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Motivational drivers of engagement with company social media content

Cross-cultural perspective

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Tiivistelmä Kaikkien sosiaalisessa mediassa aktiivisten yritysten pääasiallisena tavoitteena on sitouttaa käyttäjät tarjottuun sisältöön sekä rohkaista seuraajia painamaan "tykkää"-nappia, kommentoimaan, jakamaan tai ns. tagaamaan yrityksen tuottamaa sisältöä. Vaikka nykyiset tutkimukset lisäävät ymmärrystä sosiaalisen median käytön motiiveista, on niiden konteksti rajoittunut tutkittuun käytökseen, käyttäjiin, alustoihin ja sisältöön. Kansallisen kulttuurin on ehdotettu olevan yksi online-käyttäytymiseen vaikuttavista avaintekijöistä. Tästä huolimatta kulttuurin vaikutuksesta käyttäjiä sitouttaviin sisältöihin on varsin vähän empiiristä tutkimusta. Lisäksi aiemmat tutkimustulokset ovat ristiriitaisia sen suhteen, mitkä kulttuurin dimensioista voivat selittää mahdollisia eroja sitoutumisessa. Edellä mainittujen tutkimusaukkojen täyttämiseksi tämän väitöskirjan tarkoituksena on tunnistaa käyttäjien motiivit sitoutua yritysten sosiaalisessa mediassa tarjoamiin sisältöihin sekä analysoida kuinka nämä motiivit eroavat eri kulttuureissa. Tutkimuksen ensimmäisessä vaiheessa käyttäjien kokemuksia yritysten luomasta sisällöstä sosiaalisessa mediassa kerättiin päiväkirjamenetelmällä. Aineiston perusteella tunnistettiin käyttäjien motiiveja. Väitöskirjaa varten kerättiin 129 henkilökohtaista reflektiota sekä kymmenen haastattelua triangulaation ja tulosten validiteetin varmistamiseksi. Tutkimuksen toisessa vaiheessa testattiin hypoteeseja kulttuurien välisistä eroista sitoutumisessa sosiaalisessa mediassa sisältöjen perusteella. Aineisto perustui 1914 päiväkirjamerkintään, jotka kerättiin kolmesta eri maasta: Suomesta, Puolasta ja Yhdysvalloista. Analyysi pohjautui GLOBE:n kulttuurisiin olottuvuuksiin: ryhmän sisäiseen kollektivismin, asertiivisuuteen ja suoritusorientaatioon. Aiemmat kyselyihin perustuvat sitoutumisen motiiveja selvittäneet tutkimukset ovat perustuneet yleisiin sosiaalisen median käytön syihin. Tämän tutkimuksen tulokset osoittavat, että yleiset motiivit käyttää sosiaalista mediaa ja motiivit sitoutua sisältöön eroavat. Tämän lisäksi tutkimus laajentaa FIRO-teoriaa (Fundamental Interpersonal Relations Orientation) sosiaalisen median kontekstiin yhdistämällä erilaiset sitoutumistavat erilaisiin motiiveihin. Aiemmissa tutkimuksissa on analysoitu lähinnä mielipidejohtajia, kun taas tässä työssä keskitytään laajaan joukkoon kuluttajia, joista suurin osa on passiivisempia. Tulokset osoittavat, että aiemmin tutkimuksissa tunnistetut itseilmailullisuus tai mielipidejohtajuus eivät motivoi suurinta osaa sosiaalisen median käyttäjistä. Facebookissa käyttäjillä on erilaisia kiinnostuksen kohteita ja usein ystäviä, joiden kanssa ollaan tekemisissä myös oikeassa elämässä. Väitöskirja osoittaaakin, että sitoutumiskäyttäytymistä Facebookissa ohjaavat erilaiset motiivit kuin mielenkiinnon kohteisiin perustuvissa yhteisöissä. Tarkastelemalla käyttäytymisen takana olevia motiiveja kulttuurien välisestä näkökulmasta voidaan aiempia, ristiriitaisia tuloksia selittää näiden tulosten avulla. Tulokset auttavat yrityksiä luomaan sisällöstään houkuttelevampia vetoamalla tärkeimpiin motiiveihin eri kulttuureissa.		
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Abstract <p>The main aim of any company presence on social media is to engage users with the content it provides and encourage online followers to click 'like', comment, share, or tag the posted content. While existing studies increase our understanding of motives for engagement on social media, their context is limited in terms of engagement behaviors, users, online platforms, and content studied. Moreover, while culture has been suggested as one of the key determinants of online behavior, limited empirical evidence exists regarding its implications for building user content engagement, with contradictory findings regarding which cultural dimensions explain the differences in engagement behavior on social media.</p> <p>To address those gaps in the literature, the purpose of this dissertation is to identify the motives for different engagement behaviors with company social media content, and to identify how motivations to actively engage with company social media content differ across cultures.</p> <p>In the first research phase, diary research of users' social media experiences of company content was conducted to identify the motives for engaging with company social media content. For the purpose of triangulation, and to validate the study findings beyond the young student generation, 129 personal reflections and 10 interviews were collected. In the second study phase, hypotheses on how cultures differ regarding engagement motivations were empirically tested based on 1914 diary reports collected in three countries: Finland, Poland, and the USA. The analysis was based on GLOBE cultural dimensions: in-group collectivism, assertiveness, and performance orientation.</p> <p>While previous survey-based studies adopted reasons for social media participation when investigating engagement motives, this study demonstrates that motives for social media participation and content engagement differ. It also expands Fundamental Interpersonal Relations Orientation Theory (FIRO) in the context of social media by linking different engagement behaviors to different motives. Moreover, while scholars studied opinion leaders, this work focuses on a broad range of consumers, the majority of whom are more passive, leading to a conclusion that previously identified in the literature, self-presentation or opinion leadership do not motivate the majority of social media users. The dissertation also shows that engagement behaviors on Facebook, where users have friends with whom they also interact offline, and who have diverse interests, are driven by different motives than on interest-based communities. By looking at the engagement motives from a cross-cultural perspective, these results explain the reasons for contradictory results in previous research. The findings will help companies stimulate content engagement by appealing to the most important motives in particular cultures.</p>		
Keywords social media, consumer engagement, motives, culture, assertiveness, performance orientation, collectivism		

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Contents

ACKNOWLEDGEMENT	VII
1 INTRODUCTION	1
1.1 Research Background	1
1.2 Research question and objectives	12
1.3 Study focus.....	16
1.4 Structure of the dissertation	19
2 ENGAGEMENT WITH COMPANY-GENERATED SOCIAL MEDIA CONTENT	22
2.1 Social media environment.....	22
2.2 Motivational engagement drivers	24
2.2.1 Motives for social media participation.....	25
2.2.2 Motives for content engagement.....	26
2.3 Theoretical underpinnings of the study.....	32
3 CROSS-CULTURAL DIFFERENCES OF THE MOTIVATIONAL ENGAGEMENT DRIVERS	37
3.1 Perspectives on culture.....	37
3.1.1 The concept of culture.....	37
3.1.2 Cultural values and practices	39
3.1.3 Measuring culture.....	42
3.1.4 Comparison of the frameworks.....	44
3.2 GLOBE's cultural dimensions.....	50
3.3 The influence of culture on motivations for engaging with company social media content.....	56
4 METHODOLOGY.....	64
4.1 Philosophical assumptions and qualitative research approach	64
4.2 Exploratory study	66
4.2.1 Justification of the exploratory qualitative research.....	66
4.2.2 Research process	67
4.2.2.1 Research diaries.....	70
4.2.2.2 Personal narratives	78
4.2.2.3 Interviews	79
4.2.2.4 Sampling	80
4.2.3 Data analysis	83
4.2.4 Trustworthiness of the research.....	86
4.3 Cross-cultural study.....	88
4.3.1 Study design.....	88
4.3.1.1 Emic-etic approach.....	89
4.3.1.2 Equivalence.....	90
4.3.1.3 Priming.....	94
4.3.1.4 Translation	94
4.3.1.5 Pilot study	95
4.3.1.6 Cultural practices and the country choice.....	95
4.3.1.7 Sampling	97

4.3.2	Quantitative content analysis - Data coding and analysis	99
4.3.2.1	Rationale	101
4.3.2.2	Conceptualizations and operationalization.....	103
4.3.2.3	Coding and coders' training.....	107
4.3.2.4	Reliability.....	108
4.3.2.5	Reporting	109
4.3.3	Quality of the research	109
5	RESULTS.....	111
5.1	Exploratory study	111
5.1.1	Social media participation and performed activities	111
5.1.2	The role and expectations of company social media content	116
5.1.3	Motives behind passive engagement.....	119
5.1.4	Motives behind active engagement.....	122
5.1.4.1	Content sharing and tagging	123
5.1.4.2	Clicking 'like'.....	127
5.1.4.3	Commenting content.....	128
5.1.5	Engagement motives from the perspective of the FIRO theory.....	130
5.1.6	Summary of the engagement motives	132
5.2	The influence of culture on engagement with company social media content - hypothesis development.....	135
5.2.1	Assertiveness	135
5.2.2	Performance orientation	137
5.2.3	In-group collectivism	139
5.3	The influence of culture on the motivational drivers of engagement	142
5.3.1	Engagement behaviors across studied countries	142
5.3.2	Association between cultural dimensions and motives for engagement behavior - hypotheses testing	147
5.3.3	Assertiveness and performance orientation	148
5.3.4	In-group collectivism	150
5.3.5	Multidimensional scaling	152
5.3.6	Qualitative post hoc analysis	155
6	DISCUSSION	162
6.1	Discussion of the findings of the dissertation	162
6.2	Contributions and implications.....	166
6.2.1	Theoretical contributions.....	166
6.2.2	Managerial implications.....	171
6.3	Study limitations and future research avenues	173
	REFERENCES	175
	APPENDICES.....	215

Figures

Figure 1. The focus of previous studies into motivational drivers of content engagement.....7

Figure 2. Focus of this study..... 18

Figure 3. Fundamental Interpersonal Relations Orientation Theory. 35

Figure 4. The Learning of Values and Practices. 42

Figure 5. GLOBE cultural clusters 45

Figure 6. Research process design 65

Figure 7. Research process – exploratory qualitative study..... 69

Figure 8. Content analysis process..... 101

Figure 9. Respondents’ reactions to company social media content 118

Figure 10. Motivations driving different engagement behaviors 123

Figure 11. FIRO of company social media content engagement..... 131

Figure 12. Two-dimensional configuration of engagement behavior motives..... 154

Tables

Table 1.	Engagement definitions	2
Table 2.	Definitions of key terms.....	15
Table 3.	Social media definitions	23
Table 4.	Summary of the existing studies on social media participation and company social media content engagement	30
Table 5.	Selected definitions of culture.....	38
Table 6.	Comparison of GLOBE and Hofstede cultural frameworks	46
Table 7.	Limitations of GLOBE and Hofstede research	49
Table 8.	Definitions and origin of GLOBE cultural dimensions.....	52
Table 9.	Chosen cross-cultural studies	59
Table 10.	Justification of the qualitative research design	66
Table 11.	Means of overcoming the limitations of the method.....	76
Table 12.	Interviewees' characteristics	83
Table 13.	Codes	86
Table 14.	Threats to validity and solutions	92
Table 15.	Scores of the cultural dimensions of the studied countries	96
Table 16.	Diary participants' characteristics	97
Table 17.	Coding of the motives	107
Table 18.	Inter-coder reliability statistics (Kappa measure of agreement)	109
Table 19.	Motives for social media participation.....	113
Table 20.	Typology of engagement behaviors under various motives	133
Table 21.	Engagement behaviors across studied countries	143
Table 22.	Engagement behaviors across studied countries	144
Table 23.	Motivations for engagement behaviors across studied countries	146
Table 24.	Cultural orientation of studied countries.....	147
Table 25.	Cultural dimension of assertiveness and performance orientation and motives for engagement.....	149
Table 26.	Cultural dimension of in-group collectivism and motives for engagement	151
Table 27.	Motives for engagement - Spearman's rho.....	153
Table 28.	Typical dimensions of engagement with company social media content by country	158
Table 29.	Cultural dimension of in-group collectivism and motives for engagement	164

1 INTRODUCTION

This chapter constitutes an overview of the dissertation. Firstly, the research background (the words ‘research’ and ‘study’ are used interchangeably in this manuscript), along with research gaps in the existing literature, are outlined to present the rationale of the study. Based on this discussion, the research question and objectives are formulated. Next, the chapter addresses the scope of the dissertation. It concludes with definitions of the key terms used, and the dissertation structure.

