Effectiveness of Culturally-adapted Charity Advertisements

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Helsinki
2016
### Title of Thesis: Effectiveness of Culturally-adapted Charity Advertisements

**Abstract:**

Charitable behaviour is unsurprisingly influenced by many factors and among them all, personal values appear to be one important aspect in the decision process. Many studies have found that advertisements reflecting some local cultural values are more persuasive than those that ignore them, however majority are limited to traditional products and services. Few studies investigate the same relationship in the area of charity advertising and for cultural dimensions other than individualism.

This paper seeks to find out if adapting charity advertisements to local culture is indeed more effective, with regards to the humane orientation dimension. Two main literature themes in this paper are culture and advertising appeals. Unlike majority of cross-cultural literature, GLOBE research was applied instead of Hofstede’s. For advertising appeals, Pollay’s pioneering list was used. Finland and Singapore were the case countries in this paper, with the former being more humanely oriented than the latter.

Study 1 identified a list of top appeals used in charity advertisements, through a content analysis of existing charity advertisements from major international aid organizations like UNICEF. The top appeals are morality, nurturance and frailty. Main study 2 involved a survey among 169 respondents where the research question was tested. After controlling for variables like gender, income and past charitable behaviour, no differences were found in the effectiveness of the charity advertisements between the two culturally-different countries. In other words, cultural adaptation for charity advertisements may not work as well as those for traditional product categories and services, as seen in previous literature.

International charity organizations may want to reconsider efforts in localizing the marketing and advertising activities to specific cultures, especially cultures similar to Finland and Singapore.

**Keywords:** Culture; Cultural adaptation; Communication effectiveness; Advertising effectiveness; Advertising Appeals; Non-profit marketing; Charity Advertising
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1. Introduction

“Once poverty is gone, we’ll need to build museums to display its horrors to future generations. They’ll wonder why poverty continued so long in human society - how a few people could live in luxury while billions dwelt in misery, deprivation and despair.”
— Muhammad Yunus

What motivates a person to give? This is a question asked by many, from charity organizations to academic researchers. Newspaper headlines remind us every day about the pressing needs and urgency to deal with various problems from disasters to humanitarian crises to abject poverty. Citizens around the world play a vital role through their support and generosity to organizations, and they do so through various forms of charitable behaviour. There are three main forms of charitable behaviour, namely donating money, volunteering and helping a stranger and the number of people taking part in these three ways of giving has fallen (Charities Aid Foundation, 2015). At the same time, eliciting help for non-profit charity organizations has never been more difficult with today’s growing competition for donor dollars as the number of charities increase. When considering calamitous events or circumstances such as poverty in the developing world, many feel deep sorrow but accept that there is nothing they can do. However, that is far from the truth as even small donations, when pooled together results in a large impact. There is a need to help charity organizations encourage and induce charitable giving more effectively.

As the name suggests, non-profit charity organizations rely on donations from others - government agencies, private companies and individuals. As seen in the United States of America, majority of this form of charitable giving comes from individuals, who account for over two-thirds of donations (Giving USA, 2016). It is, therefore, imperative for charity organizations to know how best to attract individuals’ donations, and this can be achieved through marketing. While most marketing theories and methods are geared towards selling products and services, a specialized form called social marketing emerged in the 1970s. Instead
of selling products, the same marketing principles are used to sell ideas, attitudes and behaviours (Kotler & Zaltman, 1971).

Charitable behaviour is unsurprisingly influenced by many factors, dispositional and situational. Among all these, personal values appear to be one important aspect in the decision process (McDonald & Scaife, 2011). Specifically, people are more willing to give when there is a congruence with one’s values (Basil, 2007) - values that have been formed within a socio-cultural context (McDonald & Scaife, 2011). This brings in the significance of cultural values in charitable behaviour.

How can we utilize this knowledge on the relationship between societal cultural values and charitable behaviour? It appears that cultural values, have been studied not just in its traditional domain of anthropology but also in many other areas such as social psychology, international business and marketing. Within marketing, many studies investigate the relationship between cultural values and advertising appeals, specifically how advertising appeals influences cultural values as well as differ from country to country as a consequence of cultural difference (Hong, Mudderiesoglu & Zinkhan, 1987; Albers-Miller & Gelb, 1996, Mortimer & Grierson, 2010; Jimenez, Hadjimarcou, Barua & Michie, 2013). In addition, many studies also investigate how advertising effectiveness is affected by a local cultural adaptation (e.g. Belk, Bryce & Pollay, 1985; Boddewyn, Soehl & Picard, 1986; Han & Shavitt, 1994; Zhang & Gelb, 1996, Zhang & Neelankavil, 1997). However, most of these studies have been conducted in relation to physical products and services like toothbrush, shampoo, cameras etc., with few in charity advertising.

There is an opportunity to leverage on previous studies in traditional marketing and apply it to non-profit marketing to see if the the effectiveness of charity advertisements can be improved through cultural adaptation. Doing so would provide well-needed insights to international non-profit organizations who are dealing with increasing needs and competition for donor dollars.
1.1 Research Problem

This paper seeks to find out if adapting charity advertisements to local culture increases its effectiveness. The relationship between different cultural values and communication effectiveness has been widely studied and discussed in literature and many have shown that local adaptation is more effective (e.g. Belk, Bryce & Pollay, 1985; Boddewyn, Soehl & Picard, 1986; Han & Shavitt, 1994; Zhang & Gelb, 1996, Zhang & Neelankavil, 1997). However, majority of these studies involve everyday products with few investigating the same for charity-related communication (Basil, 2007; Winterich & Zhang, 2014).

With increasing needs and competition for donor dollars, there is a need for non-profit organizations to learn how to market more effectively (The Chronicle of Philanthropy, 2012). Understanding national cultures and its congruent advertising appeal is a necessary but insufficient condition to create an effective campaign. There is still the ultimate need of knowing if the culturally-congruent advertising appeal is effective in achieving the aims of the campaign. This study aims to make a contribution by helping international charity organizations optimize their money usage by investigating if money spent in localizing advertisements is worth the cost.

At the same time, the present studies almost always involve United States. This paper offers an additional perspective by investigating a Nordic country, Finland and a South-East Asian country, Singapore. Finally, this paper also explores cultural dimensions beyond the dominant collectivism-individualism dimension.

1.2 Aim and Approach

The aim of the study is to find out if advertisements reflecting some local cultural values are more effective than those that ignore them, in the domain of charity advertising. This is done so by leveraging on theory in the societal cultural and marketing field, specifically advertising appeals and charity advertising.
Within the societal cultural field, the author used conceptual frameworks and data from the GLOBE project (House, Hanges, Javidan, Dorfman & Gupta, 2004). Within the marketing field, Pollay's (1983) list of advertising appeals was used as the starting foundation for data collection and analysis. Hypotheses specific to the aim of the study were then formulated based on past literature, tested out, analysed and discussed.

1.3 Delimitations

This study has several delimitations. Firstly, the results will be limited to the countries with similar cultural profiles as Finland and Singapore, such as other Nordic and Asian countries. These two countries have been chosen as case studies due to their similar economic and standard of living but different cultural value profiles. Finland and Singapore have much in common with both containing a 5-million-strong population, high standards of living, education levels, life expectancy levels and GDP per capita (World Bank, 2014). These aspects are important because they are known to be the main factors behind charitable behaviour, specifically monetary donations. At the same time, with a relatively short history of prosperity, high within-country inequality and the infusion of Confucian values, Singapore cannot be more different from Nordic Finland on the cultural front. Therefore, Singapore and Finland are chosen as the focus of this research to examine the effectiveness of culturally-congruent charity advertisements.

In addition, this research solely focuses on charity advertisements as opposed to traditional advertising in products and services. Due to the large and wide range of charity causes, there is a need to narrow it down, to which the author has chosen to study child poverty and hunger. This specific cause is chosen as it is a pressing and ongoing worldwide ongoing problem. While the number of people living in extreme poverty has declined by more than half from 1990 to 2015, 836 million still live on less than USD$1.25 a day (United Nations, 2015). Notably, children are the ones who suffer the most from poverty, with enduring negative
effects on every possible dimension of their lives from health to achievements. Due to this, the cost of dealing with the consequences of child poverty is substantial both financially and socially. Attention is needed to address this particular pressing issue, hence explaining the focus of this research on child poverty and hunger.

Also, the paper studies only one specific form of charitable behaviour - monetary donations. This is chosen because it is the easiest to quantify and test, compared to the other charitable activities like volunteering and helping a stranger. At the same time, only donations from private individuals, as opposed to government agencies or other organizations, are considered.

Finally, the study is also limited to the analysis of still advertisements, which includes all forms of advertisements except motion-picture types like television commercials and online videos. Such “still” advertisements are chosen due to the ability to control and manipulate aspects of the advertisement more easily for testing.

1.4 Key Terms and Concepts

Several concepts are used throughout the paper and they are defined as follows:

Marketing – While this is a widely-used and relatively understood term, it is necessary to present a clear definition to set the stage for the upcoming key concepts. Using the definition from the American Marketing Association (2013), a common guide for academics and scholar alike, marketing is “the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large” (AMA, n.d.).

Non-profit marketing – The marketing activities carried out specifically by the non-profit sector which include various institutions and organizations such
as hospitals, colleges, social agencies, cultural groups and charities. (Kotler, 1979)

**Charity Advertising** - Advertising is one component under the marketing toolbox and it is defined by the AMA as “the placement of announcements and persuasive messages in time or space purchased in any of the mass media by business firms, nonprofit organizations, government agencies, and individuals who seek to inform and/or persuade members of a particular target market or audience about their products, services, organizations, or ideas.” (n.d.). This paper will be examining specifically charity advertising which has no one clear definition. Charity advertising, as used in this paper, should be understood as advertising carried out by charitable organizations, which are non-profit organizations that centres on philanthropic goals and social well-being and relies on donations from for-profit organizations, governments and individuals.

**Advertising appeal** – An advertising appeal is “the basic idea that advertisers want to communicate to the audience – the basic reason why the audience should act” (Kotler & Armstrong, 1991, p. 426). This term can also be seen as synonymous with “values” in advertising (Pollay, 1983) which is defined as “an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or state of existence” (Rokeach, 1973, p.5)

**Cultural dimension** – Culture is made up of many different aspects. Cultural dimension, as used in this paper, refers to the various measures of culture that have been identified to distinguish one country’s culture from another (Hofstede, 1980). An example of a cultural dimension is individualism vs. collectivism. This term of cultural dimension is used interchangeably with cultural values in this paper.

In addition to the above common terms, the abbreviation “ad” is also used commonly in phrases like “ad appeal” and “charity ads”, which refers to “advertising appeal” and “charity advertisements” respectively.
1.5 Structure of the paper

The remaining paper is organized in four major sections, namely the literature overview, research methodology, empirical results and analysis and finally, the discussion and conclusion.

The literature review begins with a detailed description and discussion of the two main literature themes of this paper – Cultural values in section 2.1, followed by advertising appeals in section 2.2. Whilst extensive, it is important to understand the underpinnings of these two literature themes before moving on to section 2.3, where the themes are tied together and applied to the specific context of charity advertising, which is the focus and unique contribution of this paper.

In order to achieve the aim of this paper, two studies (study 1 and study 2) were conducted. Section 3 elaborates on how the aim will be achieved through the research method which includes the research procedure, research design, data collection and sampling strategies, analysis methods.

Section 4 presents the results from study 1, which is subsequently used as input for further conceptual development and hypotheses formulation for the main study in this research - study 2. Thereafter, section 5 provides a detailed description of the data collection design and administration for study 2. The main results of this paper, from study 2, are then presented in section 6.

Finally, this paper concludes with a discussion, including the contribution of the findings, implications and future research opportunities.
2. Cultural Values and Advertising Appeals in Charity Advertising

The key literature for this study involves two themes - cultural values and advertising appeals, with an application to non-profit marketing, specifically charity advertising.

Section 2.1 presents the first main theme on cultural values with two landmark literature in societal cultural studies (Hofstede, 1980; House et al, 2004). A brief description of each study and its conceptual model will be presented in section 2.1.1 and 2.1.2, followed by a detailed comparison and evaluation of those studies in section 2.1.3. A conclusion is arrived in 2.1.4, as to which literature is best suited and would be used for this paper. Section 2.1.5 then applies the chosen research to this aim and context of this study.

Section 2.2 introduces the next literature theme on advertising appeals, focusing on Pollay’s (1983) comprehensive list of common advertising appeals. Section 2.2.1 ties the two main literature themes – culture and advertising appeals, together and explains on how each relate to the other.

Section 2.3.1 then introduces the broad field of non-profit marketing before narrowing down to the focus of this paper on charity advertising. Section 2.3.2 then shows how the two main literature themes of culture and advertising appeals manifest in charity advertising and how a gap is present and requires addressing.

Finally, section 2.4 presents the theoretical framework and a succinct summary of chapter 2.

2.1 Societal Cultural Values

Culture is a widely-used construct in different fields from social psychology to organizational behaviour to international business and marketing. Traditionally,
culture has been in the domain of anthropology and archaeology, where it has been defined and studied, mainly qualitatively. However, with the increase in cross-border transactions and movement of people, cross-cultural issues have also become salient to management, psychology, and marketing. In the words of E.B. Tylor (1871), the founder of cultural anthropology, culture is “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (p.1). Given the complex nature of this concept, it is not surprising that no single definition has achieved consensus in the literature however, it is generally agreed that culture is a complex multi-level construct that is shared among a group of people, and was formed over a long period of time. (Taras, Rowney & Steel, 2009)

Culture manifests itself at different levels such as artifacts, values and underlying assumptions (Schein, 1990). This paper centres on the one that is known to influence and explain individual decision-making – values (e.g. Rokeach, 1973; Schwartz, 2007; Hofstede, 1980). While the concept of culture is centuries old, attempts to measure and quantify cultural values were not undertaken until the middle of the twentieth century. Such studies date all the way back to the 1950s and 1960s (Kuhn & McPartland, 1954; Kluckhohn & Strodtbeck, 1961; Haire, Ghiselli & Porter, 1966; Rokeach, 1973), however it was not until the publication of Hofstede’s *Culture’s Consequences* in 1980, that interest in the issue of culture measurement surged. (Taras et al, 2009)

Since then, there has been several other models of culture that have gained recognition and popularity, including Schwartz (1994), Trompenaars & Hampden-Turner (1998), World Values Survey (Inglehart, 2004) and GLOBE (House et al, 2004). Among these, we will be examining two of them, namely House et al (2004) and Hofstede (1980, 2001) as they best suit the purpose of this research with scores that are available for both our case study countries – Finland and Singapore.
2.1.1 Hofstede’s research (1980, 1990, 2001)

Known as the bible in the field of cross-cultural comparative studies as well as marketing literature, Hofstede’s (1980) four-dimensional model of national cultures influence on the fields of international business and management is undeniable. As of June 2010, there were over 54,000 citations to Hofstede’s work according to Harzing’s Publish or Perish citation index (Tung & Verbeke, 2010, p.1259). Academic research within the field of culture necessarily involves the work of Hofstede. While his work was not the first systematic study on cross-national cultures, Hofstede’s book Culture’s Consequences: International Differences in Work-Related Values (1980), succeeded in putting cross-cultural analysis at the forefront of international business research.

Hofstede defines culture as “the collective programming of the mind distinguishing the members of one group or category of people from another” (Hofstede, 2001, p.9) and his initial model of national culture consisted of four dimensions – Individualism; power distance; masculinity and uncertainty avoidance. This model was developed based on results from a worldwide IBM survey of employee values from 1967 and 1973, using factor analysis. His study has since been updated with the addition of a fifth and sixth dimension in 1991 and 2010 respectively, namely long term orientation and indulgence. All six dimensions, together with their respective definitions can be found in Table 1.

<table>
<thead>
<tr>
<th>Cultural Dimensions</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Individualism vs. Collectivism</td>
<td>Individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty.</td>
</tr>
<tr>
<td>2 Power Distance Index</td>
<td>People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low Power Distance, people strive to equalise the distribution of power and demand justification for inequalities of power.</td>
</tr>
</tbody>
</table>
### Masculinity vs. Femininity

The Masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material rewards for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented.

### Uncertainty Avoidance Index

The degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. Countries exhibiting strong UAI maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

### Long Term vs. Short Term Orientation (1991)

Societies who score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

### Indulgence vs. Restraint (2010)

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms.

These cultural dimensions, or values, distinguishes countries from each other and the scores in the research are relative.

#### 2.1.2 GLOBE research (2004)

Another groundbreaking large-scale research project was from GLOBE (House, Hanges, Javidan, Dorfman & Gupta, 2004), an acronym for Global Leadership and Organizational Behaviour Effectiveness Research. Built upon the findings of other influential cross-national cultural studies such as Hofstede (1980), Schwartz (1994), Smith (1995), Inglehart (1997), and others from a variety of disciplines, this research, possibly the largest of its kind, has generated important findings in the area of cultural studies.

