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# **USAID WILDLIFE ASIA**

## **CAMPAIGN REPORT: SPIRITUAL BELIEFS THAILAND**

Phase 1 – A Good Life is Free of Killing Campaign (with WildAid)  
Phase 2 – No Ivory, No Tiger Campaign

October 2021

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# USAID WILDLIFE ASIA

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## Campaign Report: Spiritual Beliefs Thailand

Phase 1 – A Good Life is Free of Killing Campaign

Phase 2 - No Ivory No Tiger Campaign

October 2021

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## **LIST OF ABBREVIATIONS**

BCC	Behavior Change Communication
CWT	Combating Wildlife Trafficking
DNP	Department of National Parks, Wildlife and Plant Conservation
FGD	Focus Group Discussion
INEB	International Network of Engaged Buddhists
SBCC	Social and Behavior Change Communication
UWA	USAID Wildlife Asia



## CAMPAIGN BACKGROUND

### Campaign Name:

Spiritual Beliefs – Phase 1, A Good Life is Free of Killing & Phase 2, No Ivory No Tiger Amulets

### Key Messages:

Phase 1: *Products that come from killing, are you sure they are auspicious?*

Phase 2: *How can ivory and tiger products protect you when these animals could not even protect themselves?*

*Stop Buying, Stop Using Products from Ivory and Tiger*

### Geographic scope:

Bangkok

### Target audience:

Predominantly male; 30-49 years old; educated; affluent; small business owner, merchant, white-collar worker who currently own or would like to own ivory and/or tiger amulets

### Start – end date:

Phase 1: November 2019 - June 2020

Phase 2: April 7 – June 30, 2020; April 15 – May 31, 2021

### Media channels:

Facebook, Instagram, Amulet websites and forum, bus shelters ads, sidewalk ads, tuk-tuk ads

### Funds Leveraged

**\$240,340**

**Impact\*:** Among current and aspiring users of ivory and tiger products:

- Those who agree that Ivory or Tiger products “bring good luck” **decreased** from 86% to 54% and 62% to 49%, respectively, from 2018 to 2020.
- Those who agree that Ivory and Tiger “protect from harm” **decreased** from 80% to 48% and 62% to 52%, respectively, from 2018 to 2020.
- Those who agree that Ivory or Tiger products’ “spiritual powers are unfounded” **increased** from 28% to 47% and 28% to 48%, respectively, from 2018 to 2020.
- Those who agree that “Buying ivory products is not acceptable among family and friends” **increased** from 3% in 2018 to 38% in 2020.
- Those who agree that “Buying tiger products is not acceptable among family and friends” **increased** from 20% in 2018 to 47% in 2020.
- Those who state that they will buy ivory or tiger products in the future **decreased** from 79% to 37% and from 75% to 31%, respectively, from 2018 to 2020.

\*USAID Wildlife Asia, A Rapid Monitoring Survey of Social and Behavior Change Communication (SBCC) Campaigns to Reduce Demand for Tiger and Ivory Products in Thailand



# INTRODUCTION

## USAID WILDLIFE ASIA

The USAID Wildlife Asia Activity aimed to end transnational wildlife crime in Asia by employing a comprehensive approach through improved regional cooperation. The value of illegal wildlife crime globally is estimated to be between \$5 billion and \$23 billion annually. This organized wildlife crime destroys wildlife populations and wildlife-based livelihoods, creating social and political instability. The Activity's desired outcomes included reduction in consumer demand for wildlife parts and products; improved enforcement of existing laws, policies and agreements related to wildlife crime; passing and implementation of new laws, policies or reforms; improved cooperation and collaboration among regional, international, and inter-institutional law enforcement; and increased collaboration and coordination between development partners and USG agencies involved in combating wildlife trafficking (CWT).

For consumer demand reduction activities, USAID Wildlife Asia focus countries were China, Thailand and Vietnam. In China, the project focused on reduction of demand for parts and products from four focal species – elephant ivory, pangolin, rhino and tiger. In Thailand, the focus was on reducing demand for elephant ivory and tiger products. In Vietnam, the focus was on rhino. The project applied a social and behavior change communication (SBCC) framework to plan, implement and evaluate demand reduction campaigns. The SBCC framework uses a consumer research-based planning process and a socio-ecological model of change to identify the tipping points for behavior change. It operates through three strategies – advocacy, social mobilization and behavior change communication (BCC) – to achieve its behavior change objectives.

This report documents the *Spiritual Beliefs Campaign* in Thailand which was implemented in two campaign phases. The campaign aimed to reduce demand for ivory and tiger products motivated by beliefs in these products' power to bring good luck and prevent harm.

## WHY APPLY SBCC TO REDUCE DEMAND?

Activities addressing the illegal wildlife trade have largely focused on supply and regulations of products but have not addressed the root of consumer demand (Drury, 2009), leading to continuing high demand for wildlife products. Meanwhile, communication campaigns have primarily targeted the general population, resulting in high levels of awareness, but often failing to target buyers/consumers or address the factors that drive their demand for these products (USAID Wildlife Asia Situation Analysis 2017). Therefore, USAID Wildlife Asia applied SBCC principles and approaches to effectively target consumers and potential consumers, understand the motivations underlying purchase and use behaviors, and move from raising awareness to reducing desire and demand for wildlife parts and products.

## GOALS AND OBJECTIVES

By the end of the project, USAID Wildlife Asia's demand reduction goal was to reduce consumer demand for ivory and tiger parts and products in Thailand by 25%. In support of this goal, SBCC campaigns in Thailand aimed to achieve the following objectives:

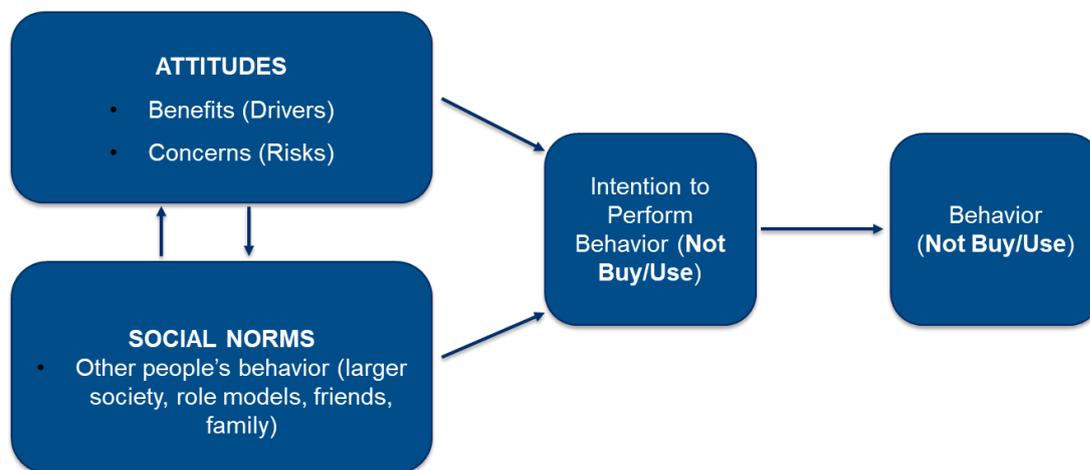
- A 10% increase in target audiences who state that consuming and buying ivory and tiger parts and products is not socially acceptable.
- An 8% decrease in intention to buy ivory and tiger parts and products among target audiences.
- A 5% reduction in self-reported wildlife product purchases in the past 12 months among target audiences.

## THEORY OF CHANGE

The project’s SBCC campaigns were informed by a simplified model of the USAID Wildlife Asia Demand Reduction Theory of Change (see Fig. 1). The theory of change reflects the interplay between attitudes (comprised of perceived benefits and perceived concerns about wildlife products) and social norms (perceptions related to the social acceptability of using wildlife products) that contribute to driving intention to buy or use wildlife parts and products. This intention then leads to actual purchase and use behaviors. If you improve attitudes that discourage use of wildlife products (reduce benefits and/or increase concerns) and decrease social acceptability about wildlife product use, the interplay of these factors will lead to decreased intention to buy or use wildlife products, and eventually lead to decreased purchase and use of wildlife products.

Based on this theory of change, the SBCC campaigns sought to shift these attitudes and social norms in order to **decrease** intention to buy or use wildlife parts and products, with the overall goal of **decreasing** actual purchase and use of these parts and products.

