read horizontally (diachronically) wherein the sequence of events is linear, and vertically (synchronically) where the functions are bundled. Such reading proposes to uncover a kernel of four mythemes within the story; these are two sets of binary oppositions, one is reconcilable the other is not (Lévi-Strauss, 1978). The binary opposition's equivalence helps to reconcile the irreconcilable opposition. These conflicts, or binary oppositions (Lévi-Strauss 1963) are the foundations of a motivational force that drives directly to the identity of an individual (Levy, 1981).

However, shortly after initiating this phase of analysis the researcher found that it was difficult to apply the mythemes method to this dataset. One possible reason for this difficulty could be that the data being analysed consisted of different fairy tale stories rather than different versions of the same story (Lévi-Strauss, 1978). This meant that the data was incongruent and difficult to rationalise. Another possible reason for the inappropriateness of mythemes analysis to this data is that the stories being analysed were told by an untrained storyteller on a whim, without prior preparation or refinement. Most myths have been crafted and refined over long periods of time by a range of storytellers.

Instead of employing mythemes analysis the researcher used a method similar to a thematic analysis. The method employed differed in that once the open codes were discerned and refined, the researcher uncovered themes that explored the relationships between these codes. That is, similar and opposing open codes were grouped together as one theme to explain their relationship. The purpose of such grouping of codes was to illuminate any binary opposition within the data (Lévi-

Strauss, 1963). The idea of exploring the relationships between concepts drawn from a dataset is similar to that of grounded theory (Hyde & Olesen, 2011). However, this study stopped short of developing a conceptual model, as this was not needed to discern what was needed at this stage of analysis.

3.5.4   Analysing the Reptilian Data

After the limbic data was analysed, next the reptilian data became the object of analysis. Rapaille (2007) emphasizes that the structure, rather than the content is what is important when analysing the reptilian data, likening the structure to a melody in a song and the content to the notes (Rapaille, 2007; Rapaille & Roemer, 2013). One can play a song in a different octave and still recognise which song it is, despite the notes changing, due to the order and relationship of the notes to one another, rather than the notes themselves. Thus, the analysis focused on the parallels of symbolic meaning between different actors and events (Barthes, 1974) in the childhood memory stories rather than contextual factors such as what food the participant ate, or the specific discourse between characters in the story. This approach of looking at *how* a story is written, rather than *what* people say, differs from most traditional marketing research but can be found in hermeneutic techniques (Thompson, 1997). The procedures for analysing the reptilian data are discussed in depth within the following section.

Archetypal Analysis

To analyse the childhood memory stories a structural semiotic analysis was employed (Chandler, 2007). The first stage involved the substitution of the characters in the stories with various character archetypes to find the best fit. This paradigmatic analysis helped to discern which archetypes were synonymous and antonymous with the characters in the story (de Saussure, 1916/1983). The second stage uncovered the event archetypes by developing a common script across all stories. Similar to Lévi-Strauss' (1978) mythemes analysis, this involved splitting the stories into sentences consisting of a subject and function relationship. The order of these sentences was illuminated through intertextual comparison (Thompson, 1997). The sentences were then tabulated and syntagmatically (de Saussure, 1916/1983) compared to Propp's (1928/1968) functions and Campbell's (1948) monomyth. The combination of these

analyses was designed to uncover the reptilian hot button, which Rapaille links to instincts such as survival and reproduction (Rapaille & Roemer, 2013). Hence, the researcher reviewed the findings from the archetypal analysis to also discern their relationship to such instincts.

3.5.5   Integration of Findings & Development of Culture Code

The final stage of data analysis involves reviewing the intellectual alibis, logic of emotion and reptilian hot button, and distilling these into a holistic culture code (Rapaille, 2007). The relationships between the findings of the three datasets are important for uncovering the structure of the culture code, and can be illuminated with the use of Greimas' (1987) semiotic square framework. Usually presented as a mnemonic device (Malhotra, 1991), such as a word or phrase that acts as a short-hand for the idea it represents, the culture code can explain the unconscious processing that results in behaviours towards the research topic. Based on the culture code, Rapaille (2007) encourages his clients to review not only their marketing communications, but also where appropriate, their entire marketing mix (Kotler, et al., 2013). Therefore, recommendations are given as to how the culture code may be applied in practice.

3.6   **Establishing Trustworthiness & Authenticity**

Throughout the research process it is important to consider the authenticity and trustworthiness of the study. Trustworthiness is a means to rigorous procedures in qualitative research (Guba & Lincoln, 1982). This is an important consideration as it provides reassurance to the audience that the research is of a high quality, ensuring that the data is accurately depicted and would yield consistent results if another researcher were to conduct the same study. Essentially, this concept can be compared to the positivist equivalents of validity and reliability (Lincoln, Lynham, & Guba, 2011). Trustworthiness comprises four key aspects; these are credibility, transferability, dependability and confirmability (Guba & Lincoln, 1982). Each of these aspects and their relation to this study are discussed in turn.

3.6.1   Credibility

Credibility measures how precisely the researcher's interpretation reflects the participants' responses (Guba & Lincoln, 1982). This requires a demonstration that the researcher's interpretations are accurate and logically supported. Credibility can be established and maintained through six methods; these are prolonged engagement, persistence observation, peer debriefing, triangulation, referential adequacy materials, and member checks. To raise the credibility of this study, three people who are not involved with the research have reviewed the outputs and provided advice through peer debriefing. Additionally, the researcher kept a reflexive journal detailing the reasoning and procedures of the research, as well as the researcher's emotional state and assumptions made throughout the study. The reflexive journal can be independently reviewed and compared with the outputs.

3.6.2   Transferability

Transferability measures the extent to which the results of this research can be applied to different contexts (Guba & Lincoln, 1982). Providing rich and detailed descriptions the findings, research data, and context will be necessary to exemplify how the study can be applied and how it may be used in different contexts. Transferability can be established through theoretical or purposive sampling and think descriptions. Providing in-depth descriptions of the context and findings increased the transferability of this research. This allows other researchers to understand the applicability of this study to the context of their work.

3.6.3   Dependability

Dependability measures how logical the methodology, judgements and interpretations of the study are (Guba & Lincoln, 1982). Dependability can be accessed through three methods: using overlap methods, stepwise replication and dependability audits. Dependability of this research was exemplified through a dependability audit of the reflexive journal. The reflexive journal explains the process and logic behind the researcher's interpretation of the data, as well as detailed information on the researcher's reasoning and judgements made throughout the study.

3.6.4   Confirmability

Confirmability refers to the neutrality of the research findings, whereby the researcher's background and motivations do not permeate throughout the research process and cause bias to the findings (Guba & Lincoln, 1982). It is maintained through three processes; these are triangulation, practicing reflexivity, and confirmability audits. For this current study, confirmability was established through an audit of the reflexive journal, assessing whether the emotional states, opinions and judgments of the researcher have biased the findings.

3.7   <u>Ethical Considerations</u>

Also of concern throughout the duration of the study is ensuring the research adheres to ethical guidelines and principles. Social research should be built upon mutual trust and cooperation, agreements and widely acknowledged standards and expectations (Sarantakos, 2013). Of critical importance to ensuring the authenticity and validity of research is the researcher's moral integrity (Hesse-Biber & Leavy, 2011). Therefore, it is essential that any research be conducted in an ethical manner. Ethics can be defined as a set of moral standards or principles that determine what is right or wrong in one's conduct, thereby guiding how societies behave (Schermerhorn, Davidson, Simon, Woods & Chau, 2013). Therefore, ethics are a subjective topic that differs within various cultures and there are resultantly numerous ethical principles and codes one might abide by (Laczniak & Kennedy, 2011; Aluwihare-Samaranayake, 2012).

As identified in the acknowledgements and Appendix A, this study attained ethical approval by Auckland University of Technology's Ethics Committee (AUTEC). In accordance with university guidelines, the researcher avoided any conflicts of interest in the recruitment and execution of the research. Prior to the focus groups commencing, informed consent was provided by participants through a consent form notifying them that they were participating in research, advising them of the purposes of the research, its risks and benefits, and providing them with the option to withdraw from the study at any time up to the completion of data collection (Owens, 2010). Furthermore, the study was designed to encourage mutual respect and benefit from the research for both the researcher and the participants.

Attempts were made where possible in the design of the research to limit or mitigate any risks to participants, the researcher, and the university (Aluwihare-Samaranayake, 2012). In addition, although projective techniques were needed in the research design to enable study of the topic, deception, harm, coercion, and power imbalances were also mitigated. Therefore, honouring the three principles of partnership, participation and protection, and complying with the obligations under the Treaty of Waitangi. The researcher took care to respect others' property, social and cultural sensitivity, participant vulnerability, and their rights to privacy, anonymity and confidentiality, ensuring also that The Privacy Act (1993) was adhered to (Parliamentary Counsel Office, 2015).

3.8   <u>Conclusion</u>

This chapter has outlined and justified the methodological approach and process for this current study. The philosophical viewpoints of the researcher, and data collection and analysis methods were discussed. The researcher proposes the LEI© method as a novel approach that can assist researchers to help participants to access their deep cultural archetypes. These archetypes are present within the latent meaning attributed to participants' earliest memories. Previous research has described similar methods (Woll, 2001; Braun-LaTour & LaTour, 2007; Braun-LaTour, et al., 2007; LaTour, et al., 2010; Young & Hinesly, 2012), but significant detail relating to developmental stages, brainwaves and analysis procedures has been excluded. Hence, the researcher has undertaken to carefully document detailed methodological procedures to provide a replicable method for future researchers to employ. The later sections of this chapter have outlined the establishment of trustworthiness and ethical practices in this methodology. The following chapter discusses the findings of the research based on these methodological practices.

Chapter 4: Findings

4.1   Introduction

This chapter explains the results of this research study. In accordance with data collection procedures, the data analysis is separated into the three types of data that required different analysis approaches as outlined in Chapter three. That is, following MacLean's (1973, 1985, 1990) Triune brain model, the key findings are discussed from the neocortex, limbic and reptilian datasets. The neocortex data reflects what participants think about breakfast; a thematic analysis highlights five themes. Analysis for the limbic data is broken into two parts; the word associations are analysed using a qualitative content analysis that illustrates the most prominent words and phrases, and the fairy tale stories are analysed using a thematic analysis that considers the relationships between open codes as the themes; four binary opposition relationships are identified through this approach. Finally, the reptilian data is analysed using a structural semiotic analysis that finds six character archetypes, and develops a common script based on event archetypes. It is important to note that all participants' names have been removed and replaced by pseudonyms to protect their privacy (Thompson & Hirschman, 1995; Taylor & Bogdan, 1998).

4.2   Findings from the Neocortex Data

Reflecting on RQ1, the thematic analysis of the neocortex data has identified many open codes, which have been grouped into five themes as illustrated in Table 4.1 on the next two pages. The themes are what 'breakfast' is, why participants ate breakfast, options participants considered, determinants and consequences.

Table 4.1   *Summary of Themes from the Neocortex Data*

Theme	Open Code	Description
What 'breakfast' is	First meal	Stating that breakfast is the first meal of the day.
	Most important	Highlighting that they know breakfast to be the most important meal of the day whether or not the person says they believe this to be true.
Why participants ate breakfast	Survival	Participants ate breakfast in order to live.
	Taste	Breakfast can be bland or taste good.
Options participants considered	Type of food	Breakfast can be eaten with simple foods, such as more plain and bland foods like cereal or toast, often supplemented with the addition of sugar or other sweeteners; or more elaborate foods, such as cooked breakfasts like pancakes, eggs benedict or big breakfast.
	Location	Breakfast may be eaten at home or out at a café.
	Others' presence	Breakfast may be a solo activity, eaten in solitude by oneself whether or not others are doing the same around them, or it may be eaten while socialising with others such as family, friends or work colleagues.
	Skipping	Participants highlighted that they, or people in general, often do not eat breakfast, this may be considered to be normal.
Determinants	Age differences	As one matures they acquire different behaviours and opinions towards eating breakfast.
	Felt hunger	Identifying that breakfast is eaten to mitigate feelings of hunger, or that they do not feel hungry in the morning.
	Effort	The extent to which a person believes breakfast is easy or difficult to prepare or order.
	Rush	Often prefaced by sleeping in, a state characterised by the perception of having too little time available in the morning.
	Choice	The perception that they do not have a choice to eat breakfast, often imposed by parents on children, or that they do have a choice, often displayed in adulthood.
	Time of week	A distinction in behavioural patterns is drawn between weekdays and weekends.
Consequences	Start metabolism	The belief that breakfast prepares the body for the day ahead and initiates the metabolic processes.
	Energy	Reports of receiving energy from the act of eating breakfast, the endurance to perform better for longer until requiring additional food.
	Enjoyment	Feelings of satisfaction and enjoyment deriving from the consumption of breakfast, often followed by relaxation.
	Organisation	The acknowledgement that when one eats breakfast, they are more organised and able to space meals more appropriately.

Theme	Open Code	Description
Consequences, *continued*	Health	The belief that eating breakfast results in a healthier lifestyle.
	Concentration	Eating breakfast helps a person to focus and avoid distraction, improving cognitive performance.
	Satiety	The extent to which one feels hungry, full or bloated following breakfast consumption.
	Mood	Reports of feeling irritable prior to eating, or when skipping breakfast.
	Snacking	When a person skips breakfast, they eat often-unhealthy snacks throughout the day.

4.2.1   Themes

Five themes were identified from the data, offering insight into what participants thought about breakfast. Overall, participants said that breakfast, like other meals, tends to affect one's temperament. Before eating, participants reported feeling grumpy or 'hangry', whereas afterwards they feel relaxed. Participants explained that they think that eating breakfast is healthy, fills them up, gives them energy and helps their concentration, and prevents them from unhealthy snacking.

Participants felt that breakfast tends to increase in importance as people age. Particularly when people are young, they are often told they must eat breakfast; they may perceive that they do not have a choice, as 'it is the most important meal of the day'. Yet, not everyone actually believes this to be true and skipping breakfast, particularly during weekdays, was a common reported occurrence among participants.

Participants reported that there is a distinct difference in skipping behaviours during the week and the weekend. They spoke about sleeping-in and waking up late, which results in less perceived time. This is thought to be influential on breakfast consumption particularly during weekdays when participants reported having immovable commitments to attend to, such as work or study. Resultantly, participants believed that they are in a rush to leave their home, the place where they would otherwise normally eat breakfast during the week.

Preparing breakfast was also thought to be determined by the perceived effort required to make it, which is why participants reported that during the week if one eats breakfast, it is usually more simple foods like toast or cereal that are quick and easy to prepare. Participants perceived that they had more time during weekends, and although they still slept-in and stayed up late, they often had less concrete commitments. Therefore, participants could take the time to prepare more decadent and gratifying foods such as pancakes and other cooked meals.

Not only did participants say that they are more likely to consume more elaborate breakfasts during weekends, they also reported that they were more likely to eat breakfast with others. Often weekends were thought of as an opportunity to catch up with acquaintances so people could arrange to meet them for brunch out at cafés rather than eating at home. Participants enjoyed this experience more as they could relax and chose more indulgent foods that tasted better as opposed to their primary concern being convenience. The key themes from the neocortex data will each be discussed in turn.

What 'breakfast' is

The first theme from the data shows the different ways that participants could explain what breakfast is. The responses tended to sit within two groups, which were made in almost every focus group. The first response to being asked to explain what breakfast is, usually pointed to the fact that it's the first meal of the day.

> "… breakfast is the first meal of the day, the first consumption of food in the day."
>
> [Mike]

> "Yeah, I just think it's the first food you eat after you wake up."
>
> [Harriet]

Another highly common response to the same question was that breakfast is the most important meal of the day.

> "It's probably been ingrained in us that it's the most important meal of the day."
>
> [Laura]

> "It's probably the most important meal of the day."
>
> [Paul]

However, participants did not necessarily believe it is true that breakfast is the most important meal of the day.

> "And to most people it's the most important meal"
>
> [Matt]

> "No! [laughs] Supposedly."
>
> [Susan]

> "Yeah, supposedly."
>
> [Matt]

> "Yeah. It should be when you actually eat it."
>
> [Michelle]

Participants conveyed this message to the researcher, as it was what they had been told by others, not necessarily what they thought.

> *"And why is it important? You don't know?"*
>
> *[FACILITATOR]*

> "They don't tell us that part."
>
> [Laura]

Why participants ate breakfast

Participants reported that they believed people eat breakfast for two main reasons. It is important to note that these are the reasons participants thought they ate breakfast, not necessarily why they actually did. Some participants mentioned the innate connection between eating and survival.

> "As an earthling, we consume to live…"

[Mike]

> "We need food to survive."

[Matt]

Another reason participants raised was the taste of breakfast foods. Often there were positive denotations, but this was not always the case.

> "Its good. 'This is good.' 'This is nice.' 'Yummy'. Its generally more polite, especially if they're eating something you've made anyway."

[Richard]

> "Yum."

[Elizabeth]

> "I suppose you could say it's usually somewhat bland"

[Laura]

> "I hear a lot of people saying that they think it's yuck."

[Shane]

Options participants considered

Next, four possible alternatives were identified that related to breakfast consumption. One such variant was the type of food to consume. Broadly speaking, the choices were between simple, plain foods and more elaborate, indulgent foods.

"That's normally my during the week before work, but on the weekend I would have a cooked breakfast, I would try and take some time…"

[Matt]

"On the weekend though is a different story. I love having breakfast on the weekend… on the weekends, I'm, like, I don't just have to have, like, cereal. I can, like, cook something nice and it's good."

