

Critical Discourse Analysis and the Discourse of Blood Donation: A Practical Implementation for Persuasive Communication

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Abstract

Objective: A shortage of blood still persists today although many studies showed people's understanding of blood needs and favourable attitudes toward blood donation. The main purposes of this study were to analyse the persuasiveness of the slogan developed by the WHO and to suggest practical implementation for persuasive, strategic communication. **Methodology:** Thirteen themes from-2004-to-present-world-blood-donor-day discourses, presented by the World Health Organisation [WHO], as case studies, were critically analysed and understood under the Protection Motivation Theory (PMT). The text analysis and socio-cultural practice analysis dimensions of critical discourse analysis were highlighted. **Result and Discussion:** The study revealed three important analytical themes, i.e. linguistic pedagogy, ultimate purposes, and analysis of blood donation ideology. Following the analysis of frequency of words used in the discourses of blood donation, "blood," "safe/save," [and] "life" were, in details, predominantly utilised by the WHO. The thirteen slogans could be divided into four major, ultimate purposes including saving lives, blood as a gift, encouraging blood donation, and recognising blood donation. The majority of such slogans failed into encouraging blood donation. Blood donation as a matter of life, as the matter of motherhood, as the matter of social pressure, as the matter of no discrimination, and as the matter of friendship were the ideologies discovered. **Conclusions:** This study contributes a practical platform and direction for a national blood donation organisation and the WHO in designing and developing a persuasive message for new and repeated blood donation.

Keywords: *blood donation, world health organization, critical discourse analysis, protection motivation theory, persuasive communication*

1. Introduction

Blood shortages have threatened countries around the globe although many studies showed people's understanding of blood needs and positive attitudes towards blood donation (e.g., Abderrahman & Saleh, 2014; Agrawal, Tiwari, Ahuja, & Kalra 2013; Ahmed, Zafar, Khan, Anju,m, & Siddique, 2014; Jemberu, Esmael, & Ahmed, 2016; Melku et al., 2016). Even in a large, powerful country like the United States, "The Red Cross got its message across in a stark advertisement in Monday's Washington Post: "URGENT: BLOOD APPEAL. This is a crisis. More patients need blood and we urgently need your help. Please, give blood right away" (Zabarenko, 2016). However, there are physical and psychological factors boosting and hindering people from blood donation, varying in cultural diversities (such factors are revealed in the section of threat appraisals for not donating blood).

The World Health Organization (WHO) is the responsible corporation encouraging and motivating people to donate blood. Since 2004, the World Blood Donor campaigns have been launched every single year on 14 June to promote blood donation. A particular theme is, likewise, set for a particular year. The particular, annual slogan is exploited and glocalised when entering a particular country's national blood donation organisation for the goal of reaching the country's audience appropriately. And that can help encourage sufficient levels of blood donated, not only in national, but global levels.

By considering such physical and psychological variables discouraging people from donating blood, it was curious whether the WHO's message creation and distribution was persuasive or not. The study was critically analysed under the framework of the Protection Motivation Theory (PMT).

Protection Motivation Theory (PMT)

R.W. Rogers had first developed the Protection Motivation Theory (PMT) in 1975. Boer and Seydel (1996) greatly articulated the Roger's PMT original idea that:

‘This research was based on the fear-drive model. The point of departure of the fear-drive model is that fear acts as a drive that motivates trial and error behaviour. If a message evokes fear in the receiver, the receiver is motivated to reduce this unpleasant emotional situation. If the message contains reassuring behavioural advice, following this advice is a way to reduce the threat. If execution of the advised behaviour leads to a reduction of fear, this behavioural response is reinforced and the chance of following the advised behaviour is enhanced. If the execution of the advised behaviour does not lead to a reduction of fear, maladaptive coping reactions, such as denial of the threat or avoidance of the fear-evoking message, may be used as ways of avoiding the fear arousal’ (p.95).