1.1 Research Background

Over the past decade of growing penetration of social media, both practitioners and academics alike have turned their eyes to this communication channel as a venue for engaging consumers. Over the period of the next five years, spending on social media marketing is expected to double and reach as much as 20% of marketing budgets (CMO 2016: 1). “To succeed today, brands need to use content to continually engage their audiences (...) the job of marketing is no longer to create customers; it is to create passionate subscribers to our brand. It is not the one-time like or fan, but the ongoing, consistent engagement with content that comes through content subscription” (Pulizzi 2012: 21). Thus, the priority of company CEOs is to get closer to their customers (Heller-Baird & Parasnis, 2011) and more and more companies acknowledge the need for engaging users on social media by stimulating them to ‘like’, comment on, or share the content posted there by a company (EIU 2007).

Defining engagement

Engagement refers to “behaviors [that] go beyond transactions, and, may be specifically defined as a customer’s behavioral manifestations that have a brand or company focus, beyond purchase, resulting from motivational drivers” (Van Doorn et al. 2010: 254). Table 1 presents chosen definitions of engagement. They indicate that engagement manifests a relationship going beyond just purchasing products or purchasing intentions. Through engagement behaviors, individuals make voluntary resource contributions with the company in mind that are driven by their individual motives (cf. Brodie et al. 2013; Brodie et al. 2011; Van Doorn et al. 2010).

Table 1. Engagement definitions

Author(s)	Definition
Vivek, Beatty, & Morgan (2012: 127)	Intensity of individual's participation in a connection with an organization's offerings and/or organizational activities, which either the customer or organization initiates.
Hollebeek (2011: 555)	The level of customer's cognitive, emotional and behavioral investment in specific brand interactions.
Brodie et al. (2011: 260)	A psychological state that occurs by virtue of interactive, co-creative customer experiences with a focal agent/object (e.g. brand) in focal service relationships. It occurs under a specific set of context-dependent conditions generating differing customer engagement levels; it exists as a dynamic, iterative process within service relationships in which other relational concepts (e.g. involvement, loyalty) are antecedents and/or consequences in the iterative customer engagement process. It is a multidimensional concept subject to context- and stakeholder-specific expressions of relevant cognitive, emotional and/or behavioral dimensions.
Verhoef, Reinartz, & Kraft (2010: 247)	A behavioral manifestation toward the brand or company that goes beyond transactions.
Van Doorn, Lemon, Mittal, Nass, Pick, Pirner, & Verhoef (2010: 254)	Behaviors [that] go beyond transactions and may be specifically defined as a customer's behavioral manifestations that have a brand or company focus, beyond purchase, resulting from motivational drivers.
Sedley (2010: 7)	Repeated interactions that strengthen the emotional, psychological, or physical investment a customer has in a brand.
MSI (2010: 4)	Behavioral manifestation toward a brand or company beyond purchase.
Kumar et al. (2010: 297)	Active interactions of a customer with a company, with prospects and with other customers, whether they are transactional or non-transactional in nature.

In spite of the multitude of consumer engagement definitions, there is no agreement on the nature of engagement in the context of social media, and the lack of understanding of engagement levels (Vivek et al. 2012; Heller-Braid & Parasnis 2011; Lee et al. 2011; Heinonen 2011). Calder et al. (2009: 322) argues that "it is engagement with a website that causes someone to want to visit it,

download its page, be attentive to it, recommend it to a friend”, and argues that interacting with the advertised brand is a consequence of engagement, meaning that engagement is antecedent to outcomes such as usage, affect, and response to advertising. In this dissertation, I disagree with this notion and argue that it is the content fitting the consumer motives that is the antecedent to content engagement. As several researchers point out, engagement goes beyond involvement which can be defined as “an individual’s level of interest and personal relevance in relation to a focal object/decision in terms of one’s basic values, goals and self-concept” (Mittal 1995; Zaichkowsky 1985, 1994, cf. Hollebeek, Glynn, & Brodie 2014: 163) – thus consumer involvement constitutes the predecessor of engagement behavior (Hollebeek et al. 2014) and not vice versa.

Passive versus active engagement on social media

Consumer engagement include a vast array of behaviors, including word-of-mouth (WOM) activity, recommendations, helping other customers, blogging, writing reviews, and even engaging in legal action (Van Doorn et al. 2010: 253-266), driven by different motives. As emphasized by the definitions in Table 1, customer engagement consists of cognitive, emotional, behavioral and social aspects. However, most of the conceptualizations concentrate on the behavioral manifestations of engagement. Behavioral manifestations of social media content engagement include clicking ‘like’, sharing, commenting or tagging the content posted on social media by companies.

As highlighted by Brodie et al. (2011) and other authors, the engagement is contextual with different conditions generating different engagement levels. Engagement behaviors can be passive or active (Heinonen, 2011; Schau, Muniz, & Arnould, 2009; Shao, 2009; Valck, van de Bruggen, & Wierenga 2009). Passive behaviors are also referred to as ‘lurking’ or consumption. Users who exhibit passive engagement merely retrieve and experience (through reading or watching) the content posted by companies on social media. This group constitutes the largest demographic. Active engagement constitutes active participation, such as creating content, writing reviews and posting comments, content or collaborating with companies. As much as 90-99% of the users exhibit mostly passive behaviors (Carroll & Rosson, 1996; Nielson, 2006).

It should be noted that the behaviors discussed in the literature (Heinonen, 2011; Schau, Muniz, & Arnould, 2009; Shao, 2009; Valck, van de Bruggen, & Wierenga 2009) do not include important behavioral manifestations of engagement behavior enabled by many social media platforms such as: clicking ‘like’ (or expressing reaction), commenting on the content, tagging or sharing it with one’s

connections, which allows consumers to provide instant feedback regarding the posted content. Thus, in this dissertation, engaging with content through clicking 'like' (or expressing a reaction), tagging, sharing, or commenting content are considered as active behavior as well.

The main distinction between active and passive engagement is whether the user publicly expresses his or her opinion. By 'liking', commenting or sharing company content, the consumer publicly expresses his or her opinion. Thus, active engagement with company content constitutes a way of interacting with one's social circle online.

In summary, in the context of this dissertation, **engagement with company content on social media** constitutes *user interactions with company content and related user-to-user interactions*. Following Hutton and Fosdick's (2011) and Pagani, Hofacker, and Goldsmith's (2011) notion that participation on social media may be passive or active (experiencing versus creating content), we differentiate between: (1) **active engagement** that *involves 'liking' (or choosing a 'reaction'), commenting, tagging or sharing company content*; and (2) **passive engagement** i.e. *voluntarily experiencing the company content* (e.g. reading it, watching it). This definition also extends Lee, Hosanagar and Nair (2014) who include only commenting and clicking 'like' in their engagement behavior list. The **company social media content** is understood as *content posted by a company on social media in the form of text, image or video*. The term **consumer** describes "*the individual that is active on social media, however, not necessarily only consuming the media but also performing other activities, such as participating in, using, or producing activities*" (Heinonen 2011: 356).

Challenges in generating engagement with social media content

Consumer engagement results in positive word-of-mouth (Libai, Bolton, Bugel, de Ruyter, Gotz, Risselada, & Stephen 2010) and stimulates consumer-to-consumer communication (Mangold & Faulds 2009; Godes & Mayzlin 2009). Consumer engagement also contributes to increased advertising effectiveness (Calder, Malthouse, & Schaedel 2009), and reduced marketing costs (Fournier & Lee 2009). Engagement leads to better new product adoption (Thompson & Sinha 2008), higher sales (Lee, Kim, & Kim 2011), and enhanced brand loyalty (Algesheimer, Dholakia, & Herrmann, 2005; Brodie Hollebeek, Juric, & Ilic 2013; Gummerus, Liljander, Weman, & Pihlstrom 2012). User engagement levels are also related to consumers' willingness of paying for the premium services (Oestreicher-Singer & Zalmansos 2013). In summary, consumer engagement results in better company performance and higher profitability (Bijmolt,

Leeflang, Block, Eisenbeiss, Hardie, Lemmens, & Saffert 2010; Nambisan & Baron 2007), and constitutes a vital performance measure (Bowden 2009; Kumar, Aksoy, Donkers, Venkatesan, Wiesel, & Tillmanns 2010).

However, despite the importance of building consumer engagement on social media, companies' efforts are often not successful. Weekly, only around 0.5-1% of users engage with the content posted on the company pages on Facebook they are fan of, by clicking 'like', sharing, tagging or commenting content (Creamer 2012; Nelson-Field & Taylor 2012), and only 10% of those pages are able to generate engagement as high as 1% (Nelson-Field & Taylor 2012). According to another study, only one in five (22%) of social media users have a positive attitude toward social media advertising, and 8% resigned from using social media platforms due to the excessive advertising there (Goodman 2010). Moreover, the popularity of ad-blocking programs steadily increases. While they were used by 1% of all Internet users in 2002 (AdReaction 2010; PcWorld 2002), in 2015, already 25 % of the Internet population used ad blocking programs (Sloane 2015). On the other hand, many consumers seek opportunities to engage with companies and voluntarily expose themselves to the company social media content, for example by becoming a fan (e.g. on Facebook), or following the company (e.g. on Twitter), by searching for, selecting, using and responding to information by liking company content, commenting on them, or sharing (Chu & Kim 2011).

Motivations for consumer engagement – Literature review

Understanding why users react to one content on social media but not to another is still only developing (Stephen, Sciandra, & Inman 2015). Consumers' motives determine the degree to which they expose themselves to company content, and consequently the effectiveness of company efforts in engaging them. Knowing consumer motivations allows us to better understand their responses to communication (Stewart & Pavlou 2002). However, as managerial reports show, there exists a considerable disparity between what companies perceive as main motives for which individuals engage with their content on social media and actual users' motives (Heller-Baird & Parasnis 2011). Thus, "businesses may be confusing their own desire for customer intimacy with customer's motivations for engaging" (p. 31). If goals that motivate users are not satisfied, they will cease to engage with the company content and limit their exposure to it (for example by no longer 'liking' or following a specific company page) leading to companies missing out on the opportunity to generate more 'likes', shares or comments. Thus, in order to provide the content that successfully engages consumers on social media, one has to answer the question 'what motivates people to engage with content by companies they previously 'liked' or followed on social media?'