[Laura]

Another consideration discussed was the location, where participants ate breakfast. The location could be at home or somewhere out, like at a café.

"I think it depends where you eat your breakfast. Like, when I'm at a café with friends, I'll love it, and it'll just be eggs benny and it's really great. You know, it's just all those things, but if it's just at home and it's a piece of toast, it's, like, you don't even think about it. Really, do you… So it depends on the context then really doesn't it."

[Harriet]

Participants also reported that there could be differences in breakfasts shared with other people's presence, and those wherein they ate alone.

"It depends if you're at home or if you've gone out for brunch… I would never really go out to eat breakfast by myself, unless it's drive-thru McDonald's or something… At home, for me, it's by myself."

[Laura]

"[we eat breakfast as a family] If it's, like, a weekend cooked kind of breakfast… otherwise, there would tend to be someone else around if I was, like, eating cereal."

[Laura]

"It can be social I guess sometimes -- or antisocial…"

[Joe]

Finally, participants discussed the option of whether or not to eat breakfast. Many participants reported that they had personally skipped breakfast.

"…I just kind of skip it."

[Laura]

"…I may just stay in bed until I have to get up and then. I'll just get ready and go and just leave breakfast…"

[Susan]

Whereas, other participants spoke more generally about other people's eating habits in relation to skipping breakfast.

"Not everyone eats it in the morning though. Not everyone eats breakfast."

[Patricia]

"Yeah, it's just it's the meal you're most likely to skip I think"

[Grant]

"Yeah. I mean, some people don't have it"

[Wanda]

Determinants

The antecedents to eating breakfast were drawn from the neocortex data as another key theme. There were six key factors within this theme. First, participants highlighted differences in their consumption behaviours during different life-stages, generally highlighting that when they were younger they tended to eat breakfast more frequently.

"I mean, to be honest, it was different when I was younger, like, living at home with my family… I mean, I used to always have it, but as I got older, I kind of don't really have it as much."

[Laura]

> "And I guess when you were younger and you've got a young family, you would eat together compared to when you're a teenager."

[Wanda]

An older participant responded conversely. However, this could be due to additional life experience gained after the life-stage many other participants might be said to belong to as university students. This could indicate the presence of a U-shaped trend in which breakfast is consumed more when younger and older but not as much during late adolescence and early adulthood. Niemeier, et al.'s (2006) findings support such a trend, namely that late adolescent and early adulthood age groups are most likely to skip breakfast.

> "Well, when I was younger, I didn't think it was important at all. I couldn't really be bothered with it much, but as I get older I need breakfast to give myself energy and basically to get through the day, and so it's quite important."

[Harriet]

Another factor that can determine breakfast consumption is felt hunger. There was a contrast between participants that reported not feeling hungry in the morning but knowing that breakfast causes satiety and prevents hunger.

> "It fills you up when you're starving… So you don't get hungry."

[Patricia]

> "It's like I don't want it."

[Laura]

Participants also mentioned effort as a determinant. That is, some believed that breakfast requires excessive effort, whereas others thought that preparing breakfast was easy.

> "Too much work. [laughs]"

[Sally]

"I literally -- when it comes to breakfast, I just make eggs. Like, it is so easy, and I just know that they're, like, just pure protein."

[Shane]

"Its two steps, that's hard enough like. [laughs]"

[Laura]

"Yeah. It's kind of good that it's so easy to make breakfast generally…"

[Wanda]

The most prevalent determinant mentioned was perceived time which was raised as a factor in each session. Many participants reported that they felt rushed in the morning and this could interfere with their plans to consume breakfast.

"…I'm just too lazy to get up in the morning – obviously… whether it's just to kind of laziness thing or I'm too busy, but I usually wake up, and I'm, like, I don't want to eat right now, but I've only got five minutes to spare, so it's now or never."

[Laura]

"It's definitely a time thing, aye… because, obviously, if you're, like, running late or something, you're just … going to be like nah."

[Shane]

"…during the week, you've got traffic constraints and that kind of thing. You have to be out of the house and be at work by a certain time, so, yeah… I feel, you know, with time constraint there's a lot more variation in what you can consume."

[Sharon]

"Sometimes because they just don't like it; sometimes because they wake up late… On the weekends, I'll eat it at like when I start late, but if I'm starting at 9

o'clock, I may just stay in bed until I have to get up and then. I'll just get ready and go and just leave breakfast"

[Susan]

Some participants noted that they felt they did not have a choice as to whether or not they ate breakfast. They felt compelled to eat breakfast or coerced by an external party.

"I grew up having you have to have breakfast -- like, don't skip breakfast"

[Sharon]

"Parents force you."

[Paige]

Another determinant was the time in the week, a clear distinction being drawn between weekdays and weekends.

"For some things, you'd get, like, a toaster and have your cereal, and you need a fridge to put your milk in. Like, everyday, then maybe the weekend you might do a more complex breakfast."

[Sharon]

"So that's why the weekend's better."

[Sally]

"Weekends. Like, I mentioned. When you have more time."

[Mike]

"On the weekends, probably with other people. By myself on the weekdays."

[Joe]

"Yeah. Like, you're more likely to eat with other people on weekends than you are on weekdays."

[Wanda]

Consequences

Nine consequences from consuming breakfast form the final theme from the neocortex data. First, participants thought that breakfast was a way to start the metabolic processes.

> "It gets your body, I reckon, like, going… like, your metabolism going and stuff."
>
> [Shane]

> "Kickstarts your metabolism – but I don't know how true that is."
>
> [Patricia]

> "I guess it just sets you up for the day… Yeah. Kickstarts your metabolism."
>
> [Wanda]

Participants also reported that eating breakfast set them up for their day well.

> "…if I had breakfast, it means I know that the start of my day has gone right. So I know that the rest of the day is probably going to go how I want it to go."
>
> [Sharon]

> "It's something that's going to set me up right for the rest of the day."
>
> [Matt]

> "Yeah, it gets you started… it gets you started for everything that you're about to do."
>
> [Paul]

Another consequence of eating breakfast participants highlighted was energy. Participants thought that when they planned to have an active day, they needed to have breakfast to give them energy.

"I do snowboarding so if I'm going out on the mountain I tend to have a bigger breakfast because I know that I'm going to need more energy"

[Sharon]

"It gives you energy for the day."

[Elizabeth]

"You might need to eat something to give yourself a bit of energy so you feel a bit better so."

[Harriet]

Enjoyment was another outcome of eating breakfast that many participants reported.

"[I feel] Enjoyment [when I eat breakfast]."

[Mike]

"I enjoyed it, I mean, this morning I had breakfast I was like yay! I ate breakfast."

[Sharon]

"Yeah, [I feel] extremely happy [when I eat breakfast]."

[Patricia]

Eating breakfast was also thought of as helping to keep one organised.

"It doesn't screw up the schedule"

[Laura]

"Maybe you need to stick to your meal plan"

[Patricia]

"Organized."

[Grant]

Rather prevalent was the assertion that eating breakfast provided health benefits. This claim is backed by many scientific studies (Rush, Puniani, Snowling, & Paterson, 2007; Affenito, 2007; Maddah & Nikooyeh, 2010; Sandercock, et al., 2010).

> "Just, yeah, consumption and filling up and getting the nutrients you need to live a healthy life."
>
> [Mike]

> "I think that people who eat breakfast are usually, like, quite healthy…"
>
> [Elizabeth]

> "It's just like a normal part of life really… I think there's sort of a connection to, like, health and well-being as well. Like, when you go to a café or get like eggs or something, it's seen as a positive thing for you."
>
> [Josephine]

Participants also believed that eating breakfast could assist their concentration and mental function throughout the day.

> "It helps you stay focused and concentrate."
>
> [Josephine]

> "I don't think you can really function without it as well, like…"
>
> [Paul]

> "It gets your brain going."
>
> [Patricia]

Satiety was reported to be another consequence by participants. That is, if they chose not to eat breakfast they became hungry, and if they chose to eat breakfast they became sated. However, participants also noted that should one eat too much food for breakfast they could feel sick or bloated as a consequence.

"I think if they wanted breakfast from me, it's definitely that, like, I don't feel like it when I wake up, but I know that I have to have it because otherwise I'm just going to get real hungry."

[Shane]

"Or when you feel sick because you ate too much."

[Patricia]

"Like, bloated if you ate too much"

[Richard]

Breakfast can also have a profound effect on one's mood and mental state according to participants. Before breakfast was consumed, or if it was skipped, participants reported feeling short-tempered, however, after breakfast was eaten, participants felt contented.

"I'm just the same. You just, we can get just as hangry."

[Laura]

"It probably means I'm setting myself up for the day, if I don't have breakfast, I tend to get grumpy, or, like, I have lunch early."

[Sharon]

"Before breakfast, it's, like, don't talk to me, and after breakfast, you can talk to me… People I'm with usually complain during the morning. So it's just negative comments like 'the eggs are too cold' or 'I don't want this' or 'I don't like that.'"

[Becky]

Finally, participants noted that by eating breakfast they initiated healthy eating habits for the day, whereas skipping breakfast was more likely to result in unhealthy snacking behaviours.

"And [if you eat breakfast] like, you eat right through the say as well"

[Sally]

"Yeah. If I don't eat breakfast in the morning, then I'll normally have to go and get something on, like, my break at 10:30… You need some sugar … and then you just eating shit. Like a packet of biscuits or chips or yeah… If I go to the supermarket, I'm, like, storing milk and Rashuns. At 10:30 or something in the morning "

[Susan]

"if you don't have breakfast in the morning, you're probably going to consume a lot more in the other half of the day, which isn't really that good for you. So it's better for you to consume more in the beginning and less at night time."

[Patricia]

4.3   Findings from the Limbic Data

While presented in a different format, the limbic data seemed to consist of similar ideas to the neocortex data. To assist in answering RQ1, word associations highlighted the most prevalent phrases participants associated with breakfast, while the binary oppositions highlighted the internal conflicts and tensions that underlie this concept within the minds of consumers (Lévi-Strauss, 1963; Levy, 1981). The following sections discuss the findings from the word associations and binary oppositions in further detail.

4.3.1   Word Associations

In analysing the first set of limbic data, the word associations from the magazine collage activity, the researcher used qualitative content analysis to identify key words and phrases in the transcribed discussion (Payne & Payne, 2004). These key words and phrases were then listed and repeated occurrences counted. Similar words and phrases were then grouped together as one item in the list to form the final list. Table 4.2 on the next page shows the top ten phrases by occurrence frequency.

Table 4.2 *Top 10 Associations to Breakfast*

Phrase	Count
01. Healthy	12
02. Tough Choice	11
03. Fruit	9
04. Eat Quickly	7
05. Good	7
06. Living	7
07. Nutrition	7
08. Cereal	6
09. Early Morning	6
10. Family	6

As can be discerned from the above table, the most prevalent phrases are 'Healthy' and 'Tough Choice'. This indicates the struggle participants faced, as they logically wanted to be healthy but did not always make decisions that would serve this interest. Furthermore, 'Eat Quickly' refers to the perceived time pressures on consumers to make their choices, which was congruent with the neocortex findings.

4.3.2 Binary Oppositions

The second data set within the limbic section, the fairy tale stories, was analysed using a thematic analysis (Braun & Clarke, 2006). Open codes were drawn from the data and were then examined at a meta-level to discern their relationships, representing the themes. These relationships demonstrated that several latent binary oppositions are at play when thinking about breakfast. Such internal conflicts can be used as a motivating force (Levy, 1981); for example, marketers use the internal conflict caused between actual and desired states to motivate further action in the buyer decision-making process (Engel, Blackwell, & Kollat, 1978). The internal conflict needs to be reconciled through action for the consumer to feel at ease (Levy, 1981). The conflicts relating to breakfast are explained by the four binary oppositions (Lévi-Strauss, 1963), which have been identified, and are outlined in Table 4.3.

Table 4.3   *Binary Oppositions within the Fairy Tale Stories*

Binary Opposition	Stories Present Within (Pseudonyms)
Love vs. dislike	Charlotte, Selena, Hayley, Ruth, Peter
Antisocial vs. family	Hayley, Warner, Tammy, Oscar, Penelope, Laura, Sandy, Wendy, Tara, Gaby, Charlotte, Taylor
Rushed vs. relaxed	Hayley, Gaby, Pauline, Jessica, Laura, Sandy, Patricia, Wendy
Healthy vs. indulgent	Warner, Ruth, Oscar, Gaby, Pauline, Jessica, Selena, Laura, Patricia, Peter, Penelope, Taylor, Sandy, Hayley

The binary oppositions that were drawn from the data often highlighted that breakfast is characterised by a series of possible preferences or choices to be made. This finding links to the neocortex theme 'options participants considered' which is also characterised by certain choices participants made in relation to breakfast. The fairy tale stories consisted of decisions of whether to eat or not, what to eat, and the notion of a lack of choice in some cases.

"my mum gave me the choice of having food"

[Gaby]

"so he sat at the table and he made a choice that he would have breakfast"

[Charlotte]

"But she was just wishful thinking, because she didn't have a choice she only had Weet-Bix and water."

[Victoria]

As can be observed, many of the binary oppositions and other relationships within the fairy tale stories bear close resemblance to many of the top 10 associations. For example, 'Healthy', 'Tough Choice', and 'Nutrition' all featured strongly. This could indicate that the key words participants chose to use in their stories reinforce the significance of the binary oppositions. Examples of the binary oppositions are provided in the following sections.

Love vs. dislike

Some participants' stories expressed a love or fondness for breakfast.

"from then on he just he had a great start to his day and now breakfast holds a special place in his heart."

[Charlotte]

"when she woke up her love was breakfast"

[Selena]

On the other hand, other stories highlighted a dislike or unfavorable attitude towards breakfast.

"But the little girl didn't like that"

[Hayley]

"She went home and didn't like the bacon didn't like the burnt eggs."

[Peter]

"he didn't like breakfast but his mum told him that if you wanted a good education you have it"

[Charlotte]

Antisocial vs. family

In some stories, breakfast was combined with television in an antisocial setting.

"She preferred to watch TV in the morning"

[Hayley]

"One day as she was eating her salt covered nuts she turned on the TV and saw a cereal ad."

[Warner]

"and suddenly a glass of milk and a bowl of Weet-Bix appeared on the table, and a TV popped up out of nowhere"

[Oscar]

In other stories, the importance of spending time with other people, particularly family members, was highlighted.

"She found she could spend time with her family"

[Laura]

"there was a little girl who lived in a very big family and every morning they would all get up in a great big hurry and they would always eat smoothies for breakfast"

[Hayley]

The most prevalent other person mentioned in the stories was the mother.

"there was a mum who was malnourished, tired and was breastfeeding all night."

[Wendy]

"mum went to go get some milk because she saw on TV that it was more nourishing for her moody children."

[Tara]

"mother bear woke up little baby bear and he was really sleepy"

[Taylor]

Rushed vs. relaxed

In some stories the characters were in a rush, and did not have much time available to them.

"they always had to leave in a great big rush"

[Hayley]

"but I would have to eat it quickly to get to school in time"

[Gaby]

"she put it in a jug and ran out of the kitchen because she was in a rush"

[Jessica]

Yet, in other stories the characters had sufficient time to consume breakfast and exercise afterwards.

> "It also gave her a good start to the day to start exercising."
>
> [Laura]

> "so they decided to exercise after they had their breakfast of a bagel and coffee."
>
> [Sandy]

Healthy vs. indulgent

The stated goal in some stories was to eat a nutritious meal; this was the deciding factor, or at least the intention in some choices.

> "I chose to go with eggs benedict because it was nutritious"
>
> [Pauline]

> "she wanted to pick the nutritious choice"
>
> [Jessica]

> "she said 'wake up, you need to have breakfast because its good nutrition, its in the kitchen' "
>
> [Taylor]

In parallel to the desire for nutrition, was the desire to lead a healthy lifestyle.

> "She found she was healthier, her wellbeing was better and her nutrition intake was a lot higher."
>
> [Laura]

> "This, she presumed, was a more healthy option than pouring milk on them"
>
> [Warner]

> "she was happy with a healthy, nutritious, smart, great choice."
>
> [Ruth]

In contrast, other stories highlighted the satisfaction gained from a more indulgent breakfast.

> "She could keep it simple with fruit and tea, or actually cook something."
>
> [Laura]

> "She preferred to … eat pancakes"
>
> [Hayley]

> "I smelt some very good cooking coming from behind a bush… and I had the option to eat this healthy breakfast on the table or go behind the bush and discover what the cooking was, then as I made my way to the bush…"
>
> [Oscar]

Only one participant's story highlighted that an indulgent breakfast could also be nutritious.

> "she liked to start the day with a nutritiously cooked and well cooked breakfast that gave her lots of energy and was healthy"
>
> [Patricia]

4.4   Findings from the Reptilian Data

In contrast to the previous two datasets, the findings from the reptilian data are rather distinctive, highlighting that a deeper level of knowledge has been accessed through employing this method. The reptilian data yielded a set of sensory rich stories that describe in detail the smell of fresh bread, the feeling of warmth, the crunchiness of food being eaten, and bright sunlight beaming into participants' memories. The stories are written using many words originating from Old English, such as 'love' that have deep emotional meaning. Additionally, of the clauses that were written with a tense, most (over 58%) of them were written in the present, rather than the past tense, indicating that participants were reliving the experience again. The depth of detail in sensory information indicates the staged approach to helping participants recall their early memories has resulted in the elicitation of lived experiences wherein participants

are reliving their past. Furthermore, material and behavioural process types are most prevalent in the reptilian data. These process types could be linked to reptilian levels of thinking as they refer to actions occurring.