Cultural differences in 62 cultures were explored based on data from about 17,300 middle managers from 951 organizations in the food processing, financial services and telecommunications service industries. 9 cultural competencies or
dimensions were identified (compared with Hofstede's original 4 dimensional model) and the cultures were divided into 10 cultural clusters. An important feature about this study is that the nine cultural dimensions were conceptualized in two ways: practices or 'as is' and values or 'should be'. The former refers to what people would rate themselves in practice and the latter as what they value or prefer. Definitions of each of the cultural competencies are elaborated in Table 2. (House et al, 2004)

Table 2: Definition of GLOBE nine cultural dimensions (House et al, 2004)

<table>
<thead>
<tr>
<th>Cultural Dimensions</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Performance Orientation</td>
<td>the extent to which an organization or society encourages and rewards group members for performance improvement and excellence</td>
</tr>
<tr>
<td>2 Assertiveness Orientation</td>
<td>degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships</td>
</tr>
<tr>
<td>3 Future Orientation</td>
<td>degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification</td>
</tr>
<tr>
<td>4 Humane Orientation</td>
<td>degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.</td>
</tr>
<tr>
<td>5 Collectivism I (Institutional)</td>
<td>degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action</td>
</tr>
<tr>
<td>6 Collectivism II (In-group)</td>
<td>degree to which individuals express pride, loyalty and cohesiveness in their organizations or families</td>
</tr>
<tr>
<td>7 Gender Egalitarianism</td>
<td>extent to which an organization or a society minimizes gender role differences and gender discrimination</td>
</tr>
<tr>
<td>8 Power Distance</td>
<td>degree to which members of an organization or society expect and agree that power should be unequally shared.</td>
</tr>
<tr>
<td>9 Uncertainty Avoidance</td>
<td>extent to which members of an organization or society strive to avoid uncertainty by reliance on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events.</td>
</tr>
</tbody>
</table>

An in-depth research addressing the culture, leadership qualities and management recommendations of 25 specific societies, including both Finland and Singapore, the second major publication of GLOBE, was also published in 2007 (Chhokar, J. S., Brodbeck, F. C. and House, R. J.).
2.1.3 Comparison of GLOBE and Hofstede’s research

While the GLOBE (2004) model and Hofstede’s (1980) model have many similarities, they are also different in many ways that have implications on the studies that use them. Therefore, it is important to evaluate these similarities and differences and use the better set of data.

Table 3 shows some of the basic differences between the two prominent researches. Firstly, the GLOBE model was developed about thirty years after the initial Hofstede model and secondly, GLOBE was a collaborative work between many social scientists around the world as opposed to the work of one researcher. Thirdly, data for the GLOBE model was collected from managers in different organizations and industries compared to Hofstede’s sample of employees in one company, IBM.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Primary researchers involved</td>
<td>1</td>
<td>170</td>
</tr>
<tr>
<td>Respondents</td>
<td>Non-managers and managers</td>
<td>Managers</td>
</tr>
<tr>
<td>Organizations surveyed</td>
<td>1</td>
<td>951</td>
</tr>
<tr>
<td>Type of organizations</td>
<td>IBM and its subsidiaries</td>
<td>Non-multinational</td>
</tr>
<tr>
<td>Industries</td>
<td>Information Technology</td>
<td>Food processing, financial and telecommunication services</td>
</tr>
<tr>
<td>Number of societies surveyed</td>
<td>72</td>
<td>62</td>
</tr>
<tr>
<td>Analysis</td>
<td>Single effort</td>
<td>Team effort</td>
</tr>
<tr>
<td>Project design</td>
<td>Dutch-based</td>
<td>US-based</td>
</tr>
<tr>
<td>Number of cultural dimensions</td>
<td>Four</td>
<td>Nine</td>
</tr>
</tbody>
</table>

Both studies had representation from all six major regions in the world however, apart from North America and the Australasia, there are differences with the mix and total number of countries surveyed in each region. A detailed list of the participating countries in each study is shown in Table 4.
Table 4: Participating Countries in Hofstede’s and GLOBE Model (Table adapted from Shi, 2011. Data from House et al, 2004 and Hofstede, 2004)

<table>
<thead>
<tr>
<th>Hofstede Model (79)</th>
<th>GLOBE Model (62)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Asia (24)</strong></td>
<td></td>
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<tr>
<td>Arab World (Egypt,</td>
<td></td>
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<tr>
<td>Iraq, Kuwait,</td>
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<tr>
<td>Lebanon, Libya,</td>
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<tr>
<td>Saudi Arabia,</td>
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<td>United Arab Emirates),</td>
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<tr>
<td>Bangladesh, China,</td>
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<td>Hong Kong, India,</td>
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<td>Indonesia, Iran,</td>
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<td>Israel, Japan,</td>
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<td>Malaysia, Pakistan,</td>
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<td>Philippines,</td>
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<td>Singapore, Korea,</td>
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<td>Taiwan, Thailand,</td>
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<td>Turkey, Vietnam</td>
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<tr>
<td><strong>Europe (26)</strong></td>
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<tr>
<td>Austria, Belgium,</td>
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<tr>
<td>Bulgaria, Czech</td>
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<td>Republic, Denmark,</td>
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<td>Estonia, Finland,</td>
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<td>France, Germany,</td>
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<td>Greece, Hungary,</td>
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<td>Ireland, Italy,</td>
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<td>Luxembourg, Malta,</td>
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<td>Netherlands, Norway,</td>
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<td>Poland, Portugal,</td>
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<td>Slovakia, Spain,</td>
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<td>United Kingdom</td>
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<td><strong>Africa (9)</strong></td>
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<td>East Africa (Ethiopia,</td>
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<td>Kenya, Tanzania,</td>
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<td>Zambia), Morocco,</td>
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<td>South Africa West</td>
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<tr>
<td>(Ghana, Nigeria,</td>
<td></td>
</tr>
<tr>
<td>Sierra Leone)</td>
<td></td>
</tr>
<tr>
<td><strong>North America (3)</strong></td>
<td></td>
</tr>
<tr>
<td>Canada, Mexico,</td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td></td>
</tr>
<tr>
<td><strong>South America (15)</strong></td>
<td></td>
</tr>
<tr>
<td>Argentina, Brazil,</td>
<td></td>
</tr>
<tr>
<td>Chile, Colombia,</td>
<td></td>
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<tr>
<td>Costa Rica, Ecuador,</td>
<td></td>
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<tr>
<td>El Salvador,</td>
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<tr>
<td>Guatemala, Jamaica,</td>
<td></td>
</tr>
<tr>
<td>Panama, Peru,</td>
<td></td>
</tr>
<tr>
<td>Surinam, Trinidad,</td>
<td></td>
</tr>
<tr>
<td>Uruguay, Venezuela,</td>
<td></td>
</tr>
<tr>
<td><strong>Australia (2)</strong></td>
<td></td>
</tr>
<tr>
<td>Australia, New</td>
<td></td>
</tr>
<tr>
<td>Zealand</td>
<td></td>
</tr>
</tbody>
</table>

Arab World (Kuwait, Qatar)
China, Hong Kong, India, Indonesia, Iran, Israel, Japan, Kazakhstan, Malaysia, Philippines, Singapore, Korea, Taiwan, Thailand, Turkey
Asia (17)
Albania, Austria, Czech Republic, Denmark, England, Finland, France, Georgia, Germany (East and West separately), Greece, Hungary, Ireland, Italy, Netherlands, Russia, Slovenia, Spain, Sweden, Switzerland (German and French speaking separately)
Europe (23)
Egypt, Morocco, Namibia, Nigeria, South Africa (Black and White sample separately), Zambia, Zimbabwe
Africa (8)
North America (3)
Canada, Mexico, United States
South America (9)
Argentina, Bolivia, Brazil, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Venezuela
Australia (2)
Australia, New Zealand

Overall, Hofstede's study consists of data from 79 countries compared to 62 societies in GLOBE. General differences include the larger sample from the Arab world and South America in Hofstede’s study compared to GLOBE. It is acknowledged that the different mix and total number of countries has influence on the cultural dimension rankings of Finland and Singapore in each study.
however, it is difficult to evaluate exactly how this skews the ranking and in what
direction.

Regarding cultural dimensions, House et al (2004) has nine cultural dimensions
while Hofstede (1980) originally had four, which then expanded to six
dimensions. Going beyond mere differences in the quantity of cultural
dimensions, there are also other similarities and differences in the dimensions.
Firstly, uncertainty avoidance and power distance are included in both studies
while performance orientation and humane orientation is only covered under
GLOBE. Secondly, additional variables have been developed under GLOBE based
off of Hofstede’s study. Factor analysis of a set of items intended to measure
individualism/collectivism resulted in two dimensions – institutional and in-
group and Hofstede’s concept of masculinity dimension led to the development
of gender egalitarianism and assertiveness. Thirdly, long term orientation under
Hofstede’s study is similar to GLOBE’s future orientation measure. Finally,
GLOBE’s study collects data for both practices and values resulting in eighteen
cultural dimension scores for each societal culture. (House et al, 2004)

Differences also exist in what the cultural dimensions are exactly measuring. For
example, while the ‘uncertainty avoidance’ dimension is present in both studies,
they have been argued to measure different things. For example, Venaik & Brewer
(2008) found highly significant negative correlations between the ‘uncertainty
avoidance’ measure scores of GLOBE and Hofstede’s (1980) for specific cultures.
Despite their popularity and wide usage in the academic field, such differences
and inconsistencies need to be addressed and is done so in the following sub-
section 2.1.4.

2.1.4 Evaluation of GLOBE and Hofstede’s research

Generally, the GLOBE study is less criticized than Hofstede, “either because there
are fewer controversial issues or because it is much more recent and researchers
have not fully analysed it yet” (Venaik & Brewer, 2008, p.7). Despite myriad
criticisms such as non-exhaustiveness and reliance on single company data, studies from a variety of fields continue to lean on the incumbent study of Hofstede’s (1980, 2001). Major issues raised over the years in cross-cultural studies will be useful in helping us to examine the merits of each study and in arriving at a conclusion for our study’s data.

The first criticism is the assumption in such studies about societies maintaining a state of equilibrium and that they are just snapshot views of culture of a society at one particular time. Many researchers argue that all cultures experience continual change (eg. Ferraro, 1998; Shenkar, 2001; McSweeny, 2002), especially with globalization in force. In reply, both Hofstede and the GLOBE team, along with other political scientists and economists argue that despite globalization, cultural convergence is not happening.

Authors of GLOBE quoted Hofstede (2001) that there is no evidence “of a single of set of cultural values to which all nations are converging” and the little evidence that presents cultural shifts “appear to be very slow, and likely resistant to convergence forces” (House et al, 2004, p.54). Hofstede restated in 2016 that “there is no ‘global village culture’ and that “repeated measurements of culture show that countries that get richer will be more individualistic.” This can be seen when data from World Values Survey (2005-2008) was used and authors, Minkov and Hofstede (2012), found that 299 in-country regions from countries in East and Southeast Asia, sub-Saharan Africa, Latin America and the Anglo world, overwhelmingly cluster along national lines on basic cultural values”, with “cross-border intermixtures being relatively rare” (p.133).

However, if the phenomenon is true and happening at a pace of significance, cultural dimensions and values from Hofstede’s study in the 1960s would likely be different now. This would then give the GLOBE study an edge over Hofstede’s as it is 30 years more recent than Hofstede’s.

Secondly, the representativeness of Hofstede’s research has also been criticized due to its U.S. and specifically, IBM centric nature of the data (Venaik & Brewer,
Hofstede’s riposte is that the average IBM employee in each of the country sampled is the same as an average adult in that country. Critics then underline the possibility that IBM have socialized their employees in a way that sets them apart from the local national cultures, Hofstede (2004) argue that work organizations are not “total institutions” and “that the values of employees cannot be changed by an employer because they were acquired when the employees were children” (p.10, cited in Gooderham & Nordhaug, 2011).

Similarly, the generalizability of GLOBE is also questioned due to its sample of middle managers. House et al (2004) argues that the data does reflect the broader culture in which the middle managers are embedded and not the cultures of middle managers alone as the core GLOBE societal value measures are “significantly correlated with independently collected indicators of societal values in the World Value Survey” (p.20). Overall, I contend that GLOBE’s study fairs better on representativeness than Hofstede’s, despite their unique individual flaws, as data collected was from more than one company, and through the perspectives of various social scientists as opposed to a one man, one company and industry case for Hofstede.

Finally, the last major criticism concerns the controversial use of nations as units of analysis in cross-cultural studies. Many authors question this method, with some openly challenging the concept of national cultures, as they (Shenkar, 2001; McSweeney, 2002) argue that national borders are not the best way to delineate cultural boundaries. This “assumption of spatial homogeneity” as Shenkar (2001) calls it, assumes cultural homogeneity within a single nation. Tung and Verbeke (2010) also raised the issue that popular cross-national dimensions in Hofstede’s (1980) and GLOBE’s (2004) research assumed such cultural homogeneity. On the other hand, Hofstede and GLOBE authors together with other researchers, contend that “the nation remains a key unit of shared experience and its educational and cultural institutions shape the values of almost everyone in that society” (Inglehart & Baker, 2000, p.37).
In this aspect, I argue that the GLOBE model tries to address intra-national diversity better than House’s study whenever possible as GLOBE accounted for multicultural countries as much as possible. For example, large subcultures within a country such as East and West Germany; French-speaking and German-speaking Swiss; White and Black population of South Africa were represented separately in the GLOBE research. While the GLOBE model may not have sufficiently covered all various subcultures within every country, what has been done is deemed sufficient for this study as the focus will be on a macro-level implication, instead of micro-level as Tung and Verbeke (2010) were concerned about.

Overall, the GLOBE study (2004) is deemed to perform better than Hofstede’s (1980, 2001) in dealing with the main criticisms common to the measurement of culture. Therefore, this paper will move forward and utilize the cultural dimensions and data from the GLOBE study.

2.1.5 Application of GLOBE research to current study

House et al (2004, p.15) stated that “the most parsimonious operationalization of societal culture consist of commonly experienced language, ideological belief systems (including religion and political belief systems), ethnic heritage, and history.” Along with utilizing the data from GLOBE, this study will also adopt the way culture is conceptualised and that is “in terms of the 9 cultural attributes that when quantified, are referred to as dimensions, which are used to measure two distinct kinds of cultural manifestations: practices and values”. (House et al, 2004, p.16) For example, the practices (as-is) or practices questions for the humane orientation (HO) dimension are designed to measure the respondent’s assessment of the extent to which a society engages in HO practices while the values (should be) questions measure the values of respondents regarding how humanely orientated they would like their society to be. A sample question for HO practices would be a 7 point likert scale asking respondents to rate how concerned about others people in their society are, while a similar values question
would ask respondents to rate how concerned about others people in their society should be.

This paper will be using the practice or “as-is” scores, instead of the “values” score as they represent the current practices in the given culture, which is more relevant for our study. Looking at the GLOBE data for our case study countries, Finland and Singapore, we can observe several significant differences in the “as-is” values and rankings of the 9 cultural dimensions (Figure 1). Overall, the biggest difference between Finland and Singapore lies in the cultural dimensions, in-group collectivism and performance orientation, with a rank difference of 37 and 44 respectively, out of 61 countries.

![GLOBE Cultural Dimensions - 'As is' Score and Rank](image)

*Figure 1: Global Cultural Scores and Ranks for Finland and Singapore (Chhokar et al, 2007)*

Further elaboration on various cultural dimensions are as follows:

1) **Assertiveness** – Finland ranks 47th among the 61 GLOBE countries indicating that the Finns are rather non-dominant and non-aggressive in their social relationships. This can be compared with Singapore’s average ranking of 28th.
2) In Group Collectivism – Singaporeans take much more pride in being a part of small groups like their family, circle of close friends and organizations than Finns. Finland are more individualistic and ranks low at 54 out of 61 countries on this dimension.

3) Gender Egalitarianism – While the scores are close with each other, Finland ranks 31 and Singapore at 11, indicating that Finland is more male-dominated than Singapore. This is an interesting finding as generally Western/Nordic countries like Finland have more gender equality than Asian countries. Furthermore, in Hofstede’s study (1980), Finland was in the most feminine cluster.

4) Future Orientation – Singapore respondents shows that the current societal culture in Singapore is very future oriented with a rank of 1. Finland is not far behind at rank 14, however there is still a gap between these two cultures.

5) Humane Orientation – Singapore’s score on this cultural value was very low among the 61 countries, ranking at 55. Finland has an average ranking of 35.

6) Performance Orientation – Singapore scores very high on this value, ranking 2nd compared to Finland’s 46th ranking. This indicate that the society in Singapore stresses performance and achievement highly.

Despite the adoption of the GLOBE model and its data, there is still a need to check if respondents from Finland and Singapore truly differ on these six dimensions. Manipulation checks are performed on the relevant dimensions selected later on, using the measurement scales from House et al (2004) and replicated in the survey questionnaires.

The next section 2.2 introduces and expounds on the other central literature theme of this paper – advertising appeals, and how it relates with culture.
2.2 Advertising Appeals

Advertising is one component of the marketing toolbox. The definition of advertising or what constitutes advertising has changed over the years especially with the emergence of the internet. Among all the existing definitions, there are certain common elements in all as observed by Richards and Curran (2002), who proposed the following definition: “Advertising is a paid, mediated form of communication from an identifiable source, designed to persuade the receiver to take some action, now or in the future” (pg. 74). The objectives of advertising have also expanded beyond just pushing and selling physical products or services to the creation of awareness of a brand image, organization, idea or cause.

One of most single important factor in developing a good advertisement is the theme or appeal (Karp, 1974). Advertising appeals have been under the spotlight in marketing literature as early as the 1940s. Many definitions have emerged around this concept, one of which proposed by Kotler and Armstrong (1991, p. 426), defines an appeal as “the basic idea that advertisers want to communicate to the audience – the basic reason why the audience should act”.

The term “appeal” can also be seen as synonymous with “values” in advertising (Pollay, 1983) However, as with Taylor’s (2005) observation of Hofstede’s study, values in advertising are not the same as the values that are studied in the GLOBE project. Values in studies such as Hofstede (1980) and GLOBE (House et al, 2004) are work-related and do not reflect product attributes or consumer characteristics thereby requiring a more specific study of values in advertising. To prevent any confusion with cultural values, only the term advertising appeal will be used from henceforth.