Threat and coping appraisals are its main essence. In other words, intentional adoption, change, and development in health behaviour is indicated by one’s health perception towards severity and vulnerability and his benefits gained (i.e., threat appraisal) and his overcoming in such a health challenge or so-called response efficacy and self-efficacy (i.e., coping appraisal). He also considers rewards gained and cost incurred on such health behaviour adoption, change, and development (see Communication Theory, n.d.; De Steur, Mogendi, Wesana, Makokha, & Gellynck, 2015; Xiao et al., 2016).

Many studies confirmed the impacts of threat severity (e.g., Afshari, Afshari, Bahrami, & Kangavari, 2016; Baghiani-Moghadam et al., 2015; Tsai et al., 2016; Xiao et al., 2014) and vulnerability (e.g., Chen, 2016). In general, coping appraisal could be a key success in a health behavioural intention (e.g., Gaston & Prapavessis, 2014; Tsai et al., 2016). A health intention is specifically indicated by self-efficacy (e.g., Chen, 2016; Xiao et al., 2014; Yan et al., 2014; Zare Sakhvidi et al., 2015), rewards (e.g., Afshari et al., 2016; Xiao et al., 2014; Yan et al., 2014), and cost (Zare Sakhvidi et al., 2015).

For extending the theory, nonetheless, it is argued that there should concern other external and environmental variables (e.g., Kaspar, 2015; Rogers, 1975; Tsai et al., 2016). These include, for example ‘prior experiences, subjective norms, habit strength, perceived security support, and personal responsibility’ (Tsai et al., 2016).

The effectiveness of the PMT can be seen in, for example, healthy food consumption (De Steur et al., 2015), preventing against malaria disease (Ghaheremani, Faryabi, & Hossein Kaveh, 2014), and undergoing contralateral prophylactic mastectomy (Tesson et al., 2016).

Threat Appraisals for Not Donating Blood

From the gatherings of reasons of non-donation around the globe, there are many rationales hidden. Mainly, these could be divided into: 1) shortage of knowledge and misunderstanding about blood donation; 2) fears of blood donation; 3) personal medical conditions and unfit health status; 4) limited communication; 5) cultural opposition and religious restriction; 6) not good country infrastructure; and 7) others (see the results of the studies, for instance, Agrawal et al., 2013; Ahmed et al., 2014; Amatya, 2013; Amit, Amit, Gauravi, & Kakadia, 2014; Benedict, Usimenahon, Alexander, & Isi, 2012; Bilal et al., 2016; Chopra & Jauhari, 2015; Desai & Satapara, 2014; Devi, Laishram, Shantibala, & Elangbam, 2012; Elsafi, Al Zahrani, & Al Zahrani, 2015; Giri & Phalke, 2013; Hasan & Seema, 2015; Jemberu et al., 2016; Kabinda, Miyanga, Ramazani, & Dramaix, 2014; Khan, Ahmed, Siddiqui, & Farooq, 2012; Kowsalya et al., 2013; Kumari & Raina, 2015; Mamabolo, 2012; Manikandan, Srikumar, & Ruyanthika, 2013; Mathias et al., 2014; Mirza, Khan, Naeem, & Ashraf, 2015; Nigatu & Demissie, 2014; Nwogoh, Aigberadion, & Nwannadi, 2013; Sharma, Khadse, Kinikar, & Patil, 2013; Olubiyi, Babalola, Olubiyi, Umar, & Ibraheem, 2014; Siromani, Thasian, Isaac, Selvaraj, & Mammen, 2016; Udegbe, Odukoya, & Ogunnowo, 2015; Uma, Arun, & Arumugam 2013; Waheed, Azmat, & Zaheer, 2015).

Coping Appraisal for Rolling the Sleeves

According to the PMT, its coping appraisal emphasizes on self-efficacy. Taken from the initiator of self-efficacy, Albert Bandura (1993), it is elucidated that:

‘A strong sense of efficacy enhances personal accomplishment in many ways. People with high efficacy approach difficult tasks as challenges to be mastered

rather than as threats to be avoided. Such an efficacious outlook fosters interest and deep engrossment in activities. They set themselves challenging goals and maintain strong commitment to them. They maintain a task-diagnostic focus that guides effective performance. They heighten and sustain their efforts in the face of failure. They attribute failure to insufficient effort or deficient knowledge and skills that are acquirable. They quickly recover their sense of efficacy after failures or setbacks. They approach threatening situations with assurance that they can exercise control over them. Such an efficacious outlook produces personal accomplishments, reduces stress, and lowers vulnerability to depression' (p.144-145).