Participants' constructed childhood realities were conveyed through the use of simple language, and there is a distinct absence of abstract vocabulary. A quarter of the dataset was not written in clause format due to poor writing style. This is to be expected with participants who are experiencing a stream of consciousness in the drowsy theta state, as the construction of language and correct grammar are not of principle concern to people experiencing such a state. This indicates that participants when writing these stories attained a retrospective mindfulness.

Overall, the polarity in the reptilian data came to a ratio of 22:1, which means for every 22 positively valenced clauses, there was one negatively valanced clause. According to Halliday and James (1993), a normal ratio for polarity is 10:1, indicating that the clauses in the childhood memory stories are more than twice as positive than normal. Furthermore, the data also details evoked feelings of happiness, enjoyment, safety, comfort, being looked after, pampered, carefree, relaxed, and not in a hurry. The feelings are predominantly positive, which highlights the experience of recalling these early memories was a pleasant one for participants who recounted positively the nostalgia of their early childhood memories as opposed to negative or traumatic experiences. In response to RQ1, analysis sought to identify two types of archetypes, characters and events. These archetypes will be discussed in further detail in the following sections.

4.4.1 Character Archetypes

Several character archetypes are present within the childhood memory stories. Most stories were written from the perspective of the Innocent, with an additional character displaying traits of the Caregiver archetype. However, the protagonist often also displayed traits of the Rebel, and in addition to the Caregiver, the other main character often exhibited characteristics akin to the Mentor and Ruler archetypes. As illustrated

in Table 4.4, the Jester also appeared during analysis, however this archetype was not repeated in multiple stories.

One story (by Matt) was written about the participant's most recent memory, rather than an early memory. In this case, it is believed the participant misunderstood instructions during the reptilian stage, which lead to such a deviation from other stories in the same focus group. Interestingly, this story yielded no discernable archetypes during analysis, providing support for LaTour, et al.'s (2010) observation that early memories hold more symbolism than defining memories. The archetypes present within the childhood memory stories will be discussed in further detail in the following sections.

Table 4.4 *Frequency of Character Archetypes within Reptilian Stories*

Character Archetype	Occurrences	Stories found within (Pseudonyms)
Innocent	51	Sally, Laura, Sharon, Mike, Becky, Susan, Michelle, Simon, Josephine, Joe, Jamie, Grant, Elizabeth, Harriet, Paige, Patricia, Paul, Wanda, Richard
Caregiver	45	Sally, Shane, Sharon, Mike, Becky, Susan, Michelle, Josephine, Joe, Jamie, Grant, Elizabeth, Paige, Patricia, Paul, Wanda, Richard
Mentor	8	Shane, Mike, Susan, Michelle, Joe, Patricia
Ruler	6	Sally, Shane, Susan, Simon, Elizabeth
Rebel	6	Sally, Laura, Shane, Harriet
Jester	3	Richard

Innocent

The most prevalent archetype present within the childhood memory stories was the Innocent. Taking a somewhat immature outlook on life, the Innocent archetype seeks only happiness and bliss (Mark & Pearson, 2001). Rather than life being hard for the Innocent, they have faith and optimism leading them to be free to live out their dreams and be themselves. While the Innocent tries to do the right thing, they may be in denial or inadvertently try to repress others. However, their biggest fear is doing something bad that could lead to their punishment. The Innocent also goes by the names the Maiden, Traditionalist, Utopian, Dreamer, Mystic, Saint, Romantic, and

Naïve One. Below provides some examples of the Innocent archetype within the childhood memory stories.

> "Throughout this memory, I feel happy, relaxed. I feel at home. Lots of laughter."
>
> [Sally]

> "The sound reminds me of my childhood – actually my teens – which was fun. So, yes, special and nice to remember. I was quite free then to do what I wanted all day long!"
>
> [Harriet]

> "Happy, no worries in the world."
>
> [Paige]

Mark and Pearson (2001) propose that brands can appeal to this archetype through the promise of redemption from a deficient world. Companies that have upright values and provide simple solutions to life's problems may wish to use the Innocent identity in their marketing. A recent Uncle Toby's advertisement tells the story of Rhys, a twelve year old dance music producer, ending with the tag line "energy to do what you love" epitomising the idea behind the Innocent archetype (Uncle Tobys, 2016).

Caregiver

Almost as prevalent as the Innocent was the Caregiver archetype. The Caregiver is compassionate, generous and a selfless concern for the wellbeing of others (Mark & Pearson, 2001). This archetype avoids any behaviour that is selfish or ungrateful, grounded by the need to help others and protect them from harm. The Caregiver, in a less gender-neutral form, is also known as the Mother, an archetype that is well documented in the literature. Jung (1954/2014), Campbell (1990), and Wertime (2002) all describe some form of the Mother archetype. Sometimes characterised as Mother Earth, she stands for comfort and nourishment for all her children (Wertime,

2002). Otherwise, the Mother may be expressed as Mother Nature, who is less nurturing, more temperamental and dangerous. The Mother of Goodness is a symbol of abundance that signifies the need to hold certain things pure and untainted. Examples of the Caregiver archetype include Princess Diana and Mother Teresa. However, the Caregiver can turn into a martyr, an enabler, or can make others feel guilty. Other names for the Caregiver include the Supporter, Caretaker, Saint, Helper Parent, or Altruist. Examples of the Caregiver archetype appearing in the childhood memory stories are included below.

> "My mother represents family and the importance of it. She made me happy. She did everything for me."
>
> [Sally]

> "Reminds me of when I was young and Mum used to make my breakfast for me and makes me love how Mum used to look after me"
>
> [Elizabeth]

> "Mum and Dad didn't want us having too much sugar or foods that they thought were unhealthy."
>
> [Paige]

Charitable and not-for-profit organisations may be suitable matches for the Caregiver archetype, or businesses within the healthcare or education sectors, or whose core competence lies in delivering exceptional customer service (Mark & Pearson, 2001). In addition, products consisting of all-natural ingredients, which nurture and make people feel cared for or help them care for others, are ideal matches for this archetype. Furthermore, products sold to mothers or children may also find suitability in the Caregiver image. A New Zealand brand that produces nuts, snacks, and spreads, Mother Earth, evokes the archetype in direct branding (Mother Earth, n.d.).

Mentor

Another archetype that appeared within the childhood memory stories was the Mentor. The Mentor supports others with wise and intelligent advice (Mark &

Pearson, 2001). The Mentor is also named the Sage (Mark & Pearson, 2001) and the Wise Old Man (Wertime, 2002). Representing mankind's need to nurture and tutor others, the Sage is often personified in the form of an older mentor, and plays a critical role alongside younger Heroes by guiding and assisting them as they are initiated into new situations and experiences. Characterised as a valued teacher and advisor, such as Obi-Wan Kenobi and Confucius, the Mentor draws his power from his experience, the foundations underlying his credibility. Having been there before, the Mentor imparts his wisdom on to novices, and is afforded trust and respect. Although this archetype may have clear thinking, it may also lack social refinements and charisma. However, the Mentor just wants to be able to think and discover truth, believing in humanity's capacity to develop (Mark & Pearson, 2001). The Mentor uses intelligence and knowledge to understand the world by searching for information and becoming self-reflective. This archetype seeks to avoid ignorance and being misled, which can lead them to be forever collecting information and failing to act. On the darker side, the Mentor can become dogmatic, disconnected from reality in an ivory tower. Additional names the Mentor goes by include the Oracle, Expert, Philosopher, Scholar, Detective, Advisor, Thinker, and Teacher. Some examples of the Mentor present within the childhood memory stories are provided below.

"It gave us heaps of energy so we could start the day, that's what Mum told us."

[Michelle]

"Mum convincing me to eat my breakfast to prepare me for the day"

[Joe]

"Mum saying it is time for breakfast whilst I am in the kitchen. Helping me get the Weet-Bix."

[Patricia]

For brands that offer clients expert knowledge, such as universities, the Mentor image could be a good fit (Mark & Pearson, 2001). Additionally, the Mentor can work well with endorsements in advertising due to the perceived expertise the Mentor represents. Nestle's Milo brand characterised the Mentor archetype in a campaign that

focused its message on informing parents of the importance of calcium in their children's diets (Milo, 2013).

Ruler

The Ruler, one of the most universally powerful archetypes comprising authority, wealth and holding influential positions (Mark & Pearson, 2001; Wertime, 2002), was also present within the childhood memory stories. Well connected, respected, and often admired by others, this character represents the master in all of us (Wertime, 2002). Historically referred to as the King, this archetype has in more recent work been referred to as the Ruler to provide a gender-neutral connotation (Moore & Gillette, 1991). Considered to be one of the most god-like figures, the Ruler desires control above all else. To attain and sustain such control the Ruler exerts leadership over a group of people, such as a family, business or society, directing this group towards success and prosperity (Mark & Pearson, 2001). While the Ruler is responsible and demonstrates leadership capabilities, they can become domineering and authoritarian. The Ruler's shadow reveals manipulative and dictatorial behaviours that can be used to destroy others (Mark & Pearson, 2001; Wertime, 2002). Exemplifying such qualities may lead the Ruler to being feared and sometimes even hated (Wertime, 2002). Resultantly, the Ruler's greatest fears of being overthrown and chaos may ensue (Mark & Pearson, 2001). This archetype is also known as the Patriarch, Powerbroker, Aristocrat, King, Queen, President, or Leader. Examples of the Ruler in the childhood memory stories include the below.

"My parents didn't usually let me eat cornflakes."

[Shane]

"Sound authoritative, calming, firm."

[Susan]

"Dad stopped me from pouring milk on tall stack of Weet-Bix."

[Simon]

Brands that appeal to a consumer's need for power and importance through high-status products that enhance one's stature, and help people's organization are characteristic of the Ruler archetype (Mark & Pearson, 2001). Promoting using the Ruler often emphasizes dominance to leverage a company's market leading position. Kellogg's Special K's #OwnIt campaign sends the message "because you're strong" embodying the Ruler archetype (Kellogg's, 2016).

Rebel

Another archetype present in the childhood memory stories was the Rebel. The Rebel does not heed to rules and regulations; on the contrary, Rebels believe rules are made to be broken (Mark & Pearson, 2001). However, unlike the Villain, the Rebel is not inherently bad (Mark & Pearson, 2001; Wertime, 2002). In fact, Rebels can be misunderstood or trying to achieve some sort of change from the status quo. The Rebel has the attraction of forbidden fruit, usually seeking some sort of revenge or revolution through disrupting or destroying that which is perceived by the Rebel to be broken or not working (often for greater societal good). Radical freedom is the calling card of the outrageous Rebel, but they are haunted by the fear of becoming inconsequential, trivialized or powerless to enact the change they want. If taken too far, the Rebel can slip into criminal or evil behaviour (becoming the Villain). Another name for the Rebel archetype is the Outlaw. Below are some examples of the Rebel archetype present within the childhood memory stories.

> "Mum told us to stop, but we did it anyways."
>
> [Sally]

> "The main challenge was knowing that I wasn't supposed to be eating cornflakes."
>
> [Shane]

> "Sometimes we would skip lunch because we didn't want to leave the beach."
>
> [Harriet]

Mark and Pearson (2001) suggest that brands with the function to destroy something, or is not very good for people may consider using the Rebel archetype, especially if their customers and employees feel disillusioned with society. The Rebel is less commonly employed in the breakfast foods category today. However, an older example that would resonate with many New Zealanders is the Crunchy Nut advertisement where police officers 'flush out' a fugitive by eating Crunchy Nut cereal. The advertisement finishes with the tag line "the trouble is they taste too good" (Kellogg's, 2009).

Jester

The Jester made an appearance within one childhood memory story (by Richard) in the reptilian data. Representing people's need for irony and spontaneity, the Jester helps people to have a good time and feel that they belong (Wertime, 2002; Mark & Pearson, 2001). The Jester (Mark & Pearson, 2001) may also be referred to as the Little Trickster (Wertime, 2002) or just the Trickster (Jung, 1971). The Jester avoids boredom with the use of humour to lighten up the world (Mark & Pearson, 2001). A charming nonconformist, the Jester utilises the element of surprise and provides light-hearted entertainment to others (Wertime, 2002). Seeking to have a great time, the Jester lives within the moment with full enjoyment (Mark & Pearson, 2001). However, such light-hearted humour can distract from important life issues and fritter away one's life. The Jester can also have a dark side, including behaving irresponsibly, self-indulgence and mean-spirited pranks. This archetype is also known as the Fool, Prankster, Comedian, Entertainer, Joker, or Clown. The Jester archetype was drawn from one participant's childhood memory story. However, the archetype recurred throughout the story several times, as would a motif; examples from this story are below.

> "Dad comes up behind me and screams, "Boo!" and the Coco Puffs fly all over the room coz I got such a fright."
>
> [Richard]

"Dad made me long black, and I hated it."

[Richard]

"Pouring the cereal, then he jumps up from behind."

[Richard]

The Jester archetype can match with a company that has a laidback culture and helps to foster innovation (Mark & Pearson, 2001). Furthermore, in using this archetype within marketing promotions, the element of surprise can also be a highly effective communications tool (Wertime, 2002). Exemplifying the Jester archetype, Hubbards Toppers recently ran an advertising campaign in New Zealand where a man dresses his dog as a lion and tricked people for "a bit of over the top excitement" (Hubbards, 2016).

4.4.2   Event Archetypes

Following the analysis of character archetypes, the researcher's attention was then directed to event archetypes. When Rapaille (2007) indicates that he looks for situations in his data wherein the verbs have the same structure, he is referring to the event archetypes in a common script (Rapaille & Roemer, 2013). That is, through exploring the actions and happenings in the narrative structure (Chatman, 1978) patterns can be observed across various stories and mediums referring to the same topic. Several prominent event archetypes were drawn from the data. The stories remained near the beginning of the monomyth (Campbell, 1948), as if this were the beginning of a larger tale. It covers the introductory chapters to the story, setting the scene and ending with the protagonist needing to leave home. The common script outlining the event archetypes present within the childhood memory stories is detailed in Table 4.5 on the following page.

Table 4.5 *Common Script in Reptilian Childhood Early Memory Stories*

Element	Occurrences	Stories found within (Pseudonyms)
01. Protagonist wakes up	2	Mike, Grant
02. Protagonist is at home with family in kitchen or dining room	19	Sally, Laura, Shane, Sharon, Becky, Susan, Michelle, Simon, Josephine, Joe, Jamie, Grant, Elizabeth, Harriet, Paige, Patricia, Paul, Wanda, Richard
03. TV is on in the background	6	Sally, Laura, Michelle, Joe, Grant, Elizabeth
04. Caregiver makes breakfast	8	Sally, Sharon, Becky, Joe, Jamie, Elizabeth, Harriet, Paige
04a. Protagonist makes breakfast, usually helped by mentor	7	Shane, Mike, Susan, Grant, Patricia, Paul, Richard
05. Protagonist sits at the table	16	Laura, Shane, Sharon, Becky, Susan, Michelle, Simon, Josephine, Joe, Jamie, Elizabeth, Harriet, Paige, Paul, Wanda, Richard
06. Protagonist talks and/or laughs with others	6	Shane, Michelle, Joe, Harriet, Paul, Richard
07. Protagonist eats breakfast with family	14	Laura, Shane, Becky, Susan, Michelle, Simon, Joe, Grant, Elizabeth, Paige, Patricia, Paul, Wanda, Richard
08. Protagonist likes breakfast	4	Sally, Susan, Jamie, Patricia
09. Protagonist plays with food	2	Sally, Simon
10. Caregiver tells protagonist something	6	Sally, Michelle, Simon, Joe, Patricia, Paul
11. Protagonist rebels	2	Sally, Shane
12. Protagonist makes a mess	3	Mike, Wanda, Richard
13. Caregivers clean the mess	2	Mike, Richard
14. Protagonist feels safe, happy & content	15	Sally, Laura, Sharon, Becky, Susan, Michelle, Josephine, Joe, Jamie, Grant, Harriet, Paige, Paul, Wanda, Richard
15. Protagonist must leave home	6	Laura, Becky, Grant, Elizabeth, Paul, Wanda

The childhood memory stories generally start with the protagonist in their home setting with other family present. Typically the setting is the kitchen or dining room with the television on in the background. Next, the protagonist either makes breakfast with the help of a Mentor or the Caregiver makes breakfast in the kitchen alone. The protagonist then typically sits at a table. Following which, discussion and laughter ensues with others, with whom the protagonist then eats breakfast. After breakfast is

consumed, the protagonist is often told something by the Caregiver, such as advice. The story concludes with the protagonist reporting feelings of safety, happiness and contentment, before needing to leave their home. Links can be drawn between this story arc and the event archetypes documented by Campbell (1948) and Propp (1928/1968), which indicates an alignment with common ways in which people tell stories about important events in their lives. As can be observed, certain stages in the narrative are more typical than others, for example, most participants mentioned the protagonist sitting at a table prior to eating breakfast. These observations should be considered when developing narrative, such as in a breakfast brand's television commercial.