Pollay (1983) was one of the first few to develop a methodology for measuring advertising appeals. The author argued for the importance of studying appeals in advertising due to its significant role in mass media and wide-reaching influence, unlike other similar institutions that carry out values transmission like the family, churches, universities. A list of 42 advertising appeals was
identified by reviewing previous literature (e.g. White, 1951; Rokeach, 1973; Fowles, 1976) in values research in other contexts and through meetings and workshops with colleagues from a variety of fields. The final list of advertising appeals was then validated through a content analysis of print advertisements. The full list of 42 advertising appeals can be seen in Table 5. (Pollay, 1983)

<table>
<thead>
<tr>
<th>Durable</th>
<th>Distinctive</th>
<th>Wisdom</th>
<th>Youth</th>
<th>Plain</th>
<th>Vain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective</td>
<td>Popular</td>
<td>Magic</td>
<td>Safety</td>
<td>Frail</td>
<td>Sexuality</td>
</tr>
<tr>
<td>Convenient</td>
<td>Traditional</td>
<td>Productive</td>
<td>Tamed</td>
<td>Adventure</td>
<td>Independence</td>
</tr>
<tr>
<td>Ornamental</td>
<td>Modern</td>
<td>Relaxation</td>
<td>Morality</td>
<td>Untamed</td>
<td>Security</td>
</tr>
<tr>
<td>Cheap</td>
<td>Natural</td>
<td>Enjoyment</td>
<td>Modesty</td>
<td>Freedom</td>
<td>Status</td>
</tr>
<tr>
<td>Dear</td>
<td>Technological</td>
<td>Maturity</td>
<td>Humility</td>
<td>Casual</td>
<td>Affiliation</td>
</tr>
<tr>
<td>Nurturance</td>
<td>Succorance</td>
<td>Family</td>
<td>Healthy</td>
<td>Neat</td>
<td>Community</td>
</tr>
</tbody>
</table>

As an illustration, the sexuality appeal is one that is familiar to many in marketing and whose use have been increasingly over the years (Reichert & Carpenter, 2004). Commonly used in beer, car and cologne advertisements with a male target audience, the sexuality appeal is defined by Pollay (1983) as consisting of romance, dating, intense sensuality, lust, attractiveness of a clearly sexual nature, etc. The full list of Pollay’s (1983) 42 appeals and their respective definitions can be found in Appendix 1. With respect to charity advertising, a subset of possible relevant appeals are elaborated with their definitions in Table 6. Some of them include appeals such as morality, nurturance, health, security, safety and succorance.

<table>
<thead>
<tr>
<th>Pollay’s (1983) Advertising Appeals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appeal</td>
</tr>
<tr>
<td>Morality</td>
</tr>
<tr>
<td>Nurturance</td>
</tr>
<tr>
<td>Frail</td>
</tr>
<tr>
<td>Youth</td>
</tr>
<tr>
<td>Community</td>
</tr>
<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Family</td>
</tr>
<tr>
<td>Healthy</td>
</tr>
<tr>
<td>Security</td>
</tr>
<tr>
<td>Safety</td>
</tr>
<tr>
<td>Independence</td>
</tr>
<tr>
<td>Succorance</td>
</tr>
<tr>
<td>Freedom</td>
</tr>
</tbody>
</table>

This accomplishment of a reliable measurement of values manifest in advertising now allows the testing of hypotheses related to advertising’s cultural character (Pollay, 1983) which is well suited for this study. Other researchers such as Caillat and Mueller (1996) and Cheng & Schweitzer (1996) have carried out research into advertising appeals however, theirs include only a narrow set of appeals and are based on Pollay’s original work. Therefore, while Pollay’s research may have been conducted a long time ago, it is the most complete set of possible appeals with definitions (Beniers, 2012) and hence, is utilised in this research.

Next, we look at how the two main literature themes, culture and advertising appeals, relates with each other.

### 2.2.1 Advertising Appeals and Cultural Values

As multi-national companies expand and grow and penetrate increasing markets, the question of standardization and cultural-adaptation of advertising is raised. Both has its own benefits. Standardization of advertising and marketing efforts mean consistency and the ability to create a holistic corporate brand image as well as economies of scale. On the other hand, cultural adaptation allows the tailoring of needs to local markets and tastes of each culture. This increasing globalization
of brands and products has spurred research on the topic of cultural values and advertising adaptation. (Hornikz & O'Keefe, 2009)

As cultures vary in values, it is natural to observe variation in advertising in different cultures. Plenty of researchers (e.g. Nevett, 1992; So, 2004; Teng & Laroche, 2006) have taken on comparative studies of the use of specific appeals across different international markets (cited in Papadopoulos & Reid, 2013, p.1). These studies examine how advertising appeals, influences cultural values as well as, differ from country to country as a consequence of cultural difference (e.g. Hong et al, 1987; Albers-Miller & Gelb, 1996; Zhang & Neelankavil, 1997; Mortimer & Grierson, 2010; Jimenez et al, 2013). Majority of the studies are, however, conducted in relation to physical products and services such as toothbrushes, shampoos, cameras, etc., with few in non-profit marketing.

One such study, of which certain parts will be assumed in this research, is from Albers-Miller and Gelb (1996), who found evidence for the culture-reflecting quality of advertising. The researchers first hypothesized directional relationships between Hofstede’s cultural appeals (2001) and Pollay’s list of advertising appeals as in Table 7. For example, the appeal of family, succorance and community is hypothesized to have a negative relationship with the cultural dimension of individualism.

Table 7: Relationships of Appeals (Pollay, 1983) to Hofstede’s Cultural Dimensions (Albers-Miller & Gelb, 1996)

<table>
<thead>
<tr>
<th>Relationships of Appeals to Hofstede’s Dimensions</th>
<th>IDV</th>
<th>PDI</th>
<th>UAI</th>
<th>MAS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independence</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Distinctive</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-respect</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Popular</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Affiliation</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Succorance</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Ornamental</td>
<td></td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Vain</td>
<td></td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dear</td>
<td></td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Status</td>
<td></td>
<td></td>
<td></td>
<td>+</td>
</tr>
</tbody>
</table>
As seen in the table, a total of 30 hypotheses were formed in the study. Business advertisements in four business industries – office equipment; financial services; clothing and accessories; and travel services, across eleven nations were examined and then coded according to the advertising appeals present. Analysis included calculating the proportion of each advertising appeals in each of the eleven countries and then, correlating the proportion with that country’s score on the cultural dimension hypothesized to each related appeal. An example, where the hypothesis is supported, is shown in table 8:

Table 8: Example of supported hypothesis from study of Albers-Miller and Gelb (1996)

<table>
<thead>
<tr>
<th>Hypothesis: Pollay’s Independence advertising appeal is positively correlated with Hofstede’s Individualism cultural dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hofstede’s Individualism score</td>
</tr>
<tr>
<td>--------------------------------</td>
</tr>
<tr>
<td>Japan 46</td>
</tr>
<tr>
<td>Mexico 30</td>
</tr>
</tbody>
</table>

Based on Hofstede's individualism score, Japan, which is more individualistic than Mexico, is hypothesized to use more “independence” appeals in their advertisements. This hypothesis was supported as 5.3% of all the appeals used in the Japanese advertisements was related to Independence as opposed to 0.3% for Mexico.
Overall, 10 out of the 30 hypothesized relationships between Pollay's advertising appeals and Hofstede's cultural dimensions were supported in the study, with an additional 8 after removing outliers from the data. This resulted in the conclusion that appeals in ads and cultural values relate in a non-random way. (Albers-Miller & Gelb, 1996)

2.2.2 Cultural Congruency Effect

Albers-Miller and Gelb's 1996 study was based on the premise that consumers will respond to appeals that they perceive to be relevant and important to them, which are likely influenced by the values prevalent in their society. This is a phenomenon known as the cultural congruency effect, which is commonly used and discussed in literature relating advertising appeals and culture. This effect happens when a stronger preference or more positive attitude is elicited as a result of a certain ad appeal coinciding with one's cultural orientation. It is argued that advertising messages should be congruent with the values of local culture (Belk, Bryce & Pollay, 1985; Boddewyn, Soehl & Picard, 1986) and many have also sought to investigate if culturally-congruent advertisements end up being more effective or persuasive. As cited in Zhang (2010, p.71), this effect is derived from the congruity theory (Osgood and Tannenbaum, 1995), which posits that changes in evaluation are always in the direction of increased congruity with the existing frame of references. “As predicted by the congruity theory, congruency with the point of references, such as one's cultural orientation, would lead to more favourable attitudes than incongruency” (Zhang, 2010, p71).

Such studies examining the congruity between one's cultural orientation and advertising appeals in persuasion has been increasing. Many studies have found that advertisements reflecting (some) local cultural values are more persuasive than those that ignore them (Belk, Bryce & Pollay, 1985; Boddewyn, Soehl & Picard, 1986; Han & Shavitt, 1994; Zhang & Gelb, 1996, Zhang & Neelankavil, 1997). However, majority of such research are limited to a specific cultural dimension and examines only a small group of products or services. Han &
Shavitt (1994) observed that many of these studies (e.g. Zhang, 2010) focus on the most basic dimension of cross-cultural variability identified in cross-cultural research: individualism and collectivism.

In addition, most of these studies are constrained as they used Hofstede’s national cultural scores directly and applied them to the cultural values of their respondents without further testing and confirmation. According to Triandis (1995), this represents a traditional view of culture as being fixed, defined and constrained by geographical boundaries. This constraint has been magnified by the impact of globalization as individuals in the same geographical location can possess values from different cultures (As cited in Zhang, 2010) Taylor (2005) highlighted that there is no good reason for not measuring the actual cultural characteristics of respondents given that measurement scales are readily available and also emphasized the importance of doing so due to the presence of some cultural convergence.

On top of that, this substantial body of research comparing the effectiveness or persuasiveness of culturally-adapted advertising appeals have not been systematically reviewed until 2009, when Hornikx and O’Keefe performed a meta-analytic review. The result of that research showed that “adapted ads are only slightly more persuasive and slightly better liked than un-adapted ads” (Hornikx & O’Keefe, 2009, p.39). Referring to the cultural congruency effect as adaptation effect, Hornikx & O’Keefe also found that such effects were non-existent when considering specific geographic regions and cultural values. In particular, adaptation effects on persuasion were not found for Europe or Central/South America and cultural dimensions of uncertainty avoidance and masculinity (Hornikx & O’Keefe, 2009, p.57). Similarly, the authors also raised concern about the fact that most experimental research used only Hofstede's value dimensions, especially that of individualism-collectivism and suggested using other researches such as GLOBE.

To sum up, firstly, while studies relating advertising appeals and cultural effects and the effectiveness of culturally congruent advertisements, are aplenty, they are
done so in the traditional business area of physical products and services, with few in non-profit marketing. Secondly, there is too little focus on other cultural dimensions apart from individualism-collectivism. Thirdly, issues with the use of Hofstede’s cultural scores and the direct assumption of these values on respondents has to be tackled with. Finally, are culturally-adapted advertising appeals truly more effective and how much more effective is it?

This paper intends to address the above concerns by investigating the effectiveness of culturally-congruent advertising appeals in the field of non-profit marketing, specifically charity advertising (elaborated in next upcoming section), using more updated cultural value scores from the GLOBE study as opposed to Hofstede and carrying out manipulation checks. Depending on the data collection outcomes (elaborated in section 4), this paper hopes to also study cultural dimensions other than the dominant individualistic-collectivistic dimension.

The next sub-section 2.3 introduces the context where the relationship of culture and advertising appeals will be examined in – charity advertisements. This relatively new area of charity advertising, which falls under the umbrella of non-profit and social marketing, will first be elaborated. Thereafter, we will look at the existing literature involving culture and charity advertising appeals. Through this, the literature gaps will present itself, and thus reiterate the need for this research.

2.3 What is Charity Advertising?

Marketing has traditionally been confined to the selling of traditional economic products and services until the mid-1970s, when the concept grew in significance for non-business products and services such as public agencies, hospitals, transit systems, non-profit organizations etc. This idea began when a psychologist Gerhard Weibe asked the following: “Why can’t you sell brotherhood and rational thinking like you sell soap?” This field in marketing is known as social marketing and the origins of this term can be traced back to Kotler and Zaltman (1971), who defined it as “the design, implementation and control of programs calculated to
influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution, and marketing research” (p.5).

Some resisted the notion of social marketing, as they deemed the concept inappropriate for their type of organization while others viewed marketing strategies as manipulative. On the other hand, another group of non-business managers easily acquainted themselves with the philosophy of marketing as many realised their organizations “had been practicing a form of marketing without being conscious about it. They recognized that it made sense to understand the needs and concerns of one’s users or clients”. (Lovelock & Weinberg, 1984, p.8) Social marketing grew, both in practice as well as in the academic field as marketing scholars found more opportunities to work with and apply marketing skills to public and non-profit organizations.

As with every new emerging discipline, there are disagreements regarding its definition and scope. A range of definitions exist (Kotler & Roberto, 1989; Fine, 1991; Andreasen, 1994) from expansive to restrictive, depending on whether social marketing is defined as the spreading of more than just ideas, but also attitudes and behaviour. (Andreasen, 1994) A broadened review from Kotler and Roberto (1989) defines social marketing as “an organized effort conducted by one group (the change agent), which intends to persuade others (the target adopters) to accept, modify, or abandon certain ideas, attitudes, practices and behaviours” (p.6). This indicates that a social marketing campaign goes beyond a mere provision of information and can seek to change values and beliefs. Instead of evaluating the various definitions, this paper will move on to a more pertinent focus on one form of social marketing – Non-profit marketing.

2.3.1 Non-profit Marketing

Non-profit marketing (NPM), which falls under social marketing, was first formally introduced by Kotler, the same author who introduced the latter term, in 1979. He distinguished this non-profit sector (hospitals, colleges, social agencies, cultural groups, charities etc) as constituting “a middle way for meeting
social needs, without resorting to the profit motive on the one hand or government bureaucracy on the other” (Kotler, 1979, p.37). This sector is highlighted as unique because it relies on the support of private citizens and upon grants from both the public and private sectors.

Initial interest around NPM was confined to academia as many saw marketing as a function only for profit-oriented enterprises. Furthermore, many also saw the usage of funds, intended for the actual charity cause, for advertising and promotion as unethical. Marketing was the last of all classic business functions (accounting, financial management, personal administration) to develop in non-profit organizations. (Kotler, 1979) Kotler however predicted that marketing ideas will infiltrate non-profit organizations out of necessity and when they start seeing the true value of it. He cautioned treating marketing as primarily promotional but instead as a “revolutionary new way to view the institution and its purposes” (p.44). Kotler (1979) explains that the real contribution of marketing to the non-profit field is:

“to lead each institution to search for a more meaningful position in the larger market. Instead of all hospitals offering the same services, marketing leads each hospital to shape distinct service mixes to serve specific market segments. Marketing competition, at its best, creates a pattern of varied institutions, each clear as to its mission, market coverage, need specialization, and service portfolio” (p.44).

Among all the organizations and agencies that falls under the nonprofit sector, this paper will focus only on charities and specifically, the advertising component of marketing (See Figure 2).
As there is no one clear definition for a charitable organization, this paper defines charities as non-profit organizations that centres on philanthropic goals and social well-being and relies on donations from for-profit organizations, governments and individuals. The next sub-section reviews the literature in non-profit advertising for charities, which from henceforth, will be referred to as charity advertising.

2.3.2 Appeals and Culture in Charity Advertising

Given the growth in charity work as well as charities all around the world, it is not surprising that scholars from a variety of fields, are extensively studying this industry. A review of the literature quickly shows that majority of the studies investigate how different factors influence, and hence increase charitable giving or behavior. Broadly speaking, charitable behaviour can refer to a range of actions, from voluntary financial donations to formal volunteer work to simply endorsing a cause-related campaign (Fennis, Janssen & Vohs, 2009). Bendapudi, Singh and Bendapudi (1996) defined helping behaviour as “behavior that enhances the welfare of a needy other, by providing aid or benefit, usually with little or no commensurate reward in return (p.34).
The factors studied in charity advertising range from message and statistical framing (Chang & Lee, 2010) to taking a victim’s perspective (Hung & Wyer, 2009) to receiving recognition (Winterich, Aquino & Mittal, 2013). Among all the different factors, a large group of studies investigate the **efficacy of various types of advertising appeals** including fear, guilt, shame (Brennan & Binney, 2010), altruism and egoism (Chang, 2014), pride and sympathy (Kemp & Kennett-Hensel, 2013). Despite the wide-range of studies available linking advertising appeals to charitable behavior, very few studies (Basil, 2007; Winterich & Zhang, 2014) examine the **effectiveness of culturally-congruent advertising appeals in the context of charity**.

It is important to study culture in charity advertising. This is because while charitable behaviour is influenced by many factors, personal values appear to be one important aspect in the decision process as cited in McDonald and Scaife (2011). Schwartz and Howard (1982) presented a model suggesting that “congruence with one’s internalized moral values was an important element in generating feelings of obligation to perform helping behaviour” (cited in Basil, 2007, p.2). These personal values are not formed and shaped in a vacuum, but instead within a socio-cultural context (McDonald & Scaife, 2011), bringing in the significance of cultural values. Therefore, in order to gain a deeper understanding of and to influence charitable behaviour, there is a need to delve into national cultures and values.

As noted, limited work exists on the relationship of national culture and advertising appeals in philanthropy. McDonald & Scaife (2011) posits that a nation’s print media coverage on charitable giving reflects national cultural ethos. Winterich and Zhang (2014) found that higher power distance results in weaker perceived responsibility to aid others, which decreases charitable behaviour. Nelson, Brunel, Supphellen and Manchanda (2006) investigated the effects of charity advertising on perceptions of moral obligation to help others and gauged ad evaluation. They found that men preferred egoistic advertisements and women preferred the altruistic one in masculine cultures, while the reverse was observed in feminine cultures. Apart from these studies, there are no other
studies, to the best of the author’s knowledge, that specifically investigated how culturally-congruent advertising appeals affect charitable behaviour. This results in a widely unexamined gap in the influence of comparative cultural values on philanthropic attitudes. (McDonald & Scaife, 2011, p.313) This paper would hence serve to narrow this gap by investigating the effectiveness of culturally-congruent advertisements within non-profit marketing, particularly charity advertising.