Shortly speaking, in the sense of blood donations, whether or not people themselves have confidence in overcoming such physical and psychological fears mentioned in the previous section. Its success in blood donation has been evidenced by many studies from time to time, for instance, Bednall, Bove, Cheetham, & Murray (2013); Francis, Polonsky, Jones, & Renzaho (2017); Giles, McClenhan, Cairns, & Mallet (2004); Masser et al. (2009).

2. Objectives

The research aimed to study the persuasiveness of the WHO's key message created and sent publicly and annually in the World Blood Donor Day and to suggest practical implementation for persuasive, strategic communication.

3. Materials and methods

The study employed the critical analysis of discourse on blood donation. The notion of critical discourse analysis originated from Norman Fairclough. The explanations made by van Dijk (1993) should be drawn as follows: '..., CDA does not primarily aim to contribute to a specific discipline, paradigm, school or discourse theory. It is primarily interested and motivated by pressing social issues, which it hopes to better understand through discourse analysis. Theories, descriptions, methods and empirical work are chosen or elaborated as a function of their relevance for the realization of such a sociopolitical goal.' (p.252).

Three dimensions of analysis including the analysis of text, of processing, and socio-cultural practice were introduced. However, the first (text analysis) and the third (socio-cultural practice analysis) dimensions were highlighted in this study. Thirteen themes from-2004 (the first year of launching the World Blood Donor Day Campaign)-to-present-world-blood-donor-day discourses as case studies were critically scrutinized. The World Health Organization produced these discourses annually as shown in Table 1.

Table 1 Annual key messages launched by the WHO from years 2004 to 2016

Year	Slogans	Ultimate purposes
2004	Blood, a gift for life. Thank you! (A phrase)	Blood as a gift
2005	Anyone can save a life. (A sentence)	Saving lives
2006	Celebrating the gift of blood. (Gerund)	Blood as a gift
2007	Safe blood for safe motherhood. (Verb)	Saving lives (mothers)
2008	Giving blood regularly. (Gerund)	Encouraging blood donation (anyone)
2009	Achieving 100 per cent non-remunerated donation of blood and blood components (Gerund)	Encouraging blood donation (anyone)
2010	New blood for the world. (A phrase)	Encouraging blood donation (young people)

Year	Slogans	Ultimate purposes
2011	More blood. More life. (A phrase)	Encouraging blood donation (anyone)
2012	Every blood donor is a hero. (A sentence)	Encouraging blood donation strongly (anyone)
2013	Give the gift of life: donate blood. (Verb)	Blood as a gift
2014	Safe blood for saving mothers. (Verb)	Saving lives (mothers)
2015	Thank you for saving my life. (Verb)	Recognising blood donors' donation
2016	Blood connects us all. (A sentence)	Recognising blood donation in building relationship

Such thirteen slogans were analysed through lexical selection analysis. According to van Dijk (1995), lexicalization was of high popularity in understanding perspectives and ideologies framed and conveyed by people, groups, and organisations. Although there were different approaches in using lexicons, this study emphasized on sociocultural context, particular of language variants.

As newspaper headlines, key messages present a core communication of a campaign of a brand, an organisation, or a company. James (2011) specially conducted a research study and confirmed that '[k]ey messages have a perceived power to 'do things' – to achieve an outcome or to successfully position an organisation' (p.12). Analysing key messages, therefore, were the results in this study.

4. Results and Discussion

Taken from scrutinizing the lexicons, the explanations of the findings were divided into three main parts, i.e. linguistic pedagogy, ultimate purposes, and the blood donation ideology.