4.5   Conclusion

This chapter has detailed the results of this current study. The findings are broken into the three sets of data collected, namely the neocortex, limbic and reptilian data, aligning to MacLean's (1973, 1985, 1990) Triune brain model. A thematic analysis (Braun & Clarke, 2006) highlighted the key themes in the neocortex data representing what participants thought about breakfast. Second, the limbic data was analysed using a qualitative content analysis (Payne & Payne, 2004) to highlight the most prominent words and phrases relating to breakfast, and thematic analysis discerned the relationships between key open codes to uncover the tensions expressed as binary oppositions that participants related to breakfast (Braun & Clarke, 2006; Lévi-Strauss, 1963). The reptilian findings are drawn from the archetypes present within the childhood memory stories. The main character archetypes are the Innocent and the Caregiver, and the event archetypes documented a common script between all the stories. The following chapter provides a discussion on the key issues relating to the use of this method and the findings it has generated.

Chapter 5: Discussion & Conclusions

5.1   Introduction

This chapter summarises and discusses the findings of this thesis. First, from the neocortex data, an explanation is provided of the main intellectual alibis that people use to rationalise their irrational behaviour towards breakfast (Laborit, 1977). Second, the logic of emotion drawn from the limbic component of the focus groups will be discussed. Third, the reptilian hot button that was identified in the childhood memory stories is described. After which, these insights are combined through the explanation of the culture code for 'breakfast' in New Zealand. The culture code is important as it explains the unconscious belief system that New Zealanders hold for breakfast. Next, recommendations are made for marketers in the New Zealand breakfast foods category to adapt their strategies in accordance with the findings. Suggestions for how each aspect of the marketing mix could be adjusted are made; following which, a discussion of the insights for social marketers is had. Then consideration is given to the ethics of employing such an intrusive method before the theoretical, methodological, practical and empirical contributions of this research study are outlined. Finally, the key strengths and limitations of this study are provided, future research directions suggested, and conclusions are made.

5.2   Intellectual Alibis

To assist in answering RQ1, the key intellectual alibis are discussed. Considering first the discussions occurring during the neocortex section of the focus groups, it was observed that participants often contradicted things they, and others said, but did not realise that in doing so, they were not making sense. This indicates that what participants were saying may not be the true cause of their behaviour but rather intellectual alibis masked by language (Laborit, 1977). In one example Sally refers to breakfast requiring significant effort and when other participants (Shane and Laura) mention the opposite Sally agrees with them, and Laura who initially agreed that it

took little effort later says the opposite. In another example Mike speaks of time not being an issue for him and then later says that it is. In yet another example, a participant (Matt) highlights that breakfast is time consuming and then contradicts his statement by saying it does not need to be in the following sentence.

These examples appear to support Rapaille's (2007) experience, as his participants also responded nonsensically to questioning. Thus, support is found for his underlying proposition that people do not know the reasons for their behaviour, and that they answer in a way they believe to be socially acceptable and justifiable. This points to the inadequacy of such surface level questioning to answer true causes of behaviour and the need to dig further to gain genuine insights.

Participants refer to many logical reasons to eat breakfast, such as 'it's healthy', 'it prevents unhealthy snacking', 'it sets you up for your day', 'it helps you concentrate', 'it gives you energy' and 'it fills you up', hence, it should be an entirely logical behaviour. Thus, people feel the need to rationalise the disobedience with this perceived rational behaviour. The intellectual alibis present within the data do not appear to be supporting the consumption of breakfast, rather rationalising the non-consumption of it. Therefore, the key alibi for not eating breakfast is:

RUSHED

Participants argued they could not eat breakfast in the morning, as they did not have enough time. They cited busy lifestyles and external factors such as bad traffic. However, some acknowledged laziness, which is perhaps closer to the truth. The idea that people are time poor in the mornings may have been normalised through marketing by brands such as Sanitarium's Up & Go. While this brand has seen success, it does not address the true reason behind why people skip breakfast. Perceived lack of time is simply a rational excuse, as is evidenced in the binary oppositions within the limbic data. Instead Sanitarium should have a deeper understanding of unconscious motivations that New Zealanders have towards breakfast and convey this through their messaging.

5.3   Logic of Emotion

Also in reference to RQ1, Rapaille posits that the limbic brain's interpretation of a concept can be encapsulated within what he calls the logic of emotion (Rapaille & Roemer, 2013). The logic of emotion is said to consist of the inner tensions and contradictions relating to the study topic, and these are expressed as binary oppositions (Lévi-Strauss, 1963). Examining the relationships between the limbic open codes it became clear that the key opposition is the conflict surrounding the choice to eat something quick, plain and simple, which is perceived to be healthy, or to eat something tastier, and cooked which takes more time to consume. This contradiction can be characterised as the space between:

HEALTH & INDULGENCE

People believe that food can be good for them or bad for them; and generally the foods that taste good are those individuals think of as being bad for them, while the foods that are perceived to be good for them tend not to taste so good (Nestle et al., 1998). A tension exists between what people think they 'should' do as expressed in their desire to consume so-called 'healthy' foods, and their actual consumption behaviour (Nestle et al., 1998). This tension reflects why 'healthy' and 'tough choice' are the two most frequent word associations. Here, a relationship can be drawn to the dichotomy between utilitarian and hedonic motivations (Babin, Darden, & Griffin, 1994). In this case, consumers *want* to satisfy their hedonic desires but believe that they *should* decide based on utilitarian principles.

People may be biologically predisposed to choose certain indulgent foods over those that are healthy. The neocortex wants to make healthy choices based on their logically being associated with long-term survival, while the reptilian brain simply desires instant gratification (Rapaille & Roemer, 2013). The limbic brain is in the difficult position between those two. Rapaille (2007, p. 236) argues, "the reptilian always wins" which can explain why people act irrationally and consume unhealthy foods. This places the shadow attribute 'indulgent' as the dominant of the two (Hirschman, 2000a, b). Research supports this proposition, observing that people hold innate preferences

for sweet tastes through infant facial manifestations that indicate hedonic responses to certain stimuli (Mennella, Griffin, & Beauchamp, 2004). However, taste preferences for fats, and for foods high in sugars and fats, are learned during infancy or early childhood (Nestle, et al., 1998).

The limbic brain is the centre for emotions, and food is strongly tied to emotion (Canetti, Bachar, & Berry, 2002). While people may have the best intentions, healthy food alone often does not result in the same pleasurable and rewarding sensations that people receive when consuming more indulgent foods (Schur, et al., 2009). The optimal situation is when there is congruence between breakfasts that provide the pleasure of indulgence and those with health benefits. Generally speaking, breakfast food purchases are characterised as low involvement to consumers (Zaichkowsky, 1985). Hence, greater effort is unlikely to be expended, particularly when people consider they are under time pressure.

5.4   Reptilian Hot Button

Deeper down, the main characters present within the childhood memory stories were the Innocent and the Caregiver. This was an unexpected finding to the researcher, who anticipated the Hero to feature more prominently. However, the Hero requires a journey of transformation (Wertime, 2002), one that the characters would be unable to make in such a fleeting cross-section of the monomyth (Campbell, 1948). Consequently, the common script represents the introductory chapters to a story, concluding with the protagonist needing to leave home. This final stage in the childhood memory stories correlates with Propp's (1928/1968) eleventh function 'Departure', and Campbell's (1948) fourth stage in the monomyth 'Crossing the first threshold'. The stories do not progress past this early stage, thus the Hero has not yet been tasked with the challenge to become a Hero. This could explain why in almost every childhood memory story, the Innocent, rather than the Hero represents the protagonist (and narrator). However, when a person starts their day without breakfast, they miss the critical introductory chapters to their day that set the scene and prepare the Hero for their quest. Resultantly, a day without breakfast could be likened to a

poorly constructed novel, strung together haphazardly by an amateur novelist. Consumers need breakfast to properly prepare them for the challenges that lie ahead.

As breakfast is well understood to be beneficial to health, wellbeing and productivity, why then do some people choose to forgo its consumption? As children it is socially acceptable to be cared for, and receive nurturing attention from parents. However, as New Zealand children age they become more individualistic in nature (Hewson, 2002), and the transition to adulthood marks the period when one tends to form their identity and an independence from their family of origin (Roberts, Caspi, & Moffitt, 2001). Furthermore, many adolescents tend to go through a stage of alienation from parental figures. Interestingly, this is the age in which breakfast skipping is most prevalent (Niemeier, et al., 2006). This postulation finds support in prior research, which observed that positive eating behaviours in adolescents are associated with having family meals together, and this in turn may establish better dietary eating habits later in life (Larson, Neumark-Sztainer, Hannan, & Story, 2007).

The relationships between the stages in the common script and the character archetypes present within the childhood memory stories revealed a common theme of a person being taken care of, or nurtured, by another. There is a strong emotional and social connection between the characters in these stories. Rapaille proposes that the reptilian brain operates on the basis of instincts such as survival and reproduction (Rapaille & Roemer, 2013). Social connection has been found to be associated with survival instincts more so in females whose 'tend-and-befriend' behaviours act as a means to alleviate stress (Taylor, et al., 2000). Thus, it is suggested that breakfast is more feminine in nature than other categories. The understanding that one's early imprints innately prime breakfast as an occasion where one is nurtured offers marketers a unique lens from which to view this ritual. Hence, helping to answer RQ1, the reptilian hot button for breakfast is:

NURTURED

People need nurturing, but can turn their backs on it during certain life-stages (Roberts, Caspi, & Moffitt, 2001). While at times people may reject parental nurturing, this does not take away their need for such attention. We all need to be looked after. Such nurturing care can be a way to alleviate stress for both the carer and the one being cared for (Taylor, et al., 2000). Others' presence can have a profound impact on eating behaviours. For example, research shows that situations in which people eat alone lead to reduced food consumption in comparison to when situated in a group setting, particularly when the group is comprised of familiar people (De Castro, 1995). Furthermore, peer pressure can be imposed by friends and family in social situations, influencing consumption decisions including encouraging variety seeking, and inhibiting the consumption of higher-fat foods (Centers for Disease Control and Prevention (CDC), 1994). The fast-paced lifestyles that people subscribe to today not only distract consumers from their unhealthy food choices (such as cravings for calorie rich food that is high in sodium, sugars, and fats); these lifestyles are also the cause of such choices, which are a symptom of stress (Cameron, Maguire, & McCormack, 2011). People are not nurtured or cared for in such lifestyles, unlike the experiences described in the early memory stories. The survival function of consuming breakfast then is to prepare a person for the trials of life through nurturing care, enabling them to take on the challenges that lie ahead.

5.5   Culture Code for 'Breakfast' in New Zealand

Responding to RQ1, the overall findings from the three data sets are merged so that they are in harmony with one another, forming what Rapaille (2007) refers to as the 'culture code'. When all three brains are in alignment then the culture code is effective. What is most striking about the findings is how much they contrast each other. On the neocortical level, participants rationalised not eating breakfast with the alibi that they did not have sufficient time to do so. Within the limbic brain participants wrestled with wanting indulgence and health, which normally do not go hand-in-hand. The reptilian data told the story that at a primal level participants needed nurturing for survival. At this level, time did not take the same prominence it did in the neocortex findings.

Rapaille (2007, p. 31) suggests that it is the "space between" concepts that is important for uncovering the structure of the culture code. Furthermore, increasing importance is placed on the less rational parts of the Triune brain, the limbic (logic of emotion) and reptilian (hot button) findings (Rapaille, 2007). Thus, the culture code lies between the concepts of the limbic and reptilian brains. As illustrated in Figure 5.1, the culture code for 'breakfast' in New Zealand is:

COMFORT
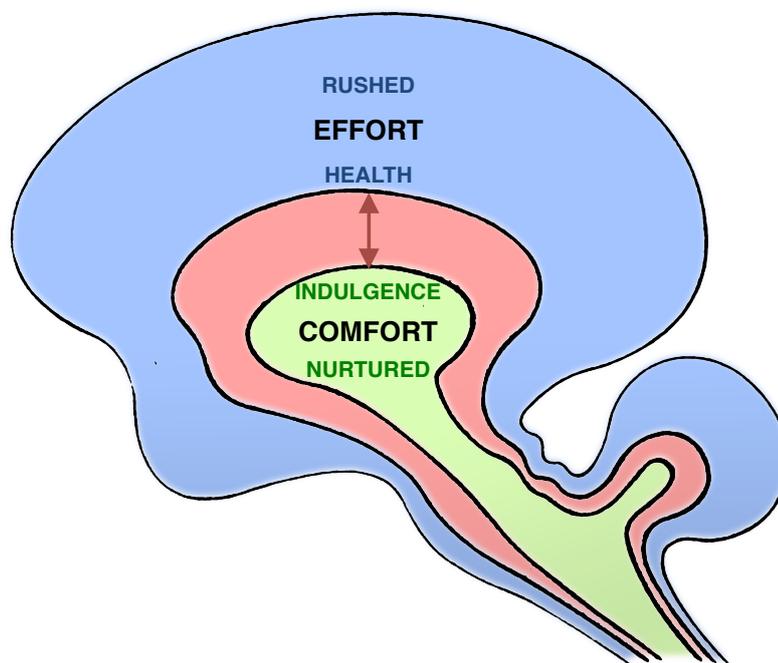
Fig. 5.1   *Culture Code Transposed on MacLean's Triune Brain*

Adapted from "The Triune Brain in Evolution: Role in Paleocerebral Functions," by P. D. MacLean, 1990. Copyright 1990 by Plenum Press. Adapted with permission.

Fundamentally, the triune brain itself characterises a binary opposition, the neocortex is rational and considered, while the reptilian is instinctive and impulsive (MacLean, 1973; Rapaille, 2007; Lévi-Strauss, 1963). The limbic brain balances these contradictions between reptilian and neocortical needs (MacLean, 1973). The central binary opposition that exists underpinning the latent meaning New Zealanders have towards breakfast is: comfort/effort. People are more instinctively predisposed to lean towards deeper less rational concepts (Rapaille, 2007); therefore 'comfort' is the

dominant element. For comfort to be experienced, the binary opposition: comfort/effort becomes unbalanced, hence, 'effort' must become 'effortless'. In the reptilian childhood memory stories there was little sense of effort being discussed by participants. Thus, negating effort brings the concept of breakfast closer to its imprinted meaning.
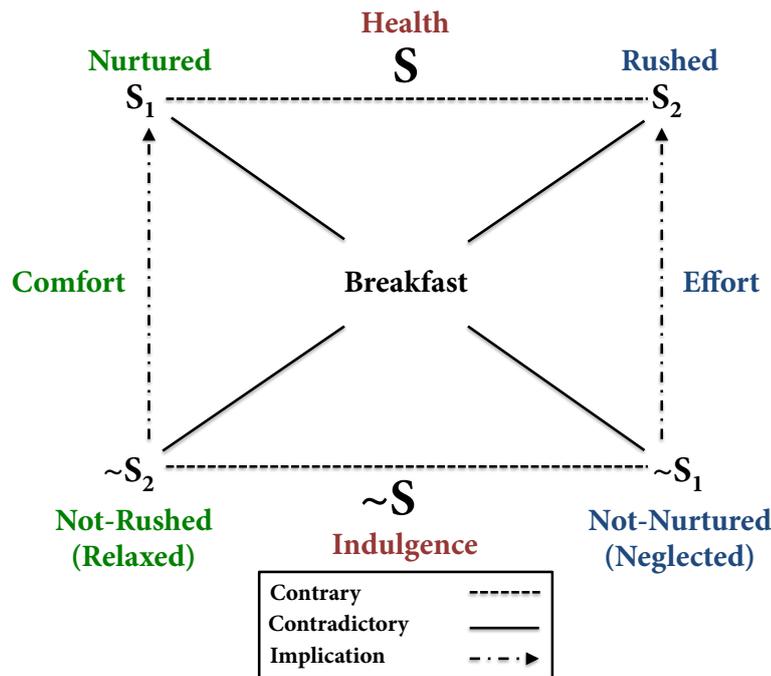
Fig. 5.2 *Semiotic Square of Culture Code*

The semiotic square in Figure 5.2 characterises the culture code with breakfast (the concept under study) at the centre. The broadest opposition present is that between the reptilian and neocortex, nurtured/rushed. The opposite of nurtured is neglected, and the opposite of rushed is relaxed. These concepts are made explicit to account for what is not otherwise overt in the nurtured/rushed binary opposition; that is, one can be 'not-rushed' but not 'nurtured', likewise someone that is 'not-nurtured' is not necessarily 'rushed' (Greimas, 1987). When one is nurtured they will have more focus on health, regardless of their time constraints. When one is neglected they are more likely to turn to indulgence to satisfy their need for comfort. When one is relaxed and nurtured they experience comfort. On the other hand, when one is neglected and rushed they must exert more effort to consume breakfast. Overall, the semiotic square can be dissected to reflect the relationships at all three triune brain levels.

People crave comfort and receive it from eating; hence, certain foods are called "comfort foods" as raised by Victoria in the limbic data. Brain scans show that people experience greater activation in reward centres when exposed calorie-rich foods as opposed to healthier foods such as vegetables (Schur, et al., 2009). However, it is not just from indulgent foods that people feel comfort. Participants also felt this way when being nurtured or looked after by a loved one, as was evident in the reptilian data. The data also illustrated that when participants were comforted they felt safe, happy, content, satisfied, calm and relaxed. Furthermore, they felt comfort when they were at home with family. People will seek comfort from others first, but when one feels lonely they are psychologically drawn to find a way to belong (Troisi & Gabriel, 2011); in such cases individuals can tend to turn to food as an alternative.