Finally, it is important to highlight that while various singular appeals have been studied in charity advertising, there is no study providing a comprehensive list of common advertising appeals within the field. Therefore, Pollay’s list of advertising appeal will be used as a base for this study.

### 2.3.3 Measuring Effectiveness in Charity Advertising

It is important to not only implement advertising programs but also to evaluate the advertising results against the objectives. Kotler and Armstrong (2010) provided a variety of advertising objectives from informing the market about a new product, persuading consumers to switch to your brand or maintaining customer relationships, however it can be argued that all of these ultimately point to the goal of attracting and retaining customers, and hence increasing sales.

Referring to the broader concept of social marketing, Andreasen (1994) contends that the “bottom line” should be to influence behaviour, as it is for private sector marketers to increase sales. He raised the observation that social marketers often fail to pay attention to this bottom line, thinking that their goal is just to “get the word out” or to “change attitudes” without asking whether either of these activities is likely to lead to the desired behaviour, and assume that it would happen somehow in the long run.

Similarly, I argue that while charity advertisers may aim to increase awareness or support for a particular cause, the ultimate goal is to influence target donors to contribute more in terms of money in order to keep the organization’s operations going and continue alleviating the needs of their cause. This advertising objective
is self-evident in a UNICEF advertisement campaign (Figure 3) which went viral when it was launched in 2013. It demonstrates clearly that while support is nice, monetary donations are imperative and a more practical help.

![UNICEF “Like don’t Save Lives” Campaign](image)

Figure 3: UNICEF “Like don’t Save Lives” Campaign

With this, the present study will be measuring effectiveness of charity advertisements according to respondents’ intention to donate money. Other factors that affect this intention to donate will also be considered and accounted for as control variables. Such variables include attitude towards (Mitchell & Olson, 1981) and believability of (Bhat, Leigh & Wardlow, 1998) the advertisement

### 2.4 Summary of Literature Review

Figure 4 summarizes what has been discussed in the whole of Chapter 2.

![Figure 4: Summary of paper’s literature review](image)
Chapter 2 first began with an introduction of the first main literature topic on cultural values followed by a review of two landmark research, Hofstede (1980, 2001) and House et al (2004), in that field. A comparison and evaluation of both research led to the decision that the GLOBE study will be the basis of this paper, instead of Hofstede’s.

The second literature theme on advertising appeals was then introduced with a focus on Pollay’s (1983) research and list of 42 common advertising appeals. This paper then demonstrated the growing interest in both businesses as well as academia on the adaptation of marketing efforts, in this case advertising appeals, to local cultural values. Albers-Miller and Gelb (1996) research, which involved hypothesizing directional links between Pollay’s (1983) appeals and Hofstede’s (1990) cultural dimensions, was discussed. Concerns and limitations in past research suggesting that advertisements reflecting some local cultural values were more persuasive than those that were not, were then highlighted. Subsequently, this led to the conclusion that more research is necessary in addressing the concerns and limitations, particularly in the niche field of charity advertising.

The relatively new field of charity advertising was introduced, beginning with the umbrella concept of social marketing followed by non-profit marketing. Research involving both cultural values and advertising appeals in philanthropy was discussed and a clear research gap was shown. Finally, this led to the general research question of this paper – “Are culturally-congruent ad appeals
more effective (in terms of intention to donate) than non-culturally-congruent ad appeals?"

Next, Chapter 3 will show how this paper addressed the research question and elaborate on methodology and data collection procedures.
3. Overview of Data and Method

This section presents an overview of the research method and data collection procedures. Summarized in Figure 5, this research consist of two studies, each with a different data collection and analysis process, distinguished by the blue and red color.

Figure 5: Data collection and analysis procedure

The first study (in blue) involves examining charity advertisements to obtain a list of common advertising appeals specific to charity advertising. After which is further conceptual development linking the results from step 1 in Figure 5, to GLOBE’s cultural dimensions. Through this, the hypotheses for this paper are formed in step 2.

The second study (in red) is represented by step 3 in Figure 5, where the hypotheses are tested and analysed. Data is collected through survey questionnaires from respondents in Finland and Singapore, and answers the main research question of this paper – are culturally-congruent advertising appeals more effective?
It is important to bear in mind this unique design of the study, where the development of hypotheses does not follow immediately after literature review, but instead, first requires some collection and analysis of data. For clarity, data collection and analysis steps 1 and 3 in Figure 5 are referred to as study 1 and 2 from henceforth.

The data collection and analysis procedure is discussed in greater detail in section 3.1. The sampling strategy and research design is then elaborated in sections 3.2 and 3.3 respectively.

### 3.1 Data Collection and Analysis Procedure

Firstly, despite many studies in the non-profit field examining different advertising appeals, there is no available comprehensive list for common appeals *specific to charity advertisements*. Therefore, Pollay’s list of 42 common advertising appeals was used as a base to narrow down to the ones that are most relevant to charity advertising which is the first study of this paper. This was achieved through a content analysis of a sample of charity advertisements related to the cause of child poverty and hunger. The sample of advertisements belonged to those of large international charity organizations and was obtained through Google Image search. This particular sampling strategy for the advertisements is elaborated further in the next sub-section 4.3.

Next, hypotheses on the effectiveness of various charity advertising appeals in Finland and Singapore, were formulated. As in Albers-Miller and Gelb (1996), directional links were first formed between cultural values and advertising appeals (Appendix 1). Hypotheses about the effectiveness of specific appeals in each country, were then developed, based on their respective cultural dimension scores. An example in Table 9 can help elucidate Study 1:

*Table 9: Example of possible hypotheses*
<table>
<thead>
<tr>
<th>Non-profit advertising appeal</th>
<th>Relationship with cultural value</th>
<th>Cultural dimension scores</th>
<th>Hypothesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>Positive relationship with &quot;In-group Collectivism&quot;</td>
<td>Singapore: 5.64&lt;br&gt;Finland: 4.07</td>
<td>Family / community related advertising appeals would be more effective in Singapore than in Finland</td>
</tr>
<tr>
<td>Security / Safety</td>
<td>Positive relationship with &quot;Uncertainty Avoidance&quot;</td>
<td>Singapore: 5.31&lt;br&gt;Finland: 5.02</td>
<td>Security / safety advertising appeals would be more effective in Singapore than in Finland.</td>
</tr>
</tbody>
</table>

For example, if it is found that Family appeals are commonly used in charity advertisements, an assumption can be made that the appeal relate positively with *In-group collectivism*. This inference is made based on the definitions and construction of the ad appeal and cultural dimension. This is because in a country with a high score on in-group collectivism, there is much emotional dependence and support on organizations and family units. Therefore, appeals depicting family relationships and ties should be more effective in Singapore than in Finland, due to stronger “In-group Collectivism” value in the former society.

Another possible example could involve the “Uncertainty Avoidance” dimension, which is related to anxiety, dependence on experts and need for security (Hofstede, 1980). Consequently, advertising appeals depicting *security* and *safety*, as defined by Pollay (1983), would be more persuasive in Singapore than in Finland, where the scores are slightly lower in the latter society.

Similar to the research of Albers-Miller and Gelb (1996), charity appeals that had little or no relation to the cultural dimensions were not considered in this study. Once the hypotheses have been developed, advertisements manipulating the relevant ad appeals were created as test ads to be used in the survey for study 2. Survey questionnaires were deemed to be the most suitable instrument for this study and were distributed among Finnish and Singaporean respondents. Most of the questions asked were in the form of 7-point likert
scales in order to obtain values that can be analysed quantitatively through multivariate regression.

The above data collection and research methods are chosen to best answer the research question on the effectiveness of culturally-congruent charity advertisements. This will be shown in sections 3.2 and 3.3 as it elaborated on the methodology and sampling strategy. Data analysis strategy is presented in section 3.4.

### 3.2 Method

Content analysis and online survey questionnaires were the chosen method for studies 1 and 2 respectively.

**Study 1**
Content analysis was the most appropriate method in examining advertisements and achieving the research purpose of study 1. Its suitability is demonstrated through its prevalent use in similar research investigating culture and advertising appeals (eg. Albers-Miller & Gelb, 1996; Han & Shavitt, 1994; Mortimer & Grierson, 2010).

Content analysis is defined as “a research technique for making replicable and valid inferences from texts (and other meaningful matter) to the contexts of their use. (Krippendorf, 2004, p.18). Another definition from Janis (1965, p.55), included an additional and important element - judgement:

“content analysis may be referred to as any technique (a) for the classification of the sign-vehicles (b) which relies solely upon the judgments (which theoretically may range from perceptual discrimination to sheer guesses) of an analyst or group of analysts as to which sign-vehicles fall into which categories, (c) provided that the analyst’s judgements are regarded as the report of a scientific observer.”
Scholars have various ways of naming the growing diversity of research techniques under content analysis. Using the categorization and terminology that applies best to this research, semantical content analysis (Janis, 1965), was the most appropriate. Semantical content analysis refers to the procedure of “classifying signs according to their meanings” (Krippendorf, 2004, p. 45). Specifically for this study, it involved recognizing if an appeal, according to the definition from Pollay (1983), is present in a particular advertisement, either graphically or through the text on the advertisement, whether directly or through an implied meaning.

**Study 2**

Given the non-exploratory nature of this research where specific hypotheses are available for testing, information needs are clearly known. This made survey questionnaires the most appropriate method for data collection as it consists of structured questions to obtain the information that is necessary to study the phenomena at hand. (Malhotra & Birks, 2006) At the same time, given the possible large sample size, time and resources available, surveys presented the most efficient way to fulfil the data requirements for this study.

An online method of distribution was chosen as it is not only an efficient way of reaching respondents but it also reduced the problem of social desirability bias due to the absence of face-to-face contact as opposed to interviews (Malhotra & Birks, 2006). This is important in this study as respondents may have the tendency to provide answers which they think are acceptable to others (eg. as in a focus group or interview) due to the presence of questions related to charitable behaviour.

Finally, the survey consisted only of close-ended questions as data needs were clear. This also ensured higher rates of responses as opposed to open-ended questions. In addition, since the survey was self-administered, the opportunity for probing through open-ended questions was not present and hence, unnecessary. (Fowler, 2009)
The survey design will be covered in detail in section 5 after the results from Study 1 and formulated hypotheses are presented. Next, we will look at the sampling strategies for both studies.

3.3 Sampling (Advertisements and Participants)

The sampling strategies for this paper are covered in this sub-section. Prior to that, it is necessary to specify the units of analysis to study (Patton, 2002). The unit of analysis for study 1 is individual charity advertisement. For study 2 and this paper’s research aim, we are interested in comparing groups of people of different cultures, specifically Finnish and Singaporean. For simplification purposes, we assume that country is synonymous with culture for Finland and Singapore and use country/nationality as a unit of analysis. Next, the sampling strategy (type, specifications and size) for both study 1 and 2 will be elaborated.

Study 1: Advertisement Sample

Purposeful sampling, as opposed to random sampling, was more suitable for Study 1 due to its qualitative nature. This is because the study aims for an in-depth understanding of common advertising appeals in charity advertising instead of empirical generalizations on advertising as a whole. Specifically, criterion sampling, which involves picking cases that meet certain predetermined criterion of importance, was used. (Patton, 2002) The criterion of importance are elaborated in the next few paragraphs.

Firstly, with the large number of charity advertisements, varying from types of causes to organizations to geography, there was a need to narrow the focus so as to control for any extraneous variation (Eisenhardt, 1989). We decided to concentrate on one cause and examine charity advertisements in child poverty and hunger. This cause was chosen because it is a global issue that is neither more relevant to Finland or Singapore, given their similar general economic status, hence eliminating any potential bias through familiarity or stronger identification with the cause.
Secondly, following the above choice of cause, only advertisements from large international organizations fighting for child poverty and hunger, such as UNICEF, Save the Children and Oxfam International, were examined. This is mainly due to the relatively large amount of resources these organizations have for marketing, and hence making a larger number of advertisements accessible and available for analysis, compared to other smaller organizations with fewer marketing resources and reach. In addition, large international organization are the ones who would benefit most from the implications of this research due to their relatively extensive advertising expenditures and therefore, it is also imperative to examine advertisements relevant to them.

Thirdly, non-motion picture advertisements were analysed. This means that advertisements with multiple frames, such as online video or television advertisements, were excluded. All other still advertisements, regardless of placement (print magazine, outdoor billboards, postcards, leaflets, email etc) were open for examination. This exclusion was made mainly because it is easier to control and standardize characteristics (amount of information/size/number of appeals etc) of the test advertisements for still ads compared to motion picture ads, hence making it easier for manipulation and testing of advertising appeals in study 2.

Fourthly, the advertisement sample were obtained through a Google image search with a search term “charity ad child hunger poverty”. The Google Image database was chosen due to easy access to advertisements for analysis given the fact that plenty of material have been “uploaded” onto Google. The time frame from which the sample is chosen from is deemed to be irrelevant here as this paper is not studying an evolution of appeals in charity advertising but rather the current common appeals used in the field. Certainly, there is a possibility that appeals used will be different depending on various issues that are happening around the world (e.g. Crises in Syria) at different times, however, given that our focus is on an old and ongoing issue – child poverty and hunger, little change is expected.
Finally, Study 1 started with a sample size of 15 advertisements, which was expected to be sufficient. The sample size was, however, flexible (Silverman, 2005, p. 130) and as many advertisements would have been analysed as required until saturation is reached (Gummesson, 2000, p. 96).

Figure 6 below summarizes the sampling strategy that has been discussed for the charity advertisements which was used to develop a list of common charity advertising appeals in study 1.

![Study 1 - Criterion Sampling: Charity advertisements](image)

- **Cause & Organization**
  - Cause in child poverty and hunger
  - Large international organizations who fight against child poverty and hunger

- **Advertisement Format**
  - Includes any form of still frame advertisements (magazine, emails, billboards, bus stands etc.)
  - Excludes motion picture advertisements (television, online video etc.)

- **Database / Source**
  - Sample will be obtained from Google Images
  - Search terms include various combinations of the following keywords: Advertisement; child; poverty; hunger

- **Sample size**
  - Starting with a sample size of 15, more will be added if necessary

*Figure 6: Summary of sampling strategy for charity advertisements*

Next, we look at the sampling strategy for Study 2.

**Study 2: Respondents Sample**

As determined by the research aim, the population of this study are respondents from Finland and Singapore. **Non-probability quota sampling** and **convenience sampling** were used in this study due to the time and resources available.
Firstly, a quota was set based on the survey design which is developed after the formulation of the hypotheses. According to Central Limit Theorem, the benchmark for a large enough sample to assume normal distribution in comparing two populations is \( n \geq 30 \). A target sample size of 50 per cell is made so as to ensure sufficient statistical spread and account for any possible dropouts or data outages, while keeping the entire study feasible and manageable.

This study examining if culturally-congruent charity advertisements are more effective, employed a 2 (ad appeal – stronger / weaker) \( \times 2 \) (country: Finland and Singapore) factorial design. Hence, the total target sample size is 200 (2 \( \times 2 \) \( \times 50 \)), with 100 respondents each from Finland and Singapore.

Secondly, convenience sampling was also used in study 2 due to the time and limited resources available. Respondents were reached through Facebook, a popular online social media platform and was among the researcher’s network of friends and acquaintances. While this sampling method is the least desirable among all others, it is also the most practical and would still provide a good amount of data to study the questions at hand.

### 3.4 Data Analysis

**Study 1: Analysis of Charity Advertisements**

In order to identify the common non-profit advertising appeals from the selected advertisements, content analysis was used. This is a widely used qualitative research technique, for interpreting meaning from the content of text data (Hseih & Shannon, 2005). There are different approaches to content analysis and it can be qualitative or quantitative (Altheide, 1996) and the technique covers a suite of analytic approaches ranging from intuitive and interpretive analyses to systematic, strict textual analyses (Rosengren, 1981).

Instead of the traditional keyword count, a qualitative approach was used for identifying and analysing the common themes or advertising appeals in non-
profit advertising. Both deductive and inductive categorization (Spiggle, 1994) were used as prior research and existing theory from Pollay (1983) has already identified key concepts and definitions of what to expect. At the same time, emergent categories specific to charity advertising was also identified.

**Study 2: Analysis of Survey Results**

Survey results were analysed through a series of T-tests and ANOVA tests, as it is the most appropriate for achieving our research aim and according to the attributes of the dependent and independent variables. T-tests were used to measure the main effects in hypotheses 1a-3a while the ANOVA tests was used to measure the interaction effects in hypotheses 1b-3b.

The independent variables were country group (Finland/Singapore) and the strength of ad appeal (weaker/stronger), which are nominal and ordinal respectively. The dependent variable, effectiveness of the advertisement, is measured on a ratio scale. This combination of having more than one non-metric independent variable and one metric dependent variable directs us to the method of ANOVA for analysis. (Sharma, 1996; Hair, Black, Babin & Anderson, 2010) Assumptions for the ANOVA tests – multivariate normality and homogeneity of variance and covariance across groups (Finland and Singapore) were checked before the tests are performed. Corrections, such as removal of outliers, were performed as necessary. (Sharma, 1996)

Next, section 4 will present the results from the first data collection and analysis stage – analysis of charity advertisements, followed by the formulation of this paper’s hypotheses.

**4. Results of Study 1 - Common Advertising Appeals in Charity Advertisements**

15 charity advertisements from a variety of large international organizations were examined in order to derive a list of common charity advertising appeals.
Leveraging on Pollay’s list of advertising appeals, a total of 8 appeals were identified as the top common appeals used in charity advertising, namely morality, nurturance, frailty, youth, community, productivity, health and humility.