Linguistic pedagogy

Following the analysis of frequency of words used in the discourses of blood donation, "blood," "safe/save," [and] "life" were predominantly exploited by the World Health Organization at 10, 6, and 4 times, respectively. Unsurprisingly, such three words presented a core, well-accepted benefit of blood donation. The words "give," "for," [and] "more" or, shortly, to encourage blood donation and "gift of life" and "thank you" were used twice. On the other hand, the rest, i.e. "anyone," "celebrate," "gift of life," "motherhood," "mothers," "regularly," "achieving," "100 per cent," "non-remunerated," "components," "new," "world," "every," "blood donor," "hero," "donate," "donation," and "connect" were employed only once.

The majority of the blood donation slogans were equally employing verbs. It was fairly followed by completed sentences, gerund, and phrases.

Ultimate purposes

From the analysis of the thirteen slogans, they could be divided into four major, ultimate purposes including saving lives, blood as a gift, encouraging blood donation, and recognising blood donation. It was important to note at this point that ultimate purposes were defined from the use of language of the WHO presented in the annual slogans descriptions. Their direct quotations were, likewise, exhibited.

The majority of the slogans failed into encouraging blood donation, i.e. those in the five years of 2008, 2009, 2010, 2011, and 2012. Such interpretation could be drawn upon the objectives of the annual themes as follows:

- The 2008 Giving blood regularly was launched to '*commit*¹ volunteer blood donors to donate regularly and over long-term' (World Health Organization, 2008).

¹ Italic and underline were made by the author.

- The 2009 Achieving 100 per cent non-remunerated donation of blood and blood components 'placed a renewed *emphasis* on improving the safety and sufficiency of blood supply ...' (World Health Organization, 2009).
- The 2010 New blood for the world targeted to build '... a hope that a new generation of idealistic and *motivated* voluntary unpaid blood donors [that can] form a pool providing the safest blood possible for use wherever and whenever it is needed to save life' (World Health Organization, 2010).
- The 2011 More blood. More life '*reinforced* the urgent need for more people all over the world to become life-savers by volunteering to donate blood regularly' (World Health Organization, 2011).
- The 2012 Every blood donor is a hero highlighted 'on the idea that every one of us can become a hero by *giving* blood ... the theme also *strongly encourages* more people all over the world to donate blood voluntarily and regularly' (World Health Organization, 2012).

As deliberately considered, the words, i.e. 'commit', 'emphasis', 'motivated', 'reinforced', and 'give', and 'strongly encourages' that the WHO employed triggered people's intention and practice in rolling up their sleeves. According to Cambridge Dictionaries (2018), in details, 'commit' meant 'to promise or give your loyalty, time, or money to a particular principle, person, or plan of action'. 'Emphasis' was defined as 'the particular importance or attention that is given to something'. 'To cause someone' to behave in a particular way was the definition of 'motivate'. Quite similar to 'motivate', 'reinforce' was 'to make something stronger'. 'To offer something to someone, or to provide someone with something' was the notion of 'give' and 'strongly encourage', as the ultimate purpose, was 'to make someone more likely to do something, or to make something more likely to happen'.

It was followed by the goal of saving lives in years 2005, 2007, 2013, and 2014. These were, respectively, illustrated in the greater details as follows:

- The 2005 Anyone can *save*² a life. It was noted that there was no clear description. However, the meaning of the theme was investigated.
- The 2007 Safe blood for safe motherhood remarkably 'highlight the life-*saving* role of safe blood transfusion in maternal and perinatal care' (World Health Organization, 2007).
- The 2013 Give the gift of life: Donate blood was headed to 'focus on the value of donate blood to the patient, not only in *saving* life, but also in helping people live longer and more productive lives' (World Health Organization, 2013).
- The 2014 Safe blood for saving mother targeted to 'increase awareness about why timely access to *safe* blood and blood products is essential for all countries as part of a comprehensive approach to prevent maternal deaths' (World Health Organization, 2014).

As the descriptions presented in these four annual themes, the word 'save/safe' was always provided and repeated. Either as a noun or verb, it was meant 'to stop someone or something from being killed, injured, or destroyed', taken from the definition provided by Cambridge Dictionary (2018). In the sense of blood donation, someone's blood donated could make other people's stay alive and longer.