Social media engagement literature

The review of Yadav and Pavlou (2014) shows that despite a large amount of research on the interactions between users and brands in computer-mediated environments, their main focus is on online browsing and search-related activities, and technology-enabled decision making. Even though in recent studies the interest has shifted to understanding successful company social media content, the focus has mainly been on design (Steinmann, Mau, & Schramm-Klein 2015), or content characteristics (De Vries, Gensler, & LeeFlang 2012; Lee, Hosanagar, & Nair 2015). Thus, gaps remain in our understanding of the motivations for users' engagement with company social media content. Firstly, researchers have not reached an agreement on what motivates engagement with company social media content, and have mostly focused on the motives for social media participation (e.g. Eisenbeiss, Blechschmidt, Backhaus, & Freund 2012; Heinonen 2011, Nov, Naaman, & Ye 2009; Dholakia, Bagozzi, & Pearo 2004; Siedman 2013; Nambisan & Baron 2007). Secondly, exploration of the motives driving various levels of user engagement with company social media content is necessary as they may differ for various engagement levels (Heinonen 2011; Shao 2009).

Active engagement constitutes a social phenomenon with one's connections seeing that one has responded to and engaged with the content. Thus, the motives for active engagement which is publicly visible may prove different than for passive engagement, which is private. Moreover, previous studies did not take into account that culture may be an important influence on the users' motivations to engage. In what follows, prior studies are reviewed, which leads to the discussion on two research gaps addressed by this dissertation. Previous research into motivational drivers of content engagement has been limited in terms of studied behaviors, platforms, users sampled, and type of content. Figure 1 summarizes the main research gaps in the literature.

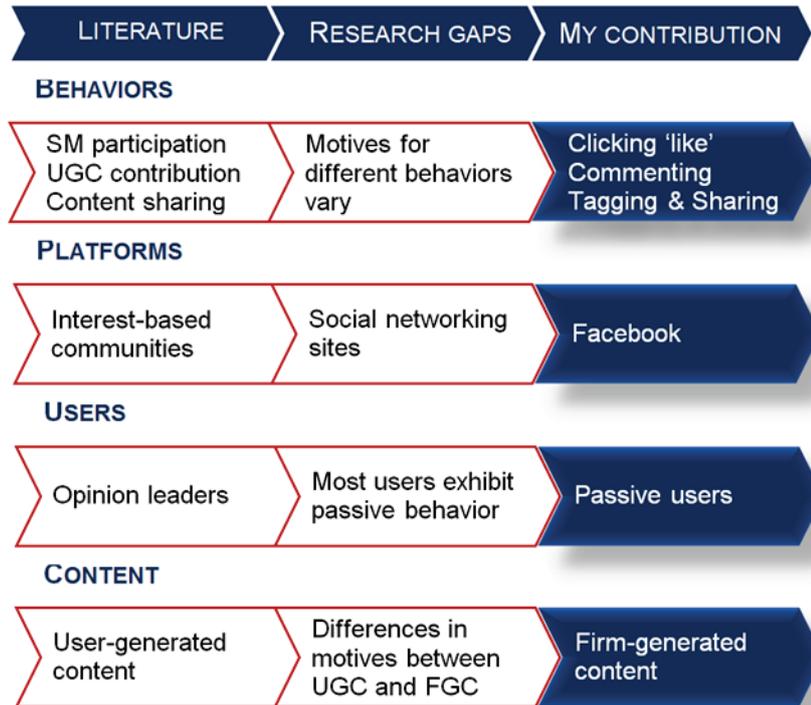


Figure 1. The focus of previous studies into motivational drivers of content engagement

Engagement behaviors

While the existing literature focuses mainly on social media participation, user-generated content contribution, and content sharing motives, this study takes into account that motives for different engagement behaviors differ, and links various behavioral manifestations of engagement to respective motives. It also presents the key factors encouraging the transition from passive to active engagement, which constitutes a novel contribution to the literature.

Previous academic studies provide an answer to the question about what the motives for participation in online communities in general are (e.g. Dholakia, Bagozzi, & Pearo, 2004; Nambisan & Baron, 2007; Raacke & Bonds-Raacke 2008; Grace-Farfaglia, Dekkers, Sundararajan, Peters, & Park 2006; Nov, Naaman, & Ye 2010; Eisenbeiss, Blechschmidt, Backhaus, & Freund, 2012), or the motives for becoming a part of an online community. Only a few studies investigate the motives for engaging with company content in these communities (Ho & Dempsey 2010; Teichmann, Stokburger-Sauer, Pank, & Strobl 2015). They predominantly build on the uses and gratifications theory, social interaction/equity theory, and fundamental interpersonal relations orientation theory (see Chapter 2.3 for more discussion on those theories.)

Furthermore, previous studies focus on a limited number of engagement behaviors, while different behavioral manifestations of engagement are driven by various motives (Brodie, Hollebeek, & Ilic 2011). From the perspective of companies, the most important engagement behavior is the sharing of content as this allows the message to be spread to a larger audience, all at once, without any cost on the part of the company. Moreover, company content shared by other users can be more successful in driving sales than the content received directly from a company (Godes & Mayzlin, 2009). Existing studies focus on contributing content, but ignore other engagement behaviors such as clicking 'like' (or expressing 'reactions' which have recently been introduced by Facebook), commenting, sharing (or retweeting), or tagging. Ho and Dempsey (2010) focus on forwarding content in general and not company content in particular, and Teichmann et al. (2015) questions focus on posting the information about oneself and not on sharing the company content. Nambisan and Baron (2007) study focuses on the users' comments in an online product support community and not commenting on the content posted on social media by companies.

Online communities

Previous research also focused mainly on interest-based company-hosted communities. The interactions on social networking sites offer, however, a very specific context, as engagement with company-generated content occurs here in the context of interactions with users' friends. Taking into account that Facebook is the largest social networking site and the first venue for building a company social media presence, this dissertation focuses mainly on Facebook.

Previous studies did not focus on a general population of the social media users (like Facebook). Instead, they sampled users on specific online communities to which individuals subscribe driven by shared interests: Flickr (Nov, Naaman, & Ye 2009), opinion platforms (Henning-Thurau, Gwinner, Walsh, & Gremler 2004), online product forums of Microsoft and IBM (Nambisan & Baron 2007), and sport-related online communities (Teichmann et al., 2015). In the case of Nov et al. (2010) only professionals who use Flickr as a tool for reputation-building, such as photographers and who can pay for the additional features of the platform, were sampled. On Facebook, on the other hand, users are exposed to the content related to the products they have not necessarily purchased. Unlike many brand communities where users are united by specific consumption activities, shared interests and sense of belonging (Casalo, Flavian, & Guinaliu 2010; Kozinets 2002; McKenna, Green, & Gleason 2002; Muniz & O'Guinn 2001; Steinman et al. 2015; Stokburger-Sauer & Wiertz 2015), on Facebook users subscribe to a variety of brand pages and are exposed to their content

simultaneously and regardless of the content not always being aligned with the interests of their connections (Sibai, de Valck, Farrell, & Rudd 2015). The studies that identified motives related to self-presentation and opinion leadership sampled users of online platforms designed for helping others e.g. customer opinion platforms or product support communities (Henning-Thurau et al. 2004; Nambisan & Baron 2007).

Average social media user vs. opinion leaders

Existing research has focused primarily on opinion leaders, neglecting the fact that the majority of social media users exhibit mostly passive behaviors. Thus, this study focuses on a more general population of social media users. Moreover, previous research has focused primarily on user-generated content. This dissertation focuses on company content, and shows that reactions and engagement behaviors towards those two types of content differ.

Existing studies focus on opinion leaders or people consciously choosing to participate in online communities dedicated to their interests, or support communities, and do not take into account that the majority of users exhibit mostly passive engagement behavior. Previous studies report that the ratio of passive to active users can be as high as 90-100:1 (Carroll & Rosson 1996; Nielson 2006). As reasons for passive engagement behavior are neglected by previous studies, “there is a need to better understand passive participation” (Stokburger-Sauer & Wiertz 2015: 237). This is especially important as passive users constitute a much bigger consumer segment than those actively engaging, thus their reactions to the content should be the focus of academic research. Therefore, Wallace, Buil, de Chenratony, & Hogan (2014) call for more studies investigating motives for content engagement.

Capturing social context of engagement

Existing survey-based studies have failed to incorporate the social context in which interactions with company content occur and are not able to show if respondents would engage with specific content in a natural setting when the content they shared would be seen by their online connections (as is the case on Facebook), thus lacking the ecological validity. Therefore, a more promising approach might be the capturing of people’s motives and engagement on social media as it happens, and with the content they are exposed to in their natural environment.

Culture and online behavior

Culture affects our perceptions, attitudes, and the underlying motives of our behaviors (Markus and Kitayama 1991; Nisbett et al. 2001; Okazaki & Mueller 2007; Taras et al. 2010; Shavitt, Lee, & Johnson 2008). It also affects motives for participation on social media (Jiacheng et al. 2010; Kim et al. 2011; Goodrich & De Mooij, 2013; Qiu et al. 2013; Yang et al. 2011; Vasalou et al., 2010). Culture may also explain the extent to which users engage with the content (Goodrich & De Mooij, 2013), or share content (Jiacheng et al. 2010; Kim et al. 2011).

The influence of culture on advertising is considered a crucial area for future international advertising research (Taylor 2002, 2005, 2007, 2010), and consumer behavior online also attracted the attention of researchers interested in cross-cultural studies. However, despite the fact that social media is a reflection of culture (Berthon 2012), the research on social media in an international context “is still in its infancy and needs further attention” with “very limited number of cross-national and cross-cultural studies” (Okazaki & Taylor 2013: 56). As it has been acknowledged that online behavior varies across cultures, an important question is whether differences in motivations for user engagement with brand content on social media can also be explained by cultural dimensions.

Needs and motives are shaped by culture (Hofstede, Hofstede, & Minkov 2010; de Mooij 1998). Many motives are shared universally by all individuals (an assumption of, for instance, is Maslow’s theory of motivation), but the strength of those motives vary across cultures (de Mooij 2004, 2010), especially as social needs are culture-bound: “Decisions can be driven by functional or social needs. Clothes satisfy a functional need, fashion satisfies a social need. Some personal care products serve functional needs, others serve social needs. A house serves a functional, a home a social need. Culture influences in what type of house people live, how they relate to their homes and how they tend to their homes. A car may satisfy a functional need, but the type of car for most people satisfies a social need. Social needs are culture-bound” (Hofstede, Hofstede, & Minkov 2010: 410; De Mooij 1998: 58-59).

How and to what degree individuals express themselves has been shown to vary on a societal culture level (Hofstede 2001; House et al. 2004; Hall 1959). Cultures have been shown to vary in terms of people’s need for differentiation, the expression of their own personal traits and attributes, their need for uniqueness, the desire to be seen as different from others, or to feel a sense of belongingness. Cultures also differ in the degree to which people seek to manage their public self-impressions (Hofstede 1980; House et al. 2004). These cultural differences

can therefore affect their motives to engage with company content on social media.

By sharing company content, commenting, or clicking 'like', the consumer publicly expresses his/her opinions and preferences, and thus indirectly interacts with other users and his/her online friends. While personal motives impact engagement behavior, social influence and group norms also stimulate or inhibit it (Dholakia et al. 2004). Therefore, social influence may impact the strength of the motivational drivers of engagement. Shared community practices often reflect culture (Geertz 1973; Hofstede 2001), which embodies a set of behavioral norms to which individuals in a specific society should conform (Leung et al. 2005; Rokeach 1973). Thus, culture constitutes a specific form of social influence on a macro scale.