Figure 1. Demand Reduction Theory of Change



## CAMPAIGN PROCESS

SBCC is a planned evidence-based process. USAID Wildlife Asia SBCC campaigns in Thailand, including the ivory campaign, were conceptualized, designed, implemented, monitored and evaluated following the 5-step SBCC planning process outlined in the SBCC Demand Reduction Guidebook (USAID Wildlife Asia, 2020) and shown in Figure 2 below.

Figure 2. SBCC Planning Process



## STEP I. UNDERSTANDING THE SITUATION AND TARGET AUDIENCE

### Conduct of 2018 Baseline Consumer Research in Thailand

In order to understand the factors driving purchase and use of wildlife parts and products in Thailand, and gather insights on the target audience (users of wildlife parts and products), USAID Wildlife Asia conducted a baseline consumer research in 2018. This baseline research revealed that **ivory and tiger parts and products are the most popular among Thais**, and that desire for these products is driven by two primary factors:

- Spiritual beliefs in the power of ivory and tiger products to bring good luck and/or prevent harm.
- Perceived beauty of ivory, mainly jewelry and accessories.

Regarding spiritual beliefs about ivory and tiger, the research revealed that these beliefs are strongly held, deeply ingrained since they are handed down from elders, family members and influenced by religious leaders like Buddhist monks. Most consumers would like to believe that the products they own came from animals that died naturally. Respondents noted that beliefs should not be referred to as “superstitions” since they are intertwined with Buddhism, the monarchy, folk lore, and most Thais believe in the supernatural. The research also identified key secondary audiences who influence these consumers - friends, family, peers, religious and spiritual leaders (Buddhist monks).

These findings informed the selection of objectives for the planned SBCC campaigns. Specifically, the campaign to reduce demand for ivory and tiger products driven by spiritual beliefs would:

- Improve desired attitudes related to use of ivory and tiger products i.e. reduce the belief that ivory and tiger products bring good luck and prevent harm.
- Decrease perceived social acceptability of ivory and tiger products i.e., that purchase and use ivory and tiger products is acceptable to family and friends.
- Reduce intention to buy/use ivory and tiger products in the future.

The 2018 research data was also used to develop an Audience Profile (see Figs. 3) for the target audience. Audience profiles describe the demographic and psychographic characteristics of typical buyers and users of ivory and tiger parts and products. Audience Profiles are a helpful tool when planning and implementing SBCC campaigns to ensure that the campaign is reaching and connecting with the target audiences in effective ways that are tailored to their drivers, preferences, and interests.

**Figure 3. Audience Profile for users of ivory and tiger products driven by spiritual beliefs**

**Target Audience Profile–  
Users of Ivory and Tiger driven by spiritual beliefs**

**Sex:** Male and Female\*  
**Age:** 30-49 years old,  
**Income:** at least 20,000 -35,000 Baht per month  
**Relationship:** Married with Children  
**Education:** Minimum of vocational education or diploma  
**Occupation:** small business owner, merchant, white collar employee or government official

**Purchasing Power:** One amulet costs 5000 -11,000 THB, usually bought at amulet markets and temples

**Beliefs:** deeply ingrained, strongly held, handed down by elders, family members, religious leaders (monks)

**Information Source about ivory/tiger products**  
internet, family, friends, social networks



*\*Tiger amulet buyers/users are likely to be male; ivory buyers/users can be both male and female.*

7/15/2021 1

## STEP 2. FOCUSING AND DESIGNING

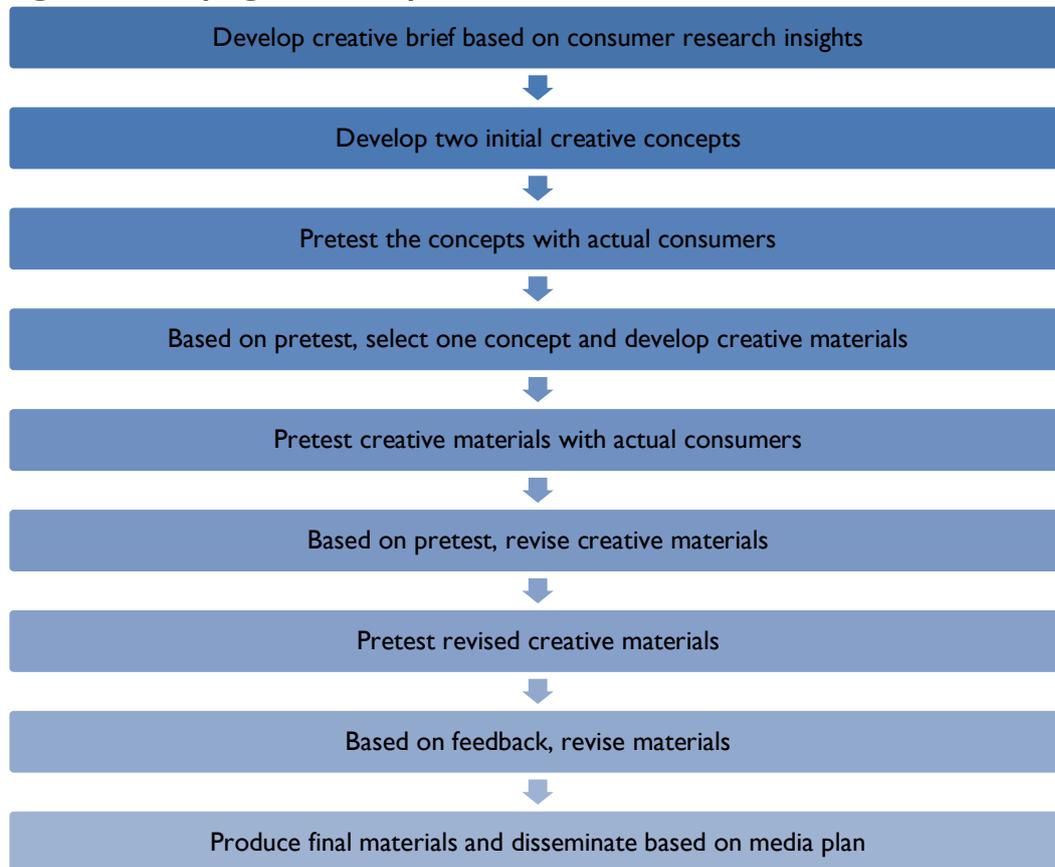
There are three SBCC strategies for demand reduction: **behavior change communication (BCC)** that directly communicates with and engages the target audience, **social mobilization** that engages communities and influential groups, and **advocacy** that addresses policymakers and other decision makers. The SBCC campaigns in Thailand employed two of these strategies: **BCC** to directly address and engage target audiences through channels they regularly access, supported by **social mobilization** to engage those who influence the target audience. The spiritual beliefs campaign used BCC to directly address consumers and social mobilization to engage religious leaders (Buddhist monks and nuns) through the International Network of Engaged Buddhists (INEB). Since consumers and potential consumers of ivory and tiger parts and products are geographically dispersed, channels used by the target audience to search for information or make a purchase were identified as appropriate channels for BCC activities. The Thailand consumer research revealed that consumers for both spiritual and beauty reasons searched for information on products online, with a proportion buying them online. Most, however, make purchases in physical stores like amulet markets, in Buddhist temples or from close friends. Therefore, BCC activities were carried out both via social media and through out-of-home media in locations commonly frequented by the target audience, such as amulet malls, temples, and bazaars for spiritual users.

The campaign also used social mobilization to engage major influencers – Buddhist monks and nuns - in echoing and amplifying the demand reduction messages through dharmas, interpersonal communication with followers, social media (Facebook), and public pronouncements.

### STEP 3. CREATING

The process of creating the spiritual beliefs campaign followed a multi-stage process, as shown in Figure 4.

Figure 4. Campaign creation process



### SPIRITUAL BELIEFS CAMPAIGN CREATION

Two initial message concepts were developed and tested in focus group discussions (FGDs) among actual ivory and tiger consumers. The first concept (Fig. 5a) was bold and hard-hitting, directly linking ivory and tiger use to the killing of elephants and tigers in order to counter their perceived power to bring good luck and prevent harm. The tagline was *“Don't take another life for our life”*. The second concept (Fig. 5b) was positive and affirming, emphasizing that luck and success come from a person's own ability, not from any amulet from elephant or tiger. This second concept included three different possible taglines: *“Avoid risk with your own capability,” “Good luck comes from your own capability,”* and *“Make your own luck and success.”*

Figure 5a. Don't take another life concept



Figure 5b. Make your own luck concept



The FGD respondents found the bold, hard-hitting concept more appealing and believable, with the second concept prompting the response that amulets are still necessary to enhance a person's chance of success. Respondents suggested using stronger images and visuals that would suggest the negative consequences of buying these products, and using words like "protection" that would resonate with them and their personal motivations for buying and using amulets. Respondents also emphasized that the campaign should not directly state that their beliefs are wrong but should pose questions that could cast doubt on these beliefs.