In details, two out of the three years of saving lives concerned on keeping mothers safe. Altogether, there was only one year in 2010 that encouraged the young to donate blood while the remainders targeted to everyone.

The other two goals of recognising blood donation and blood as a gift were used twice, i.e. in the years 2004 and 2015 for the former and 2006 and 2016 for the latter.

- The 2004 Blood, a gift for life. Thank you! It was noted that there was no clear description. However, the meaning of the theme was investigated.

² Italic and underline were made by the author.

- The 2015 Thank you for saving my life ‘focuses on thanking blood donors who save lives every day through their blood donations ...’ (World Health Organization, 2015).

Especially from the years 2004 and 2015, recognition and appreciation ‘thank you’ of blood donation, in the sight of those who received blood donated and could stay safe, were prioritized whereas saving someone’s lives was playing a role of a consequent issue of why such people were pleased. In the Cambridge Dictionary (2018), ‘thank you’ was ‘used to tell someone that you are grateful because they have given you something or done something for you’.

Although there was no clear description for the year 2006 Celebrating the gift of blood, its meaning of the theme was investigated. For the 2016 Blood connects us all gave a concern on ‘highlighting the common bond that all people share in their blood’ (World Health Organization, 2016). These two themes were separately grouped into the gift of blood because, apart from saving someone’s life, they were likely to show other beneficial outcomes of donating blood. Following to the Cambridge Dictionary (2018), ‘gift’ was ‘a present or something that is given’. Likewise, ‘celebrate’ was referred ‘to take part in special enjoyable activities in order to show that a particular occasion is important’. In this sense, building mutual relationship and friendship with others, receiving rewards, and strengthening someone’s health status and health condition, for example, could be the benefits that people personally could receive from donating blood.

It was important to note at this point that even though the metaphor of blood as a gift was obviously employed and set for the years 2004, 2006, and 2013, the ultimate purposes presented by the WHO and the lexicons used were analysed. Hence, these three themes were placed differently, as previously explained.

Analysis of blood donation ideology

Blood donation is the matter of life

In general, there were six slogans apparently showing blood donation as the matter of life, i.e. Blood, a gift for life. Thank you! (2004); Anyone can save a life (2005); Celebrating the gift of blood (2006); Giving blood regularly (2008); More blood. More life (2011); Give the gift of life: Donate blood (2013); and Thank you for saving my life (2015).

In details, there was only the 2011 slogan of more blood, more life clearly representing a cause-effect connector that because people gave blood (cause), they could save other people’s lives (effect). Although the remainders, however, did not make the cause-effect sentence, the result of giving blood could be posited and reinforced. Such slogans were Blood, a gift for life. Thank you! (2004); Celebrating the gift of blood (2006); Giving blood regularly (2008); and Give the gift of life: Donate blood (2013). On the other way round, even though the effect of blood donation was only exhibited, the cause could be acknowledged. These included anyone can save a life (2005) and thank you for saving my life (2015).

Moreover, the three slogans of Blood, gift of life, thank you! (2004), Celebrating the gift of blood (2006), and Thank you for saving my life (2015) expressed the more profound emotions of happiness and appreciation, respectively. By comparing between the simple word of ‘give’ and the sentimental words of ‘celebrate’ and ‘thank you’, according to Cambridge Dictionary online (2018), ‘give’ meant ‘to offer something to someone, or to provide someone with something’; ‘celebrate’ meant ‘to take part in special enjoyable activities in order to show that a particular occasion is important’; and ‘thank you’ meant ‘to used to tell someone that you are grateful because they have given you something or done something for you’.

Even differing in the meanings, the two sentences of Celebrating the gift of blood (2006) and Give the gift of life: Donate blood (2013) were employing connotative meanings. The former ‘the gift of blood’ meant to save someone’s life because of blood donation and the latter ‘the gift of life’ meant to donate blood.