Relationships between the top 8 appeals in charity advertising with relevant GLOBE’s cultural dimensions was formed, as in Albers-Miller and Gelb (1996). Hypotheses specific to Finland and Singapore, were then formulated and a total of 6 hypotheses were tested by this paper. These hypotheses all relate to one cultural dimension – humane orientation.

Other relationships between top charity advertising appeals and its relevant cultural dimension that were formed were not tested due to a lack of significant differences in those cultural dimensions between the two sample groups – Finland and Singapore.

### 4.1 Charity Advertisements sample

As described in the sampling strategy (section 3.3), charity advertisements involving child poverty and hunger, from large international aid organizations such as UNICEF, Oxfam and Amnesty International were analysed. Using Pollay’s (1983) list of common advertising appeals as the base for the content analysis, a total of 15 charity advertisements (See Appendix 2) were analysed in order to derive a list of common advertising appeals specific to charity advertisements in child hunger and poverty. The sample of advertisements was obtained from Google Images search through various combinations of search terms involving ‘child’, ‘hunger’, ‘poverty’ and ‘advertisement’. The advertisement sample included any form of picture advertisement (magazines, newspapers, billboards, posters etc.). A description detailing the organization’s name, geography of advertisement, headline of ad and main appeals, of the 15 advertisements analysed, can be found in table 10 below.
Table 10: Description of sample of charity advertisements

<table>
<thead>
<tr>
<th>s/n</th>
<th>Organization</th>
<th>Geography</th>
<th>Headline</th>
<th>Main appeals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>UNICEF</td>
<td>International</td>
<td>He's starving, we're not</td>
<td>Equality, Fairness, Share</td>
</tr>
<tr>
<td>2</td>
<td>UNICEF</td>
<td>International</td>
<td>Every 4s a child under 5 dies</td>
<td>Humanity, Ethical</td>
</tr>
<tr>
<td>3</td>
<td>UNICEF US</td>
<td>USA</td>
<td>Your 100% tax deductible gift</td>
<td>Gift, help</td>
</tr>
<tr>
<td>4</td>
<td>UNICEF</td>
<td>International</td>
<td>Be her miracle. Feed 20 starving children</td>
<td>Help, save, hope</td>
</tr>
<tr>
<td>5</td>
<td>CARE</td>
<td>International</td>
<td>Breakfast, lunch, dinner</td>
<td>Reality, inequality, help together</td>
</tr>
<tr>
<td>6</td>
<td>UNICEF &amp; Innity</td>
<td>Malaysia</td>
<td>Feed children like this for two weeks</td>
<td>Effective, One's worth</td>
</tr>
<tr>
<td>7</td>
<td>Amnesty</td>
<td>International</td>
<td>Don't I deserve a happy life?</td>
<td>Fairness, equality</td>
</tr>
<tr>
<td>8</td>
<td>World Vision</td>
<td>International</td>
<td>Five is not a child's lifetime</td>
<td>Injustice</td>
</tr>
<tr>
<td>9</td>
<td>Barnado's</td>
<td>UK</td>
<td>No silver spoons for children born into poverty</td>
<td>Equality, hope, fate</td>
</tr>
<tr>
<td>10</td>
<td>Campaign against child poverty</td>
<td>Canada</td>
<td>Lots of good things grow in ontario, so does child poverty</td>
<td>Conscience, hope</td>
</tr>
<tr>
<td>11</td>
<td>Amnesty</td>
<td>International</td>
<td>Shout out, for those who don't have a voice</td>
<td>Exclusion, hopelessness, enable, rights</td>
</tr>
<tr>
<td>12</td>
<td>UNICEF China</td>
<td>China</td>
<td>Don't ignore me</td>
<td>Invisible, help, do your part</td>
</tr>
<tr>
<td>13</td>
<td>Save the Children</td>
<td>UK</td>
<td>No child born to die</td>
<td>Significance, rights</td>
</tr>
<tr>
<td>14</td>
<td>Christian Aid</td>
<td>UK</td>
<td>A child dies every 10s as a result of malnutrition</td>
<td>Significance, worth</td>
</tr>
<tr>
<td>15</td>
<td>Amnesty</td>
<td>NZ</td>
<td>One in Four Kiwi kids are missing out...</td>
<td>Justice, help, contributing</td>
</tr>
</tbody>
</table>

The sample of advertisements came from a variety of large aid organizations such as UNICEF, Amnesty International, Save the Children and World Vision. Majority of the advertisements were international copies however there were a few that were country- specific advertisements from UK, USA, Canada, NZ, Malaysia and China. The author chose not to search specifically for advertisements in Finland and Singapore due to the small sample size as well as the fact that most were simply international copies translated to the local language (e.g. Finnish for the Finland market). The advertisements were all in English except for one which was in Mandarin.

A range in the number of appeals each advertisement employed was observed, with some employing up to 14 appeals and others as few as 4 appeals. However, a couple of appeals were present in many of the advertisements and this became
apparent soon after analysing the first 10 advertisements. Evaluation on the presence and categorization of appeals in the advertisements was made solely by the author whose native language is English and second language Mandarin. The next section elaborates on how the appeals were identified and the results of study 1 in identifying the top appeals used in child poverty and hunger charity advertisements.

### 4.2 Common Advertising Appeals in Charity Advertisements

A system for coding the advertisements was developed from the theory-based appeals identified in Pollay’s (1983) research of common advertising appeals. Each advertisement was checked against Pollay’s (1983) list and appeals that were present were categorized into primary and secondary appeals. Primary appeals were those that were dominant in the advertisements while secondary appeals were all others that was depicted in the advertisement. Primary appeals were then given a value of 2, and secondary appeals a value of 1. These values were then added up for each appeal to obtain a total sum of occurrence. For example, the morality appeal was used as a primary appeal in 7 ads and a secondary appeal in another 7 ads. Therefore, the total sum of occurrence for the appeal is equals to a value of 21 \([7 \times 2 + 7 \times 1]\).

A usage proportion for each appeal was also calculated as a way to gauge its weight in relation to all other appeals used in child poverty and hunger advertisements. Adding the total sum of occurrence for all appeals present gives us a grand total of 149. Therefore, continuing with the above example, this means that the morality appeal made up 14% (21 occurrences out of 149) of all the appeals used in the sample of 15 charity advertisements. A list of all the appeals present in the 15 ads and their usage proportion can be found in table 11. This calculation was made to help us identify the main appeals that dominated our sample of advertisements.
Table 11: Common appeals in charity advertising

<table>
<thead>
<tr>
<th>No</th>
<th>Pollay's Appeal</th>
<th>Description</th>
<th>No. of ads as main theme</th>
<th>No. of ads as secondary theme</th>
<th>Usage proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Morality</td>
<td>Humane, justice, fairness, inequality, honesty, principled</td>
<td>7</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>2</td>
<td>Nurturance</td>
<td>Give gifts, sympathy, help, love, charity, comfort, protection.</td>
<td>6</td>
<td>8</td>
<td>13%</td>
</tr>
<tr>
<td>3</td>
<td>Frailty</td>
<td>Delicate, vulnerable, tender</td>
<td>2</td>
<td>11</td>
<td>10%</td>
</tr>
<tr>
<td>4</td>
<td>Youth*</td>
<td>Childhood, potential.</td>
<td>1</td>
<td>10</td>
<td>8%</td>
</tr>
<tr>
<td>5</td>
<td>Community*</td>
<td>Use of &quot;we&quot;, &quot;Join us&quot;, &quot;make our..&quot;</td>
<td>1</td>
<td>9</td>
<td>7%</td>
</tr>
<tr>
<td>6</td>
<td>Productivity*</td>
<td>Pulling own weight, doing share, contributing</td>
<td>4</td>
<td>2</td>
<td>7%</td>
</tr>
<tr>
<td>7</td>
<td>Health</td>
<td>Vigor, strength, active, disease free</td>
<td>0</td>
<td>8</td>
<td>5%</td>
</tr>
<tr>
<td>8</td>
<td>Humility*</td>
<td>Hope, meek, resigned, fate-accepting</td>
<td>2</td>
<td>4</td>
<td>5%</td>
</tr>
<tr>
<td>9</td>
<td>Effective</td>
<td>Useful, functional, efficient...</td>
<td>2</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>10</td>
<td>Security</td>
<td>Confident, peace of mind, dignity, self-worth/esteem/respect</td>
<td>1</td>
<td>3</td>
<td>3%</td>
</tr>
<tr>
<td>11</td>
<td>Independence</td>
<td>Self-sufficiency, self-reliance, autonomy, unconventional, nonconformist</td>
<td>0</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td>12</td>
<td>Casual</td>
<td>Unkempt, dishevelled, sloppy</td>
<td>0</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td>13</td>
<td>Neat</td>
<td>Orderly, precise, tidy, clean...</td>
<td>0</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td>14</td>
<td>Safety</td>
<td>Absence of hazards, injury, caution, stability</td>
<td>0</td>
<td>3</td>
<td>2%</td>
</tr>
<tr>
<td>15</td>
<td>Convenient</td>
<td>Time-saving, quick, easy</td>
<td>0</td>
<td>3</td>
<td>2%</td>
</tr>
<tr>
<td>16</td>
<td>Affiliation</td>
<td>To be accepted, liked by peers.</td>
<td>1</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>17</td>
<td>Freedom</td>
<td>Spontaneous, carefree, uninhibited</td>
<td>0</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>18</td>
<td>Family</td>
<td>Nurturance within family, having/being at home, companionship of family</td>
<td>0</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>19</td>
<td>Modesty</td>
<td>Innocent, timid, shy, Naive, demure,</td>
<td>0</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>20</td>
<td>Cheap</td>
<td>Good value, bargain</td>
<td>0</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>21</td>
<td>Adventure</td>
<td>Boldness, daring, thrills, excitement</td>
<td>0</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>22</td>
<td>Succorance</td>
<td>Receive expressions of love, gratitude</td>
<td>0</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>23</td>
<td>Enjoyment</td>
<td>Fun, laugh, celebrate, festivals</td>
<td>0</td>
<td>1</td>
<td>1%</td>
</tr>
</tbody>
</table>

All of Pollay's other appeals such as ornamental, technological, modern, magic, that are not shown in Table 10, were not utilized at all in the charity advertisement sample. An arbitrary 5% cutoff was taken to identify the top common appeals (highlighted in yellow in table 8) used and they included a total of 8 appeals namely morality, nurturance, frailty, youth, community,
productivity, health and humility. These 8 appeals formed the list of top appeals used in charity advertising. Appeals marked with an asterix imply that the meaning of the appeal has been altered for charity advertisements in child hunger and poverty as opposed to sticking to the original generic definition of the appeal from Pollay (1983). Further elaboration on each of these top 8 charity appeals is made below.

Morality
The top appeal among all the appeals was morality, which appeared in 14 out of 15 advertisements, out of which 7 advertisements used it as a main theme. Morality is described as “humane, just, honest, fair, ethical, reputable, principled, devoted, spiritual, religious” (Pollay, 1983), of which not all were applicable to our sample of ads. The main sub-themes within the “morality” appeal that were relevant are humanity, justice, fairness and inequality.

Examples of such appeals can be found in advertising taglines such as “Every 4 seconds, a child under 5 dies” (Appendix 2.2, UNICEF International) and “Don't I deserve a happy life?” (Appendix 2.7, Amnesty International).

Nurturance
The second top appeal is nurturance which was used as frequently as the morality appeal. The appeal is described as “To give gifts, especially sympathy, help love, charity, support, comfort, protection, nursing, consolation, or otherwise care for the weak, disabled, tired, young, elderly etc” (Pollay, 1983). This description was strongly relevant to the sampled charity advertisements and appeals to readers to take the role of a gift-giver and to help someone in need. Taglines such as “Be her miracle. Feed 20 starving children. Gift now” (Appendix 2.5, UNICEF International) demonstrates this clearly.

Frailty
The third top appeal is frailty with a usage proportion of 10%. Pollay’s (1983) description “delicate, frail, dainty, sensitive, tender, susceptible, vulnerable, soft, genteel” applied well. This was not a surprising finding given the sample
advertisements’ focus on child poverty and hunger, which frequently highlighted the vulnerability and frailty of children to poverty and hunger. This appeal is most often displayed in terms of the emotions and pictures of children in the advertisement however it is also evident in taglines as direct as “Children are vulnerable and need people like you to protect them and care for them” (Appendix 2.15, Amnesty NZ).

**Youth* - childhood, potential**
The next top appeal is the *youth* appeal, which is somewhat different in charity advertising than in general advertising. Pollay (1983) described it as “Being young or rejuvenated, children, kids, immature, underdeveloped, junior, adolescent”. In its most literal sense, the youth appeal should be the top appeal as the sample concerns children, however, that would not be a very meaningful derivation. Instead, there were plenty of usage for themes related to *childhood* and a *child’s potential*, which were used to establish the *youth* appeal in the charity context. Examples of this redefined youth appeal includes “Baby Mary is three minutes old. Thanks to poverty, she faces a desperate future. Poverty is waiting for crush Mary’s hopes and ambitions…” (Appendix 2.9, Barnardo’s UK) and “We help them fulfil their potential” (Appendix 2.13, Save the Children UK).

**Community* - Group unity and public spiritedness**
Next, we have the appeal of *community* which relates to community, state, national publics, public spiritedness, group unity, national identity, society, patriotism, civic and community organizations and other social organizations (Pollay, 1983). This appeal is most evident in country-specific advertisements as they reach out to donors to help their own communities. The community appeal was deemed to be present when words such as “we” and “join us” are used in taglines or any other manifestation of group unity and public spiritedness. Examples include “With your help, we can change this” (Appendix 2.2, UNICEF International) and “Join us in the fight against poverty today” (Appendix 2.5, CARE).

**Productivity* - Pulling your weight and doing your share**
The appeal of productivity in the context of charity advertising, is different from the usual meaning of the word as in, being skilled and proficient. In addition, the productivity appeal in charity advertising only takes half of the meaning as intended by Pollay (1983), as it relates more about “pulling your weight, contributing and doing your share” as opposed to the other references to achievement and success. This appeal was used in about 6 of the sampled advertisements, as a primary theme in 5 of them. Taglines such as “Child poverty is real. Play your role” (Appendix 2.15, Amnesty NZ) and “Don’t ignore me. China has 1.5 million homeless children. To help, call...” (Appendix 2.12, UNICEF China) clearly depicts the appeal of contribution and pulling your weight.

**Health**

Naturally relevant to the cause of child hunger and poverty, is the straightforward use of health appeals. Charity advertisements in this cause frequently depict the negative health effects of poverty and hunger through a lack of vitality, strength and a disease, illness and infection.

**Humility* = fate-accepting, resigned, hope**

The last main appeal used in charity advertisements pertaining to child poverty and hunger is humility, specifically relates to hope, fate-acceptance and resignation. Pollay’s description included other appeals such as “unaffected, unobtrusive, patient, meek, down-to-earth” which are less relevant in this context. The humility appeal is pictorially depicted through emotions of resignation and despondence (Appendix 2.11, Amnesty International) as well through words like “... likely to lead to to a future of drug abuse. We can’t end poverty but we can...” (Appendix 2.9, Barnardo’s UK)

With a clearer picture and a more succinct list of top appeals relevant to charity advertising in child hunger and poverty, we can now link them to GLOBE’s cultural dimensions, which is done in the upcoming section.
5. Conceptual development and hypotheses formulation

Given the above list of 8 top appeals used in charity advertising for child poverty and hunger, we can now develop hypotheses linking these appeals to GLOBE’s cultural dimensions. Based on the definitions of each of the top 8 charity appeals (Table 10 in previous section) as well as in-depth knowledge on the construct of each cultural dimensions of GLOBE (Table 2 in section 2.1.2), directional relationships were first formed as in Albers-Miller and Gelb (1996).

Appeals deemed to be unrelated to any of GLOBE’s cultural dimensions were excluded. This was because there was little or weak theoretical foundation in linking the cultural dimensions to any of the 8 common charity ad appeals, considering the examined sample of charity advertisements. Appeals retained for this research were the ones that had strong directional relationships to GLOBE’s cultural dimensions in relation to the sample of charity ads in child poverty and hunger as well as to the country cases, Finland and Singapore. The hypotheses development process is summarized in Table 12 below.

Table 12: Development of hypotheses in study – directional relationships between top charity appeals and GLOBE’s cultural dimensions

<table>
<thead>
<tr>
<th>Top Charity appeals / Globe’s cultural dimensions</th>
<th>Morality</th>
<th>Frailty</th>
<th>Nurturance</th>
<th>Youth*</th>
<th>Community*</th>
<th>Productivity*</th>
<th>Health</th>
<th>Humility*</th>
<th>Relation to sample of charity ads, in the cause of child poverty and hunger / Difference between Finnish and Singaporean society</th>
<th>Hypothesized?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Performance Orientation</td>
<td>No relation to any</td>
<td>NA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>2. Assertiveness Orientation</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Definition of “assertiveness, confrontation and aggression in social relationships” (House et al, 2004) is not present in ads</td>
<td>X</td>
</tr>
<tr>
<td>3. Future Orientation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
<td>Only a gap of 14 (out of 69) between Finland and Singapore</td>
<td>X</td>
</tr>
<tr>
<td>4. Gender Egalitarianism</td>
<td></td>
<td></td>
<td>Do not portray the concepts related to this dimension - gender discrimination, gender equality or traditional vs. modern gender-role ideologies</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Uncertainty Avoidance</td>
<td>No relation to any</td>
<td>NA</td>
<td>Advertisements in the cause of child poverty and hunger rarely depict family units. This cultural dimension would be more relevant in advertisements that for example, fight against child abuse within families.</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. In-group Collectivism</td>
<td>No relation to any</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Institutional Collectivism</td>
<td>+</td>
<td>+</td>
<td>Small disparity on the IC dimension between Finland and Singapore (rank difference = 6)</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Power Distance</td>
<td>-</td>
<td></td>
<td>Small disparity on the PD dimension between Finland and Singapore (rank difference = 5)</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Humane Orientation</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>√</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Performance Orientation

No charity advertising appeals are expected to be related to GLOBE’s performance orientation dimension - the “extent to which a community encourages and rewards innovation, high standards (setting challenging goals) and performance improvement” (House et al, 2004, p.239). The various aspects of performance orientation, including high standards of performance, ambitious expectations and viewing time as limited and sequential, does not relate to any of the top 8 charity ad appeals, in the context of child poverty and hunger advertisements. Therefore, no hypotheses were formed with this cultural dimension.