While several frameworks of motivational drivers of virtual community participation and content engagement were developed (e.g. Dholakia et al. 2004; Eisenbeiss et al. 2012; Ho & Dempsey, 2010; Nambisan & Baron, 2007; Nov et al. 2010; Teichmann et al. 2015), previous studies in the field of international consumer behavior focus on the activities users perform on social media and show that they differ across cultures (Sung, Kim, Kwon, & Moon 2010; Yang et al. 2011; Qiu, Lin, & Leung 2013), as well as focusing on their motives for Facebook participation (Vasalou, Joinson, & Courvoisier 2009). Culture can even explain the variations in behavior to a larger extent than demographic factors such as age or gender (motives for asking and answering questions on social media platforms) (Yang, Morris, Teevan, Adamic, & Ackerman 2011).

While several studies compare the behavior in online communities across countries (e.g. Cho & Cheon 2005; Park et al., 2015; Vasalou et al., 2010;), only a limited number of research demonstrates how behavioral differences can be explained by cultural dimensions (e.g. Cho & Cheon 2005; Jiacheng, Lu, & Francesco 2010; Pornpitakpan 2004; Yang et al., 2011;), with most studies restricted to conducting cross-national comparisons (e.g. Chapman & Lahav 2008; Choi, Hwang, & McMillan 2008; Park et al. 2015; Shin 2010; Vasalou et al. 2010;). Therefore, it is a major challenge for today's consumer behavior research to understand the role of culture in the motivations for engagement (Dahl 2015), with calls for more research aiming at understanding user's characteristics and motives for sharing behavior (Qiu et al. 2013).

Moreover, existing studies that take cultural dimensions into account often arrive at contradictory findings e.g. opposite direction of impact of high power distance on online opinion seeking behavior or engaging in online word-of-mouth (e.g. Lam, Lee, & Mizerski 2009; Goodrich & de Mooij 2013; Pornpitakpan 2004).

While Goodrich and De Mooij (2013) suggest social media should be used more in cultures with a high level of collectivism, Okazaki & Taylor (2013) suggests that engagement on social media is attributed to countries with lower levels of collectivism. According to Yang et al. (2011), however, there are no differences in the intensity of the use of social networking sites across cultures with varying levels of collectivism. Therefore, it may be not the intensity of the behavior on social media that varies across cultures, but the underlying motives of this behavior.

Furthermore, the dimensions of Hofstede's (1980) cultural framework, which meet with increasing criticism of reliability, robustness, validity and generalizability of the findings (Erez & Earley 1993; House, Hanges, Javidan, Dorfman, & Gupta 2004; Javidan, House, Dorfman, Hanges, & De Luquet 2006; Schwartz 1994; Smith & Schwartz 1997), which might be too limited to fully explain cultural differences in engagement behavior. An alternative to Hofstede's cultural dimension of individualism-collectivism is offered by the GLOBE framework, which differentiates between the two: in-group collectivism, and institutional collectivism. While the former has received a lot of scholarly attention so far, the latter has been mostly neglected (Okazaki 2012). Other promising dimensions are assertiveness, performance orientation, and humane orientation.

Researchers have proven the applicability of the Hofstede dimensions in customer behavior (Diehl et al. 2003) but limited studies looked at the phenomenon from the perspective of the GLOBE framework. As the research results on whether the differences in value appeals can be explained by the GLOBE dimensions are contradictory (e.g. Czarnecka & Brennan (2009) claiming they cannot; and Terlutter et al. (2005), Okazaki & Mueller (2007), Diehl, Mueller, & Terlutter (2008), House et al. (2010), Mueller, Diehl & Terlutter (2014) having an opposite opinion), means more research in this area is necessary.

The identification of the above presented research gaps has led to the formulation of the research question and objectives, which are discussed in the following section.

1.2 Research question and objectives

The preceding discussion of the research gaps in the literature on consumer engagement with company social media content guides the course of the research. As described in the previous section devoted to the dissertation

background, the research of social media content engagement suffers at present from the absence of a comprehensive understanding of the motives of content engagement behaviors. It is not so much a list of motives that is missing as a clustering of groups of motives for different engagement behaviors, such as clicking 'like' or expressing a reaction, commenting, sharing, or tagging content. Moreover, a specification of propositions linking particular motives with particular cultural dimensions is required. Accordingly, the main research question which this dissertation answers is:

What motivates users to engage with company social media content, and how do these motivations differ across cultures?

The first discussed research gap relates to the need to identify how companies can succeed in engaging users on social media (Rohm, Gao, Sultan, & Pagani 2012), i.e. stimulate them to click 'like', comment, share or tag company content. Heinonen (2011) and Vivek, Beatty, and Morgan (2012) emphasize the necessity for more research from the consumer perspective, focusing on understanding the elements and exploring various levels of user engagement in order to support companies in developing their content on social media. As there is no agreement on what motives drive company content engagement, understanding what motivates consumers in the unique environment of social media is a critical first step toward creating company content that engages them (Wallace et al. 2014).

Therefore, to fill this gap, in this dissertation I study consumers' motivations and immediate reactions to company social media content to achieve the first objective:

- 1. To identify the motives for different engagement behaviors with company social media content: passively experiencing content, clicking 'like', sharing, commenting, or tagging.***

Thus, I present a conceptual framework of consumer motivations for different engagement behaviors with company social media content. Drawing on consumer diaries, narratives and interviews, I substantiate the conceptual framework by offering a detailed illustration of consumer motives for passively engaging with company social media content and for clicking 'like' (or choosing reaction), sharing, tagging and commenting this content. The dissertation also offers an explanation of how the above motives align with consumers' motives for social media participation and activities they commonly perform on social media. The study expands Schutz's Fundamental Interpersonal Relations Orientation (1958) in the context of social media motivations.

The results of the first exploratory qualitative study lead to the conclusion that engagement behaviors and their motivations might differ across cultures. Thus, the second phase of the study addresses the second identified research gap. As noted by Okazaki and Taylor (2013) “the area of socio-cultural differences on social media remains largely under-researched”. Previous studies in the field were either descriptive and compared the studied countries without explaining the differences through cultural dimensions, or hypothesized a direct causal relationship between culture and online consumer behavior. Previous research explains the differences in online behavior by utilizing a limited number of Hofstede’s (1980) dimensions of collectivism, individualism and uncertainty avoidance, or Hall’s (1963) dimensions of high- vs. low-context cultures. Those studies neglect that cultural dimensions of performance orientation and assertiveness, and in-group collectivism from the GLOBE cultural framework, may explain the differences in the strength of motivational drivers of engagement with company content across different cultures. Thus, the second objective of this dissertation is:

2. To identify how motivations to actively engage with company social media content differ across cultures.

This second phase of the study is interlinked with the previous one as the propositions formulated based on the qualitative findings are incorporated into the quantitative study. In particular, I develop hypotheses on how motives for engagement differ depending on cultural dimensions of House et al. (2010): in-group collectivism, performance orientation and assertiveness and empirically test them based on research diaries collected in three countries: Finland, Poland, and USA. The country selection aimed at assuring that for each of the studied GLOBE cultural practices (in-group collectivism, performance orientation, and assertiveness) no more than two out of three countries score above or below the world average (see chapter 4.3.1.6 for further discussion).

Table 2 presents the definitions of the key concepts discussed in the dissertation.

Table 2. Definitions of key terms

Term	Definition
Social media	'A group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content' (Kaplan & Haenlein 2010: 61).
Company content	Any content posted by a brand on social media in the form of text, image or video.
Engagement with company social media content	User interactions with brand content and related user-to-user interactions.
<i>Active engagement</i>	Involves clicking 'like', or choosing a reaction, commenting, tagging, and sharing content.
<i>Passive engagement</i>	Voluntarily experiencing the brand content (e.g. reading, listening or watching it).
Motives	User's goals to engaging with brand content on social media (whether in a passive or active manner).
Culture	"Shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations. It is operationalized by the use of measures reflecting two kinds of cultural manifestations: (a) the commonality (agreement) among members of collectives with respect to the psychological attributes specified above; and (b) commonality of observed and reported practices of entities such as families, schools, work organizations, economic and legal systems, and political institutions". (House, Javidan, Hanges, & Dorfman 2002: 5)
<i>Cultural values</i>	"An enduring belief that one mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence (...) an enduring organization of beliefs concerning preferable modes of conduct or end states of existence along a continuum of relative importance". (Rokeach 1973: 5)
<i>Cultural practices</i>	"Common behaviors, institutional practices, proscriptions, and prescriptions of a given culture". (Quigley, de Luque & House 2012: 67)
Cultural dimensions	Independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other. (Hofstede 2001)

1.3 Study focus

The study is positioned to contribute primarily to consumer behavior and social media research. There are two research streams from which this study draws. One group of studies focuses on the motivations for social media participation and engagement (Dholakia et al. 2004; Eisenbeiss et al. 2012; Ho & Dempsey 2010; Nambisan & Baron, 2007; Nov et al. 2010; Teichmann et al. 2015). The second group studies cross-cultural differences in online behavior (Chapman & Lahav 2008; Choi et al. 2008; Cho & Cheon 2005; Goodrich & de Mooij 2013; Lam, Lee & Mizerski 2009; Park et al. 2015; Pornpitakpan 2004; Qiu et al. 2013; Shin 2010; Sung et al. 2010; Yang et al. 2011; Vasalou et al. 2010;).

Even though most of the previous studies focus on the motivations for participation on social media, they can prove useful for understanding the underlying motives for users' engagement with company content in this media. Among presented studies one can distinguish between four types of motives for participation in online communities. Those include: (1) socializing or connecting with others (Dholakia et al. 2004; Eisenbeiss 2012; Heinonen 2011; Seidman 2013), (2) obtaining and sharing information (Dholakia et al. 2004; Heinonen 2011), (3) entertainment or hedonic motivation (Dholakia et al. 2004; Eisenbeiss 2012; Heinonen 2011;), and (4) self-presentation (Nov et al. 2009; Dholakia et al. 2004; Seidman 2013). Among those motives, entertainment and information-seeking motivation may prove most useful for explaining passive engagement behavior, while socializing, helping others and self-presentation may best constitute the motives for active engagement.

The existing studies utilize mostly Uses and Gratifications Theory. Uses and Gratifications Theory places the consumer at the center of the viewing experience and assumes that users utilize certain media depending on their motives. "As commonly understood by gratifications researchers, the term "audience activity" postulates a voluntaristic and selective orientation by audiences toward the communication process. In brief, it suggests that media use is motivated by needs and goals that are defined by audience members themselves, and that active participation in the communication process may facilitate, limit, or otherwise influence the gratifications and effects associated with exposure. Audience activity is best conceptualized as a variable construct, with audiences exhibiting varying kinds and degrees of activity." (Levy & Windahl 1985). The theory tries to answer three questions: Why do people use social media, what do they use it for, and what do people do with social media? The uses and gratifications theory proposes five motivation categories: knowledge and information acquisition,

entertainment, self-enhancement, social interaction, and escape (Blumer & Katz, 1974).

While Media Uses and Gratifications Theory focuses on the media, this study's focus is on interpersonal relationships within which the engagement with company-generated content occurs. Social media offers a very different context with users' engagement with companies occurring within the context of interactions with their online connections, with whom they also interact offline. Moreover, the Media Uses and Gratifications Theory ignores those other than utilitarian and hedonic types of needs – for example economic/financial benefits. Moreover, it was developed with traditional media in mind. Therefore, Fundamental Interpersonal Relations Orientation has been selected as a background of this study (Schutz 1958, 1966). For more discussion of the considered theories, see Chapter 2.3.