Blood donation is the matter of motherhood

It was apparent in the years 2007 and 2014 that people were persuaded to donate blood for helping mothers. As elucidated by the WHO, there was a high level of maternal death, especially in non-developed nations. Donating blood to mothers who needed blood for giving birth and saving their own lives and their infants was, therefore, of high concern (World Health Organization, 2017a; World Health Organization, 2017b).

Blood donation is the matter of social pressure

The theme 'Every blood donor is a hero' in the year 2012 clearly exhibited that people were probably doing something, blood donation in this case because they would like to be 'admired for having done something very brave or having achieved something great', following to the Cambridge Dictionary (2018). In a deeper detail, Chowdhury (2012) articulated that, '[a] hero is someone who is empathic, determined, compassionate, and has risked something for others' (p.1). According to Allison and Goethals (2013), there were ten reasons including 'we're born to have heroes,' 'heroes nurture us when we're young,' 'heroes reveal our missing qualities,' 'heroes save us when we're in trouble,' 'heroes picks us up when we're down,' 'heroes give us hope,' 'heroes validate our preferred moral worldview,' 'heroes provide dramatic, entertaining stories,' 'heroes solve problems,' and 'heroes deliver justice'.

Blood donation is the matter of no discrimination

Although the main goal of annually launching the World Blood Donor Day campaigns was to invite all people to give blood, focuses on equality could obviously be found in the two continuous years of 2009 and 2010 as 'Achieving 100 per cent non-remunerated donation of blood and blood components' and 'New blood for the world'.

In sum, as its obvious, key benefit of blood donation, "blood", "safe/save", [and] "life" for encouraging blood donation were most frequently repeated and cultivated. It could also be said that, in terms of blood donation ideology, extrinsic, environmental factors including others' lives, motherhood, social pressure, and no social inequality were all necessitated.

From the analysis of the thirteen themes from-2004-to-present-world-blood-donor-day discourses as case studies. The study revealed that the discourses of "blood," "safe/save," [and] "life" were, in details, predominantly utilized by the WHO. Through lexicalisation, the thirteen slogans could be divided into four major, ultimate purposes including saving lives, blood as a gift, encouraging blood donation, and recognising blood donation. Motivating someone to not only rolling up their sleeves, but also giving organs depended upon no loss of life (Chien, 2014).

Based upon the analysis from the PMT, it was questioned if the WHO was in a wrong way of blood donation persuasive communication. I would say the organisation was in an appropriate direction at a certain level since it had been trying to provide a reward and benefit- saving someone's life and gaining other benefits- blood donors would receive from giving blood so that the willingness to blood donation would increase. Being exposed to a message of what blood donors would gain for themselves was less powerful to intention to rolling up sleeves than the one showing the giving of advantages to others (Beyerlein, 2016; Tam, 2015). It was also recommended by the study of Cho and Murnighan (2013) that, as for boosting a more powerful behavioural intention, instead of using the phrase 'saving life', blood donation communicators should better say that 'prevent a death'. Divided into messages demonstrating what individuals gained and what others received, White and Peloza (2009) found that their effectiveness was indicated by a context, either privacy or public. While the former type of persuasive content should fit well with people staying in a private condition, it was vice versa when people were among the public, i.e. what other people could acquire from someone's blood donation (White & Peloza, 2009). Conclusively, it was wise for blood donation communicators to deliver a gain-framed appeal. They should also consider consumer insights. Mayer and Tormala (2010) revealed that more blood donation intentions could be boosted by both cognitive and affective cues. It, nevertheless, depended upon whether or not people were rational- or emotional-oriented.

The WHO was, nevertheless, likely to overlook other components of the PMT's threat and coping route including such a variety of reasons of not donating blood, perceived efficacy, and cost spent. As for the threat appeal or one's health perception towards severity and vulnerability, especially in Thailand, blood donation is not as easy and simple activity and practice as other good deeds making like money donations, coffin donations, and charity participation. This was because it was obstructed by physical and psychological readiness and inconvenience that some people might see no importance of time and power devotion. Satawedin (2010) found that Thai people had remained non-blood donation because of 'fear of needles and fainting and the problems of a tight schedule' (p.234).