Based on these insights, USAID Wildlife Asia decided to design and implement a two-phased campaign. Phase 1 **would cast doubt on the power of ivory and tiger parts and products to bring good luck**, and Phase 2 **would cast doubt on the power of these products to protect from harm**.

The final overall campaign concept for the Phase 1 campaign was: *A Good Life is Free of Killing*, implemented in partnership with WildAid which provided more than 50 percent cost-share. The campaign concept for the Phase 2 campaign was: *How can ivory and tiger products protect you, when these animals could not even protect themselves?* Phase 2 was entitled *No Ivory, No Tiger*. Both phases of the campaign carried the same "Call to Action" message – *Stop Buying, Stop Using Products made from Ivory and Tiger*.

## KEY MESSAGE AND CREATIVE MATERIALS

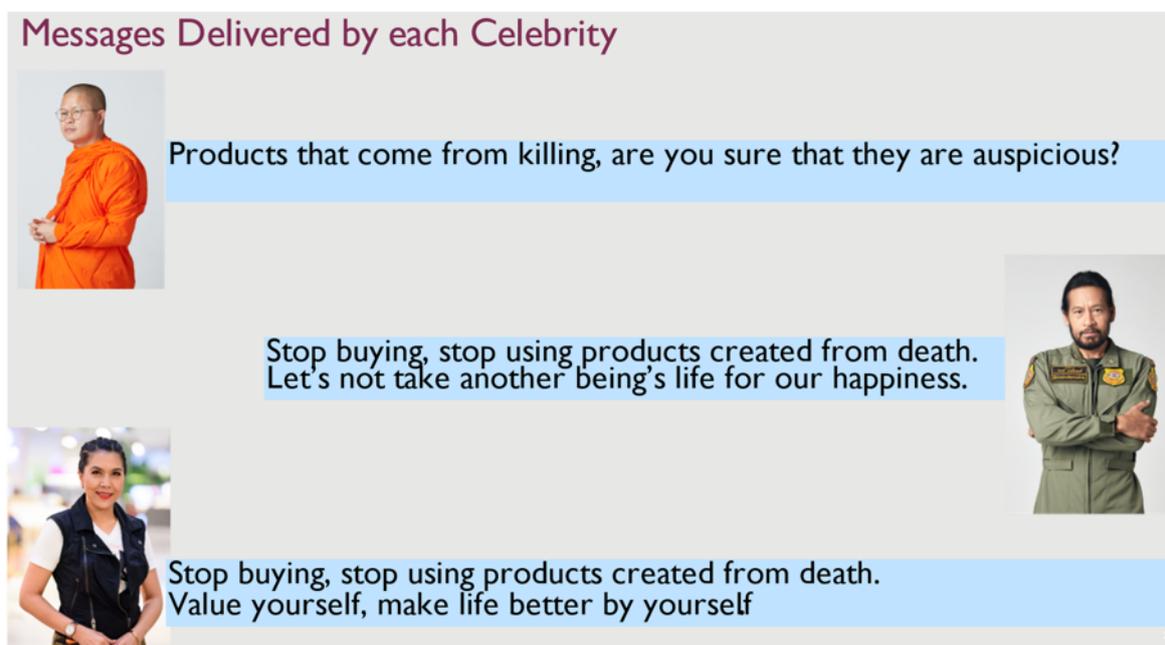
### Phase I – A Good Life is Free of Killing Campaign (with WildAid)

#### Key Message

The Phase I campaign's key message was "Products that come from killing, are you sure they are auspicious?" Messages that interpret the campaign's key message were delivered by three well known personalities – respected Buddhist monk *Phra Maha Wuttichai Watchiranmethee (Venerable Vor)*, actor and rescue worker *Binh Banloerit* and actress and TV host, *Top Daraneenute*. The "call to action" message delivered at the end was "Stop Buying, Stop Using Products made from elephant ivory and tiger".

Figure 6. Messages from by each celebrity aligned with Key Message

### Messages Delivered by each Celebrity



Products that come from killing, are you sure that they are auspicious?

Stop buying, stop using products created from death. Let's not take another being's life for our happiness.

Stop buying, stop using products created from death. Value yourself, make life better by yourself

## Campaign Materials

Key campaign materials developed and produced were: one 60-second video featuring all three celebrities (Fig. 7), three 30-second testimonial videos where each celebrity expounds on the key message (Fig. 8), and three Key Visuals (Fig. 9) used for bus shelter and sidewalk ads.

Figure 7. Storyboard of 60-second video

### APPROVED 60-SECOND VIDEO STORYBOARD

- **Storyline:** Each influencers questions the validity of amulets made from wildlife parts and link the amulets with killing. The influencers urge the public to stop using all these products to stop the killing of wildlife.
- **Influencers' key messages:**
  - Products that come from killing, are you sure that they are auspicious?
  - Let's not take another being's life for our happiness.
  - Value yourself, make life better by yourself
- **Call to Action (CTA)**  
Stop buying, stop using products made from tiger parts and elephant ivory.

Link: <https://www.youtube.com/watch?v=pczeOuYyvqs>



Figure 8. Thirty-second testimonial videos by each celebrity

**ADDITIONAL MATERIALS –**  
**30 seconds - testimonial Video (3 Clips)**

Link: [https://www.dropbox.com/sh/3yd3adqks3luyuv/AAAOKtBsymOXRiRNXR2\\_XYa?dl=0](https://www.dropbox.com/sh/3yd3adqks3luyuv/AAAOKtBsymOXRiRNXR2_XYa?dl=0)

The figure shows three video thumbnails. The first thumbnail features a Buddhist monk in an orange robe with Thai text: 'พระเมธีธโรดม (อ.เมธีธโรดม)' and 'เพื่อคนที่จะเป็นลูกหลานที่ดี'. The second thumbnail shows a woman with Thai text: 'หรือคุณย่า'. The third thumbnail shows a man in a military uniform with Thai text: 'ไม่เป็นคนเขินอายคนอื่น เขินอายคนเขินอายเราเอง'.

Figure 9. Campaign Key Visuals

**APPROVED KEY VISUALS**

The figure displays three key visual posters. Each poster features a celebrity and a tiger. The first poster (monk) has Thai text: 'สิ่งที่เกิดจากการเข่นฆ่า นั้นไม่โชคดีว่าจะเป็นมงคล' and 'ชีวิตที่ดีต้องไร้ฆ่า ไร้ฟันเขี้ยวของงู'. The second poster (woman) has Thai text: 'หยุดซื้อ หยุดใช้ผลิตภัณฑ์จากเสือโคร่งและงาช้าง' and 'ชีวิตที่ดีต้องไร้ฆ่า ไร้ฟันเขี้ยวของงู'. The third poster (man) has Thai text: 'หยุดซื้อ หยุดใช้ผลิตภัณฑ์จากเสือโคร่งและงาช้าง' and 'ชีวิตที่ดีต้องไร้ฆ่า ไร้ฟันเขี้ยวของงู'. Each poster includes USAID and Wildlife Conservation Society logos.

Translation: Products that come from killing, are you sure that they are auspicious?  
 #GoodLifeisFreeOfKilling  
 #NoIvoryNoTigerAmulets

Translation: Stop buying, stop using products made from tiger parts and elephant ivory.  
 #GoodLifeisFreeOfKilling  
 #NoIvoryNoTigerAmulets

Translation: Stop buying, stop using products made from tiger parts and elephant ivory.  
 #GoodLifeisFreeOfKilling  
 #NoIvoryNoTigerAmulets

**Media Plan Development – A Good Life is Free of Killing Campaign**

Based on data from the 2018 consumer research on media channels accessed by consumers of ivory and tiger based on spiritual beliefs, a media plan was developed for using online and offline, out-of-home channels. The online channels were social media (Facebook and Instagram), targeted amulet websites, and online news outlets. The offline channels were printed newspapers and amulet magazines, and out-of-home media (bus shelters and sidewalk ads).