The second literature stream focuses on the cultural differences in online behavior. These studies included the extent to which a user engages with the content or trusts online sources (Goodrich & De Mooij 2013), topics that are discussed or published (Su, Wang, Mark, Aiyeokun, & Nakano 2005), motives for participation and interaction with other online community members (Albarran & Hutton 2010; Vasalou et al. 2010), and content sharing (Jiacheng et al. 2010; Kim, Sohn, & Choi 2011). A related research stream focused on culture as a determinant of people's questions asking and answering behavior on social networking platforms (Pornpitakpan 2004). Those studies mainly utilize Hofstede's cultural dimensions of collectivism, and Hall's high- vs. low- context.

As argued by Okazaki (2012), Hofstede dimensions seem insufficient to describe the differences in countries. Therefore, GLOBE offers additional humane orientation, future orientation, performance orientation and gender egalitarianism, which might prove relevant also in international advertising research. Moreover, GLOBE offers relatively current data (Okazaki 2012) on both cultural values and cultural practices for a large number of countries. Furthermore, the designed scales and measurements, definitions of constructs, and its conceptualization was a joint effort of a large amount of research from a wide range of cultural backgrounds which allows for presenting a view of different cultures as well as assuring a sturdy theoretical foundation (Mueller, Diehl, & Terlutter 2014) so the study incorporates not solely the North American point of view, which was the core of Hofstede's dimensions. In addition, researched managers were drawn not just from one single company but from a variety of industries (Mueller et al. 2014).

Figure 2 presents the focus of this dissertation. Engagement is driven by satisfying motives and obtaining benefits from the engagement behavior (Mittal, Naß, Pick, Pirner, & Verhoef 2010; Schau, Muniz & Arnould 2009; Van Doorn, Lemon,). These motives determine the degree to which users voluntarily expose themselves to the brand content and whether or not the content exposure results in engagement behavior. As different engagement behaviors are driven by various motives (Brodie et al. 2011), those motives also influence the character of engagement (active or passive). If the goals that motivate users are not fulfilled through the engagement behavior, they cease to engage with the content and limit exposure to it (for instance by ‘un-liking’ a brand’s Facebook page).

Engaging with brand content constitutes interacting with others as one publicly expresses his/her opinions and preferences. While personal motives impact engagement behavior, social influence and group norms also stimulate or inhibit it (Dholakia et al. 2004). Thus, social influence may impact the strength of the motivational drivers of engagement. Shared community practices often reflect on a culture (Geertz 1973; Hofstede 2001), which embodies a set of behavioral norms to which individuals in a specific society should conform (Erez, & Gibsob 2005; Leung, Bhagat, Buchan, Rokeach 1973). Thus, culture constitutes a specific form of social influence on a macro scale.

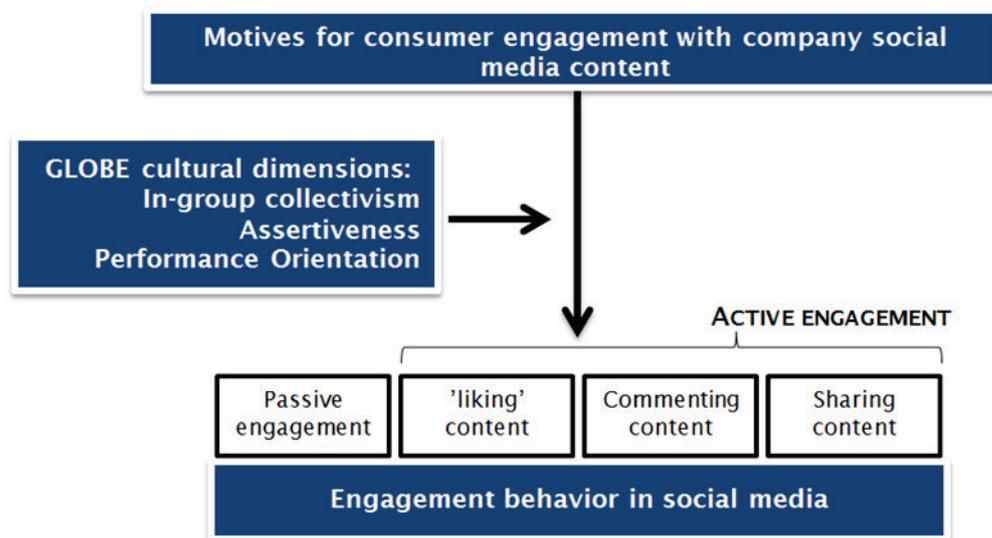


Figure 2. Focus of this study

Culture determines motives for participation on social media (Vasalou et al. 2010), activities performed there (Qiu et al. 2013; Sung et al. 2010; Yang et al. 2011); it also explains the extent to which users engage with the content

(Goodrich & De Mooij, 2013), share content (Jiacheng et al. 2010; Kim et al. 2011), ask and answer questions (Pornpitakpan 2004); it influences topics discussed and content published (Su et al. 2005). Since behavior online and on social media differs across cultures, an important question remains as to how the differences in engagement with brand content on social media can be explained by cultural dimensions.

Cultural framework incorporated in the study is GLOBE (House et al. 2004; 2011), which builds on the findings of Hofstede (1984), Schwartz (1994), Smith and Peterson (1995) and Inglehart (1997). It is, so far, the most extensive study on the relationship between culture and leadership behaviors and it applied several different methods, both qualitative and quantitative. In addition, researched managers were drawn not only from one single company, but from a variety of industries (Mueller et al. 2014). Moreover, it provides the most up-to-date data on cultural dimensions (Okazaki 2012; Terlutter, Diehl, & Mueller 2006;). GLOBE, in contrast to Hofstede, acknowledges that culture constitutes a multilayered phenomenon consisting of such levels as artifacts, behaviors, rituals, assumptions and values (Taras, Kirkman, & Steel 2010) and distinguishes between values of the society and societal practices. Moreover, it rejects the ecological values assumption “that knowing the values of members of a culture is a sufficient way of knowing a culture” (Javidan et al. 2006: 899) and, rather, uses the respondents as informants of how their societies are and should be. Therefore, the scales mirror societal values and practices, rather than individual values and practices.

Several cultural frameworks identified a number of cultural dimensions on which distinct cultures tend to differ. This dissertation research focuses on the role of selected GLOBE dimensions (House et al. 2004): assertiveness, performance orientation, and in-group collectivism (see Chapter 3 for more discussions).

1.4 Structure of the dissertation

The first chapter starts with the discussion of the study background and existing research gaps. Following the presentation of the main research question and study objectives, the research positioning and expected dissertation contributions are discussed. The chapter is concluded with the definitions of key terms and the structure of the dissertation.

The first part of this dissertation primarily addresses the lack understanding of the motivational drivers for consumer engagement with company social media content. The research objective is addressed from both theoretical and empirical

perspectives. First, the author theoretically establishes the motives for different behavioral manifestations of company social media content engagement by reviewing the existing literature. The literature review (Chapters 2 and 3) constitutes a review of the existing literature. The purpose of Chapter 2 is to discuss the theoretical perspectives on consumer engagement on social media. It presents a review of the literature on the motivational drivers for social media participation and content contribution and assesses their potential as possible motivational drivers of engagement with company social media content.

This review shows that relying exclusively on the uses' and gratifications' studies mainly focusing on the motives for participation or content sharing and forwarding is not sufficient to account for the distinctive and complex phenomena of other engagement behaviors such as, clicking 'like' (or expressing a reaction), sharing, or tagging company content on social media. Thus, to obtain a more complete understanding of the motivational drivers of company content engagement on social media, the exploratory qualitative study empirically addresses the first research objective. Chapter 3 includes the discussion of the previous literature on the role of culture in consumer online behavior. Next, it introduces the GLOBE cultural framework. The chapter is concluded with the hypothesis development. The author reviews the existing cross-cultural studies on consumer behavior online.

Chapter 4 presents the methodological aspects of the study. First, philosophical assumptions and research approach is presented, followed by the justification of the methods of data collection and sampling. Next, the data analysis methods are described, as well as assessing the quality of the research. First, the methodological aspects of exploratory inquiry based on 126 narratives, 10 interviews, and 33 research diaries are presented. Then, quantitative phase of the study which is aimed at the empirical testing of the hypothesis is discussed. This presentation starts with the presentation of the research design, sampling, data analysis methods, and concludes with the assessment of the reliability and validity of the research.

Chapter 5 discusses the findings of the dissertation. First, the exploratory qualitative phase focuses on the social media participation motives and behavioral engagement manifestations, the role and expectations of the company social media content, motives behind passive engagement, and motives behind active engagement such as clicking 'like' and expressing reaction, commenting, sharing and tagging the content. It validates and complements the list of motivational drivers for company social media content engagement and identifies previously not discussed motives for engagement with company social media

content at different engagement levels. It shows how those motives align with the social media participation motives. Second, the chapter presents hypotheses about the impact of cultural dimensions on the motives for company content engagement on social media. This is achieved by integrating extant literature on the motives for social media participation, and consumer engagement, the findings of the exploratory qualitative study, and social media usage and cultural studies. Third, the chapter presents how the hypotheses are empirically tested based on 1914 diary entries from a cross-cultural sample from three countries. In those diaries, respondents (from the United States, Poland, and Finland) reported over a period of seven days on instances of their experience with company content on social media and described their motives for engaging or not engaging with this content. In particular, the study tests how motives for engagement differ depending on cultural dimensions of House et al. (2010): in-group collectivism, performance orientation, and assertiveness. The results from the multidimensional scaling and qualitative post hoc analysis are also presented.

The last chapter constitute the discussion and conclusions. It starts with the summary of the major findings. Next, it presents the main contributions of the research conducted in both study phases, followed by the managerial implications. The final chapter concludes with the presentation of study limitations that offer potential future research avenues.

2 ENGAGEMENT WITH COMPANY-GENERATED SOCIAL MEDIA CONTENT

This chapter constitutes a review of the existing literature. It starts with an introduction of the concept of engagement with company content on social media and defines different behavioral manifestations of the content engagement on which this dissertation focuses. Then, the chapter presents a review of the literature on the motivational drivers for social media participation and content contribution, and assesses their potential as possible motivational drivers of engagement with company social media content. It concludes with a discussion of the theoretical perspectives on consumer engagement on social media.

2.1 Social media environment

Before we try to understand the nature of consumer engagement on social media, it is necessary to understand how this media differs from traditional mass-communication channels. Social media can be classified into several groups: blogs, social networking sites, content communities, collaborative projects, virtual game worlds, and virtual social worlds. It is defined as “a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content” (Kaplan & Haenlein 2010: 61). Table 3 presents chosen definitions of social media.

Those definitions emphasize how social media transforms the nature of media from broadcasting to conversations (Evans 2008), and increase interactivity and interaction of company-consumer communication (Kietzmann, Hermkens, McCarthy, & Silverstre 2011; Berthon, Pitt, Plangger, & Shapiro 2012). Social media also strengthen bonds between companies and their consumers by facilitating relationship building (Mangold & Faulds 2009), and transforms those relationships. Due to the power shift from company to consumer, company social media content is characterized by ‘viewer pull rather than sponsor push’ (Huang, Hsiao, & Chen 2012).