2. Assertiveness Orientation

Societies that score higher on assertiveness tend to have a just-world belief, stress on equity and believe that individuals are in control (House et al, 2003), hence it is likely positively related with the morality and youth* appeal. Such societies also tend to have sympathy for the strong, believe that individuals are
in control and anyone can succeed if he or she tries hard enough (House et al, 2003). This suggests a negative relationship with the nurturance, frailty and humility appeal.

Despite the above possible relationships, there is little depiction of this cultural dimension in the sample of charity advertisements. The extent of assertiveness, confrontation and aggression in social relationships is not portrayed in the advertisements and hence, was not considered.

3. Future Orientation
Identified as a dimension of a more general construct - time orientation, cultures with high future orientation have a strong capability and willingness to imagine future contingencies, formulate future goal states, and seek to achieve goals and develop strategies for meeting their future aspirations. (House et al, 2004, p.285) This suggests a possible positive relationship with the youth* appeal when advertisements mention or depict the potential or future of a child. Societies that are high in future orientation are expected to react more positively to advertisements with the youth* appeal due to their ability and willingness to imagine future goal states and sacrificing current pleasure and develop strategies for meeting them.

Despite the possible strong positive link between the future orientation dimension and youth* appeal, the cultural score gap of 14 (out of 69 countries) between Finland and Singapore is not significant. Therefore, it was not included as a hypothesis.

4. Gender Egalitarianism
Gender egalitarianism refers to the extent to which societies seek to minimize or maximize gender role differences and is best explored in the context of its attitudinal domain (gender stereotypes and gender-role ideology) and its behavioural manifestation (gender discrimination and gender equality) (House et al, 2004, p.343). A society high on gender egalitarianism is expected to value
gender equality and hence, relate positively with the morality appeal which includes the notion of equality and fairness.

However, as the advertisements in child poverty and hunger do not portray the concepts related to this dimension - gender discrimination, gender equality or traditional vs. modern gender-role ideologies, this dimension was not be considered.

5. Uncertainty Avoidance
Defined by GLOBE as the extent to which members of collectives seek orderliness, consistency, structure, formalized procedures, and laws to cover situations in their daily lives, this dimension of uncertainty avoidance does not relate to any of the top 8 charity appeals.

6 & 7. In-group and Institutional Collectivism
As one of the most commonly discussed and researched dimension in cross-cultural studies, theory and research into individualism and collectivism is extensive. Without going unnecessarily deep into past empirical research, different scholars (Kluckhohn & Strodbeck, 1961; Hofstede, 1980; Hui & Triandis, 1986; Triandis et al, 1993; Triandis 1995; Schwartz, 1992, 1994; Schwartz & Bilsky, 1990) have used different methods, samples and sometimes terminology, however “there is a general similarity in the nature of the constructs at the societal level” (House et al, 2004, p.446).

One particular disagreement relates to whether the constructs are multidimensional (Triandis, Bontempo, Betancourt, Bond, Leung, Brenes & Sinha, 1986; Triandis, 1995) or unidimensional (Hofstede, 1980; Schwartz, 1994) at the societal level of analysis. Triandis et al (1986) empirically demonstrated that family integrity is an important factor that differentiates societies and is slightly different with the non-kin components of collectivism. While the authors expect the two measures to correlate to some extent, they also expect that each would measure unique aspects of the construct. (House et al, 2004, p.462) In our case, the GLOBE project measured the constructs of
individualism and collectivism with two different scales namely institutional collectivism and in-group collectivism.

As elaborated in chapter 3.1.2, institutional collectivism (IC) refers to the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action. In-group collectivism (GC) refers to the degree to which individuals express pride, loyalty and cohesiveness in their organizations or families. (House et al, 2004, p.463) As relationships between target donors and the recipients are of non-family ties, institutional collectivism instead of in-group collectivism, is of greater relevance for this paper.

Based on the items used to measure in-group collectivism - whether children take pride in the individual accomplishments of their parents and vice versa; whether aging parents live at home with their children; and whether children live at home with their parents until they are married, (House et al, 2004, p.462-463), no relationships were expected between this dimension and any of the top 8 charity appeals.

On the other hand, GLOBE’s construct of IC was measured through a set of four questions which assessed whether group loyalty is emphasized at the expense of individual goals and whether the economic system emphasizes individual or collective interests. (House et al, 2004, p. 463) This relates to the appeal of community* and productivity* (pulling one’s weight), as it involves a call towards contributing for the group’s interest and a sense of solidarity. Therefore, a positive relationship was expected between these appeals and IC – the more institutional collectivistic a society is, the more effective the advertising appeals (community* and productivity*) are.

Table 13 shows the practice scores and ranks for Finland and Singapore on the IC dimension. It can be seen that both the scores and ranks of the two countries are close, with only a rank difference of 6.
Table 13: IC practice scores and rank for Finland and Singapore (Chhokar et al, 2007)

<table>
<thead>
<tr>
<th>Society</th>
<th>IC Practices Score</th>
<th>IC Practices Rank (out of 61 countries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finland</td>
<td>4.63</td>
<td>10</td>
</tr>
<tr>
<td>Singapore</td>
<td>4.90</td>
<td>4</td>
</tr>
</tbody>
</table>

Given the small disparity on the IC dimension between the countries, it might be difficult to observe significant differences in the advertising effectiveness between Finland and Singapore. Therefore, this paper would not be testing the following relationship.

8. Power Distance

The concept of power has intrigued writers for centuries since the times of Pope Gregory VII in the 11th century and Machiavelli in the 16th century. Two major streams of research provide insights into this dimension – psychologists and cross-cultural researchers. Power distance (PD), as a cultural dimension, is traditionally related to the perception of social inequality through differences in resources like wealth, education etc. This is similar to how PD is defined by GLOBE, however the authors highlights that an unequal distribution of power per se is not equivalent to PD, unless the power is used to secure special advantages (House et al, 2004, p.529).

Following the work of Hofstede (2001), who had built on the work of Mulder (1977), GLOBE’s measures of PD represents “the degree to which a community maintains inequality among its members by stratification of individuals and groups with respect to power, authority, prestige, status, wealth and material possessions” (House et al, 2004, p.537). What is crucial to this dimension is the establishment and maintenance of dominance and control of the less powerful by the more powerful. Despite this, the essence of inequality is still present in this PD dimension, which relates directly to the advertising appeal of morality, specifically inequality and fairness. Table 14 shows the PD practice scores and rankings of Finland and Singapore. Similar to the IC dimension, there is little difference between Finland and Singapore in PD, therefore the relationship was also not tested in this paper, but may be reserved for future research.
Table 14: PD practice scores and rank for Finland and Singapore (Chhokar et al, 2007)

<table>
<thead>
<tr>
<th>Society</th>
<th>PD Practices Score</th>
<th>PD Practices Rank (out of 61 countries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finland</td>
<td>4.89</td>
<td>47</td>
</tr>
<tr>
<td>Singapore</td>
<td>4.99</td>
<td>42</td>
</tr>
</tbody>
</table>

9. Humane Orientation

Ideas and values related to the cultural dimension of humane orientation (HO) have existed since ancient times and can be found in the writings of classic Greek philosophers like Aristotle, Plato and Socrates. The conceptual foundation of the HO construct in GLOBE is based on an interdisciplinary perspective – a combination of organization studies, psychology, economics, philosophy, history, anthropology, political science and theology. (House et al, 2004, p.595) Defined as “the degree to which an organizations or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others” (p. 569), highly humane-oriented behaviours include care, nurturance and help to others and hence are related to three advertising appeals - morality, frailty and nurturance. A recap of their definitions are as follows: Morality refers to justice; fairness; humane; inequality, frailty refers to delicate; vulnerable; tender and nurturance refers to giving gifts; sympathy; help; love; charity; comfort; protection. This suggest a positive relationship between the cultural dimension HO and these three advertising appeals - the more humanely oriented a society is, the more likely they will respond positively to an advertisement with a morality/frailty/nurturance appeal.

Table 15 shows the HO dimension scores and rankings for Finland and Singapore. While the scores do not appear to be very different, the countries differ moderately in terms of their ranking on this dimension.

Table 15: HO practice scores and rank for Finland and Singapore (Chhokar et al, 2007)

<table>
<thead>
<tr>
<th>Society</th>
<th>HO Practices Score</th>
<th>HO Practices Rank (out of 61 countries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finland</td>
<td>3.96</td>
<td>35</td>
</tr>
<tr>
<td>Singapore</td>
<td>3.49</td>
<td>55</td>
</tr>
</tbody>
</table>
Finland ranked 35 out of 61 countries while Singapore stood close to the bottom at 55. This shows that in GLOBE's sample of societies, Finland is much more humane-oriented than Singapore. Together with the above and aforementioned congruity theory, the following hypotheses were developed:

**H1a:** Charity advertisements with *morality* appeals are more effective in Finland than in Singapore.

**H2a:** Charity advertisements with *frailty* appeals are more effective in Finland than in Singapore.

**H3a:** Charity advertisements with *nurturance* appeals are more effective in Finland than in Singapore.

Hypotheses H1a-H3a test the main effects of the research experiment. At the same time, this paper also tested the interaction effects between the two factors – society and relative strength of advertising appeal. It was hypothesized that when the three advertising appeals of morality, frailty and nurturance increase in strength, the persuasive effect should increase to a larger extent in Finland than in Singapore, as it is more aligned with the culture in the former society.

**H1b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *morality* appeals are strengthened

**H2b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *frailty* appeals are strengthened

**H3b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *nurturance* appeals are strengthened

The hypothesized relationships are illustrated in the following graph (figure 7) with strength of advertisement appeal on the x axis and effectiveness of advertisement on the y axis:
Hypotheses 1a-3a can be reflected in the higher effectiveness of advertisements in Finland than in Singapore, when there are appeals relating to morality, frailty or nurturance (blue line above red line in Figure 7). Regardless of the relative strength of appeal in the two advertisements, effectiveness of the advertisement ought to be higher in Finland than in Singapore as long as themes of morality, frailty and nurturance are present. The interaction effects to be tested in hypotheses 1b-3b can be seen in the steeper slope, or rate of increase, in effectiveness of advertisement for Finland when the appeal is made stronger (Moving from left to right, or weaker to stronger, the effectiveness of advertisement increases to a larger extent for Finland than Singapore in Figure 7).

**With this, we have a total 6 hypotheses, all of which relating one cultural dimension – humane orientation, to 3 charity advertising appeals - morality, frailty and nurturance.** Next, specifics into the
questionnaire design and administration are presented before the results and discussion.

6. Survey Design and Administration

Study 2 began with the development of the survey in finding out whether culturally-congruent advertising appeals are more effective than those that ignore them, in the field of charity advertising. A series of structured questions (non open-ended), mostly on 7 point likert scales are used. The survey was distributed online through the author’s social media network.

Sub-section 6.1 begins with a description of the questionnaires items and how and why they were developed. Sub-section 6.2 describes in detail the manipulation of the advertising appeals and finally, 6.3 presents the administration procedure of the survey and information about the participants.

6.1 Questionnaire Development and Design

With the hypotheses developed and information needs for study 2 made clear, individual questions in the survey can now be developed and discussed. The survey questionnaire consist of 6 parts, namely:

1. Cultural value scales
2. Advertisements with manipulated test appeals
3. Manipulation checks on strength of test appeal
4. Effectiveness of advertising stimuli (Dependent variable)
5. Covariates: Personal moral obligation, guilt and past charitable contribution
6. Demographic

Repeated thrice in each survey as respondents are presented with three ads in total

Firstly, even though the GLOBE study has provided cultural dimension scores for Finland and Singapore, there is a need to check if the cultural scores are
reflected in the respondents. Hence, a check on the relevant cultural dimensions is included in the survey, using the measurement scales from GLOBE (House et al., 2004). As the hypotheses concern only one cultural dimension – humane orientation (HO), only scales related to HO are required for testing.

A total of 5 items were used to measure the HO cultural dimension in the GLOBE study. These items asked respondents whether people in the respondent’s society are sensitive, friendly, tolerant, concerned about and generous towards others. Scores for each item were added together and averaged to form an overall HO dimension score. The aim is to observe that respondents from Finland have a higher HO score than Singaporeans, as in the GLOBE results.

Next, in order to test the 6 hypotheses formulated in section 5.2, a total of 6 test advertisements, with 3 sets of advertisements each consisting of one advertisement with a stronger and another with a weaker appeal, was required. Test advertisements with the stronger and weaker appeal are labelled with an A and B respectively. The test advertisements are presented and explained further in the next section 6.2. Table 16 shows a summary and labelling of the required test advertisements.

<table>
<thead>
<tr>
<th>Test Appeal</th>
<th>Stronger Appeal</th>
<th>Weaker Appeal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Morality</td>
<td>1A</td>
<td>1B</td>
</tr>
<tr>
<td>2 Frailty</td>
<td>2A</td>
<td>2B</td>
</tr>
<tr>
<td>3 Nurturance</td>
<td>3A</td>
<td>3B</td>
</tr>
</tbody>
</table>

Each respondent was presented with a total of 3 advertisements, each corresponding to one test charity ad appeal. Due to limitations in the survey platform that prevented the random allocation of advertisements to respondents, a random question in the survey was used to split the sample group, so as to allocate the test advertisements. The question asked respondents about their birth dates and those whose birthdays fell on even-numbered dates (e.g. 12.mm.yyyy / 20.mm.yyyy) were allocated to advertisement group 1A, 2B and 3A, while those on odd-numbered dates (e.g. 7.mm.yyyy / 23.mm.yyyy)
were directed to the other set of advertisements, 1B, 2A, and 3B. This way of allocating through even and odd birthdates was chosen as it was seen to be the easiest way to split the sample group with the least possible bias.

Following each advertisement, were a series of questions beginning with a **manipulation check on the strength of the test appeal**. This was done by asking the extent to which respondents agreed that the advertisement depicted the theme of morality, frailty and nurturance. Next, **control variables** that could affect the dependent variable, were included in the form of questions measuring respondents’ ease of understanding, perceived level of information and believability of the advertisement.

Next, the **effectiveness of the advertisement** was measured in terms of intention to donate as discussed in the earlier section 2.3.3. Respondents were asked to assume that the advertisement was from a reliable international charity organization, and then, how much they would donate if they walked past a donation booth and had S$10 / 10e in their pocket. Parts 2-5 of the survey is repeated thrice in each survey as respondents are presented with a total of three advertisements, which will be shown and elaborated later in the next subsection 6.2.

Finally, after respondents have been presented with all three advertisements and their respective questions, data on **respondents’ history in charitable contribution** as well as **personal altruism and guilt**, were collected. The survey concluded with demographic questions including gender, age group, level of education and income. This final part of the survey is important as these variables have the potential to affect the dependent variable of our study and it is important to control for their effects.

The survey was developed on the platform Webropol and attempts to minimize common biases such as order bias were made through the random sequencing of multiple choice questions (Malhotra & Birks, 2006). As the online survey was self-administered, care was taken beforehand to ensure that the questions were
clear and simple to understand. A pilot test was conducted, with 10 respondents, to identify and eliminate any potential problems with the questionnaire. Several questions were rephrased and difficult or ambiguous words were explained to ensure clarity for survey respondents. One set of advertisements was also altered as the manipulation did not appear to work as intended.

One vital condition for the comparison of cross-cultural data is construct equivalence which is “concerned with the interpretation that individuals place on objects, stimuli or behaviour, and whether these exist or are expressed in similar ways in different countries and cultures” (Craig and Douglas, 2005, p.188). As such, the author tried to establish construct equivalence wherever possible. One example is by elaborating plainly the meaning of “self” and “others” in the questions on cultural values. This is because the meanings could differ in Singapore and Finland as well as to different people.

After the pilot test, the final survey questionnaire, including all 6 test advertisements, was translated into the Finnish language by a native Finnish who is well versed in both the Finnish and English language. This is to ensure that Finnish respondents could participate in the survey in their native language as it is with English for the Singaporeans. This is important because there is evidence that the language of the survey affects the way respondents answer the question (Harzing & Maznevski, 2002).

Some differences that should be noted between the Finnish and English versions are the following:

1. Multiple choice options for respondent’s education achievement were slightly different according to the education system and standards in Finland and Singapore. For example, primary school (ala-aste) is compulsory in Finland and therefore were not included in the options as everyone is certain to have at least that level of education, regardless of generation.
2. Another important difference is the currency used for monetary values in the survey. Euros and Singapore dollars were used in the Finnish and English survey respectively.

6.2 Manipulation of appeals in test advertisements

In order to test the 6 hypotheses (stated again below) developed in section 4.2, specifically H1b-H3b, there is a need to manipulate the strength of the three related appeals in the test advertisements. Hence, advertisements of stronger and weaker ad appeals are required.

H1a: Charity advertisements with strong *morality* appeals are more effective in Finland than in Singapore.

H1b: Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *morality* appeals are strengthened

H2a: Charity advertisements with strong *frailty* appeals are more effective in Finland than in Singapore.

H2b: Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *frailty* appeals are strengthened

H3a: Charity advertisements with strong *nurturance* appeals are more effective in Finland than in Singapore.