Taken from the analysis of language variant, the majority of such slogans failed into encouraging blood donation. Blood donation as the matter of life, as the matter of motherhood, as the matter of social pressure, as the matter of no discrimination, and as the matter of friendship were the ideologies discovered. It was not as the WHO thought when respecting blood donors as a hero- social pressure since persons who donate blood and not do as such were not as appreciated it as giving some good deeds (Windley, 2006). Nor did the matter of friendship presented in the current year 2016 “Blood connects us all” when Nigerian people, for instance, clearly stated ‘I do not want to create a kinship between myself and the recipient’ (Udegbe et al., 2015).

Practical implications and suggestions were that a slogan should, nevertheless, strengthen their self-efficacy over various fears of blood donation and other issues of not donating blood. People are exceptionally surrounded by a variety of fears. This was something that we have to accept. It was, therefore, recommended by France and colleagues (2011) to evaluate types of fears people had before persuading to donate blood and/or actually donating blood so that blood donation in practice could be strengthened, a number of blood donors could increase and repeat, and side effects, e.g. being faint and weak could be avoided. Apart from a message encouraging what people should do and not do, likewise, a content making people physically and psychologically confident and overcome such various fears should be considered (Ferrari, 1985). The importance of individual needs, as the starting point, was also presented in the current study of France and colleagues (2017).

Although the content is the king and the context is the queen. In this blood donation area, context should not be ignored. The context, in this paper, varies in two definitions, i.e. who people are and where they are, either privately or publicly. As found by White and Pelozo (2009), once again, to be accepted in public society, messages should show blood donors’ ‘giving’ rather than ‘taking’ to society, i.e. people’s social altruism and social contribution. It would be the other way round when communicating to a particular blood giver *per se* that self-gain and -value should be shown to him/her, as agreed by Alfieri, Guidi, Marta, and Saturni (2016). The sentence ‘one size fits all’ could not be applied because of people’s status quo. Audience planning and programming should therefore be taken into consideration.

To support all the arguments I had addressed above, above all, apart from the suggestions from the PMT’s perspectives, the findings of this study could be confirmed and evidenced by the study of Solomon (2013) as follows: (1) altruism could not encourage people to donate blood because they have individuals’ needs and interests; (2) it would not be wise if blood donation was regarded as a part of social community and pressure; (3) the key words that the WHO had always employed, i.e. “gift” and “giving” should be avoided; and (4) strategic communicators should not make people as brave and great or so-called hero as people could feel that blood donation is too far away to reach.

The practical implementation and application to communication professionals of the WHO and other organisations concerning will, therefore, include that, blood donation slogan and message should strengthen and focus on personal appeals including individuals’ confidence and ability to donate blood and what they would get in return. Other benefits (besides from life saving) that blood donors will get can also be an effective persuasive direction. Otherwise, gap between blood supply and blood demand cannot be minimized.

5. Conclusion

This study restated, as its obvious, that “blood”, “safe/save”, [and] “life” were the key and predominantly words and a constructed sentence for encouraging blood donation. From the key messages, blood donation could save someone’s life, in general, at first priority. The WHO, secondly, repeated the benefit of donating blood for mothers around the globe. Even publicly, the WHO highlighted self-gain and -value received and benefits from rolling up his/her sleeves. Nonetheless, these should not be sufficient when factors obstructing blood donation was still there and not seriously be taken into consideration. Concluding from the ideologies revealed, i.e. as a matter of life, as a matter of motherhood, as a matter of social pressure, and as a matter of no discrimination, blood donation was likely to be an issue that paid a higher respect to social power. The researcher did not mean that society or ‘others’ was not important and should be ignored. On the way to achieve the goal, however, power of self should be addressed. Especially, self-efficacy and self-gain and -value should be highlighted.

Future research should primarily focus on actual responses and feedback from people both in quantity and quality whether or not such annual content could reach them. This could be a practical platform and direction for a national blood donation organisation and the WHO in designing and developing a persuasive, strategic message for new and repeated blood donation.

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