However, the neocortex findings highlighted that participants could tend to prioritise the more immediate comfort of sleep and laying in bed over eating breakfast, which may have been perceived as less comforting in certain settings. The antonyms of the prevalent observations from the reptilian data highlighted that people could feel less comforted when it is cold and dark, and the person is alone. Understanding this code can help marketers to position their breakfast products in accordance with consumers' drives, consequently increasing motivation to consume their products and gain competitive advantage over competitors in the marketplace.

5.6   Recommendations for New Zealand Breakfast Foods Marketers

Applying the culture code to the New Zealand breakfast foods category means offering foods that enable people to feel comforted. Rapaille (2007) suggests that the culture code should not only be infused into a business' integrated marketing communications plan, but rather the entire marketing mix must reflect the code. Breakfast is a convenience product, usually low priced, widely distributed and purchased frequently with a minimum of comparison and effort (Kotler, et al., 2013). Pursuing a market penetration strategy (Ansoff, 1957) while also growing the market through encouraging additional consumption will likely lead to increased sales when employing the code. Yet, within the breakfast cereals market recent trends indicate that brands have pursued product development strategies by introducing new

products to current markets, investing in product development to deliver healthier reformulations (Euromonitor International, 2016; Ansoff, 1957). The findings from this study indicate that 'health' is off-code, meaning such investment is likely misguided, a proposition that is reinforced by the stagnant growth still plaguing the category. Thus, in reference to RQ2, the following sections outline the recommendations for marketers to adapt their marketing mix in accordance with New Zealand's culture code for breakfast.

5.6.1   Communication Recommendations

As breakfast foods tend to be low involvement products, people learn about them passively (Zaichkowsky, 1985; Kotler, et al., 2013). Accordingly, the majority of New Zealand consumers do not actively seek detailed information about breakfast, unless they are particularly health conscious looking for nutritional information. Yet, in New Zealand, the vast majority are not health conscious, as Roy Morgan New Zealand (2015) finds that 80.8% of consumers do not always consider the calories in food they eat. Therefore communicating breakfast foods via peripheral route processing focusing on superficial cues such as attention grabbing imagery is usually considered a superior approach to rational appeals (Hoyer, et al., 2013). In such situations unconscious cultural codes may be more influential to the final purchase decision.

In addition to channel incentives that push the product into the market, promoting the product directly to consumers creates and develops stronger consumer demand that pulls products through the marketing channel (Kotler, et al., 2013). Through product or brand differentiation positioning, the culture code could represent a unique selling proposition for marketers, hence avoiding commoditisation. While the code is proposed to hold deep symbolic and emotional meaning for consumers that would cut through the clutter, if competitors chose to communicate a similar message, this could dilute the differentiated position and cause confusion (Elms, 2007). Thus, as with any marketing decision, there are risks with the culture code guiding appeals.

Brand

As the breakfast foods category is mature, the appropriate communication objectives would be to reinforce the brand and encourage switching through stressing product benefits (Kotler, et al., 2013). Eliciting a heuristic response that increases personal relevance of the brand to consumers, the culture code influences the formation of positive attitudes towards the brand (Hoyer, et al., 2013). Increasing the personal relevance also increases attitude salience and recall. These attitudes in turn influence purchase decisions.

The unconscious cultural code provides a way to differentiate the brand from competitors (Kotler, et al., 2013). The brand name and brand associations (Keller, 2001) should reflect the code as elements within an integrated marketing communications approach to shape the brand's meaning in the minds of consumers (Kliatchko, 2008). The code can act as a guideline for the sorts of imagery and feelings that should feature within Keller's (2001) brand resonance framework. Thus, in the context of breakfast in New Zealand, the main brand associations (Keller, 2001) should be concepts such as comfort, nurture, care, social, family, home, delicious, and happiness. It makes sense then, that the brand personality should portray sincerity and competence through the Caregiver archetype, speaking to the inner child in all of us (Aaker, 1997; Mark & Pearson, 2001).

Message

At the reptilian level, the message from the Caregiver should appeal to the Hero (who has grown up, but was once the Innocent) to not forget where he or she came from, reminding consumers to be humble and to appreciate those who helped to make them successful, with breakfast being portrayed as a determinant of success (Mark & Pearson, 2001). Communications should express the big idea that one is nurtured and cared for when they ritually consume breakfast, reminding of a simpler time when the world was a safer place, providing for positive nostalgic emotions (Kotler, et al., 2013). Furthermore, the common script should be applied to promotional messages that re-enact the ritual of breakfast preparation and consumption (Rapaille, 2007).

At the limbic level, it is important to balance the contradiction between 'healthy' and 'indulgent'. People seek indulgence over health (Schur, et al., 2009) and this should be reflected in the communications message. However, portraying too overt a message of indulgence is likely to lead to a perception of unhealthiness and too much prominence on health benefits will negate from people's perceptions of indulgence. The ideal scenario is to portray the product in an indulgent way while distracting from health concerns. Hence a subtler approach should be employed, for example, 'Just what you need to set yourself up for the day'. This message implies a certain level of satisfaction from the consumption of the product but does not make it sound unhealthy.

If possible, the last objective of the message should be to explicitly address people's neocortical concerns around time, negating the main alibi (Laborit, 1977; Rapaille, 2007) to not eat breakfast. To address these concerns, consumers should be reminded that they are in-fact in control of managing their time and breakfast should be subtly elevated in importance, for example, 'Its important to take some time to look after yourself.' This message is self-empowering suggesting that people are in control of how they spend their time, while also suggesting that breakfast is nurturing.

The promotional objectives should seek to move consumers through the hierarchy of effects, first creating awareness, then gaining knowledge, encouraging desire, which leads to purchase, and finally ensuring loyalty (Kotler, et al., 2013). Hence, the message should reflect the stage the product currently resides upon, seeking to move it further through the hierarchy.

Channels

To increase breakfast consumption, specific targeting towards those that do not currently eat breakfast regularly should be undertaken (Kotler, et al., 2013). Furthermore, for effective communication to be achieved with this group, the message sender should match the channel preferences of the message receiver (McLuhan, 1964; Shannon & Weaver, 1949). One is most likely to skip breakfast during late adolescence to early adulthood (Niemeier, Raynor, Lloyd-Richardson, Rogers, & Wing, 2006). Thus, touchpoints should reflect the target market, which may differ from other age

groups, as marketers may find it difficult to reach younger demographics through traditional channels. Overall, the integrated marketing communications approach should be applied wherein the same message is consistently applied across various channels (Kliatchko, 2008). The promotional mix should reflect that consumers will not need detailed information and that it is a relatively low involvement purchase (Zaichkowsky, 1985). Consequently, the key promotional channels will likely include sales promotions within supermarkets, advertising, point of sale collateral that links to advertising, internet marketing, and public relations through activations (Kotler, et al., 2013).

5.6.2   Product Recommendations

It is important that the product lives up to the marketing promise communicated, i.e. the product must also be on code (Rapaille, 2007). To garner habitual brand loyalty, the product should focus on leading consumers to positive outcomes that create satisfaction and reinforce positive attitudes that have been formed through promotion (Hoyer, et al., 2013). When people are at home, particularly alone, they long for the missing social connection the most (Troisi & Gabriel, 2011); such a connection can be substituted by food. Breakfast can act as a form of nostalgia to comfort the individual through unconsciously reminiscing over positive past experiences with others. Hence, it is particularly important for breakfast foods that are more likely to be consumed alone that they are indulgent.

On a reptilian level, this translates as the core product (Kotler, et al., 2013) needing to make the consumer feel cared for and comforted. The actual product can deliver this simply by being there when people need it, by having positive associations attached to it (particularly relating to the taste), and by providing a hedonic response during consumption.

From the limbic perspective, the core product should provide a hedonic response (Hoyer, et al., 2013) generated by the product's taste and feeling of satiety. The key is to divert people's attention away from health factors while delivering an indulgent product they enjoy. The actual product (Kotler, et al., 2013) would need to focus on

using ingredients that deliver these sensations without coming across as too unhealthy or artificial. The packaging and labelling should downplay the unhealthier ingredients while still building the perception of indulgence. Health could be addressed via the packaging being designed to convince people they are looking after themselves through consumption of the product, in order to mitigate feelings of guilt ensuing from the consumption of indulgent foods.

The neocortex aspects should be considered more augmented rather than core aspects (Kotler, et al., 2013). At this level a focus on convenience, saving time and the health benefits would be appropriate. For example, reducing the effort needed to prepare prior, and clean following consumption for self-serve products addresses the convenience and time saving aspects.

5.6.3   Pricing Recommendations

Likewise, the price is a very neocortical consideration and does not speak to the reptilian drives (Rapaille, 2007). Therefore, competing based on price is not recommended when using the culture code. The price will be largely irrelevant to consumers who are choosing to purchase for less rational reasons. Pricing can therefore sit within the normal reference price range or slightly above (Kotler, et al., 2013). Pricing overly divergent to the reference price risks drawing attention to the price, which would lead the consumer to think more rationally. As with product benefits relating to health, the key is to distract consumers from thinking about price and encourage them to choose based on more impulsive unconscious cues. Therefore, there will be less consumer driven need for discounts and coupons. However, these tactics may still be necessary depending on the distribution channel requirements, but will likely erode the brand equity.

5.6.4   Distribution Recommendations

An intensive distribution strategy is appropriate for convenience products whereby market coverage is maximised by selling through as many wholesalers or retailers as possible (Kotler, et al., 2013). The implications for distribution for the findings of this

research would be to sell through traditional channels where consumers would expect to purchase the product.

Participants highlighted two main options when consuming breakfast. Consumers may pre-purchase breakfast to consume at home, or they can consume breakfast outside the home, at a café, for example. Participants preferred eating at cafés during weekends as they perceived that they had more time, could more easily arrange to eat with others they are familiar with, ordered breakfast when they felt like it, and perceived it to be less effort and more satisfying than eating breakfast at home. This experience is closer to the experience written about in the childhood memory stories than how participants described their weekday breakfasts at home, despite the childhood memory stories almost always occurring in someone's home rather than a café.

The challenge for marketers selling breakfast food products to be consumed at home is that they need to be pre-purchased while the reptilian brain is constantly living in the here and now (Rapaille & Roemer, 2013). To satisfy the reptilian, breakfast needs to be available for consumption when people feel like it. Hence, prominent environmental cues at point of purchase, for example, product displays, can be used to reinforce the message of being there when you need it. These cues can also support the integrated marketing communications campaign (Kliatchko, 2008) that reminds consumers to continue using the product and builds long-term relationships.

5.7 **Insights for Social Marketers**

This code provides the means for encouraging increased breakfast consumption in New Zealand, but increased breakfast consumption does not necessarily result in healthy outcomes for consumers. In fact, it illustrates that people are more drawn to indulgence than health (Schur, et al., 2009). While eating breakfast has also been found to reduce the risk of obesity (Maddah & Nikooyeh, 2010; Sandercock, et al., 2010), the increased consumption of indulgent foods has been found to result in increased obesity (Dallman, et al., 2003). According to the Organisation for Economic Co-operation and Development (OECD, 2014), more than one in three New Zealand

adults are obese, equating to the third highest rate of obesity compared with other countries. Thus there is societal value in reducing rates of obesity, which in the short term would maintain a healthy working population, and in the longer-term, reduce the health burden on taxpayers.

Research has found that advertisements that employed health claims could increase sales (Levy & Stokes, 1987). Following this stream of research, investigation was directed into whether positive or negative messages were more effective at changing behaviour. While both types of message were influential at shaping short-term changes in nutrition knowledge and attitudes, no nutrition message was very effective at inducing permanent behavioural changes (Soames Job, 1988; Shannon & Rowan, 1987). While people may use rational knowledge of the links between diet and health to change their behaviour, this alone is unlikely to be enough to cause long-term changes to consumption behaviour (Institute of Medicine, 1991). Knowledge is not enough, because knowledge is rational, it is neocortical. To encourage long-term behaviour change social marketers need to appeal to the reptilian brain (Rapaille, 2007). The reptilian brain is concerned with survival; relating this to breakfast, survival is achieved through social interaction and nurturing. Hence, to reconcile such a contradiction, it is recommended that social marketers interested in encouraging healthy eating behaviours promote social intervention, encouraging normative influence to incentivise healthy eating behaviours (Hoyer, et al., 2013). Such normative influence is in congruence with the reptilian hot button 'nurtured'.

5.8   Ethical Questions

Although the LEI© method can provide new insights into the unconscious inner workings of the mind, allowing for benefits to marketers and society overall, some view posthumanist enquiry as an irresponsible abuse of psychology, leading to negative externalities through manipulation (Bilgin, 2009). As is evident from this stance, the trouble with posthumanist enquiry becomes one of social engineering, potentially dictatorially impeding people's freedom of choice (Hiilamo & Kangas, 2009). The ability to unconsciously influence consumer behaviour provides a tremendous amount of power over others, enabling decisions to be made as to what

the 'right' and 'wrong' decisions are for consumers to make. Providing such power to marketers creates an ethical dilemma, brought about by the conflict of interest between generating wealth for their employer and the morally 'right' thing to do, which can be met with different reactions from various types of people (Laczniak & Murphy, 1991). The general view of marketers is that they want consumers to be able to exercise control, but not have too much (Nestle, et al. 1998).

Deciding what is, and is not 'right' should arguably be a personal choice, not a power that lies in someone else's hands. Yet, Rapaille (2007) has been conducting his research for decades, working with Fortune 100 companies to craft their strategies around cultural codes to implicitly prime certain behaviours. Thus, marketers are already unconsciously influencing people and have been doing so for some time. By drawing attention to these practices and the way they can shape people's perceptions, this thesis also aims to empower consumers through providing a greater understanding of their behaviour (Murray & Ozanne, 1991).

Viewed in the light of emancipatory interest, the method proposed in this thesis allows people to gain genuine understandings of the experiences that they have (Murray & Ozanne, 1991). The method enables consumers to narrate their unconscious memories of specific consumptive experiences, explore the original archetypes applied to interpret their experience, and the associated latent meanings. Such transformative research empowers consumers through the understanding of how they behave, enabling a reflection on their behaviour, and social change to make better-informed decisions (Murray & Ozanne, 1991; Caspersz & Olaru, 2014). Making unconscious processes explicit serves the interests of consumers by enabling a position of knowledge, awareness and power.

5.9   Contributions of this Research

In response to RQ3, this research adds to the existing body of knowledge and significantly extends prior published work. It builds on established theories from a range of diverse disciplines including neuroscience, biological anthropology, developmental and evolutionary psychology, psychoanalysis, and structural

linguistics. Theories have previously been drawn from these disciplines and applied to marketing, but not in this unique combination helping to provide a greater understanding of consumers' unconscious motivations. This study has generated insights that have contributed in four ways, theoretically, methodologically, practically and empirically (Ladik & Stewart, 2008). Revisiting the research questions, a comparison is made between intended and actual contributions to the four criteria. The contributions of this research will be discussed in more detail in the following sections.

5.9.1   Theoretical Contributions

This thesis endeavoured to contribute theoretically by combining existing theories to explain the culture code phenomenon. Previous research failed to explain the conceptual links between long-term implicit memory elicitation and psychological developmental stages in how they relate to the use of brainwaves to create a congruent state to encoding. Furthermore, past studies did not provide a detailed explanation of MacLean's (1973, 1985, 1990) Triune brain model, which is an essential theory to understanding the functioning of culture codes. The researcher proposes a novel Logic, Emotion, and Instinct (LEI)© method in this current study and outlines the theoretical background for it. In so doing, new conceptual links have been drawn between established theories, which has provided the marketing discipline with new insights, that can help marketers employ unique perspectives to solve problems. Marketers need to be open to new and diverse ideas to help understand consumer behaviour, particularly the deeper aspects, and provide for new ways to attain competitive advantage.

5.9.2   Methodological Contributions

The research study undertook to detail and employ a novel method, hence contributing methodologically. The development and detailing of the LEI© method provides a new approach that can be employed to uncover the unconscious code consumers use to pre-organise their perceptions of the world and the way they react to it. Past research attempting to replicate Rapaille's (2007) archetype discovery method has lacked significant detail relating to data analysis procedures making it difficult to

establish the authenticity of the findings, as procedures for replication are obscure. The researcher addresses this gap by providing detailed procedures of data collection and data analysis that allows for a method that is replicable by future researchers. Hence, the LEI© method can be applied to future studies that may wish to acquire information on unconscious cultural codes in different contexts.

5.9.3   Empirical Contributions

To contribute empirically, the study sought to discover the culture code for 'breakfast' in New Zealand. Past research has not uncovered the unconscious cultural code for breakfast in New Zealand. In fact, it is unclear whether Rapaille has conducted any research in a New Zealand setting due to the secretive nature of many of his findings. The discovery of the culture code for breakfast in New Zealand provides contextual value grounding the findings in a specific culture providing answers to New Zealand specific marketing problems in this category. This study uncovered surprising results, as illustrated by the divergence in findings between the different Triune levels. Furthermore, the research uses the experiences of participants to provide observable descriptive evidence of the conclusions, rather than offering anecdotal proof. The design of this research means that it contributes empirically providing context to New Zealand cultural distinctions in relation to latent breakfast consumption motivations. Furthermore, the researcher conducted data collection and analysis procedures documented in the LEI© method, exhibiting that the novel method can be successfully employed in a primary research setting.