## Phase 2 - No Ivory, No Tiger (NINT) Campaign

### Key Message

The Phase 2 Spiritual Beliefs campaign key message was: *How can ivory and tiger products protect you?* The campaign asks audiences the question: *Do you think ivory and tiger fangs can really protect you, they can't even protect their own lives?* The question is delivered by a respected and popular Buddhist monk, Venerable Maha Somphong Talaputto. It reinforces the same call to action from Phase I – *Stop buying, Stop using products from ivory and tiger.*

### Campaign Materials

Campaign materials developed were one main 60-second video (Fig. 10). The slice-of-life format narrates the story of a businessman wearing ivory and tiger amulets walking in his neighborhood, being greeted by his neighbors, feeling good and that nothing can hurt him. He nonchalantly crosses a quiet street and is suddenly hit by a small truck. The businessman is, then, shown on the ground bleeding with ruined ivory and tiger fang necklaces. The scene, then, shows Phra Maha Somphong who is actually the story's narrator. He delivers the key message and call to action at the end. The Key Visual showing a sad elephant and tiger is shown as the final scene.

Short video versions (37-seconds, 17-seconds, 15-seconds, 10-seconds, 6-seconds) were produced for placement on social media. Two Key Visuals – one showing Venerable Somphong and the other showing the elephant and tiger – were also designed (Fig. 11).

Figure 10. Some scenes from the 60-second video, *No Ivory No Tiger Amulets Campaign*



**Figure 11. Key Visuals from the No Ivory, No Tiger Amulets campaign**



Translation: Do you think ivory and tiger fangs really protect you? They can't even protect their own lives. Stop buying, Stop using products from ivory and tiger.

### Media Plan Development – No Ivory, No Tiger Campaign

Based on the 2018 baseline consumer research, the campaign prepared a targeted media plan to reach the target audience (Fig. 12) using channels they most access with focus on Bangkok. The main media channels to disseminate the materials were social media (Facebook and Instagram), an Online discussion forum on astrology and similar issues, called Pantip, and tuk-tuks plying routes near amulet markets in Bangkok. Media dissemination was from April 7 to June 21, 2020.

**Figure 12. Target Audience Profile for No Ivory, No Tiger Campaign**

**AUDIENCE TARGETING ONLINE AND SOCIAL MEDIA**  
**No Ivory, No Tiger Campaign**  
**Audience Location** Thailand  
**Language** Thai  
**Age:** 18-65+  
**Job Titles** Business owner, Small business owner, Business owners, stay-at-home parent, executive, office employee, self-employed, Director, sales and marketing, self-employed;  
**People Who Match:** Interests: Ritual, Incantation, Flea Market, Horoscope, Spiritual Gift, Superstition, Elephant, Wellness (alternative medicine), Psychic, Ivory, Enlightenment (spiritual), Tiger, Spiritual Practice, Traditional Chinese medicine, Higher Consciousness, Wildlife, Black magic, Witchcraft, Spiritualism (beliefs), Healing, Religion, Talisman, Crystal Healing, Fortunetelling, Spiritual Life, Vudu, Clairvoyance, Amulet, Buddhism, Psychic Reading, Self-healing or Magic (paranormal)  
**And Must Also Match:** Interests: Gift, Earring, Ring (jewelry), Jewelry, Fashion, accessories, Bracelet, Necklace, Pendant or Charm Bracelet

## STEP 4. IMPLEMENTING AND MONITORING

### Phase I – A Good Life is Free of Killing Campaign (with WildAid)

#### **CAMPAIGN EVENT LAUNCH – OCTOBER 7, 2019**

Phase I of the campaign was launched by USAID Wildlife Asia, WildAid and the Department of National Parks, Wildlife and Plant Conservation (DNP) during an event held on October 7, 2019 in Bangkok. The campaign 60-second video and Key Visuals were shown during the launch. USAID Asia disseminated a press release, and a social media post on their Facebook and Twitter accounts on October 7. The campaign video was circulated among news agencies during the launch. The event attracted 38 members of the press from 25 news agencies.

**Figure 13. A Good Life is Free of Killing Campaign Launch**



*DNP CITES Director and 3 campaign celebrities answering questions from the press – A Good Life is Free of Killing launch*

#### **CAMPAIGN IMPLEMENTATION**

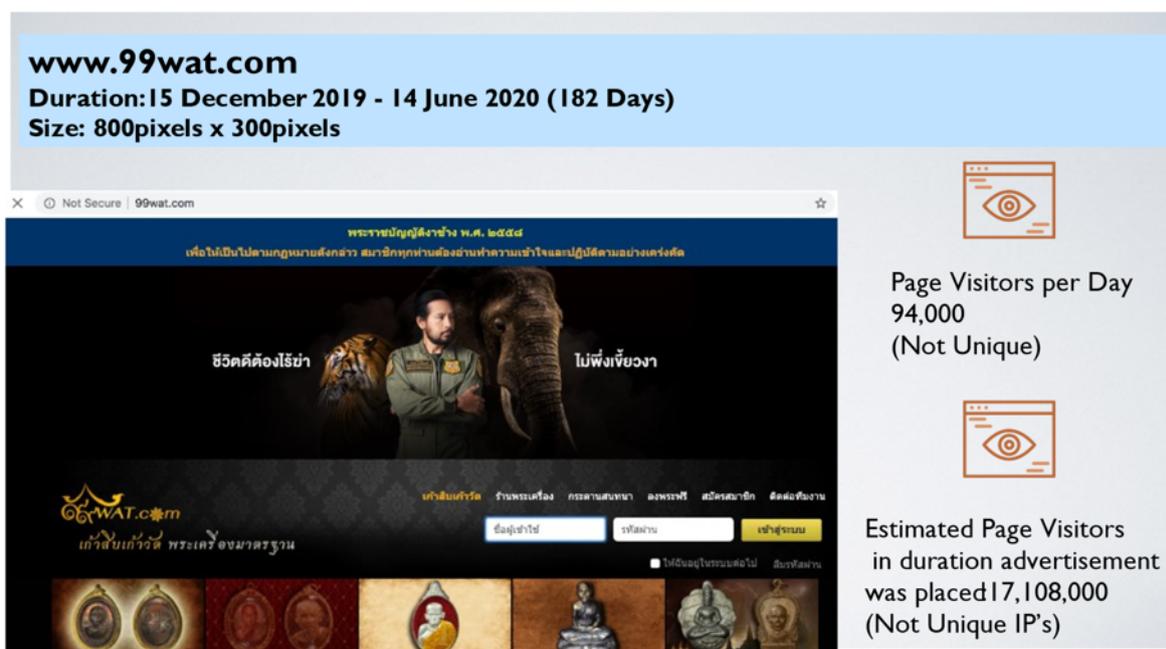
For the *A Good Life is Free of Killing* campaign, USAID Wildlife Asia implemented a targeted media plan through WildAid on social media, out-of-home and outdoor channels frequented by ivory and tiger users using the materials developed during **Step 3. Create**. Campaign dissemination was from November 1, 2019 to July 24, 2020. The out-of-home (outdoor) ads, in eight bus shelters and four sidewalks, were displayed from November 1, 2019 to February 29, 2020 (Fig. 14). Banner ads of the

campaign’s Key Visual of Bhin Banloerit were placed in four amulet websites from December 13, 2019 to July 16, 2020 for an average of 190 days per website (Fig. 15) The 30-second video of Bhin Banloerit was shown on Facebook, Instagram, YouTube from May 18 to July 24, 2020. The campaign achieved significant reach through both paid media and earned media, leveraged by WildAid, as detailed in Table I.

**Figure 14. A Good Life is Free of Killing sidewalk adverts**



**Figure 15. A Good Life is Free of Killing Banner Ad in Amulet Website**



**Table I. A Good Life is Free of Killing Campaign Reach, by Channel**

A GOOD LIFE IS FREE OF KILLING CAMPAIGN REACH BY CHANNEL		
CHANNEL	PAID MEDIA REACH	EARNED MEDIA REACH
Social Media (Facebook, Instagram)	1 million views 1.4 million engagements	280,000 views 749,000 engagements
Amulet Websites	35 million (estimated)	n/a
Out-of-home media	22.8 million (estimated)	n/a
Newspaper	976,000 circulation	800,000 circulation

## Phase 2 – No Ivory, No Tiger Campaign campaign event launch – MARCH 3, 2020 (World Wildlife Day)

The No Ivory, No Tiger Campaign was launched on March 3, 2020 as part of the DNP’s World Wildlife Day celebration at Rama 9 museum, Patumthani (Fig. 13). The DNP CITES Director presided over the launch. Around 520 participants joined the event, among these were 28 journalists from 10 news outlets. The campaign 60-second video and Key Visual were shown during the event launch. USAID Asia disseminated a press release, and a social media post on their Facebook and Twitter accounts.