H3b: Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *nurturance* appeals are strengthened

While developing the test advertisements, difficulties involved in isolating specific appeals for testing in existing real advertisements were discovered. This learning was made in the process of Study 1 when multiple appeals were often used together in one advertisement. Hence, it was decided that test
advertisements to be used in the survey would be developed by the author instead, in order to control the manipulations better. Care was taken to recreate the test advertisements as close to real advertisements as possible while still allowing a manipulation on the strength of a specific appeal, which was achieved through texts. Test advertisements consist of three main elements namely a background picture, standard introduction text, and a manipulation text, which is present only in advertisements with the stronger appeal.

Firstly, background pictures for the test advertisements were obtained from real advertisements relating to child poverty and hunger from Google Images. Organization logos and text from those real advertisements have been removed. Organization logos have been removed to eliminate any possible imbalance in familiarity effects from respondents in Finland and Singapore as well as any potential attitudinal biases towards a particular organization. The text on the real advertisements were also removed so that a more controlled standard introduction text can be introduced.

Next, the standard introduction text on each advertisement was developed. This was done based on ideas in real advertisements so as to keep the test advertisement as realistic as possible. Each set of advertisement (1, 2 and 3) for each appeal has the same standard introduction text, which is meant to provide some background information to the respondent. The manipulation was done for the advertisements with a stronger appeal (ads A), through the addition of a text characterizing the relevant appeal. Hence, all elements in the advertisements of each set are kept the same, except for the additional manipulation text present in the one with the stronger appeal. Final test advertisements used in the survey are shown and elaborated below.
The hypothesis relating the cultural dimension of humane orientation and morality appeal was tested through advertisements 1A and 1B (figure 8 and 9). The morality appeal was elevated in advertisement 1A by including an additional text characterizing fairness and justice: “Don’t I deserve a happy life too? ... Just because it is not happening at your doorstep, doesn’t mean it is not real.”
The hypothesis relating the cultural dimension of humane orientation and frailty appeal was tested through advertisements 2A and 2B seen in figures 10 and 11. A direct statement that “Children are the most vulnerable to the effects of poverty” was printed on advertisement 2B as a way to heighten the frailty appeal.

Figure 10 and 11: Test advertisement 2A (left) and 2B (right), with stronger and weaker frailty appeal

The last hypothesis relating the cultural dimension of humane orientation and nurturance appeal was tested through advertisements 3A and 3B seen in figures 12 and 13.
Similar to test advertisements 2A and 2B, the manipulation that magnified the nurturance appeal in 3A is the additional statement to respondents, “They need people like you to care and protect them”. This statement characterizes the nurturance appeal in the form of protection, charity and concern.

As mentioned in the previous sub-section, manipulation checks were carried out in the survey to check if the manipulation in the test advertisements were perceived by the respondents as intended. The final survey questionnaire, both English and Finnish, can be seen in the Appendix 3. Next, section 6.3 touches on how the survey was administered as well as basic information on the respondents.

6.3 Administration of survey and respondents

When all components of the survey have been finalised, it was distributed online through social media site, Facebook, and instant messaging platform, Whatsapp. Appeals for participation were made in a general Facebook post as well as sent directly to friends and family through Whatsapp groups by the author. An additional appeal for participation was made by a Finnish, to his network of friends on Facebook two days after the survey link was first released.
and shared. This was done because there were too few Finnish respondents in the sample. Data was collected over a total of 5 days before analysis began.

**Respondents**

A total of 169 respondents participated in the survey, with 79 from Finland and 89 from Singapore. The split in the sample group between the two factors, country and test advertisements, is shown in Table 17. The number of respondents for each cell ranged from 37 to 49, which according to Central Limit Theorem, is above the minimum number of 30 respondents required for statistical comparison.

*Table 17: Description of survey sample*

<table>
<thead>
<tr>
<th>Test Ad Group/Country</th>
<th>Sample Size</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Finland</td>
</tr>
<tr>
<td>Even birthdate (Ad 1A, 2B, 3A)</td>
<td>37</td>
</tr>
<tr>
<td>Odd birthdate (Ad 1B, 2A, 3B)</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>79</td>
</tr>
</tbody>
</table>

Looking at the table column-wise, 37 out of 79 Finnish respondents were exposed to the ads 1A, 2B and 3A, while the remainder were exposed to the second set of ads. Similarly, 40 out of 89 Singaporeans were presented with ads 1A, 2B and 3A.

The Finnish and the Singaporean respondents varied in all the included demographical aspects. Summary statistics and results of T-tests is presented in Table 18.

*Table 18: Summary statistics and T-test results of differences in demography between Finnish and Singaporean respondents*

<table>
<thead>
<tr>
<th>Covariate</th>
<th>Nationality</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>T-test p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Finnish</td>
<td>1.54</td>
<td>0.50</td>
<td>0.012*</td>
</tr>
<tr>
<td></td>
<td>Singaporean</td>
<td>1.73</td>
<td>0.45</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>Finnish</td>
<td>3.30</td>
<td>1.20</td>
<td>0.006**</td>
</tr>
<tr>
<td></td>
<td>Singaporean</td>
<td>2.87</td>
<td>0.74</td>
<td></td>
</tr>
<tr>
<td>Highest education</td>
<td>Finnish</td>
<td>5.09</td>
<td>0.88</td>
<td>0.000**</td>
</tr>
<tr>
<td></td>
<td>Singaporean</td>
<td>3.74</td>
<td>0.57</td>
<td></td>
</tr>
<tr>
<td>Income</td>
<td>Finnish</td>
<td>3.76</td>
<td>1.30</td>
<td>0.024*</td>
</tr>
</tbody>
</table>
Firstly, the Singaporean sample was predominantly females (72%) compared to the Finnish sample (54%). Secondly, the Finnish sample was also older than the Singaporean sample, with 26% compared to only 6% above 36 years old. Thirdly, the Finnish sample also earned more than the Singaporean sample. Lastly, the most significant difference lies in respondents’ highest educational achievements. Finnish respondents attained higher educational levels with over 70% holding a Master’s or Doctorate degree, compared to Singaporeans where 70% held a Bachelor’s degree.

Slight differences between Finns and Singaporeans were also observed in the other covariates such as personal obligation to charity and guilt, however they were not statistically significant. It appears that Finnish respondents feel a lower level of moral obligation or guilt to contribute to charity. This can be seen from the survey responses in figures 14 and 15.

![Figure 14: Summary results of questionnaire item on personal moral obligation](image_url)
Figure 15: Summary results of questionnaire item on guilt

However, these differences in attitudes of personal moral obligation to contribute and guilt, between Finnish and Singaporean respondents were not statistically significant at 0.05 (p=0.107 and p=0.25 respectively). Finnish and Singaporean respondents were similar in terms of historical charitable contribution with 75% and 83% respectively, contributing to charity in the past 6 months.

The ideal case would have been to obtain parallel samples – samples that are closely comparable. However, since the samples were different in variables that are known to affect the dependent variable, there was a need to account for them. Therefore, these items were included as covariates in the upcoming ANOVA tests to ensure that differences found in the dependent variable may be ascribed to differences in culture instead of above characteristics.

7. Study 2 Results - Are culturally-congruent charity advertisements more effective?

The main aim of the paper is to find out if charity advertisements with appeals that are more congruent to the culture of one society is more effective than
another that is less congruent. 3 main hypotheses addressing this aim were developed in chapter 5:

**H1a:** Charity advertisements with *morality* appeals are more effective in Finland than in Singapore.

**H2a:** Charity advertisements with *frailty* appeals are more effective in Finland than in Singapore.

**H3a:** Charity advertisements with *nurture* appeals are more effective in Finland than in Singapore.

In addition to the above hypotheses, we also tested the interaction effects between the two factors – society and relative strength of advertising appeal. It was also hypothesized that when the three advertising appeals of morality, frailty and nurture increase in strength, the persuasive effect should increase to a larger extent in Finland than in Singapore, as it is more aligned with the culture in the former society. This resulted in 3 additional secondary hypotheses:

**H1b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *morality* appeals are strengthened

**H2b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *frailty* appeals are strengthened

**H3b:** Effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when *nurture* appeals are strengthened

T-tests were used to measure the main hypotheses 1a-3a, while ANOVA was used to measure the interaction effects in hypotheses 1b-3b. This chapter begins first by looking at the participants’ scores on the Humane Orientation measure, followed by the main results of this paper on the effectiveness of the various
charity advertisements in Finland and Singapore. Sub-sections 7.3 and 7.4 presents the results concerning the secondary hypotheses H1b-H3b, on the interaction effects between culture and strength of advertising appeal. Some common acronyms used in the results tables are explained as follows:

N: Sample size
S.D: Standard deviation
P-value: A value that determines the significance of the results. A small p-value (typically ≤0.05) indicates strong evidence against the null hypothesis.
T statistic are reported with the degrees of freedom in parentheses.

7.1 Cultural dimension scores

According to GLOBE’s measure of Human Orientation (HO) - “the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others” (House et al, 2004, p. 569), Finland should score higher than Singapore.

Out of GLOBE’s sample of 61 countries, Finland is a lot more humane oriented compared to Singapore with a ranking of 35 and 55 respectively (Chhokar et al, 2007). The same 5 items used to measure the HO cultural dimension in the GLOBE study was used in this survey. These items asked respondents whether people in the respondent’s society are sensitive, friendly, tolerant, concerned about and generous towards others on a 7-point likert scale with 0 being “not at all sensitive...” and 7 being “very sensitive...”. Scores for each item were added together and averaged to form an overall HO dimension score. The results are summarized in Table 19.

<table>
<thead>
<tr>
<th>Society</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finland</td>
<td>79</td>
<td>4.62</td>
<td>0.94</td>
<td>0.00**</td>
</tr>
<tr>
<td>Singapore</td>
<td>87*</td>
<td>4.00</td>
<td>0.73</td>
<td></td>
</tr>
</tbody>
</table>

^ outliers removed
**p ≤ 0.01
*p ≤ 0.05
The HO dimension scores for the Finnish group (M = 4.62; SD = 0.94) were significantly higher than those of the Singaporean group (M = 4.00; SD = 0.73): t(164) = 4.64; p = 0.00 (two-tailed). **This result confirms that in the GLOBE study – The Finnish culture is more humanely oriented than the Singaporean culture.**

Looking specifically at each of the 5 items comprising the HO dimension, we see that **Finland is more humanely oriented than Singapore in all aspects except generosity.** Statistics and results are summarized in Table 20.

**Table 20: HO dimension scores of respondents**

<table>
<thead>
<tr>
<th>Questionnaire item</th>
<th>Society</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concerned about others</td>
<td>Finland</td>
<td>74</td>
<td>4.57</td>
<td>1.09</td>
<td>0.06</td>
</tr>
<tr>
<td></td>
<td>Singapore</td>
<td>83</td>
<td>4.28</td>
<td>0.82</td>
<td></td>
</tr>
<tr>
<td>Sensitive towards others</td>
<td>Finland</td>
<td>79</td>
<td>4.70</td>
<td>1.21</td>
<td>0.00***</td>
</tr>
<tr>
<td></td>
<td>Singapore</td>
<td>89</td>
<td>3.94</td>
<td>1.06</td>
<td></td>
</tr>
<tr>
<td>Friendliness towards others</td>
<td>Finland</td>
<td>79</td>
<td>4.90</td>
<td>1.18</td>
<td>0.00***</td>
</tr>
<tr>
<td></td>
<td>Singapore</td>
<td>89</td>
<td>3.98</td>
<td>1.15</td>
<td></td>
</tr>
<tr>
<td>Tolerance for mistakes</td>
<td>Finland</td>
<td>72</td>
<td>4.58</td>
<td>1.11</td>
<td>0.00***</td>
</tr>
<tr>
<td></td>
<td>Singapore</td>
<td>85</td>
<td>3.56</td>
<td>0.99</td>
<td></td>
</tr>
<tr>
<td>Generous towards others</td>
<td>Finland</td>
<td>79</td>
<td>4.30</td>
<td>1.14</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Singapore</td>
<td>84</td>
<td>4.24</td>
<td>0.86</td>
<td>0.68</td>
</tr>
</tbody>
</table>

^ outliers removed
**p ≤ 0.01
*p ≤ 0.05

As perceived by the survey respondents, the Finnish society is more sensitive and friendly towards others and tolerant for mistakes compared to the Singaporean society. This difference is found to be highly significant with p-values less than 0.001. Of moderate significance at a p-value of 0.06, concern for others is higher in Finland than in Singapore. Generosity towards others was the only HO dimension item found to have no difference between the two cultures.

As a whole, the Finnish society is perceived to be more humanely oriented than the Singaporean society by the survey participants, which is as presented in the
GLOBE study. Next, we move on to the results for the main hypotheses H1a-H3a.

7.2 Effectiveness of Appeals in Finland and Singapore

As the Finnish society is perceived to be more humanely oriented than the Singaporean society, this study hypothesized (H1a, H2a, H3a) that charity advertisements containing appeals of morality, frailty and nurturance would be more effective in Finland than in Singapore. Effectiveness of advertising appeals was measured based on respondents’ intention to donate in their respective currency, with the option of 0 to 10 Singapore dollars or Euros. Respondents were asked the following question, as seen in figure 16, after each of the 3 test advertisements.

Assuming that the advertisement is from a trustworthy international charity organization X, and you walk past a donation booth with $10 change ($$10 / 10€) in your pocket, how much would you donate? *

I would donate: 0 1 2 3 4 5 6 7 8 9 10

*Figure 16: Questionnaire item for dependent variable in hypotheses

It is important to note that answers from the Finns were in Euros and that of Singaporeans, in Singapore dollars. Finns were asked how much they would donate if they had 10€ in their pocket and 10 Singapore dollars (SGD) for the Singaporeans. As the hypotheses H1a, H2a and H3a concern the general direction of intention to donate (Finns > Singaporeans) and do not require looking at the different strengths in ad appeals, ads A and B for each three test appeal will be jointly analysed as a group. The summary statistics for each group of advertisements are presented in Table 21.

Looking at the average amount, the intention to donate in absolute terms, ignoring the currency exchange rate, is lower for Finns than Singaporeans. For example, after looking at ads 1A and 1B, Finns intended to donate 3.03 and Singaporeans 4.26 on average, in absolute terms.
Table 21: Summary statistics for dependent variable - intention to donate (€ and SGD for Finns and Singaporeans respectively)

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Test Appeal</th>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
</tr>
</thead>
<tbody>
<tr>
<td>1A and 1B</td>
<td>Morality</td>
<td>Finnish</td>
<td>79</td>
<td>3.03</td>
<td>3.04</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>85</td>
<td>4.26</td>
<td>2.88</td>
</tr>
<tr>
<td>2A and 2B</td>
<td>Frailty</td>
<td>Finnish</td>
<td>79</td>
<td>3.05</td>
<td>2.88</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>89</td>
<td>4.58</td>
<td>3.22</td>
</tr>
<tr>
<td>3A and 3B</td>
<td>Nurturance</td>
<td>Finnish</td>
<td>79</td>
<td>3.85</td>
<td>3.37</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>89</td>
<td>4.84</td>
<td>3.26</td>
</tr>
</tbody>
</table>

^ outliers removed

After the removal of outliers, independent sample T-tests were conducted for the 3 groups of advertisements followed by a univariate ANOVA, which controlled for the effects of the covariates. Table 22 presents the summary results showing that there is a statistically significant difference in intention to donate between Finns and Singaporeans. **This result however, does not support hypotheses H1a, H2a and H3a as charity advertisements containing appeals of morality, frailty and nurturance are not more effective in Finland than in Singapore, but the other way round.**

Table 22: Summary results for dependent variable - intention to donate (€ and SGD for Finns and Singaporeans respectively)

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Test Appeal</th>
<th>Independent T-Test</th>
<th>ANOVA (controlled for covariates like gender, education etc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1A and 1B</td>
<td>Morality</td>
<td>p = 0.008**</td>
<td>Remained significant** in all cases except education</td>
</tr>
<tr>
<td>2A and 2B</td>
<td>Frailty</td>
<td>p = 0.01**</td>
<td>Remained significant** in all cases except education</td>
</tr>
<tr>
<td>3A and 3B</td>
<td>Nurturance</td>
<td>p = 0.054</td>
<td>Remained significant* in all cases except education and gender</td>
</tr>
</tbody>
</table>

* p ≤ 0.05
** p ≤ 0.01

However, if we were to allow an equivalent unit of measurement by transforming the responses to have the same currency, results turn out to be different. **This suggests that the statistically significant difference presented earlier could just be due to currency differences.** There is the possibility of converting either the responses of the Finns or Singaporeans to take the same currency as the other to attain metric equivalence (Craig & Douglas, 2005). Two types of exchange rates are typically used in comparing regional and global statistics – market exchange rates and purchasing power
parity (PPP) exchange rate. Market exchange rate is the “rate prevailing in the
foreign exchange market” and PPP exchange rate is “the rate at which the currency
of one country would have to be converted into that of another country to buy
the same amount of goods and services in each country”. (Callen, 2012)

What is pertinent in attaining metric equivalence here, is the measuring of the
value of that particular donation amount respondents intend to give, which is
deemed to be better measured using PPP. This is because a conversion using the
PPP exchange rate would show how much consumers have to “sacrifice” in
equivalent terms of goods and services in their country for that donation. In
addition, PPP exchange rate tends to be more stable than market exchange rate,
which is logical for use mostly when financial flows are concerned which is not
the case here. Hence, PPP exchange rate is judged to be a better yardstick over
market exchange rate because the former tends to be more stable and better
captures the phenomenon tested in the survey.

Using the PPP exchange rate from The Economist’s (2016) “Big Mac Index”,
Finnish responses for intention to donate were transformed to SGD terms at a
rate of 1.26SGD : 1€. Summary statistics and T-test results are presented in
Table 23 and only the numbers from the Finns are different from that in Table
20. Overall, the average intention to donate in SGD is still lower for Finns
compared to Singapore in both Ads 1 and 2. Ad 3, where the nurturance appeal
is strong, is an exception with similar average intention to donate in SGD terms
between Finns and Singaporeans.