5.9.4   Practical Contributions

Practically, this research aimed to understand how this culture code could contribute to consumption in the relevant categories, and provide insight to social policy and society as a whole. The implications of the findings are explored for both marketing practitioners within the FMCG and hospitality markets, in addition to social marketers. For marketing practitioners this research provides workable insights and recommendations for strategic adjustments to the marketing mix that can allow businesses in the breakfast foods category to appeal to consumers' unspoken needs. Such adjustments could provide for a competitive advantage in the marketplace and

increased sales. Moreover, this research can help to provide insight to larger societal issues relating to breakfast consumption and can help social marketers approach issues in this area from a fresh perspective. This research also benefits a third group through offering a market research technique that can be practically applied without needing further development by market research practitioners to assist in providing new insights to their clients.

5.10   Limitations

Although this research has contributed to the existing body of knowledge, it is not without its limitations. First, cultural convergence and globalisation are influencing the spread of cultures globally (Danesi, 2015; Friedman, 1994). Hence, the definition of 'culture' in this study may be a limitation. Next, the sampling method employed does not allow for generalisable results (McDaniel & Gates, 2010). Questions about the uniqueness of the findings are raised, and consideration is given to how this might apply to various research topics. Lastly other factors that may influence breakfast consumption are discussed and questions of whether this method is reductionist are addressed. These limitations will be discussed in further detail in the coming sections.

5.10.1 Definition of Culture

Developed societies today are highly connected through mainstream media and the internet. Such convergence facilitates a popular culture that over time could somewhat negate certain cultural distinctions (Danesi, 2015). A lack of such distinctions would make way for a universal worldview. Yet, over the past few decades globalisation has allowed for increased mobility through migration, consequently resulting in the fragmentation of cultures into various subcultures (Friedman, 1994). While Rapaille (2007) argues that it takes a very long time for cultures to change, the effectiveness of this method would be significantly undermined as distinct and sizable cultural segments diminish.

The researcher assumes that cultural homogeneity exists between people within the same national borders when employing the LEI© method in its current form.

However, many countries consist of a range of subcultures with some being more dominant than others. For example, within New Zealand the dominant subcultures include New Zealand European settlers and the indigenous Maori people. Support can be found for Rapaille's assertions; for example, Hewson (2002) finds both New Zealand European and Maori groups exhibit individualistic traits and are not statistically different from one another. However, in another study Maori have been found to display a stronger orientation towards collectivism than do New Zealand Europeans (Harrington & Liu, 2002). The divergence in these findings may be explained by the degree of acculturation an individual may have (Altrocchi & Altrocchi, 1995). The mere exposure to social norms of a cultural group can influence a person's cultural orientation (Jetten, Postmes, & McAuliffe, 2002). Hence, it is difficult to say that one's culture is the same throughout a country, and consequently, a limitation of this study, and of employing this method is the assumption of cultural homogeneity across individuals within national borders.

5.10.2 Non-Probability Based Sample

To determine if the findings of this research are representative of the total population a random representative sample would be needed (McDaniel & Gates, 2010). The sample employed in this study did not account for confidence levels nor was it systematic, meaning these results should not be generalised. Rapaille's research uses samples that are closer to being statistically appropriate (between 150-250 participants), however, he does not disclose the sampling method that he employs (Archetype Discoveries Worldwide, n.d.). Yet qualitative research tends not to concern itself with questions of generalisability, margins of error, and confidence levels (Lincoln & Guba, 1985). Nevertheless, for workable recommendations to be made to marketers, the participants' views should be representatively confirmed. Hence, a key limitation of this study is its lack of generalisability.

5.10.3 Uniqueness of Findings

Some might view the results of the character archetype analysis as somewhat obvious. Given the nature of the childhood memory story text, it is likely to have been written from the perspective of a young child, which tends to fit with the Innocent archetype.

Furthermore, it would not be unexpected that parents should feature in a child's early memory, and normally parental figures tend to represent characteristics of the Caregiver, Ruler, and Mentor. One might ask how these results would change when researching different product categories.

This study is limited in its application of the LEI© method to only one context. For example, the method may be more suited to low involvement goods due to the tendency to employ peripheral route processing with low elaboration, favouring a less rational decision (Zaichkowsky, 1985; Hoyer, et al., 2013). Yet, Rapaille (2007) has applied this method to high involvement goods such as SUVs. Furthermore, this method could be more appropriate in business-to-consumer (B2C) markets as the buying centre unit's procurement procedures are designed to make business-to-business (B2B) transactions more rational (Kotler, et al., 2013). However, as is the case with his work for Boeing, Rapaille (2007) also has experience working with clients on B2B products considering consumer responses further down the supply chain. Hence, it is resultantly unknown if this method is better suited to certain contexts due to its limited application in this study.

5.10.4 Exclusion of Other Factors

The LEI© method is limited in its discussion of other factors influencing breakfast decisions such as lack of sleep, eating patterns (particularly concerning eating times), and the prevalence of cognitive function during the decision period. Research shows that cognitive function does not immediately activate within the brain upon waking due to a condition called sleep inertia (Jewett, et al., 1999). As participants in this study reported that they would leave their homes quickly in the morning, this may not allow sufficient time for their logical reasoning to activate. The exception is where a person has organised breakfast in advance.

However, participants were not this organised, and often did not think of breakfast during this time, reporting that their body did not feel hungry. This lack of hunger being exhibited could be explained by night-eating syndrome (NES), a well-documented common circadian imbalance, characterised by a triad of evening

hyperphagia (25% of total energy intake after 7 pm), insomnia (the inability to sleep), and morning anorexia (little to no food intake at regular breakfast time) (Gallant, Lundgren, & Drapeau, 2012).

Additionally, evidence suggests that when people are sleep deprived, their self-control is reduced, motivating them to desire higher calorie foods over those that are healthier (Greer, Goldstein, & Walker, 2013). This occurs because there is an increase in activation of the brain's primal reward centre, while the frontal lobes' executive functions are suppressed when one is sleep restricted. Healthy foods are more logically chosen, whereas unhealthy foods tend to trigger the reward centre. Thus, there appears to be other influences to breakfast consumption in addition to the culture code.

5.10.5 Could this Method be Reductionist?

Finally, the LEI© method employed in this study could be branded reductionist, as it could be viewed to oversimplify a more complex phenomenon. While it would be reductionist to assume that this method alone can provide all the answers to any marketing problem, the researcher makes no such assertions in the proposed LEI© method. However, Rapaille's critics may be correct in suggesting that he promises too much (Braun-LaTour, et al., 2007). It is proposed that the culture code can influence consumer behaviour, along with other factors including social, personal, and psychological influences (Kotler, et al., 2013). Hence, a company could gain competitive advantage in the marketplace by taking account of this code when their competitors do not. Furthermore, it would also be reductionist to assume that all meaning contained within a message can be found in its content. As has been illustrated in this study, the structure can provide a useful and unique insight into the human mind that many market research techniques do not.

5.11   Directions for Future Research

Based on the limitations of this current study, four key future research directions are proposed. First, it is suggested to conduct experimental validation of the findings in this current study. Second, the LEI© method should be applied to novel research

settings to explore codes prevalent in different contexts. Third, research should be conducted into the homogeneity of culture codes within a given culture to determine their representativeness. Fourth, longitudinal research should discern if the culture code varies by generation, life stage or current events. These future research directions will be discussed in further detail in the below sections.

5.11.1 Experimental Validation of Culture Code

As the current study does not comprise a representative sample (McDaniel & Gates, 2010), a confirmatory study should be undertaken. Rapaille would normally follow up his discovery of a culture code through confirming its presence within the culture under study. To do so, Rapaille employs an approach wherein an anthropological historical analysis of documents explores the patterns and repetition (Rapaille & Roemer, 2013). Cultural artefact mediums that are reviewed could include novels, poems, songs, movies, theatres, and all expressions of that culture. Holt (2004) suggests a similar technique to discern cultural strategies, by analysing social disruptions within a culture's society and developing myths to counteract tensions.

The findings in this current study should therefore be tested to confirm the variation in consumer response to messages that are on-code and off-code to uphold the method's effectiveness. If Rapaille's (2007, p.23) proposition that "you can't believe what people say" (Nisbett & Wilson, 1977; Nelson, 2008; Drew & Woodside, 2012; Babu & Vidyasagar, 2012) is to be truly upheld, one cannot test the effectiveness of this method with a survey, as previous studies have done (e.g. Braun-LaTour, et al., 2007). Rather, if quantitative analysis is to be undertaken, one should consider alternatives to self-report measures such as attitudinal research or behavioural observation. For example, measures tied to biology, as with neuroscientific experimental design, can observe participants implicit reactions by employing fMRI technology (Ito & Cacioppo, 2007). Yet, this is an expensive option requiring proprietary technology that can be difficult for marketers to gain access to.

Alternatively, Fazio and Olson (2003) propose some promising techniques that could be both cost effective and measure implicit responses to stimuli instead of asking

participants direct questions relating to attitudes or behaviour. For example, the Implicit Association Test (IAT) measures the association strength between a target concept (for example, breakfast vs. dinner) and an attribute dimension (such as, comfort vs. hardship) by assessing participants' speed to complete a computerised task employing two response keys that each assigned a dual meaning, consisting of a concept and dimension, interchanging and counterbalanced (Greenwald, Klinger, & Liu, 1989). The confirmatory study could measure the association by calculating participants' response times when breakfast and comfort are paired using the same key, compared to other combinations.

Another way the culture code could be validated is through measuring the differential behavioural response to stimuli in a similar way to Jacoby and Kyner (1973). For example, an experiment could be conducted wherein participants are asked to choose one of five fictitious breakfast brands that have been pretested to be of comparable valence prior to the experimental criteria being applied. The participants would be exposed to five advertisements, four of which would take current positions within the existing market and the fifth would position based on the culture code. Participants would then be asked to select a brand to buy.

5.11.2 Application of Method to New Contexts and Settings

Another research direction would be for future research to apply the LEI© method to new contexts, which might include different cultural settings, and may be comparative; for example, Norway vs. Sweden. Research settings could explore new product categories or brands; there is a call to compare high and low involvement, specialty and luxury goods, B2C with B2B, and products with services. It would be valuable to ascertain if this method provides more meaningful insights in certain scenarios.

5.11.3 Research into Subcultures

Future research could also investigate whether a culture code, for example the one discerned in this current study, is universal among various subcultures. In New Zealand, for instance, both Maori and New Zealand European subcultures exist and

there may be distinctions between these cultural groups. Future research could confirm if the findings from the current study are replicable between these two groups to discern if the definition of culture in terms of how it relates to the LEI© method is too broad, or if it can (as the method assumes) be universally applied within a given nation to second generation children born to parents that speak the local dialect as their first language. Additionally, it would be worth investigating if geographic variances exist within a society, such as urban vs. rural, northern vs. southern. However, it is acknowledged that defining these constructs could in itself be challenging.

5.11.4 Generational Differences and Changes Over Time

A final consideration is whether the culture code might vary for people during different life stages. While Rapaille (2007) speculated that the shared cultural meaning residing within the cultural unconscious changes extremely slowly, if at all, it is not uncommon for an individual's consumption behaviours to evolve or change throughout the course of their life (Bernini & Cracolici, 2015). Therefore a longitudinal study could explore if people of varying generations share the same culture code, and whether the same participants demonstrate change throughout the course of their lives. Holt (2004) argues that marketers can capitalise on current sociocultural and political events. Accordingly, it would also be worth noting the impact, if any, of such events to the culture code in the longitudinal study.

5.12   Conclusions

This thesis sought to explore and describe the unconscious cultural influences to breakfast consumption in New Zealand, and how these influences can provide value to practitioners and academics. This research problem is important because it is widely acknowledged that the unconscious has a strong influence on people's behaviour (Martin, & Morich, 2011), yet there is a gap in consumer research for methods that uncover unconscious cultural codes. These codes are present within the latent meaning attributed to participants' earliest memories, and pre-organise one's behaviour (Rapaille, 2007). While previous research has described similar methods (Woll, 2001; Braun-LaTour & LaTour, 2007; Braun-LaTour, et al., 2007; LaTour, et al.,

2010; Young & Hinesly, 2012), significant detail relating to developmental stages and brainwaves among other topics has been excluded, the unique combination and understanding of which is critical for the effectiveness of the method to achieve its intended outcome. The current study documents and applies methodological actions, and provides theoretical support for a novel (LEI©) method available to consumer marketing researchers to uncover relevant product category archetypes. That is, the unconscious reference system that becomes activated when one thinks of a particular topic, such as, a product category.

Satisfying RQ1, the study found that participants rationalised skipping breakfast through the perception of insufficient time. At an emotional level, a tension exists wherein participants felt that they *should* eat 'healthy' breakfasts but *wanted* more 'indulgent' foods. Instinctively, breakfast represents the act of nurturing given from the Caregiver to the Innocent. Overall the culture code was identified to be 'comfort' not only because breakfast was associated with being cared for by others, but also due to the comfort received from the indulgent foods participants wanted. Suggestions are provided for how these findings can be applied to marketing strategy within the New Zealand breakfast foods category, thus resolving RQ2. These suggestions appear to contrast current marketing interventions within the breakfast cereals market in New Zealand. Resultantly, businesses are able to use the culture code to position themselves within their respective markets, differentiating their product or brand from competitors, while appealing to consumers' unspoken needs and resonating with their deep unconscious drives. Additionally, insights are provided that could help social marketers and society overall. Such knowledge also supports academics to gain a greater understanding of consumer behaviour through the ability to explore the deeper aspects influencing cultural differences, responding to RQ3. Furthermore, a discussion of the contributions of employing this novel method is provided. This also allows consumers to free themselves from commonly shared meanings that dominate their understanding of the world (Caspersz & Olaru, 2014).

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Appendices

Appendix A   *Auckland University of Technology Ethics Committee Approval*

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

29 September 2015

Katharine Jones
Faculty of Business and Law

Dear Katharine

Re Ethics Application: **15/318 Beyond Reason: Uncovering the Collective Unconscious 'Code' for Instinctive Breakfast Consumption.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 28 September 2015.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through http://www.aut.ac.nz/researchethics. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 28 September 2015;

- A brief report on the status of the project using form EA3, which is available online through http://www.aut.ac.nz/researchethics. This report is to be submitted either when the approval expires on 28 September 2015 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: James Barnett jbarnett@aut.ac.nz, Mark Glynn, Ineke Crezee

Appendix B   *Participant Information Sheet*

Participant Information Sheet

This participant information sheet is for all participants involved in the focus groups.

Date Information Sheet Produced:

08 August 2015

Project Title

Beyond Reason: Uncovering the Collective Unconscious 'Code' for Instinctive Breakfast Consumption.

Invitation

My name is James Barnett, as part of my master's thesis I am inviting you to take part in a research study to gain a better understanding of New Zealanders' motivations to consume breakfast. This will be in the format of a focus group, where your views and opinions will be discussed, and you will have the chance to tell your stories. Participation is voluntary and you may withdraw at any time prior to the completion of data collection. Please take some time to read through the remainder of this information sheet to make an informed decision regarding your intention to participate.

What is the purpose of this research?

The purpose of this research is firstly to gain a greater understanding of New Zealanders' breakfast consumption behaviours. This will also aid completion of my master's thesis, parts of which may also be published within academic journals or discussed within academic conference proceedings at a later date. Data collection procedures will centre on a focus group in which we will discuss your thoughts, opinions, feelings and stories about your experiences.

How was I identified and why am I being invited to participate in this research?

I have chosen to invite you because you have grown up in New Zealand and your experiences will help to understand the motivations behind breakfast consumption behaviours.

What will happen in this research?

If you choose to participate I would like to speak with you and the other participants for around two hours and get to know your thoughts and opinions on breakfast consumption. This discussion will be tape-recorded and the things you say may be used to inform the findings of this research. We will also discuss your feelings and you will be asked to tell a story about an experience you have had preparing breakfast. While the content covered in the focus group may be quoted in the final research report, care would be taken not to include any identifying information. I will then analyse your transcript for any themes that help me to understand what motivates you to consume breakfast.

What are the discomforts and risks?

There should be no discomfort or risks involved. You are more than welcome not to share any stories that make you feel uncomfortable.

How will these discomforts and risks be alleviated?

If you do feel uncomfortable, you are welcome to withdraw from the focus group straight away.

What are the benefits?

For you, the benefits of this research include sharing your opinions and stories to help gain a greater understanding of New Zealander's consumption behaviours. You may find that you get a better understanding of why you behave as you do. You will also receive a copy of a synopsis of the final research report and a $20 Westfield gift voucher for your participation.

For myself, I am conducting this research as part of a thesis. The completion of which will hopefully result in my attainment of a Masters Degree. I also hope to gain a greater understanding of how to research this topic.

How will my privacy be protected?

Participant confidentiality will be upheld through substitution of names, and confidentiality agreements with all parties involved in the study. The final report will not name or identify any participant.

What are the costs of participating in this research?

The focus group is intended to take around two hours in total to complete with two scheduled breaks. However, there is a chance that the focus group may run over time, so it is recommended that you allow for 2.5 hours in case this occurs. Following transcription, you will be asked to review your data to ensure that it has been recorded correctly, I expect this might take 15 minutes.

What opportunity do I have to consider this invitation?

Please let me know within a week if you would like to participate or not.

How do I agree to participate in this research?