Figure 16. Launch of No Ivory, No Tiger Campaign on World Wildlife Day 2020



DNP CITES Director opens Launch; Video showing during Launch; Minister of Environment and Natural Resources with DNP officials and USAID Wildlife Asia during campaign launch

## CAMPAIGN IMPLEMENTATION

The No Ivory, No Tiger Amulets campaign was implemented from April 7 to June 30, 2020 using the materials developed during Step 3. Create. USAID Wildlife Asia implemented a targeted media plan through social media (Facebook, Instagram) from April 27 to June 21, 2020 (eight weeks), an online astrology Forum, Pantip from April 7 to June 30 (Fig. 17), and adverts on tuk tuks operating in an area where amulet trading occurs in Bangkok (Fig. 18) from April 7 to June 30. The main campaign video and edited short versions were shown on social media. The campaign achieved strong reach, as detailed in Table 2.

Figure 17. Banner Ad in Pantip Forum

### PANTIP FORUM

Placements	1. Mobile, Horoscope chatroom, Top Comment Banner 2. Mobile, TV Show chatroom, Top Comment Banner
Link to posts	<a href="#" style="color: #007bff; text-decoration: underline;">LINK</a>

**Figure 18. No Ivory, No Tiger Amulets tuk tuk ad**



**Table 2. No Ivory, No Tiger Amulets Campaign Reach (April 7 – June 30, 2020)**

<b>NO IVORY, NO TIGER AMULETS CAMPAIGN REACH BY CHANNEL</b>	
<b>CHANNEL</b>	<b>REACH</b>
Facebook, Instagram	2.6 million views 26,000 engagements
Pantip online forum	625,000 views
Tuk tuk ads	1.9 million (estimated)

### **Media Monitoring through Digital Analytics and Adaptive Management**

USAID Wildlife Asia worked with its media agency to carry out digital analytics for the *No Ivory, No Tiger Amulets* campaign during media implementation. Results showed that the campaign was effectively reaching the desired male audience; however, reach was skewed more towards the 18-24 and 25-34 age group, rather than the desired older adult audience. Therefore, changes were made to ads placement, which resulted in improved reach among older male audiences.

The two campaign videos – one 17 and one 37 seconds long – each had an average play time of 8-9 seconds. To try and increase the average play time, USAID refined the videos to shorten their overall length and move the dramatic scene – a traffic crash – earlier in the videos. By the end of the campaign, the 37-second video had the highest engagement, comments, reactions and shares, and a higher average play time. As with the *Beautiful Without Ivory* campaign, analytics showed that Instagram Stories were significantly less cost-effective than other ads so these Instagram stories were halted and funds were reallocated to Facebook and Instagram video ads.

## STEP 5. EVALUATING AND REPLANNING

### EVALUATING

In July 2020, USAID Wildlife Asia carried out a rapid survey to evaluate the SBCC campaigns implemented in Thailand. The evaluation objectives were to assess: 1) level of recall of the SBCC campaigns among target audiences, and 2) changes in the desired attitudes, perceptions of social acceptability and intention to use ivory and tiger parts and products among those exposed to the campaigns, when compared with data on these same indicators gathered through the 2018 consumer research.

The evaluation was conducted online through the Survey Monkey platform. The questionnaire was an expanded version of the survey used during the 2018 consumer research, with the addition of questions to measure campaign recall. The survey was conducted with a randomly selected sample of 421 adults age 18-49 who met the following inclusion criteria: resident in Bangkok (or surrounding area) for at least the last 12 months, household income of at least 35,000 THB per month, and owned or bought ivory or tiger products or self-reported intention to buy any of these products in the past three years. Within this sample, 70% owned ivory or tiger parts or products while 30% had intended to buy these items within the last three years. The evaluation protocol and instruments received ethical review and approvals from FHI 360 and Chulalongkorn University's Institutional Review Board.

In order to compare changes since the 2018 consumer research, which was used as a baseline (pre-campaign) measure of attitudes and norms, the evaluation measured the same set of core indicators in the 2020 rapid evaluation survey. These indicators were informed by the Demand Reduction Theory of Change (see Figure 1) and campaign communication objectives. The indicators measured, and the related questions from the survey, are shown in Table 3.

**Table 3. USAID Wildlife Asia Thailand SBCC Campaign Evaluation Indicators**

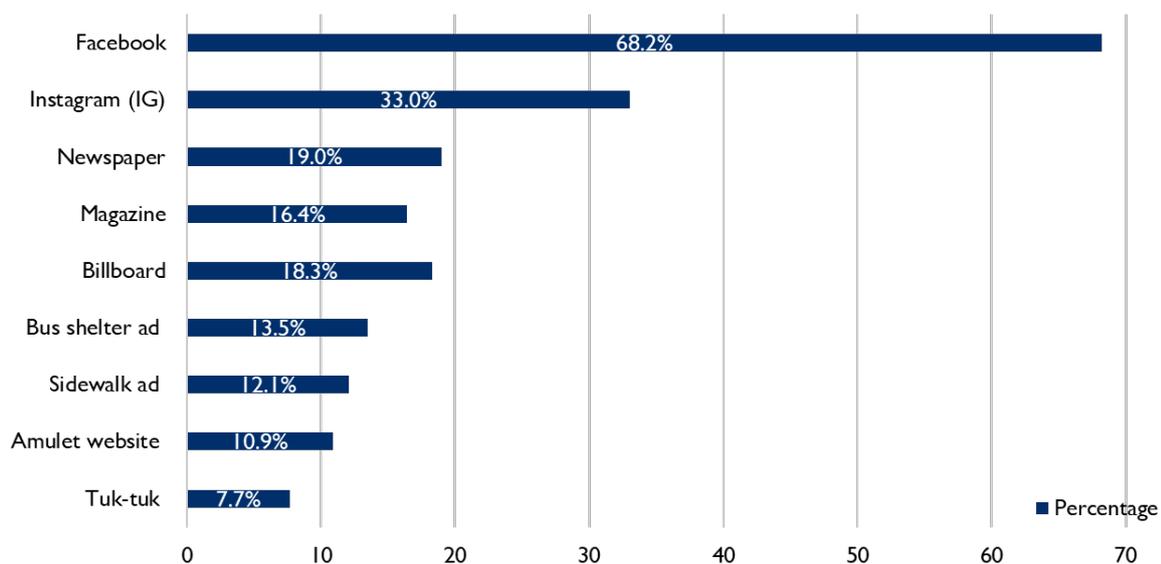
CAMPAIGN EVALUATION INDICATORS AND SURVEY QUESTIONS	
INDICATOR	SURVEY QUESTIONS
Reduce perceived benefit	To what extent do you agree with the statement: <i>Ivory makes people feel beautiful, well-dressed and shows good taste</i> To what extent do you agree with the statement: <i>Ivory/tiger products provide protection from evil/harm</i> To what extent do you agree with the statement: <i>Ivory/tiger products bring good luck/fortune</i>
Increase perceived concern	To what extent do you agree with the statement: <i>Ivory seems old-fashioned</i> To what extent do you agree with the statement: <i>Ivory/tiger's spiritual power is unfounded</i> To what extent do you agree with the statement: <i>Ivory/tiger products are associated with cruelty and extinction of elephants/tigers</i>
Increase perceived social unacceptability	To what extent do you agree with the statement: <i>Buying/owning ivory and tiger is not acceptable among my family/friends</i>
Decrease intention to buy	How likely are you to buy ivory/tiger products in the future?

Key findings related to recall of the spiritual beliefs campaign Phases 1 and 2 are presented below.