Table 3. Social media definitions

Author(s)	Definition
Berthon, Pitt, Plangger, & Shapiro (2012: 4)	A series of technological innovations in terms of both hardware and software that facilitate inexpensive content creation, interaction, and interoperability by online users. Comprises an array of channels through which interaction between individuals and entities such as organizations is facilitated and disseminated.
Kietzmann, Hermkens, McCarthy, & Silvestre (2011: 241)	Social media employs mobile and web-based technologies to create highly interactive platforms via which individuals and communities share, co-create, discuss, and modify user-generated content.
Mac (2011: 8)	Platforms, services and applications based on the access to the Internet network used for participation, sharing, creating and memorizing information for later utilization.
Kaplan & Haenlein (2010: 61)	Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content.
Safko (2010: 3)	Social media is media we use to be social.
Solis (2010: 37)	The democratization of information, transforming people from content readers into publishers. It is the shift from a broadcast mechanism one-to-many to a many-to-many model rooted in conversations between authors, people, and peers.
Blackshaw & Nazzaro (2004: 2)	A variety of new sources of online information that are created, initiated, circulated and used by consumers intent on educating each other about products, brands services, personalities, and issues.

Tapscott and Williams (2008) compare social media and traditional media using the metaphor of a digital newspaper. Traditional media allows users to follow the presented information. However, they cannot modify this information, nor can they communicate with it. The dialog with authors of the content is rare. Social media, rather than looking like a digital newspaper, constitutes a canvas which is accessible to everyone who wants to partake in the discussion. Therefore, social media relies on participation and not mere absorption of information. The core of social media is the community and the interactions within it

Social media has triggered a major shift in consumer behavior with many implications for the marketing communications by helping consumers become active participants in the communication process (Henning-Thurau et al. 2010).

Nowadays, consumers actively seek out company content in channels where companies initiate their marketing communication (Bowman & Narayandas 2001; Wiesel, Pauwels, & Arts 2011), for instance by subscribing to company content through 'liking' or following its page on social media. Social media is thus "build around engagement" and consumers seek for interaction with brands and companies and voluntarily expose themselves to the company social media content, for example by becoming a fan (e.g. on Facebook), or following the company (e.g. on Twitter) (Chu & Kim, 2011), by searching for, selecting, using and responding to information by clicking 'like' on the company content, commenting on it, or sharing.

2.2 Motivational engagement drivers

Engagement behavior is driven by satisfying motives (Schau, Muniz & Arnould 2009; Van Doorn et al. 2010). Consumers' motives determine the degree to which they voluntarily expose themselves to the company content and whether or not the content exposure results in engagement behavior. As different engagement behaviors are driven by various motives (Brodie et al. 2011), consumer motivations also influence the level of his/her engagement (active or passive).

"A motive is an inner desire to actively fulfill a need or want" (Deci & Ryan 1985). This definition emphasizes the active role played by the audience. According to Pervin (1983), those goals (motives) constitute combinations of cognitive, affective, and behavioral processes that organize and regulate behavior. In the context of this dissertation, therefore, motive is defined as the consumer's goals to engage with company social media content. Individual motives lead to searching for and organizing information (Murphy & Medin, 1985; Pervin 1983) and determine the behavioral intention or engaging with specific content (Pervin 1983) and thus influence the behavioral manifestations of engagement. If consumers' motives are not fulfilled through engagement behavior, he or she will cease to engage with the content.

The fit between company content and users' motives has been found to result in positive attitudes toward the brand and to foster engagement with the company online (Pagani, Hofacker, & Goldsmith 2011; Van Doorn et al. 2010). Relevant content generates brand engagement (Schmitt 2012; Gironde & Korgaonkar 2014). In addition, even as many as 75% of users are open to brand recommendations based on their past behavior or subscription to the company content (Adobe, 2015), indicating the important role of the fit between the

content and consumers' motives. Thus, company content that allows users to fulfill their motives will succeed in engaging them. In summary, an individual focuses his/her attention on the desired content while ignoring content which is found to be irrelevant.

2.2.1 Motives for social media participation

Most previous research focuses on the motives for becoming a part of an online community or social media participation in general (e.g. Dholakia et al. 2004; Nambisan & Baron, 2007; Nov et al. 2010; Eisenbeiss et al. 2012; Heinonen 2011), rather than on the motives for engaging with the content itself by experiencing it, clicking 'like', sharing, commenting etc. Table 4 summarizes recent studies on the motives for participation on social media communities and for related engagement activities.

A managerial study on Facebook users in the U.S. showed that 68% of users use the platform to see what their friends and family 'are up to', 62% to see their updates, and 38% to keep in touch (Pew Research, 2013, p. 5). Dimitrova, Schehata, Stromack & Nord (2014) show that the role of social media is obtaining information on family and friends, but also gathering information and news.

Even though most studies focus on the motivations for participation on social media and virtual brand communities, they can prove useful for understanding the underlying motives for user engagement with company content on this media. Among presented studies, one can distinguish between three types of motives for participation in online communities. These include: (1) maintaining interpersonal connectivity, referred to also as strengthening ties with others and social identity, or need for belonging and socializing or connecting with others, (2) obtaining and sharing information, and (3) entertainment or hedonic motivation.

Maintaining interpersonal connectivity refers to "a need to form and maintain at least a minimum quantity of interpersonal relationships" (Baumeister & Leary 1995: 499), or in other words "establishing and maintaining contact with other people such as social support, friendship, and intimacy, staying in touch" (Dholakia et al. 2004: 244). Previous studies show that individuals use social media in particular, and the Internet in general, to keep in touch with others. Maintaining relationships and keeping in touch is well established as a social media participation motive (Eisenbeiss et al. 2012; Heinonen 2011; Dwyer et al. 2007; Seidman 2013; Dholakia et al. 2004; Flanagan & Metzger 2001; Lampe, Ellison, & Steinfield 2006; Girona & Korgaonkar 2014) and online

communication (Flanagin & Metzger 2001). Thus, maintaining interpersonal connectivity may constitute the motives for active engagement.

Obtaining information on one's connections is also referred to as social surveillance (Heinonen 2011). By participation and increasing one's awareness of a social network, one increases his or her social capital (Resnick 2001) which can be defined as "relationships between people, with value or benefits for the members of the social relations". Social capital "is productive, making possible the achievement of certain ends that in its absence would not be possible" (Coleman, 1988, 98). Also, online interactions (including the use of social media platforms such as Facebook) drive the aggregation of social capital (Bargh & McKenna 2004; Bargh, McCenna, & Fitzsimons 2002; Choi et al. 2011, Ellison, Steinfield, & Lampe 2007; Jiacheng, Lu, & Francesco 2010); and allow for not only maintaining existing social connections but also increasing their scale and scope (Donath 2007). Moreover, as shown by Chu and Choi (2011) the greater the social capital yielded from using social media, the more intensive user engagement in electronic word-of-mouth becomes.

It has been shown that individuals participate in online communities because "it is fun" (Wasko and Faraj 2000; Dholakia et al. 2004; Nambisan and Baron 2007; Tonteri, Kosonen, Ellonen and Tarkainen 2011), but also to share their enthusiasm about the company or brand (Schau, Muniz and Arnould 2009). Entertainment motivation has been an important antecedent in consumer behavior research (Holbrook and Hirschman 1982) and in the use of technology (Brown and Venkatesh 2005). In the context of social media and entertainment or hedonic motivation, Eisenbeis (2012), Heinonen (2011) and Dholakia et al. (2004) show that it motivates participation in virtual communities.

Among those motives, entertainment and information-seeking motivations may prove most useful for explaining passive engagement behavior. Sharing their enthusiasm about the company or brand could, however, also motivate active engagement such as clicking 'like'.

2.2.2 Motives for content engagement

Research suggests that motives for social media participation and for engagement with company content may not always align. In the study of Quan-Haase and Young (2011), while peer pressure, social connectivity and curiosity were primary gratifications sought from social media participation in the form of joining Facebook, the key gratifications received through Facebook activity were passing time, sociability, and sharing social information. Thus, an interesting

question is whether motivational drivers of social media participation carry over to influence engagement with company content. Moreover, active engagement constitutes a social phenomenon with one's connections seeing that one has responded and engaged with the content. Thus, the motives for active engagement may prove different than for passive engagement, which is private.

The existing studies on the motivational drivers of engagement on social media focus on a limited number of behavioral manifestations of engagement such as contributing or sharing content. Ho and Dempsey (2010) focus on forwarding content in general and not company content in particular, and Teichman et al. (2015) focus on posting information about oneself rather than sharing company content. Nambisan and Baron's (2007) study is preoccupied by users' conversations in an online product support community. They ignore other engagement behaviors such as clicking 'like' (or expressing recently introduced by Facebook 'reactions'), commenting or tagging content, and totally neglect passive engagement i.e. solely experiencing content. It should be remembered however, that different engagement behaviors are driven by various motives (Brodie et al. 2011).

Among the motives for content sharing, the most discussed are those related to (1) self-presentation and reputation building, and (2) opinion leadership or influencing others, as well as (3) self-expression. A limited number of studies point to (3) helping others (referred to also as altruism) as an engagement driver.

Among the motives for content contribution in online communities, one of the most prevalent ones is related to self-presentation and reputation building (Henning-Thurau et al. 2004; Nambisan and Baron 2007; Nov et al. 2009; Teichmann et al. 2015; Krasnova et al. 2008). Individuals motivated by the self-presentation motive engage with content in order to build their reputation and enhance their status in the community. Self-presentation motive also relates to the desire of being different (Vigndes, Chryssahou & Breakwell 2000) and relying on the brands to express their identity (Schau & Gilly 2003; Ho & Dempsey 2010; Saenger, Thomas, & Johnson 2013). The exposure provided by sharing content, results in one's expertise or status being recognized (Butler, Sproull, & Kraut 2002). Self-presentation has been shown to be a driver of electronic word-of-mouth (Sundaram, Mitra, & Webster 1998). Thus, self-presentation may positively affect engaging with company social media content such as sharing or clicking 'like'.

Opinion leadership or influencing others through content engagement is closely related to the concept of self-presentation and individuation. "The act of disseminating information through word-of-mouth communication e.g. through

sharing content or tagging makes opinion leaders stand out among their group, makes them ‘different than other members’ (Chan and Misra 1990: 54). Also opinion leadership can prove an important motive for information-based power, as it enables empowerment by providing an outlet for extending individual reach, and elevating the potential for individual opinion to influence other consumers (Labrecque, vor dem Esche, Mathwick, Novak, & Hofacker 2013; Sundram et al. 1998). Opinion leadership has been shown to affect consumer participation in product support in virtual consumer environments (Nambisan & Baron 2007), and social media participation (Heinonen 2011). Thus, opinion leadership may motivate such behaviors as content sharing, tagging or commenting.

Helping others refers to the intention to benefit others, or the desire to help other users. Helping others may lead to social enhancement, which is “the value that a participant derives from gaining acceptance and approval of other members (...) on account of one’s contributions to it” (Dholakia et al. 2004: p. 244). Thus, providing content that is valuable to others allows individuals to earn network-based power. Sharing content that others find of value provides individuals with recognition (Labrecque et al. 2013). This is achieved through e.g. engaging with the content such as content sharing, commenting on social media, or tagging an interested person. Recognition earned within community is directly correlated with the degree to which one contributes to it. Thus, engaging with company content that others find of value provides individuals with the social identity and allows them to fulfill their desire to belong (Kollock 1999; Labrecque et al., 2013). Providing value and helping others has been shown to be one of the key drivers of content sharing (Nov et al. 2009; Ho & Dempsey 2010; Teichmann et al. 2015). Therefore, this might motivate active engagement behaviors such as sharing or tagging content.