I will email to formally invite you to participate in this research in conjunction with this participant information sheet. You will need to respond to the email (jbarnett@aut.ac.nz) to express that you agree to participate within one week in order to agree to participate in the study. Additionally, when you arrive at the focus group you will be given a consent form to complete. If you do not complete the consent form you will not be able to participate in the research.

Will I receive feedback on the results of this research?

Yes you will. I will send you a summary of the findings if you would like me to. This would need to be indicated on your consent form.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Katharine Jones, katharine.jones@aut.ac.nz, (09) 921 9999 ext. 5036.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, (09) 921 9999 ext. 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

James Barnett
jbarnett@aut.ac.nz

Project Supervisor Contact Details:

Primary Supervisor:	Mentor Supervisor:	Secondary Supervisor:
Dr. Katharine Jones	**Assoc. Prof. Mark Glynn**	**Assoc. Prof. Ineke Crezee**
Katharine.jones@aut.ac.nz	mark.glynn@aut.ac.nz	ineke.crezee@aut.ac.nz
(09) 921 9999 ext. 5036	(09) 921 9999 ext. 5813	(09) 921 9999 ext. 6825

Approved by the Auckland University of Technology Ethics Committee on 29 September 2015, AUTEC Reference number 15/318.

Appendix C   *Consent Form*

Consent Form

The consent form is for all participants in the focus groups.

Project title:	***Beyond Reason: Uncovering the Collective Unconscious 'Code' for Instinctive Breakfast Consumption.***
Project Supervisor:	***Dr. Katharine Jones; Assoc. Prof. Mark Glynn; Assoc. Prof. Ineke Crezee.***
Researcher:	***James Barnett***

○ I have read and understood the information provided about this research project in the Information Sheet dated 08 August 2015.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.

○ I understand that notes will be taken during the focus group and that it will also be audio-taped and transcribed.

○ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

○ If I withdraw, I understand that while it may not be possible to destroy all records of the focus group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.

○ I permit the researcher to use the documents that are part of this focus group, either in complete or in part, and exclusively for the researcher's project.

○ I understand that the documents will be used for academic purposes only and will not be published in any form outside of this project without my written permission.

○ I agree to take part in this research.

○ I wish to receive a copy of the report from the research (please tick one): Yes○ No○

Participant's signature: ....………………………………………………………

Participant's name: ....………………………………………………………

Participant's Contact Details:

Email …………………………………………………………………………………

Mobile Phone …………………………………………………………………………

Date:

Approved by the Auckland University of Technology Ethics Committee on 29 September 2015 AUTEC Reference number 15/318.

Note: The Participant should retain a copy of this form.

Appendix D   *Moderator Guide*©

Section	Activity	Length	Start Time	Finish Time
1. Introduction	Welcome/Logistics	04 min	05:00PM	05:04PM
	Icebreaker	08 min	05:04PM	05:12PM
2. Neocortex	Discussion	25 min	05:12PM	05:37PM
	Break	05 min	05:37PM	05:42PM
3. Limbic	Magazine Collage Activity	10 min	05:42PM	05:52PM
	Discussion	10 min	05:52PM	06:02PM
	Storytelling Activity	10 min	06:02PM	06:12PM
	Break	05 min	06:12PM	06:17PM
4. Reptilian	Relaxation	08 min	06:17PM	06:25PM
	Memory Recollection	15 min	06:25PM	06:40PM
	Additional Questions	24 min	06:40PM	07:04PM
5. Wrap up	Thank & distribute incentives	01 min	07:04PM	07:05PM
Total		**125 min**	**05:00PM**	**07:05PM**

1. Introduction	12 mins	05:00PM – 05:12PM

Welcome
- Thanks for agreeing to be part of the focus group. I appreciate your willingness to participate.
- As you will know by now, my name is James and I'm a postgraduate student here at AUT, I'm holding the focus group tonight as part of the requirements for my master's thesis.

Purpose of focus group
- The reason I am having this focus group is to find out what motivates New Zealanders to consume breakfast.
- You have been selected for participation as you were born, and grew up, in New Zealand.
- I need your input and want you to share your honest and open thoughts with me.

Logistics
- The focus group will consist of three activities, an icebreaker, a magazine collage and a storytelling exercise.
- Feel free to move around during the focus group.
- For anyone who doesn't know where the bathrooms and exits are, you just go out the way you came in and use the code 8215# to get back in – I have written that up on the whiteboard for you. In the unlikely event of a fire, please follow my instructions and I'll lead you out of the building safely.
- Has anyone participated in focus groups before? For those of you that haven't I hope you find this experience enjoyable. For those of you that have, this may be run in a slightly different format to what you have experienced before, I hope you also enjoy this evening.

First, some ground rules…
- (*With the exception of this introduction*) I want you to do most of the talking
    o I would like everyone to participate
    o I may call on you if I haven't heard from you in a while
- There are no right or wrong answers
    o Every person's experiences and opinions are important – I am learning from you
    o I am not trying to achieve a consensus, I'm gathering information
    o Speak up whether you agree or disagree
    o I want to hear a wide range of opinions
- What is said in this room stays here
    o I want people to feel comfortable sharing if any sensitive issues come up

- Stay with the group, please don't have side conversations
- Please only one person speak at a time
- You may withdraw at anytime
- Turn cell-phones off please, please don't switch them to silent as they may vibrate and cause disruption during critical parts of the focus group.
- I will be tape recording the group
  - I want to capture everything you have to say
  - I don't identify anyone by name in our report. You will remain anonymous
- Finally, and most importantly, Have fun!

👂 **TURN ON TAPE RECORDER**

Does anyone have any questions before we start?

Participant Introductions
- Icebreaker Activity: You've been exiled to a deserted island for a year. In addition to the essentials, you may take one luxury item you can carry with you i.e. not a boat to leave the island! What would you take and why?

2. Neocortex	30 mins	05:12PM – 05:42PM

Today I would like you to pretend that I am a visitor from another planet; I know nothing of earth but have heard someone use the term "breakfast". I have no idea what this word means. I would like to try to understand what is breakfast?

How could you explain to me what is breakfast? I know nothing of what it is and anything for me is interesting.

- Why do people eat breakfast?
- How does one prepare breakfast?
- What does eating breakfast mean?
- I want to understand how you *feel* about breakfast…
- When people serve you breakfast, say in a café or hotel, what kind of words do they use?
- Do you eat breakfast alone or with other people? Why?
- What do other people say about their breakfast food? What words do they use to describe it?

✋ **5 MINUTE BREAK**

3. Limbic	35 mins	05:42PM - 06:17PM

1. Magazine collage activity: I'll give you 10 minutes to use the scissors and pile of magazines to make a collage of words about breakfast. Just flick through your magazine quickly, you don't need to cut out lots and lots, the words don't have to relate to breakfast directly, they should represent something meaningful to you.

⏳ Signposts:
- *2 minutes – Make sure you have started cutting.*
- *6 minutes – Its time to start sticking the words with glue.*
- *9 minutes – You should be close to finishing your collage, 1 minute left.*

2. Now can you show everyone your collage and tell me what each word means to you and why you chose it over the other words.

    ✏ Write the words on the whiteboard.

3. Now I want you to choose up to 10 words from the collage activity, which you will use to make up a story like a fairy tale including breakfast as part of it. You may use your own words or the words discussed by other participants. Write your chosen words down on the reverse of your collage. I'll get you to take turns at telling your story, feel free to take ideas from other stories or keep yours original. Just make sure you tell the story as if you are a five year-old child and start with *"Once upon a time…"*

✋ **5 MINUTE BREAK**

4. Reptilian	49 mins	06:17PM – 07:04PM

I'd like you to lie down now, make sure you have a pen and paper next to you, as if you have just finished a yoga class just make yourself comfortable lying on your back, and hands resting easily by your side. Comfortable, relaxed, and present, you can notice your body lying here. Take a deep breath, and as you let that breath out just let your eyes close down comfortably, close your eyes now, and just breathe comfortably in what ever way seems most comfortable to you. Letting your attention sink into your body, let your attention gently come to rest on your breathing. Feel the gentle rising and falling of your breath, in your abdomen or chest, or the in and out sensations located at your nostrils, focusing on one breath at a time. Silently, to yourself, not to me or to anyone else, think about what does one breath feel like in this very moment?

As you are lying there comfortably now with your eyes closed, I will begin to play some calming music, try to clear your mind and relax.

🎵 **PLAY MUSIC FOR 6 MINUTES**

…*Music Quietens*…

Instruction	Pause (secs)
Feeling calm and relaxed, begin to think back through time.	05
Think to yourself - what you were doing this morning?	15
What did you have for breakfast?	15
Now further back, what did you do for your last birthday?	15
Did you have a party, or a dinner with family?	15
Further back again, think of your first year in high school.	15
What clothes did you wear?	15
Who were your teachers?	15
Now think back to when you were at primary school.	15
What was your favourite movie or book?	15
Can you think back to before primary school?	15
Did you go to day care or kindergarten?	30
Who were your friends?	30
Now, I'd like you to think back to the very first memory you have of consuming breakfast, or of breakfast being prepared for you.	15
Engage all of your senses, sight, sound, touch, taste, and smell.	15
While you're lying with your eyes closed, just begin to take yourself to that place in your mind. As you are visualising and recreating that place in your mind, let yourself develop the memory fully, using as many of your senses as possible.	30

When you are comfortable and ready, slowly open your eyes; I'd like you to write down your memory in the notebook next to you. Try to give as much detail as you can remember, where possible, describe a complete and detailed place or location in your mind, recreate the scene, tell a story. I'll give you a few minutes now to write down your memory.

⏳ **WAIT 8-10 MINUTES**

I will ask a few more questions about your memory, don't worry if you cannot answer all of these questions, your memory may still be coming back to you in pieces, also everyone's memories are different so some of these questions may not apply to you. Please write your answers to these questions below your story and don't worry about numbering them. If you have already written some of this information, please answer these questions anyway. As with your story, try to provide as much detail as possible.

Q#	Question	Pause (secs)
01	As you look around this place, how would you describe where is your memory set? Are you inside or outside? What else do you notice?	30
02	What time of day is it? Morning, afternoon, evening. Is it daytime or night time?	30
03	Where are you?	30
04	Look around, what can you see? What do the immediate surroundings look like? Is the sky clear or are there clouds?	60
05	Are there any distinctive colours that stand out?	30
06	Is there anything you see that holds special meaning?	45
07	What can you hear? Is it completely quiet or are there some sounds, listen and see.	45
08	Do those sounds remind you of anything in particular or hold any special meaning?	45
09	What is the temperature like? Is it warm or cool? Is the air still or is there are breeze? Feel and see.	45
10	What can you smell? What aromas are in the air? Inhale and see.	45
11	Do those smells remind you of anything in particular or hold any special meaning?	45
12	What can you taste?	45
13	Do those tastes remind you of anything in particular or hold any special meaning?	45
14	How do you feel throughout this memory? What emotions do you have?	45
15	Did anything or anyone in your memory change how you felt? What was it and how did it make you feel?	60
16	How does your memory begin? What is the first thing that happens?	60
17	Who else is there with you?	30
18	Can you describe what their facial expressions are like?	45
19	What are the others in your memory physically doing?	45
20	Are there any particular 'roles' played by those in your memory?	45
21	What do they say?	60
22	What do their voices sound like?	45
23	How do they enter your memory?	45
24	What are you doing when you first remember them? When does each individual enter your memory in relation to other things that you can remember happening?	45
25	Try to think, were there any challenges that you or anyone else needed to overcome in your memory?	60
26	If so, what was the main challenge?	30

5. Wrap up	1 min	07:04PM - 07:05PM

That concludes the focus group. I appreciate the time you have taken to participate today and the contributions that you have made towards this study.

🎁 Distribute Incentives

🚫 **END FOCUS GROUP**

Appendix E *Confidentiality Agreement*

Confidentiality Agreement

AUT
TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Project title: **Beyond Reason: Uncovering the Collective Unconscious 'Code' for Instinctive Breakfast Consumption.**

Project Supervisor: **Dr. Katharine Jones; Assoc. Prof. Mark Glynn; Assoc. Prof. Ineke Crezee.**

Researcher: **James Barnett**

○ I understand that all the material I will be asked to type is confidential.

○ I understand that the contents of the notes or recordings can only be discussed with the researchers.

○ I will not keep any copies of the transcripts nor allow third parties access to them.

Typist's signature: ....…………………………………………………………

Typist's name: ....………………………………………………

Typist's Contact Details (if appropriate):

……………………………………………………………………………………………………..

……………………………………………………………………………………………………..

……………………………………………………………………………………………………..

……………………………………………………………………………………………………..

Date:

Project Supervisor's Contact Details:

Primary Supervisor:	Mentor Supervisor:	Secondary Supervisor:
Dr. Katharine Jones	**Assoc. Prof. Mark Glynn**	**Assoc. Prof. Ineke Crezee**
Katharine.jones@aut.ac.nz	mark.glynn@aut.ac.nz	ineke.crezee@aut.ac.nz
(09) 921 9999 ext. 5036	(09) 921 9999 ext. 5813	(09) 921 9999 ext. 6825

Approved by the Auckland University of Technology Ethics Committee on 29 September 2015 AUTEC Reference number 15/318.

Note: The Typist should retain a copy of this form.

2 July 2015   page 1 of 1   This version was last edited in July 2015

Appendix F *Neocortex Open Codes and Descriptors*

Open Code	Description
First meal	Stating that breakfast is the first meal of the day.
Most important	Highlighting that they know breakfast to be the most important meal of the day whether or not the person says they believe this to be true.
Survival	People eat breakfast in order to live.
Taste	Breakfast can be bland or taste good.
Age differences	As one matures they acquire different behaviours and opinions towards eating breakfast.
Felt hunger	Identifying that breakfast is eaten to mitigate feelings of hunger, or that they do not feel hungry in the morning.
Effort	The extent to which a person believes breakfast is easy or difficult to prepare or order.
Rush	Often prefaced by sleeping in, a state characterised by the perception of having too little time to prepare or eat breakfast in the morning.
Choice	The perception that they do not have a choice to eat breakfast, often imposed by parents on children, or that they do have a choice, often displayed in adulthood.
Time of week	A distinction in behavioural patterns is drawn between weekdays and weekends.
Type of food	Breakfast can be eaten with simple foods, such as more plain and bland foods like cereal or toast, often supplemented with the addition of sugar or other sweeteners; or more elaborate foods, such as cooked breakfasts like pancakes, eggs benedict or big breakfast.

Open Code	Description
Location	Breakfast may be eaten at home or out at a café.
Others' presence	Breakfast may be a solo activity, eaten in solitude by oneself whether or not others are doing the same around them, or it may be eaten while socialising with others such as family, friends or work colleagues.
Skipping	People highlight that they, or people in general, often do not eat breakfast, this may be considered to be normal.
Start metabolism	Breakfast prepares the body for the day ahead and initiates the metabolic processes.
Energy	Reports of receiving energy from the act of eating breakfast, the endurance to perform better for longer until requiring additional food.
Enjoyment	Feelings of satisfaction and enjoyment deriving from the consumption of breakfast, often followed by relaxation.
Organisation	The acknowledgement that when one eats breakfast, they are more organised and able to space meals more appropriately.
Health	The belief that eating breakfast results in a healthier lifestyle.
Concentration	Eating breakfast helps a person to focus and avoid distraction, improving cognitive performance.
Satiety	The extent to which one feels hungry, full or bloated following breakfast consumption.
Mood	Reports of feeling irritable prior to eating, or when skipping breakfast.
Snacking	When a person skips breakfast, they eat often-unhealthy snacks throughout the day.