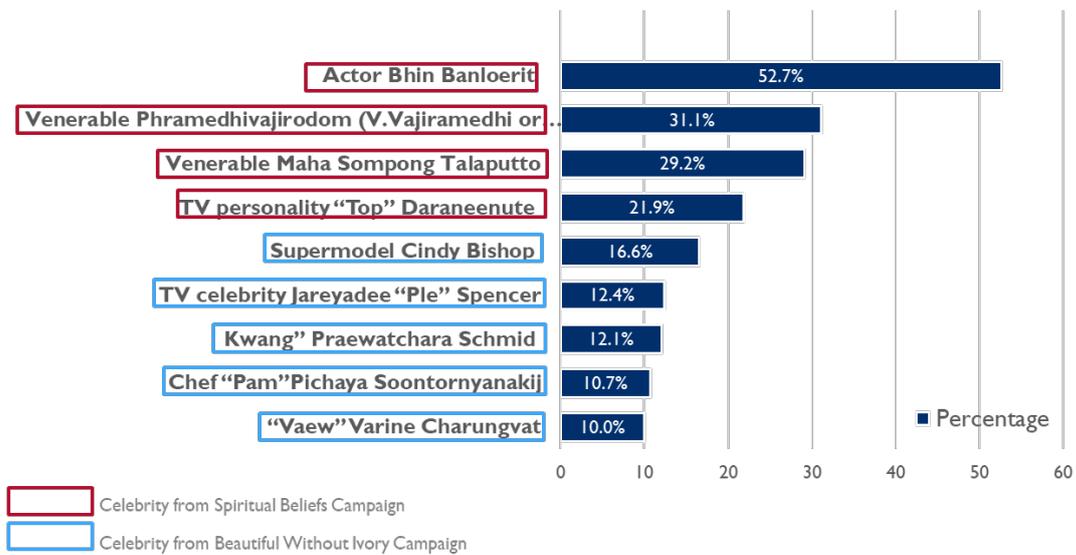
## Campaign Recall/Exposure

- Campaign recall was high among the target audiences, with 88% of respondents having seen or heard at least one ad from any of the three campaigns, while 75% had seen or heard at least one celebrity talk about the campaign messages.
- Recall of any message from the Spiritual Beliefs campaign was 76%.
- The most frequently recalled message from the f Spiritual Beliefs campaign was *Stop buying, stop using products made from tiger and elephant ivory* (42% recall).
- Participants reported the highest exposure to campaign ads through Facebook and Instagram (see Figure 19)
- The celebrity most recalled in connection with any of the campaigns was Bhin Banloerit, the actor featured in the A Good Life is Free of Killing campaign. The two monks featured in the Spiritual Beliefs campaigns are the next most recalled (see Figure 20).
- Campaigns achieved good levels of saturation, with over one third (38%) of respondents recalling seeing campaign ad2 three or more times and one quarter (25%) recalling seeing campaign ads twice.

**Figure 19. Channels through which participants (n=421) reported exposure to campaign adverts**



**Figure 20. Celebrities recalled in connection with USAID Wildlife Asia Thailand SBCC campaigns**

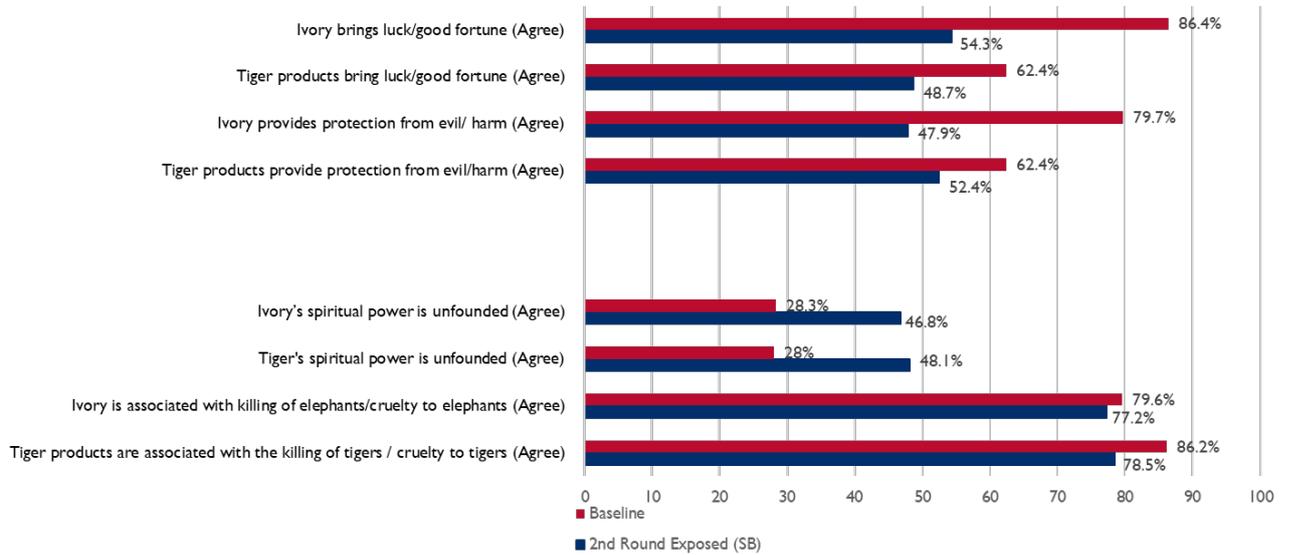


## Changes in Demand Reduction Indicators – 2018 vs. 2020 Survey Data

### Attitudes

There was positive, statistically significant change in demand reduction indicators linked to the Spiritual Beliefs campaign. The survey found a large, significant increase in the proportion of respondents who believe that ivory and tiger’s spiritual powers are unfounded. There was a significant decrease in the proportion of respondents who agreed that ivory and tiger products bring good luck/fortune and that ivory and tiger products prevent harm. However, the survey found that the percentage of respondents who agree that tiger and ivory products are associated with killing elephants and tigers remained statistically the same, with the percentage already comprising a majority in 2018. This finding suggests that campaign messaging linking ivory and tiger products with animal killing or cruelty (i.e., pure conservation messaging) may no longer resonate with this audience.

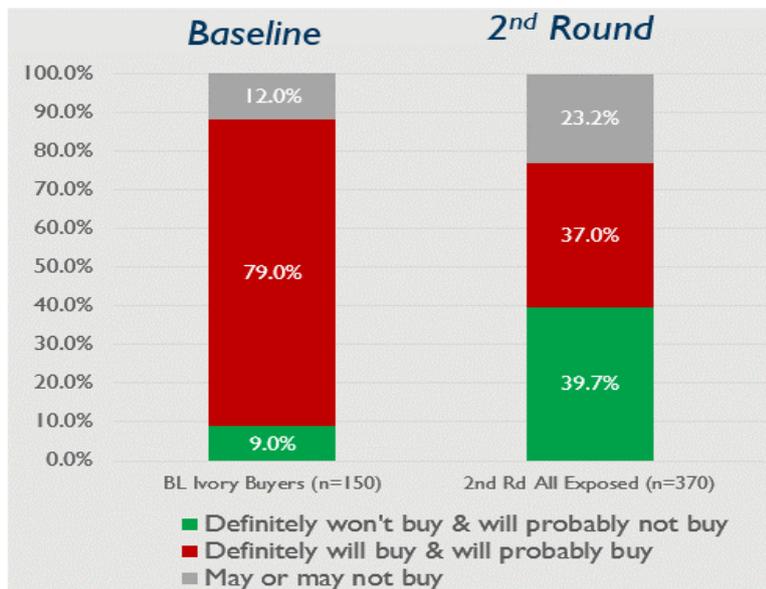
**Figure 21. Spiritual Beliefs campaign attitudes – 2018 vs. 2020 Survey Data**



**Intention to Buy**

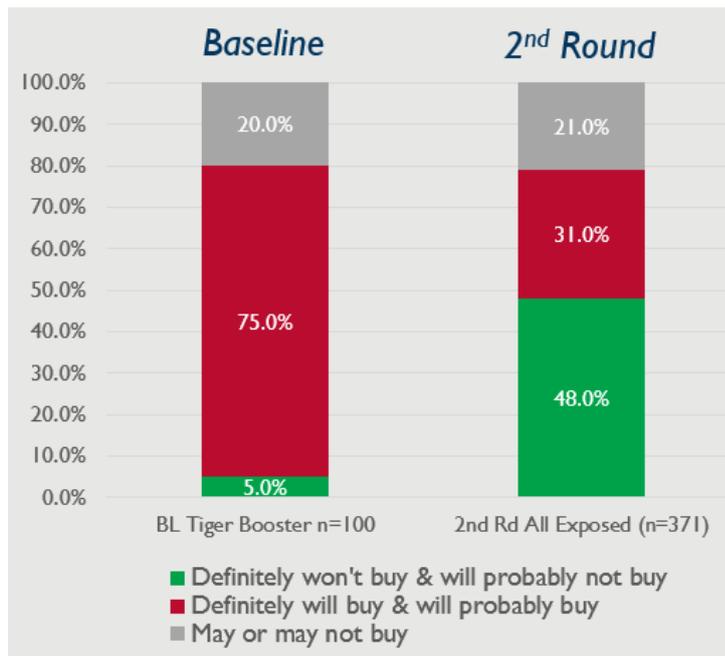
The survey found decreases in intention to buy ivory products among those exposed to any of the SBCC campaigns (Figure 22). The proportion of respondents who said that they intend to buy ivory decreased substantially from 79% in 2018 to 37% in 2020. Meanwhile, the proportion who said that they will not buy ivory increased from 9% to almost 40%. Those who said they were undecided (i.e., those who may or may not buy ivory) increased from 12% in 2018 to 23%, representing a proportion of the target audience who should be targeted through future SBCC campaigns.