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>Manipulated Appeal</th>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>T-test p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1A and 1B</td>
<td>Morality</td>
<td>Finnish</td>
<td>79</td>
<td>3.81</td>
<td>3.82</td>
<td>0.402</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>85</td>
<td>4.26</td>
<td>2.88</td>
<td></td>
</tr>
<tr>
<td>2A and 2B</td>
<td>Frailty</td>
<td>Finnish</td>
<td>79</td>
<td>3.84</td>
<td>3.63</td>
<td>0.166</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>89</td>
<td>4.58</td>
<td>3.22</td>
<td></td>
</tr>
<tr>
<td>3A and 3B</td>
<td>Nurturance</td>
<td>Finnish</td>
<td>79</td>
<td>4.85</td>
<td>4.24</td>
<td>0.992</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singaporean</td>
<td>89</td>
<td>4.84</td>
<td>3.26</td>
<td></td>
</tr>
</tbody>
</table>

^ outliers removed
Performing the same procedure of independent sample T-test on the transformed data, yields different results from the previous analysis seen in Table 19. **There is now no statistically significant difference in intention to donate, in common SGD terms, between Finns and Singaporeans for all three ads.** This means that the effectiveness of charity advertisements containing appeals of morality, frailty and nurturance have no differences in Singapore and Finland despite their cultural difference in human orientation.

Overall, regardless of whether the responses from the Finns were transformed to the same currency as Singaporeans or not, hypotheses H1a, H2a and H3a were not supported. Therefore, this study concludes that charity advertisements containing appeals of morality, frailty and nurturance are not more effective in Finland and Singapore despite their more humanely-oriented culture.

Next, section 7.3 and 7.4 presents results relevant to hypotheses H1b, H2b and H3b which hypothesized that the effectiveness of charity advertisements increases to a larger extent in Finland than in Singapore when morality, frailty and nurturance appeals are strengthened. Before that, there is a need to look at results from the manipulation checks on the strength of ad appeals and this is done in section 7.3. Following this, the results concerning H1b, H2b and H3b are presented in section 7.4.

### 7.3 Manipulation checks on strength of ad appeals

As elaborated in section 6.2, test advertisements were created to manipulate the strength of appeals – morality, frailty and nurturance. This information is recapped in Table 24 below:

<table>
<thead>
<tr>
<th>Appeal under manipulation</th>
<th>Stronger Appeal</th>
<th>Weaker Appeal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Morality</td>
<td>1A</td>
</tr>
</tbody>
</table>
Three sets of 2 advertisements were developed, of which each set contained an ad with a stronger appeal (A) and a weaker appeal (B). Manipulation was achieved through the use of additional text on the ad with the stronger appeal. There was a need to check if the strength of the developed advertisements were perceived by the respondents as intended, beyond the pilot test. This was done by examining the data collected from the following question in Figure 17 below:

<table>
<thead>
<tr>
<th></th>
<th>Frailty</th>
<th>2A</th>
<th>2B</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Nurture</td>
<td>3A</td>
<td>3B</td>
</tr>
</tbody>
</table>

**To what extent do you agree with the following statements? **

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Somewhat disagree</th>
<th>Neither agree nor disagree</th>
<th>Somewhat agree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>This advertisement depicts the theme of frailty (vulnerability, delicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This advertisement depicts the theme of morality (justice, fairness, equality, humane)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This advertisement depicts the theme of nurturance (gift-giving, sympathy, charity)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 17: Survey question on strength of charity ad appeals – Morality, Frailty and Vulnerability.*

After each of the three advertisements in the survey, respondents were asked, to what extent did they agree that the advertisement depicted the theme of morality, frailty and nurturance. The ideal case would be that scores from respondents viewing advertisements A would be higher in their respective manipulated appeals than those of B, for all three sets of advertisements, and that the difference is statistically significant.

Beginning with Ads 1A and 1B where the morality appeal was manipulated, results found statistically significant difference ($p=0.001^{**}$) in the perceived strength of the appeal between the ads. This result is summarized below in Table 25. In addition, a difference was also observed in the perceived strength of the frailty appeal between ads 1A and 1B with a $p=0.045^*$. 
Table 25: Summary statistics and results on strength of **morality** appeal between ads 1A and 1B

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>N</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>T-test p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1A: Stronger morality appeal</td>
<td>70</td>
<td>5.61</td>
<td>0.98</td>
<td>0.001**</td>
</tr>
<tr>
<td>1B: Weaker morality appeal</td>
<td>91</td>
<td>4.95</td>
<td>1.52</td>
<td></td>
</tr>
</tbody>
</table>

**p ≤ 0.01, *p ≤ 0.05

The frailty appeal was manipulated in ads 2A and 2B however respondents did not perceive the strength to be different between the ads (Table 26). Instead, there was a significant difference (p=0.003**) in the perceived strength of the morality appeal between ads 2A and 2B.

Table 26: Summary statistics and results on strength of **frailty** appeal between ads 2A and 2B

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>N</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>T-test p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>2A: Stronger frailty appeal</td>
<td>87</td>
<td>5.67</td>
<td>0.87</td>
<td>0.581</td>
</tr>
<tr>
<td>2B: Weaker frailty appeal</td>
<td>71</td>
<td>5.59</td>
<td>0.82</td>
<td></td>
</tr>
</tbody>
</table>

**p ≤ 0.01, *p ≤ 0.05

Finally, ads 3A and 3B sought to manipulate the nurturance appeal however, respondents did not perceive a difference between the ads in strength of the nurturance appeal (p=0.463) but the morality appeal (p=0.003**). (Table 27).

Table 27: Summary statistics and results on strength of **nurturance** appeal between ads 3A and 3B

<table>
<thead>
<tr>
<th>Advertisement</th>
<th>N</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>T-test p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>3A: Stronger nurturance appeal</td>
<td>76</td>
<td>5.88</td>
<td>0.98</td>
<td>0.463</td>
</tr>
<tr>
<td>3B: Weaker nurturance appeal</td>
<td>90</td>
<td>5.76</td>
<td>1.19</td>
<td></td>
</tr>
</tbody>
</table>

**p ≤ 0.01, *p ≤ 0.05

In all, the only manipulation that was successful as intended was for the morality appeal in ads 1A and 1B. Hence, we can only test the hypothesis H1b and have to disregard H2b and H3b as the manipulation did not work as intended for advertisement sets 2 and 3.
7.4 Interaction effects: Effectiveness of Appeals in Finland and Singapore?

A factorial univariate ANOVA test was used, with intention to donate (in common SGD terms) as the dependent variable, and nationality and advertisement as factors. Interaction effects between the two factors was also tested. Table 28 shows the output from the ANOVA test, of which none of the factors, including the interaction, had statistically significant effect on the dependent variable, intention to donate.

Table 28: Factorial ANOVA results for hypothesis H1b

<table>
<thead>
<tr>
<th>Source</th>
<th>Type III Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
<th>Partial Eta Squared</th>
<th>Observed Power(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corrected Model Intercept</td>
<td>26.92(^a)</td>
<td>3</td>
<td>8.97</td>
<td>.78</td>
<td>.502</td>
<td>.015</td>
<td>.22</td>
</tr>
<tr>
<td>Nationality</td>
<td>2588.99</td>
<td>1</td>
<td>2588.9</td>
<td>227.28</td>
<td>.000</td>
<td>.587</td>
<td>1.00</td>
</tr>
<tr>
<td>AdNo</td>
<td>5.52</td>
<td>1</td>
<td>5.52</td>
<td>.48</td>
<td>.488</td>
<td>.003</td>
<td>.11</td>
</tr>
<tr>
<td>Nationality * AdNo</td>
<td>12.83</td>
<td>1</td>
<td>12.83</td>
<td>1.13</td>
<td>.290</td>
<td>.007</td>
<td>.18</td>
</tr>
<tr>
<td>Error</td>
<td>1822.56</td>
<td>160</td>
<td>11.39</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4530.91</td>
<td>164</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>1849.48</td>
<td>163</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. R Squared = .015 (Adjusted R Squared = -.004)
b. Computed using alpha =

There were no statistically significant differences in the effectiveness of the advertisements between the nationalities (p=0.488) nor between the advertisements of differing strengths in the morality appeal (p=0.490). Neither was there a difference in the interaction effect of both nationality and ad (p=0.290). Hence H2b, hypothesizing that the effectiveness of the charity advertisement would increase to a larger extent in Finland than in Singapore when the morality appeal is heightened, is not supported.
8. CONCLUSION

This paper examined whether the effectiveness of charity advertisements, in terms of intention to donate, differed in culturally different societies. Studies investigating the relationship between culture and various aspects of advertising abounds, however most of them involves traditional product categories and services, leaving the relatively new field of charity advertising untouched.

At the same time, majority of the research involving culture, is based on Hofstede’s research, with few, utilizing other models of culture. While Hofstede’s (1980) research has been the authority in cultural studies and was revalidated in 1991, his model is still based on research that began nearly 40 years ago. Furthermore, studies usually applied Hofstede’s national cultural scores directly onto their research participants, assuming they had the same values as the cultural orientation of the country they lived in. No additional tests were done in many of the studies to confirm the cultural orientation of the research participants. In addition, hardly any of the authors pay attention to other cultural dimensions than that of individualism-collectivism. This leaves other cultural dimensions like humane orientation under-researched.

Within charity advertising, many study how different factors, such as advertising appeals, influence and hence, increase charitable giving. However, few studies (Basil, 2007; Winterich & Zhang, 2014) examine the effectiveness of culturally-congruent advertising appeals in charity. This is where the contribution of this paper lies - by investigating the advertising appeal-culture relationship in the context of charity marketing, involving cultural dimensions other than collectivism-individualism, using another prominent cultural model other than Hofstede’s, GLOBE, and by directly testing the cultural orientation of participants.

8.1 Discussion and Implications
Specifically, this paper investigated if charity advertisements containing morality, frailty and nurturance appeals were more effective in Finland than in Singapore, where the latter society is less humanely-oriented than the former. Humane orientation is one of the 9 GLOBE cultural dimensions that sets societies apart and is defined as the “degree to which individuals in organizations or societies, encourage and reward individuals for being fair, altruistic, friendly, generous, caring and kind to others. The two case countries, Finland and Singapore, had scores that were fairly different on this cultural front. Singapore was ranked at the bottom of the 61 countries at 55th, while Finland was 35th. The hypothesis was that Finns, who are more humanely oriented, would respond stronger to charity advertisements than Singaporeans, and therefore, donate more. This hypothesis was tested through a 2-stage process consisting of study 1 and study 2.

Study 1, a content analysis of existing charity ads led to a list of 8 common top appeals in charity advertising — morality, frailty, nurturance, youth, community, productivity, health and humility. Plenty of literature in charity advertising study the efficacy of a large range of appeals from fear, guilt, shame (Brennan & Binney, 2010) to altruism and egoism (Chang, 2014),), however there has yet to be one that identifies all the common appeals used in charity advertising through content analysis. This research provides an initial list of top common appeals used in charity advertising of child poverty and hunger, allowing researchers to have an overview and initiating ideas for research into neglected areas. At the same time, this also gives advertisers a base of common charity appeals to work with when developing their advertising strategy and story, to appeal to target audiences.

Study 2, the main study of the paper which answers the research question, consisted of an online survey distributed among Singaporeans and Finns. Advertisements containing appeals such as morality, frailty and nurturance were expected to be more effective in a more humanely-oriented country (Finland) than one that is less so (Singapore). However, despite controlling for covariates such as gender, income, past charitable behaviour etc., no
differences in the effectiveness of the charity advertisements were found between the two culturally-different countries.

This result is contrary to the literature for traditional product categories and services where locally-adapted advertisements were commonly found to be more effective (Belk, Bryce & Pollay, 1985; Boddewyn, Soehl & Picard, 1986; Han & Shavitt, 1994; Zhang & Gelb, 1996, Zhang & Neelankavil, 1997). Instead, the observed results are more consistent with Hornikx and O'Keefe's (2009) research where a meta-analytic review of relevant past research, found that adaptation effects, or cultural congruency effects, were present but small. In addition, this small effect only applied to some geographies (North American and Asian) and cultural dimensions – individualism, meaning it was not observed for other geographies and dimensions. Results in this paper expands on the areas where the cultural congruency effects, seen for traditional products and services and the cultural dimension of individualism-collectivism, does not hold – area of charity advertisements and the humane orientation dimension.

It is possible that charity advertisements are equally effective in different cultures despite varying values, due to the universal nature of the common charity advertising appeals of morality, nurturance and frailty. This is similar to the concept of a universal value which as explained by Sir Isaiah Berlin, “are values that a great many human beings in the vast majority of places and situations, at almost all times, do in fact hold in common, whether consciously and explicitly or as expressed in their behaviour…” (Jahanbegloo, 1991, p37).

This finding provides important insights and opportunities for non-profit organizations to increase the efficacy of their marketing initiatives and to make better use of their limited financial resources. Results suggest that for charity advertising, specifically in relation to child poverty and hunger, a localized advertising campaign may not be more effective than a standardized one. Hence, it may not be necessary for international charity organizations to waste financial resources on cultural adaptation due to the universal nature of the appeals used in charity advertisements.
However, similar to Hornikz and O'Keefe (2009), we consider other possibilities, as to why the charity advertisements were not more effective in Finland than in Singapore, when the former society is more humanely oriented. Firstly, it could be due to poor realization of the ad appeals in the test advertisements. The manipulation of the test ads through texts may not have been sufficient to evoke the intended difference in response from the participants who saw ads A (stronger appeal) compared to ads B (weaker appeal). This is likely possible as seen from the manipulation test which showed that the only successful manipulation was for the morality appeal in advertisement set 1. Manipulation of the other two appeals, frailty and morality, did not work as intended as respondents did not see a difference in the strengths of the respective ads A and B.

A second explanation for the main finding of this paper lies in the construct of the cultural dimension — humane orientation (HO). While the Finnish society was tested to be more humanely oriented than the Singaporean society on the whole, one sub-component, generosity towards others, was the same in both societies. It is plausible that this particular aspect of the HO dimension, has a relatively larger influence on the dependent variable of intention to donate, than the other items like friendliness and tolerance towards others. Therefore, this lack of difference between the two societies in generosity towards others could explain the lack of differences in intention to donate between the societies. In addition, it should be noted that Finland is a welfare state where the sick and vulnerable are taken care of by the government, through tax payments from citizens. Therefore, it is also possible that Finns view taxes, rather than personal donations, as their way of supporting and helping the less fortunate.

8.2 Limitations and Future Research
As with all studies, this research has limitations and must be kept in mind when interpreting the results. Firstly, there were equivalence issues for data collected across both countries. A back translation would have been ideal in order to ensure that the concepts measured in both languages were the same.
Secondly, the coding of advertisements in study 1 and assessment of the appeals present was done solely by the researcher. It would have been better to include more researchers to increase the reliability of coding and thus, strengthen the results.

Thirdly, this study examined only one among the many cultural value differences between Finland and Singapore – although the HO dimension is deemed to be the most relevant in the context of charity advertising. As a result, and similar to many other studies that examine only one cultural dimension, this study could not account for the interplay and influence of other dimensions. While it would have been nice to study the cultural dimensions of power distance and institutional collectivism where relationships were formed with top charity advertising appeals, the cultural gap between Finland and Singapore for these dimensions were insufficient to warrant a test. Future research could look into these relationships with another set of case countries that differ on these cultural dimensions.

Fourthly, our research only involved one country from each cultural types. While this research could be applied to countries with similar cultural profiles, Scandinavian and other East-Asian countries, future research including other countries with differences in humane orientation is required to further confirm the observed results.

Lastly, this research is focused on the niche area of charity advertising, specifically in the cause of child poverty and hunger. While it may be possible to transfer the results to relevant context of general hunger and poverty and children charity advertisements, caution should be exercised in generalizing beyond this context.

Future research should take into account the above limitations and address them. Future studies can have a fuller design, including more country cases as
well as cultural values, while keeping it similar to this study so as to understand the current findings and explanations further.

Some strengths of this research should also be noted. Firstly, this paper did not assume the cultural value scores from the GLOBE study and impose them on the respondents, as many previous studies have done with Hofstede's. A manipulation check on the cultural characteristic of the participants was conducted in this paper thereby increasing the confidence of the results.

Secondly, this research involved a non-dominant cultural dimension – Humane orientation and its link with the effectiveness of charity advertising appeal, adding variety to existing literature and shedding more light on other neglected cultural dimensions. Finally, and most importantly, a new area of charity marketing was explored in relation with culture, providing a jumpstart to further research into this relatively new area of marketing.

8.3 Concluding Remarks
Cultural values are said to influence the way people communicate and their behaviour. Many studies have shown that adapting advertising communications to the consumers’ culture pays off. This relationship seems to have become commonplace and almost taken for granted, both in the business and academic world. This paper investigates this relationship in the relatively obscure area of charity advertising. Most of previous studies focus on traditional products and services, and used Hofstede's cultural model (1980) and scores.

Results found in this paper challenges the axiom that increased alignment of advertising appeals to local cultures results in higher effectiveness. International charity organizations may want to reconsider efforts in localizing the marketing and advertising activities to specific cultures, especially cultures similar to Finland and Singapore. With no differences in effectiveness found between these two culturally-different societies, charity organizations should carefully consider the total opportunity costs of adapting advertisements and whether the money and efforts can be put to better use.
For in the words of Mother Teresa, "when a poor person dies of hunger, it has not happened because God did not take care of him or her. It has happened because neither you nor I wanted to give that person what he or she needed." (Gonzalez-Balado, 1997, p16) This paper hopes to motivate further research into charity advertising and in motivating ordinary people to help the less fortunate, from this side of the fence through research.
9. References