The self-expression motive relates to expressing oneself and one’s interests and opinions. In contrast to self-presentation and opinion leadership motives, “Individuals who are motivated to spread word-of-mouth for self-expression are not seeking to be seen as more expert or more innovative than other consumers. Rather, individuals who engage (...) are simply seeking to be heard and express who they are.” (Saenger, Thomas, & Johnson 2013: 960). Self-expression has been shown to be a motive for social media participation (Heinonen 2011; Henning-Thurau et al. 2004), fanpage participation and engagement (Jahn & Kunz 2012), and influences the use of Facebook (Seidman 2013). It is also an antecedent of brand engagement (Leckie, Nyadzayo, & Johnson 2016). Self-expression is an antecedent of brand love, which in turn has a strong effect on electronic word-of-mouth (Karjaluoto, Munnukka, & Kiuru 2016). Self-expression may also motivate engagement with company content.

When considering the discussed motives as drivers of company content engagement one should consider the sampling of the studies. The previous studies mainly focused on users on specific online communities to which individuals subscribe, driven by shared interests, such as: Flickr (Nov et al. 2009), opinion platforms (Henning-Thurau et al. 2004), online product forums of Microsoft and IBM (Nambisan & Baron 2007), and sport-related online communities (Teichman et al. 2015). In the case of Nov et al. (2010) only professionals who use Flickr as a tool for reputation-building as photographers, and who pay for the additional features of the platform, were sampled. Moreover, the studies that identified motives related to self-presentation and opinion leadership sampled users on online platforms designed for helping others e.g. customer opinion platforms or product support communities (Henning-Thurau et al. 2004; Nambisan and Baron 2007). Similarly, studies pointing to altruism as a motive (Teichmann et al. 2005; Henning-Thurau et al. 2004) focused on a specific community of shared interests. Engagement motives on platforms with more general audience such as Facebook may, however, differ as users there are exposed to a much wider range of topics and products.

One should also note how the motives were operationalized. Self-enhancement being operationalized in the study on the customer opinion platform (Henning-Thurau et al. 2004) as e.g.: (a) this way I can express my joy about a good buy; (b) I feel good when I can tell others about my buying successes; (c) I can tell others about a great experience; (d) my contributions show others that I am a clever customer. On Facebook on the other hand, users are exposed to the content related to the products they have not necessarily purchased before. The Nambisan and Baron (2007) study focuses on the users' comments in an online product support community operationalizing the self-enhancement motive as (a) enhance my status/reputation as product expert in the community (b) reinforce my product-related credibility/authority in the community; (c) derive satisfaction from influencing product usage by other customers (d) derive satisfaction from influencing product design and development. Thus again, this motive might not be appropriate for more general content posted by companies on Facebook.

Table 4. Summary of the existing studies on social media participation and company social media content engagement

Author (s)	Focus of the study - Motives for...	Theory	Method	Sample /Country	Motives		
					Cognitive	Social	Hedonic
MOTIVES FOR PARTICIPATION							
Seidman (2013)	Motives for Facebook use	Dual-factor model	Survey	Undergraduate students	- Belongingness		- Self-presentation
Eisenbeiss et al. (2012)	Participation in virtual worlds	Uses and gratifications theory	Survey	Second life users n/a	- Socializing - Love	- Creativity - Escape	
Heinonen (2011)	Participation on user-generated site	Uses and gratifications theory	Diary	Students n/a	- Retrieving product information or content - News surveillance - Collecting factual data - Sharing and accessing opinions, reviews and ratings - Applying knowledge	- Belonging and bonding - Staying in touch - Creating and managing social network - Being up-to-date - Social surveillance - Sharing experiences with others	- Entertaining oneself - Escaping the real world and relaxing - Mood management - Becoming inspired - Self-expression
Nov, Naaman, & Ye (2009)	Motivations for participation on Flickr		Survey	Flickr users (pro-users)	- Commitment (helping others)	- Enjoyment	- Self-development - Reputation
Dholakia, Bagozzi, & Pearo (2004)	Determinants of virtual community participation	Uses and gratifications theory	Survey	Several online communities n/a	- Purposive value: - Giving information - Receiving information	- Maintaining interpersonal connectivity - Entertainment	- Self-discovery - Social Enhancement

Author (s)	Focus of the study - Motives for...	Theory	Method	Sample /Country	Motives		
					Cognitive	Social	Hedonic
MOTIVES FOR SHARING OR CONTRIBUTING CONTENT							
Teichmann Stokburger- Sauer, & Plank, & Strobl (2015)	Content contribution to company versus consumer-hosted online community	Equity theory	Survey	Online community (leisure sports) Austria	- Altruism	- Enjoyment (hedonistic value)	- Self-presentation (social value)
Ho & Dempsey (2010)	Motivations to forward online content	Fundamental interpersonal relations orientation	Survey	Students n/a	- Affection - Altruism		- Personal growth - Control - Individuation
Nambisan & Baron (2007)	Customer participation in product support in VCE	Uses and gratifications theory	Survey	Customers of Microsoft and IBM n/a	Social integrative benefits: - Strengthening ties with others - Belonging - Social identity	Hedonic or affective benefits: - Strengthening aesthetic or pleasurable experiences	Personal integrative benefits: - Strengthening the credibility, status and confidence - Reputation - Expertise status - Achievement - Influencing others' product usage - Influencing product development
Henning- Thurau, Gwinner, Walsh, & Gremier (2004)	Motives for e-Wom behavior	Social interaction equity theory	Survey	Online sample of consumers on German opinion platform Germany	- Advice seeking - Concern for other consumers - Social benefits		- Positive self-enhancement

In summary, a limited number of studies investigating the motives for content engagement (Ho & Dempsey 2010; Teichmann et al. 2015) are survey-based with retrospective bias and recall problems. Thus, survey-based design does not allow for incorporating the social context in which interactions with company content occur. Therefore, the studies were not able to investigate if respondents would engage with specific content in a natural setting when the content they shared would be seen by their online connections (as is the case on Facebook), thus lacking the ecological validity. Furthermore, those studies focus on opinion leaders or people consciously choosing to participate in online communities dedicated to their interests, or to support communities, and do not take into account that the majority of users exhibit mostly passive engagement behavior, thus are potentially driven by different motives.

2.3 Theoretical underpinnings of the study

Several theoretical frameworks were considered for their fit for the study. [Those included Reception Theory (Hall 1974), Reader-response Theory (Houston & Geiser 1987; Hall 1974), Affordances Approach (Gibson 1977), Uses and Gratifications Theory (Blumler & Katz 1974; Katz et al. 1973), Media richness theory (Daft & Lengel 1984), Social Exchange Theory (Houston & Geiser 1987; Bateman & Organ 1983). While the FIRO (Fundamental Interpersonal Relations Orientation) has been chosen as the foundation for this study, and is elaborated on in more detail, the main characteristics of other considered theories are summarized in what follows.

The Reader-response Theory (Houston & Geiser 1987; Hall 1974) was first created for literary and works of art research. It can, however, be utilized also in the marketing research. It positions the reader in the centre of the communication process as he or she does not passively consume the pre-assigned meaning of the object but plays an active role in this communication. He or she is the one who assigns the meaning to the object through interpretation. The communication is therefore interactive and the meaning itself does not exist in an advertisement independent of the viewer. Therefore, to know what is the meaning to the recipient, one must observe the processes of how a recipient creates the meaning. The theory can therefore be utilized where customers' experience is studied at the point of engagement with the ad or content. However, according to the theory, the meaning exists outside of the object (here company-generated content), and can depend solely on the observer, while the dissertation argues that the content characteristics also determine the perception and attitude.

The Reception Theory (Hall 1974) builds on the Reader-Response Theory (described above). According to this, customers play as important a role in assigning the meaning of communication as the senders (or here, the advertisers). The recipients interpret the meaning of the object based on their individual cultural background and life experiences and, as such, the meaning is created within the relationship between the object and the recipient. The recipients who share a similar cultural background are more likely to agree on the meaning of the object. Those who come from different cultures and countries with great cultural distance will assign different meanings to the same text or object. Coded meanings – those assigned by the advertiser and decoded meanings – those understood by the customer, can differ but they are related.

According to the Affordances Approach (Gibson 1977), which draws from the cognitive psychology, people do not interact with an object prior to or without perceiving what the object is good for. According to the theory, affordances are all "action possibilities" latent in the environment, objectively measurable and independent of the individual's ability to recognize them, but always in relation to agents and therefore dependent on their capabilities. Affordances can be defined as the possibilities for goal-oriented action afforded to specified user groups by technical objects (Markus & Silver 2008). Certain affordances influence perceptions. Although the features of an object are common to each person who encounters them, the affordances of that artifact are not. The focus on affordance helps scholars to avoid the study of technological features and instead focuses their attention on activities that are not previously possible without technology (Leonardi 2011). It provides a link between customer motives and the actual behavior, as "the behavior of observers depends on the perception of the environment" (Gibson 1979, p. 129).

The Media Uses and Gratifications Theory (Blumler & Katz 1974; Katz et al. 1973) places the customer at the centre of the viewing experience. The customer manipulates the communication process and engages with mass media to meet his/her individual and social needs. Users utilize certain media depending on their needs and motives for receiving gratification. The theory therefore tries to answer a question: why do people use media and what do they use them for, and what do people do with media? The uses and gratifications theory has been widely applied in marketing research related to participation in online communities, especially user-generated content. The uses and gratifications theory points to two types of need based on which customers use the media: utilitarian and hedonic needs. It has been applied in previous research on online communities (e.g. Dholakia et al. 2000; Ruggiero 2000; Rodgers & Thorson,

2000; Stephen & Galak 2009; Grace-Farfaglia et al. 2006; Stafford & Stafford 2004; Breazeale 2008; Shao 2009; Diga, Kelleher, 2009; Taylor et al. 2011).

Media Richness Theory (Daft & Lengel 1984) classifies different media depending on their “richness” i.e. “the ability of information to change understanding within a time interval”. The theory has been initially used to facilitate the information processing in organizations. It draws from contingency theory and information processing theory. Related studies include Kaplan and Haenlein’s (2010) work that classifies social media tools. However, Media Richness Theory is more supportive of traditional media than new media (Fulk et al. 1991; Markus 1994) and does not take into account that social pressures and other factors can impact media use much more strongly than their richness.

The Social Exchange Theory (Houston & Geiser 1987) draws from economics, psychology and sociology and has theoretical basis in rational choice theory and structuralism. Social exchange theory emphasizes the individual self-interest of an individual (here a customer) and their need to maximize their outcomes. According to the theory, people engage in an activity if they perceive the gains from this activity as outweighing the threats or losses. In the case of social media, people engage in online communities as they receive useful information, enjoy rich entertainment, and build social connections online (these gains are also consistent with uses and gratifications theory). Related studies in the online context include e.g. Krasnova et al. (2004); Stafford et al. (2004); and Hilderbrand (2010).

In summary, while the Reception Theory (Hall 1974) puts the customer at the center of communication and emphasizes the interactive character of the communication, its focus is mainly of the content perception. Thus, this theory would be more appropriate in studying the attitudinal content engagement. This study focuses, however, on the behavioral manifestations of engagement. Reader-response Theory (Houston & Geiser 1987) focuses on the process of the experience of the content, it also represents an extremely constructivist notion that the perception depends solely on the user and is highly relative. While this study focuses on the subjective experiences of the respondents and acknowledges this subjectivity, specific characteristics of the company-generated content and its ability to fulfill specific motives are considered as relatively objective. Similar problems emerge when we consider the Affordances Approach (Gibson 1977), as it emphasizes that users’ affordances from the same specific object are different. Widely used in previous research on Media Uses and Gratifications Theory, while acknowledges that users are goal-oriented in their media use, it neglects other than utilitarian and hedonic types of needs – for example economic/financial

benefits. Moreover, it was developed with traditional media in mind. Social media offers a very different context (See Chapter 2.1) with users' engagement with companies occurring within the context of interactions with their online connections, with whom they also interact offline. Similar issue arises when we consider Media Richness Theory (Daft & Lengel 1984), which does not take into account the impact of social factors on the use of social media. Also Social Exchange Theory (Houson & Geiser 1987) focuses only on the pursuit of self-interest in the engagement between the user and the company, but does not take into account that the engagement behavior is seen by one's friends and thus other motivations, like benefiting others, might play an important role in encouraging engagement with company-generated content.