Appendix G   *Neocortex Themes*

Theme	Open Code
What 'breakfast' is	First meal
	Most important
	Survival
	Taste
Determinants	Age differences
	Felt hunger
	Effort
	Rush
	Choice
	Time of week
Actions	Type of food
	Location
	Others' presence
	Skipping
Consequences	Start metabolism
	Energy
	Enjoyment
	Organisation
	Health
	Concentration
	Satiety
	Mood
	Snacking

Appendix H   *Limbic Word Associations by Frequency*

Phrase	Count
Healthy	12
Tough choice	11
Fruit	9
Eat quickly	7
Good	7
Living	7
Nutrition	7
Cereal	6
Early morning	6
Family	6
Cook	5
Exercise	5
Food	5
Home	5
Kitchen	5
Love	5
Milk	5
Dairy	4
Energy	4
Moody	4
Sets you up	4
Smart	4
Starting your day well	4
Time	4
TV	4
Wake up	4
Water	4
Bad	3
Bread	3
Don't eat	3
Eat	3
Eggs benedict	3
Feel good	3
Fresh	3
Friends	3
Hungry	3
Important	3
Radio	3
Social	3
Tea	3
Tired	3
Toast	3
Weekend	3
To go	3

Appendix I   *Binary Oppositions within the Limbic Data*

Love vs. dislike

Code	Pseudonym	Occurrence
Love	Charlotte	from then on he just he had a great start to his day and now breakfast holds a special place in his heart.
	Selena	when she woke up her love was breakfast
Dislike	Hayley	But the little girl didn't like that
	Ruth	They all hated milk so they drunk Champagne.
	Peter	She went home and didn't like the bacon didn't like the burnt eggs.
	Charlotte	he didn't like breakfast but his mum told him that if you wanted a good education you have it

Antisocial vs. family

Code	Pseudonym	Occurrence
TV	Hayley	She preferred to watch TV in the morning and eat pancakes
	Warner	One day as she was eating her salt covered nuts she turned on the TV and saw a cereal ad.
	Tammy	Once upon a time, there lived a family of six who liked to have breakfast while watching TV.
	Oscar	and suddenly a glass of milk and a bowl of Weet-Bix appeared on the table, and a TV popped up out of nowhere
	Penelope	Because if you're going to steal, you want to steal the most nutritious food. And on the way, she stole their TV

Appendix I   *Binary Oppositions within the Limbic Data*

Code	Pseudonym	Occurrence
Family	Laura	She found she could spend time with her family
	Sandy	Once upon a time, a mum, dad and baby had lots of energy and were healthy so they decided to exercise after they had their breakfast of a bagel and coffee.
	Hayley	Once upon a time there was a little girl who lived in a very big family and every morning they would all get up in a great big hurry and they would always eat smoothies for breakfast because they always had to leave in a great big rush.
	Tammy	Once upon a time, there lived a family of six who liked to have breakfast while watching TV.
Mother	Wendy	Once upon a time, there was a mum who was malnourished, tired and was breastfeeding all night. She then learnt that she could pick up her energy levels by eating fresh fruit, exercising, and drinking milk.
	Tara	Once upon a time, mum went to go get some milk because she saw on TV that it was more nourishing for her moody children.
	Gaby	my mum gave me the choice of having food um but I would have to eat it quickly to get to school in time
	Charlotte	he didn't like breakfast but his mum told him that if you wanted a good education you have it
	Taylor	mother bear woke up little baby bear and he was really sleepy

Rushed vs. relaxed

Code	Pseudonym	Occurrence
Rush	Hayley	every morning they would all get up in a great big hurry.
		they always had to leave in a great big rush
	Gaby	but I would have to eat it quickly to get to school in time
	Pauline	I woke up in the morning and I walked upstairs quickly and there was eggs benedict
	Jessica	she put it in a jug and ran out of the kitchen because she was in a rush
Exercise	Laura	It also gave her a good start to the day to start exercising.
	Sandy	so they decided to exercise after they had their breakfast of a bagel and coffee.
	Patricia	she liked to start the day with a nutritiously cooked and well-cooked breakfast that gave her lots of energy and was healthy so that she could do her working out for the day.
	Wendy	She then learnt that she could pick up her energy levels by eating fresh fruit, exercising, and drinking milk.

Healthy vs. indulgent

Code	Pseudonym	Occurrence
Nutrition	Laura	She found she was healthier, her wellbeing was better and her nutrition intake was a lot higher.
	Patricia	Um she liked to start the day with a nutritiously cooked and well cooked breakfast

Code	Pseudonym	Occurrence
Nutrition, *continued*	Pauline	I chose to go with eggs benedict because it was nutritious
	Peter	once upon a time there was an emotional fairy with anorexia um who wanted to experience the nutrition of burnt eggs
	Jessica	she wanted to pick the nutritious choice
	Penelope	Because if you're going to steal, you want to steal the most nutritious food.
	Selena	she was happy with a healthy nutritious smart great choice.
	Taylor	she said "wake up, you need to have breakfast because its good nutrition, its in the kitchen"
Healthy	Laura	She found she was healthier, her wellbeing was better and her nutrition intake was a lot higher.
	Sandy	Once upon a time, a mum, dad and baby had lots of energy and were healthy
	Patricia	she liked to start the day with a nutritiously cooked and well cooked breakfast that gave her lots of energy and was healthy
	Warner	This, she presumed, was a more healthy option than pouring milk on them
	Ruth	she was happy with a healthy nutritious smart great choice.
	Taylor	she said 'no, it's good for your health' then baby bear said 'ok' and then he went downstairs and had some fruit

Code	Story	Occurrence
Indulgent	Oscar	I smelt some very good cooking coming from behind a bush… and I had the option to eat this healthy breakfast on the table or go behind the bush and discover what the cooking was, then as I made my way to the bush…
	Hayley	She preferred to watch TV in the morning and eat pancakes
	Laura	She could keep it simple with fruit and tea, or actually cook something.
	Gaby	because breakfast is usually a battle and a luxury and its cooked, when I get a cooked meal in the kitchen
Indulgent/ Nutritious	Patricia	she liked to start the day with a nutritiously cooked and well-cooked breakfast

Appendix J *Instances of Character Archetypes*

Archetype	Pseudonym	Occurrence
Innocent	Sally	Then me and my cousin, Gus, would start playing with our food.
		It was fun, homely sort of feeling.
		Throughout this memory, I feel happy, relaxed. I feel at home. Lots of laughter.
		Everyone was happy.
	Laura	Sounds remind family, home.
		Feel – warm, happy, safe, content.
	Sharon	It felt warm and safe.
		I used to love Barbie and treasured that cup.
		It feel safe and happy
	Mike	I made my own breakfast
		I tried pouring the milk
		… and was an honest mistake
		No punishment was nice; made me feel better.
	Becky	Comforting, home
		Happy, youth, family.
	Susan	I am helping her with it.
		Feel comfortable, happy, warm, safe.
		Helping them measure ingredients.
	Michelle	Me and my sister are laughing.
		Happy, relaxed, calm, full, warm, loved.
	Simon	Piling Weet-Bix as high as possible

Archetype	Pseudonym	Occurrence
Innocent, *continued*	Josephine	In general, it's a safe, happy feeling/memory
	Joe	A happy time with laughter
		Being with loved ones. Happy and safe times.
		Feeling happy and safe.
	Jamie	Remind me of childhood, of my home.
		I feel happy, safe, satisfied.
	Grant	[I would] do it myself
		Happy, content
	Elizabeth	… me and my cousins/siblings used to play on/under it and makes me happy. I think of good times.
		I miss those young, carefree days.
		Sound happy/joyful.
	Harriet	We picked them ourselves.
		We would sit around the breakfast table, my sister and our friends, and have a good time.
		We picked the fruit ourselves. It was fun to do and even better to eat it.
		Us girls chattering and laughing.
		The sound reminds me of my childhood – actually my teens – which was fun. So, yes, special and nice to remember. I was quite free then to do what I wanted all day long!
		I feel very happy.
		Laughing, happy, teasing.

Archetype	Pseudonym	Occurrence
Innocent, *continued*	Paige	Being very happy and content.
		I feel very happy and content.
		My family around me just reinforced the feeling of being happy and content.
		Happy, no worries in the world.
		I was too young to use microwave
	Paul	I poured cornflakes into my bowl, followed by milk, and added extra sugar.
		Happy, joyful.
	Wanda	Safe, happy at home.
	Richard	Pouring my own bowl for the first time.
		… we all sat at the table and ate our cereal giggling.
		Just us all laughing together.
		Happy and nostalgic – innocence.
Caregiver	Sally	… my mum made us porridge.
		… my mum would make her own coffee to have with us.
		She just smiled
		My mother represents family and the importance of it. She made me happy. She did everything for me.
	Shane	They are the sounds of people that love you.
		Facial expressions of people in my memory are content, helpful.
	Sharon	I was eating toast and honey, which my mum had made.

Archetype	Pseudonym	Occurrence
Caregiver, *continued*	Mike	Poppa had toast, as there wasn't enough milk left.
		Nanna and Poppa making a fuss about the mess I made whilst I'm eating cereal.
		Cleaning, making a fuss.
		Voices sound like old married couple trying to work out how to clean a huge mess.
	Becky	… watching Mum prepare breakfast.
		My mum would always cut the toast into the (perfect) even slices
		I see mum getting breakfast ready.
		My mum waking me up to get ready for school.
		But Mum is smiling.
		Sitting with me at the breakfast bar while Mum cooks.
	Susan	Mum is making me porridge
		Having Mum made it feel safe and comfortable.
	Josephine	Walking in the kitchen, puttering about, it's Mum. Probably doing dishes.
		Mum typical housewife, I guess.
	Joe	Mum is making everyone breakfast.
	Jamie	I have my breakfast in front of me made by Mum.
		Mum is making something in the kitchen. Mum is the homemaker.

Archetype	Pseudonym	Occurrence
Caregiver, *continued*	Grant	My dad would wake me up, and then I would get ready for school.
		He had made me breakfast
		The role of guardian/caretaker
		Being woken up by my dad, from the beginning.
		Mum would give me two crushed Weet-Bix with milk and a teaspoon of sugar.
	Elizabeth	Reminds me of when I was young and Mum used to make my breakfast for me and makes me love how Mum used to look after me
		My mum and dad made my memory good and happy that they looked after me.
		Carers/providers/guardians.
		… apart from Mum who enters when she gives me the cereal.
	Paige	I remember looking out the window as Mum made breakfast for me.
		Mum and Dad didn't want us having too much sugar or foods that they thought were unhealthy.
		My mum is making breakfast in the kitchen
		Mum is making breakfast for us.
		Mum puts breakfast in front of me
	Patricia	Mum just being there, her smiling face,
		Voice is familiar and warm.

Archetype	Pseudonym	Occurrence
Caregiver, *continued*	Paul	Dad had made it.
		Dad had sorted breakfast.
		Breakfast's ready. Make sure you have fruit.
	Wanda	Smiling, kind.
	Richard	… and then parents made me happy again.
Mentor	Shane	The idea that they have the power and know best.
	Mike	I made my own breakfast with their help.
	Susan	Now add this. Microwave for this long.
	Michelle	It gave us heaps of energy so we could start the day, that's what Mum told us.
	Joe	Mum convincing me to eat my breakfast to prepare me for the day
	Patricia	… helping me get my breakfast.
		Mum saying it is time for breakfast whilst I am in the kitchen. Helping me get the Weet-Bix.
		Busy in the kitchen, helping prepare breakfast.
Ruler	Sally	Mum told us to stop
	Shane	My parents didn't usually let me eat cornflakes.
		They say, "Are you allowed cornflakes, 1L?"
	Susan	Sound authoritative, calming, firm.
	Simon	Dad stopped me from pouring milk on tall stack of Weet-Bix.
	Elizabeth	Mum and dad in charge/leaders

Archetype	Pseudonym	Occurrence
Rebel	Sally	Mum told us to stop, but we did it anyways.
	Laura	Challenges going to school, was never a fan.
	Shane	My mum and dad were at the hospital because my younger brother had just been born, My first recollection of eating breakfast was eating fresh bowl of crunchy cornflakes. That was really, really nice because my parents didn't usually let me eat cornflakes.
		The main challenge was knowing that I wasn't supposed to be eating cornflakes.
	Harriet	Sometimes we would skip lunch because we didn't want to leave the beach.
		The challenge of behaving ourselves and manners at the breakfast table.
Jester	Richard	Dad comes up behind me and screams, "Boo!" and the Coco Puffs fly all over the room coz I got such a fright.
		Dad made me long black, and I hated it.
		Pouring the cereal, then he jumps up from behind.

Appendix K *Event Archetypes within the Childhood Memory Stories*

Pseudonym	Stage	Description
Sally	1	Protagonist is at home
	2	Protagonist is in the kitchen
	3	Caregiver makes breakfast
	4	Protagonist loves breakfast
	5	Caregiver makes coffee to have with the protagonist
	6	Protagonist starts playing with food
	7	Caregiver warns the protagonist to stop
	8	Protagonist rebels
	9	Caregiver tells protagonist to watch TV
	10	Protagonist likes watching TV
	11	Protagonist feels happy and relaxed
Laura	1	Protagonist is at home with family
	2	Protagonist is sitting at dining room table with breakfast
	3	Protagonist eats breakfast with family
	4	TV is on in the background
	5	Protagonist feels warm, happy, safe, and content
	6	Protagonist goes to school
	7	Protagonist doesn't like going to school

Pseudonym	Stage	Description
Shane	1	Protagonist is a guest in someone else's house with family
	2	Protagonist makes breakfast
	3	Protagonist is sitting at dining table with breakfast
	4	Parents are absent due to younger sibling's birth
	5	Caregivers talk to protagonist
	6	Protagonist rebels
	7	Protagonist eats breakfast with family
Sharon	1	Protagonist is at home with caregiver
	2	Protagonist is sitting at breakfast bar
	3	Protagonist eats breakfast alone (which caregiver had made)
	4	Protagonist feels safe, happy, and comforted
Mike	1	Protagonist is a guest in someone else's house with family
	2	Protagonist wakes up
	3	Protagonist makes own breakfast
	4	Protagonist is helped by caregivers
	5	Protagonist makes a mess
	6	Protagonist helps to clean up the mess
	7	Protagonist feels amused

Pseudonym	Stage	Description
Becky	1	Protagonist is at home with family
	2	Protagonist is sitting at the breakfast bar
	3	Protagonist watches caregiver
	4	Caregiver makes breakfast
	5	Protagonist eats breakfast with caregiver
	6	Protagonist gets ready to go to school
	7	Protagonist feels sleepy but happy
Susan	1	Protagonist is at home with caregiver
	2	Protagonist is standing at the breakfast bar next to the kitchen
	3	Caregiver makes breakfast
	4	Protagonist helps caregiver
	5	Protagonist sits at the breakfast bar
	6	Protagonist eats breakfast with caregiver
	7	Protagonist likes breakfast taste
	8	Protagonist feels safe and comforted
Michelle	1	Protagonist is at home with family
	2	Protagonist laughs with others
	3	Protagonist sits in high chair
	4	Protagonist eats breakfast with family
	5	Caregiver gives advice to protagonist
	6	TV is on in the background
	7	Protagonist feels calm, relaxed, and happy

Pseudonym	Stage	Description
Matt*	1	Protagonist is at home
	2	Protagonist leaves home without eating
	3	Protagonist is delayed
	4	Protagonist returns home later than planned
	5	Protagonist's wife tells him she has already had breakfast
	6	Protagonist eats leftovers
	7	Protagonist eats quickly as he is late
Simon	1	Protagonist is at home with caregiver
	2	Protagonist is at small kids table
	3	Protagonist plays with food
	4	Protagonist eats food
	5	Caregiver stops protagonist from playing with food
Josephine	1	Protagonist is at home with caregiver
	2	Protagonist sits at table in dining room
	3	Protagonist eats breakfast alone
	4	Protagonist feels safe and happy
Joe	1	Protagonist is at home with family
	2	Protagonist sits at table in lounge
	3	Caregiver makes breakfast
	4	Protagonist talks with others
	5	Protagonist eats breakfast with family
	6	Caregiver gives advice to protagonist
	7	TV is on in the background
	8	Protagonist feels happy and safe

Pseudonym	Stage	Description
Jamie	1	Protagonist is at home with caregiver
	2	Protagonist sits at table in dining room
	3	Caregiver makes breakfast
	4	Protagonist eats breakfast alone
	5	Protagonist likes breakfast taste
	6	Protagonist feels happy, safe, and satisfied
Grant	1	Protagonist is at home with caregiver
	2	Caregiver wakes protagonist
	3	Protagonist gets ready to go to school
	4	Protagonist gets dressed
	5	Protagonist goes to kitchen
	6	Protagonist stands at kitchen bench
	7	Caregiver makes breakfast
	8	Protagonist helps caregiver
	9	Protagonist eats breakfast with caregiver
	10	TV is on in the background
	11	Protagonist feels happy and content
Elizabeth	1	Protagonist is at home with family
	2	Protagonist sits at kitchen table
	3	Caregiver makes breakfast
	4	Protagonist eats breakfast with family
	5	Protagonist needs to go to school
	6	TV is on in the background

Pseudonym	Stage	Description
Harriet	1	Protagonist is at the bach with family and friends
	2	Protagonist goes to kitchen hungry
	3	Protagonist sits at breakfast table in kitchen
	4	Caregiver makes breakfast (places bowl in front of protagonist)
	5	Protagonist talks with others
	6	Protagonist feels happy
Paige	1	Protagonist is on boat with family
	2	Protagonist sits at the table
	3	Caregiver makes breakfast (puts it in front of protagonist)
	4	Protagonist eats breakfast with family
	5	Protagonist feels happy and content
Patricia	1	Protagonist is at home with caregiver
	2	Protagonist is in the kitchen
	3	Caregiver gives advice to protagonist
	4	Protagonist makes breakfast
	5	Caregiver helps protagonist
	6	Protagonist eats breakfast
	7	Protagonist likes the taste

Pseudonym	Stage	Description
Paul	1	Protagonist is at home with family
	2	Protagonist goes to dining room
	3	Caregiver makes breakfast
	4	Caregiver gives advice to protagonist
	5	Protagonist helps caregiver
	6	Protagonist sits down at dining table
	7	Protagonist talks with others
	8	Protagonist eats breakfast
	9	Protagonist feels happy and joyful
	10	Protagonist needs to go to school
Wanda	1	Protagonist is at home with caregiver
	2	Protagonist sits in kitchen
	3	Protagonist eats breakfast with caregiver
	4	Protagonist makes a mess
	5	Protagonist feels safe, happy, and at home
	6	Parents need to go to work

Pseudonym	Stage	Description
Richard	1	Protagonist is at home with parents
	2	Protagonist prepares breakfast
	3	Caregiver surprises protagonist
	4	Protagonist makes a mess
	5	Protagonist feels scared, embarrassed, then happy
	6	Parents laugh
	7	Parents make new breakfast
	8	Protagonist sits in dining room
	9	Protagonist eats breakfast with parents
	10	Protagonist laughs with parents
	11	Caregiver made coffee for protagonist
	12	Protagonist hated coffee

* Matt misunderstood that the story being asked for was an early memory and instead wrote about his experience the day of the LEI© method session.