**Figure 22. Intention to Buy ivory products – 2018 vs. 2020 Survey Data**



The survey also found a large decrease in intention to buy tiger products among those exposed to any of the SBCC campaigns (Figure 23). The proportion of respondents who said that they will buy tiger products decreased substantially from 75% in 2018 to 31% in 2020. Meanwhile, the proportion who said that they will not buy tiger products increased from 5% to 48%. The proportion of those who may or may not buy in future stayed relatively consistent (20% in 2018 and 21% in 2020).

**Figure 23. Intention to Buy tiger products – 2018 vs. 2020 Survey Data**

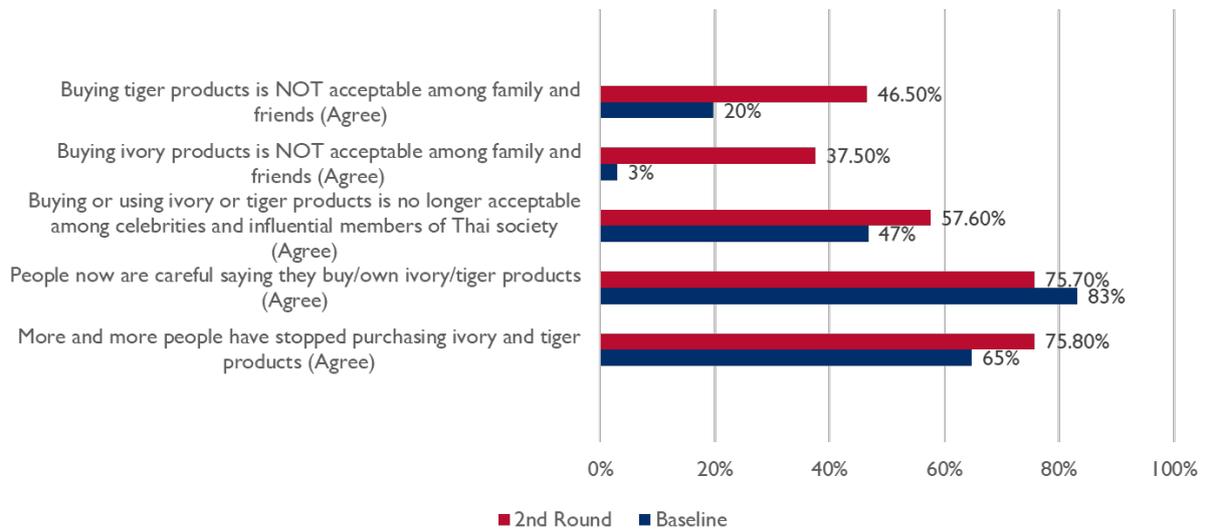


### **Social Acceptability of Ivory and Tiger Products**

The survey examined shifts in the perceived social acceptability of use of ivory and tiger parts and products (Figure 24). The data showed changes in the desired direction between baseline and the 2020 evaluation, with large increases in the perception that buying ivory and tiger products is not acceptable among family and friends (from 3% to 38% for ivory; from 20% to 47% for tiger), and smaller increases in the perception that it is not acceptable among celebrities and influential people in Thai society (from 47% to 58%). There was also an increase in the proportion of people who agree that people are now more careful about saying that they buy or own ivory or tiger products (from 76% to 83%).

Although there were positive increases in these indicators, we note that perceived social acceptability among family and friends remains higher than in the broader society; a little over half of respondents (53%) still think buying tiger products is acceptable among their family and friends, and close to two-thirds (62%) think buying ivory products is still acceptable among their family and friends. This suggests that very targeted approaches are needed to shift social norms among segments of society who continue to purchase these products, focusing on their immediate social circle.

**Figure 24. Social Acceptability of Ivory and Tiger Products – 2018 vs. 2020 Survey Data**



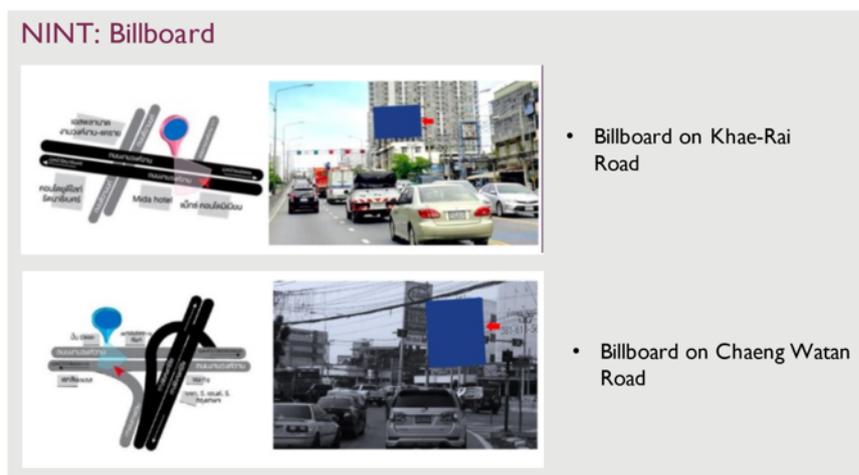
## REPLANNING

### No Ivory, No Tiger Campaign – Round 2 Media Dissemination

In 2021, a second round of dissemination of the No Ivory, No Tiger Campaign was implemented based on digital analytics data in 2020 and the above results of the 2020 Survey. The objectives of the second round were to: 1) expand the reach of the campaign among those not reached in 2020; and, 2) increase the frequency of reach (number of exposures to the campaign ads) among those who were exposed to the campaign in 2020 in Bangkok.

The dissemination strategy was to target the same audience profile (Fig. 12 above) and place shorter, edited videos on social media and expand outdoor out-of-home advertising. Facebook and YouTube ads were placed from April 15 to May 31, 2021. Ads were shown on Google and the Pantip Online Forum from April 15 to May 26. Ads posted on 60 tuk tuks plying routes within amulet markets were implemented from May 1 to 30. Two campaign billboards – one in each of two high-traffic areas near amulet markets were displayed from May 15 to June 14 (Fig. 25)

**Figure 25. No Ivory, No Tiger Campaign Billboard in two high-traffic areas in Bangkok**



Round 2 of the No Ivory No Tiger campaign achieved expanded reach, more than the reach achieved by the 2020 dissemination round, as Table 4 below shows:

**Table 4. Reach of No Ivory No Tiger Campaign – Round 2 (April 15 – June 14, 2021)**

<b>NO IVORY, NO TIGER AMULETS CAMPAIGN ROUND 2 – REACH BY CHANNEL</b>	
<b>CHANNEL</b>	<b>REACH</b>
Facebook	4.73 Million views (actual) 488,000 engagements
YouTube & Google	5.2 Million views (actual)
Pantip online forum	1.45 Million views (actual)
Tuk Tuk ads	1.92 million (estimated)
Billboards	8.3 Million (estimated)

## **SOCIAL MOBILIZATION – INTERNATIONAL NETWORK OF ENGAGED BUDDHISTS (INEB)**

In order to deepen audience engagement and strengthen change in attitudes, behaviors and social norms, USAID Wildlife Asia implemented the social mobilization component of the Spiritual Beliefs campaign. This component aimed to engage Buddhist monks and nuns who are major influencers of beliefs about the spiritual power of tiger products to become allies and champions of the campaign.

USAID Wildlife Asia engaged the International Network of Engaged Buddhists (INEB), a respected global network of Buddhist organizations, to obtain their active support for the spiritual beliefs campaign in Thailand by amplifying campaign messages in their interactions with followers e.g., through their dharma teachings, on social media, and through face-to-face interactions. From October 2020 to July 2021, USAID Wildlife Asia and INEB organized three workshops (two face-to-face and one virtual due to COVID-19 restrictions) that successfully mobilized nearly 80 monks from 50 temples across Thailand to publicly champion campaigns to counter these beliefs in their dharma and conversations with followers. These workshops were held in coordination with the Department of National Parks, Wildlife and Plant Conservation and WildAid Thailand.

### **October 2020 Workshop**

On October 21, a one-day workshop was held where 24 monks and 10 nuns from prominent Buddhist temples across Thailand developed an action plan to counter spiritual beliefs driving the demand for ivory and tiger products in the country. Convened at the leading temple of Wat Chak Daeng in Samut Prakan Province, these spiritual leaders discussed the status of the illegal wildlife trade and current demand for wildlife products in Thailand, and the spiritual beliefs campaign to reduce the use and purchase of amulets derived from illegal wildlife. In their action plan, they developed messages that will counter these spiritual beliefs in their interactions with followers through their Facebook accounts, face-to-face conversations and dharma sermons.

**Figure 26. Photos of October Workshop**



*Group photo of October 2020 participants*

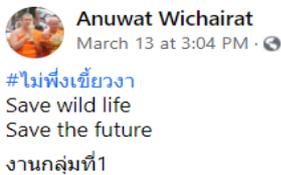


*Monks discussing their Action Plans*

**March 2021 Workshop**

On March 13, the second workshop was conducted in Phitsanulok Province, northern Thailand. In this workshop, 22 Buddhist monks and six lay representatives from 20 temples in 11 northern provinces discussed the illegal wildlife trade, spiritual beliefs campaign and, in small groups, developed key messages to amplify campaign messaging in their temples and communities. They recorded these messages in one-minute videos for posting in their social media accounts. One monk posted his group’s video immediately on his Facebook page <https://www.facebook.com/100004499167568/posts/1795011747325447/?d=n> The monks also signed a **Commitment Poster** to pledge their active support to help prevent wildlife crime and reduce consumer demand for wildlife.

**Figure 27. Photos of March 2021 Workshop**



*Video of Monk on his Facebook page*



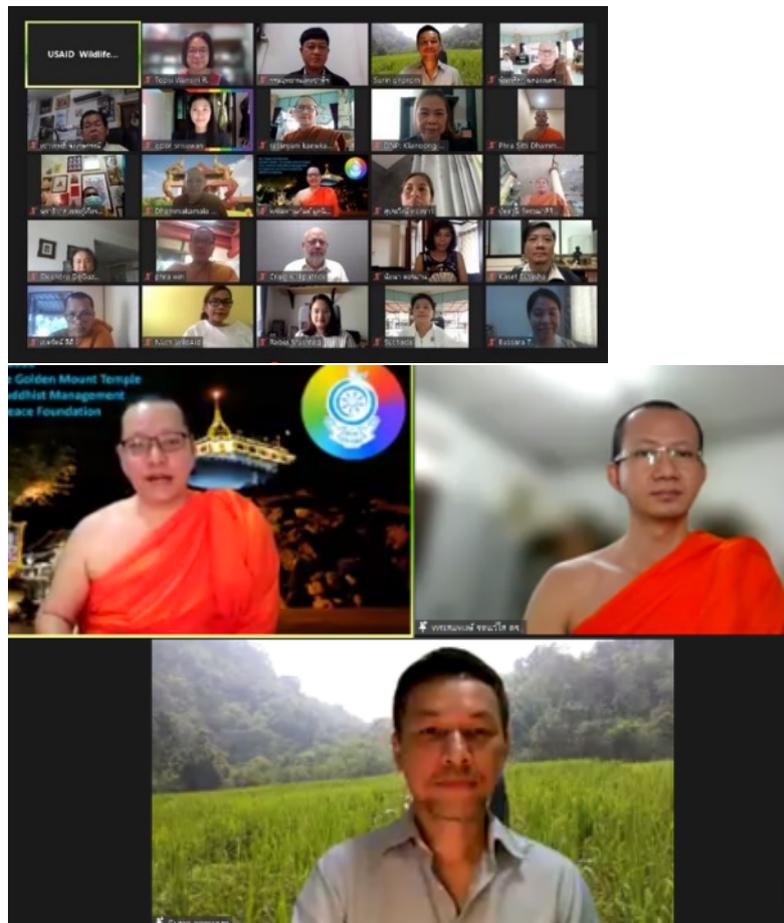
*Monks signing Commitment Poster*

**July 2021 Virtual Workshop**

On July 16, the third and last workshop was held virtually due to the COVID-19 resurgence in Thailand. This 2 ½ hour zoom activity was attended by nine male monks from eight temples in six provinces and three female monks from one temple in one province as well as two representatives from Buddhist lay organizations. An additional 178 persons watched the event on the INEB’s Facebook page live. At the end of this event, the monks committed to counter the beliefs that products from elephants, tigers and other wildlife bring good luck and prevent harm by clearly stating to their followers that taking any animal’s life for offering is not aligned with Buddhist

teaching. They also agreed to reach out to the younger generation who can play a key role in raising awareness that protects wildlife and prevents unnecessary killings.

**Figure 28. Photos of July 2021 Virtual Workshop**



## LESSONS LEARNED

USAID Wildlife Asia’s experience designing, implementing, and evaluating SBCC campaigns for demand reduction in Thailand has yielded important learning for future demand reduction efforts. These learnings are summarized below.

- The campaigns achieved high levels of reach among the target audience, with large portions of the target audience recalling being exposed to USAID Wildlife Asia campaign messages and celebrities two or more times. However, the campaigns were of short duration and it is unknown how long recall of the campaign messages lasts after exposure. It is recommended that future campaigns are implemented over a longer time period and cover larger geographies in order to expand exposure and engagement
- The campaigns sought to change desired attitudes, social norms, and to increase intention not to use wildlife products. The evaluation findings demonstrated that the campaigns achieved significant changes in these areas; however, the desired attitudes and intentions are still not the majority among actual and potential consumers. Therefore, we believe that additional work is needed to further transform these attitudes, norms, and intentions in order to achieve sustained behavior change. In future, we would recommend implementing campaigns for longer periods and strengthening social mobilization for deeper audience engagement and interactions, in order to increase social unacceptability of use. Programs should also analyze social networks to identify more strategic champions to regularly

promote a wildlife-product free lifestyle to reach the “tipping point” where the use of wildlife products is widely socially unacceptable

- Messaging linking wildlife products to killing/cruelty may have reached saturation with the target audience as we saw high agreement with these statements in 2018 and little change in 2020 following the campaigns. Linking conservation messaging (i.e., animal preservation) to the target audience’s personal motivations and interests (e.g., a good life means preserving other forms of life for Buddhists), this is likely to be more impactful
- The SBCC campaigns greatly increased intention not to use ivory and tiger products; however, we were unable to measure whether this translated into actual behavior change. Measuring behavior change for demand reduction is particularly difficult as we are asking people not to perform a behavior, rather than promoting adoption of an observable behavior. Strengthening coordination between demand reduction activities and supply side/law enforcement would likely facilitate more effective tracking and measurement of non-use
- Campaign timelines need to be flexible and take into consideration current issues in society and the availability of influencers, especially if it is a pro-bono partnership
- Securing target media placements could be challenging and some media outlets – such as amulet magazines and websites – refused to disseminate adverts because they felt the message was too targeted and could make their audience uncomfortable. Mobile service providers also declined the request for location-based SMS as part of the campaign, stating that the message was too sensitive and targeted. USAID Wildlife Asia addressed some of these issues by extending placements in other willing media outlets; however, it suggests the need for advocacy to address the larger enabling environment for purchase and use of these products
- Influencers were an important part of the campaigns. When engaging influencers, future campaigns and programs should consider:
  - When selecting influencers to participate in campaigns, projects should be careful to ensure the people selected are diverse not only in their background and gender but also in their political views and other key characteristics
  - Social media influencers prefer news that is current, trending, linked with an important date and most importantly leaves room for co-creation
  - The content is more relevant and engaging for audiences if it is delivered through influencers who are seen as similar to them or who are highly popular or influential within their social circle
  - Using more than one influencer can be effective so that the campaign can reach a broader audience and provide more options for media placements
- The pre-tests were highly valuable and offered the opportunity to test the effectiveness and resonance of influencers, storylines and key visuals, which helped to ensure likeability and shareability of the campaign materials
- For the Spiritual Beliefs campaign, the response from the pretests and reactions on the online video confirmed that strong messages and key visuals are effective and memorable, especially when paired with a message that appeals to the audience’s motivations and beliefs
- Facebook advertising was very effective in reaching the target audience in Thailand, and allowed the project to see real-time reactions and discussions related to the campaign messages

## **ANNEX: RESOURCES**

USAID Wildlife Asia. [Social and Behavior Change Communication \(SBCC\) Demand Reduction Guidebook](#). 2020.