Fundamental Interpersonal Relations Orientation

FIRO – Schutz's Fundamental Interpersonal Relations Orientation discusses three necessary dimensions of interpersonal interactions (Schutz 1958, 1966): (1) need of inclusion i.e. being a part of the community, (2) need for control i.e. wanting to exert power and control, and (3) the need of affection i.e. expressing appreciation and concern for other people. Even though FIRO has been mostly used in the context of management (Jenster and Steiler 2011; Fisher et al. 2001; Cerny et al. 2008; Dichburn and Brook 2015) the theory has not been appreciated in the context of online consumer behavior, with the exception of the study of Ho and Dempsey (2010) in the area of forwarding online content; as I discuss, it can prove useful in the context of this study. Figure 3 summarizes FIRO's interpersonal needs.

	Inclusion	Control	Affection
Wants from others	Acceptance	Guidance	Closeness
Expresses to others	Interest	Leadership	Liking

Figure 3. Fundamental Interpersonal Relations Orientation Theory (Schutz 1996, Figure 9-1: 96).

The theory refers to the interpersonal relationships, which are defined as “relations that occur between people (...) involving two or more persons in which these individuals take account of each other” (Schutz 1958, p. 14, 15). Engaging with company social media content can be classified as a form of interpersonal relationships, as by ‘liking’, commenting or sharing company content, the

consumer publicly expresses his or her opinion. Thus, active engagement with company content constitutes a way of interacting with one's social circle online.

The need for inclusion is the inner drive "to establish and maintain a satisfactory relation with people with respect to interaction and association" (Schutz 1966, p. 18). In other words, it conveys the individual's social orientation and his/her desire to be recognized by others in order to belong to the community and to be a part of it, both taking interest in others and eliciting their interest to feel significant and worthwhile. It determines the extent to which an individual associates with others in his-her social circle. An essential aspect of the concept of inclusion is the desire to be identifiable or different from other people (Schutz 1966). High-expressed inclusion indicates that an individual is more active when communicating with others, while low-expressed inclusion suggests lower levels of engagement with others in the community. Moreover, high-expressed inclusion reflects bigger needs for being accepted and for belonging. On the other hand, low-expressed inclusion suggests lower needs for inclusion and being more selective people (Schutz 1966). In the context of social media communication, individuals would engage with the content either to connect with others, or for the purpose of individuation – to receive attention, and enhance one's status (self-presentation motive).

Interpersonal need for control is defined as "the need to establish and maintain a satisfactory relation with people with respect to control and power" (Schutz 1966, p. 18) and relates to the ability to offer and receive respect. This motive relates to the needs of being seen as competent and responsible and feelings such as accomplishment, influence, and achievement, which can be fulfilled through leading and influencing one's social environment. High levels of expressed control reflect the readiness to lead and take responsibility for the environment, while low levels of control expression manifest the readiness for submission. Unlike inclusion, control does not require attention or prominence.

The third interpersonal desire, i.e. affection, is described as "the need to establish and maintain a satisfactory relation with others with respect to love and affection" (Schutz 1966, p. 20). It reflects the need for establishing meaningful relationships and being involved. Thus, the concept of affection is often related to the concept of concern for others, or altruism (Price et al. 1995). Affection differs from inclusion and control as it focuses on emotional closeness rather than recognition or power.

3 CROSS-CULTURAL DIFFERENCES OF THE MOTIVATIONAL ENGAGEMENT DRIVERS

This chapter comprises an introduction into the cultural framework constituting the background of the presented research. First, it provides an overview of the key characteristics of the House et al. (2004) cultural study in regards to the concept of culture, cultural values and practices, measuring culture and cultural dimensions. It also compares it with the seminal work of Hofstede (1980). Moreover, the chapter provides a discussion on the limitations of the House et al. (2004) GLOBE study, and discusses its potential applicability for the international consumer behavior research. Next, the chapter elaborates on the role of culture in consumer engagement behavior on social media, and proposes how House et al. (2004) cultural dimensions of assertiveness, performance orientation, and in-group collectivism, can be applied in this study.

3.1 Perspectives on culture

3.1.1 The concept of culture

Depending on their cultural background, individuals differ in the way they perceive time and space. They place various levels of gravity on relations with others and with environment. Individuals in various cultures tend to differently perceive beauty, life, death, source and purpose of living. Those beliefs determine people's behaviors not only in their daily life or at work, but also their behavior as consumers, thus influencing the effectiveness of marketing content appealing to the core values of their society. In order to classify those different assumptions, several cultural frameworks were developed such as Hall (1963, 1976) cultural dimensions, Kluckhohn and Strodtbeck (1961) values orientation theory, Schwartz (1992, 1994) Value Inventory, Hofstede (1980) cultural dimensions, Trompenaars and Hampden-Turner (1993) dimensions of culture, World Values Survey (Inglehart 1997), types of cultures by Gesteland (2001), and House et al. (2004) cultural values and practices dimensions (GLOBE).

Despite the multitude of cultural frameworks, there is no universal agreement among academics as to what culture is. As can be seen in Table 5, the understanding of this concept differs among scholars, with the definitions ranging in their focus on normative or socializing function, to its role in building

one's identity and shaping personality, or aiding perception and understanding the reality around us.

Table 5. Selected definitions of culture

Author(s)	Definition
Leung, Bhagat, Buchan, Erez, & Gibson (2005: 357)	"Values, beliefs, norms, and behavioral patterns of a national group".
House, Javidan, Hanges, & Dorfman (2002: 5)	"Shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations. It is operationalized by the use of measures reflecting two kinds of cultural manifestations: (a) the commonality (agreement) among members of collectives with respect to the psychological attributes specified above; and (b) commonality of observed and reported practices of entities such as families, schools, work organizations, economic and legal systems, and political institutions".
Spencer-Oatey (2000: 4)	"Culture is a fuzzy set of attitudes, beliefs, behavioral norms, and basic assumptions and values that are shared by a group of people, and that influence each member's behavior and his/her interpretations of the 'meaning' of other people's behavior".
Geertz (1993: 89)	"A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life".
Trompenaars & Hampden-Turner (1993: 6)	"Culture is the way in which a group of people solves problems and reconciles dilemmas".
Dake (1991:77)	"Culture (...) provides a collectively held set of customs and meanings, many of which are internalized by the person, becoming part of personality and influencing transactions with the social and physical environment"
Taylor 1871 cf. De Mooij & Keegan (1991: 74)	"Culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society".
Hall & Hall (1987: 4)	"Culture can be likened to an enormous, subtle extraordinarily complex computer. It programs the actions and responses of every person, and these programs must be mastered by anyone wishing to make the system work".
Hofstede (1980: 21)	"The collective programming of the mind which distinguishes the members of one human group from another".
Triandis (1972: 4)	"Group's characteristic way of perceiving the man-made part of its environment. The perception of rules and the group's norms, roles, and values".
Kroeber & Kluckhohn (1952: 181)	"Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action".

Some of the quoted definitions consider culture to be a manifestation of shared values of a society, common ways of behavior, and shared approach to dealing with problems. They also emphasize the role of culture in shaping the perception of the environment. As noted by Spencer-Oatey (2000), culture not only influences the behavior of members of a group, but it also provides the lenses through which individuals can interpret behavior and their environment. While some of the authors emphasize its collective and socializing nature (e.g. Tylor 1870; House et al. 2002), others point that culture might constitute something subconsciously internalized (e.g. Hofstede 2001; Hall & Hall 1987). As culture is distinct from human nature and from individual personalities, it is common to all members of one cultural group. Therefore, it allows for relatively clear distinction between ‘us’ and ‘them’. It should be also noted that “culturally patterned behaviors are (...) distinct from the economic, political, legal, religious, linguistic, educational, technological, and individual environments in which people find themselves” (Sekaran 1983: 68).

In this dissertation, culture is defined in line with the understanding of GLOBE researchers as “*shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations*” (House et al. 2002: 5).

3.1.2 Cultural values and practices

There are two research streams regarding the linkage between cultural values and practices. The main research stream of studies on culture describes it as a multilayered phenomenon. According to the onion model (Trompenaars & Hampden-Turner 1997), every culture consists of several layers. The outer layer is represented by behaviors and artifacts, and it is the only layer that is visible to an outsider. The middle layer consists of values, assumptions, norms and attitudes which form the lenses through which an individual perceives the world. They can be defined as “an enduring belief that one mode of conduct or end-state of existence is preferable to an opposing mode of conduct or end-state of existence” (Rokeach 1973: 5). They can be also referred to as “implicitly or explicitly shared ideas about what is good, right and desirable in a society” (Terlutter et al. 2012: 90). Cultural values determine the perception of reality, the predispositions, attitudes towards time, rules and work, and thus impact the behavior of the members of a society (Markus & Kitayama 1991). They determine whether certain behaviors are considered as righteous and desirable or not, thus determining how people adapt to their environment and interact with other

people. They can constitute both written and unwritten rules, which include cultural ideologies and prohibitions, or prescriptions on how to behave. They include the assumptions and beliefs regarding time, space, relationships with other people and environment, nature of human beings, truth and reality, life, death, the source of life, or the canons of beauty. Basic assumptions and beliefs are at the core of the onion model and constitute its most inner part. The cultural onion metaphor corresponds with the Iceberg model of culture (Hall 1976) with an invisible layer of cultural values, and a visible level of behaviors and artefacts. According to this traditional approach to culture, values drive practices (Hofstede 2001).

However, a second research stream builds on the notion that values do not necessary drive practices. Cultural practices can be defined as “common behaviors, institutional practices, proscriptions, and prescriptions of a given culture” (Quigley et al. 2012: 67). While values explain what the respondent feels ‘should be’, practices refer to what she or he feels ‘is’. As acknowledged by Hofstede himself “the distinction between the two is present not only in the conception of the researchers but also in the minds of the respondents” (Hofstede et al. 1990: 294). This understanding of values and practices corresponds with De Mooij’s (2010) classification of desirable (social norms) and desired (actual choices) values. “The desirable refers to the general norms of a society and is worded in terms of right or wrong in absolute terms. The desired is what we want, what we consider important for ourselves. It is what the majority in a country actually do (...) The desired relates to choice, to what is important and preferred; it relates to the “me” and the “you”. The desirable relates to what is approved or disapproved, to what is good or right, to what one ought to do and what one should agree with; it refers to people in general.” (De Mooij 2013a: 55,56).

It should be noted that from this point of view, cultural values and practices can be contradictory (House et al. 2004; Fischer 2006; De Mooij 2013b; Sun et al. 2014), which is referred to as a value paradox. Therefore, since cultural values constitute only one facet of culture, the culture itself should not be equated to cultural values (Taras & Steel 2009) because “other aspects of culture may predict outcomes differently than, or explain unique variance beyond, value-based measures” (Taras, Kirkman, & Steel 2010: 432). This approach corresponds with the concept developed by Schein (2004) that artifacts and values are two different levels of culture – the society values reflect the individuals’ view of what *should be*, in contrast to *what is*.

Moreover, cultural practices change faster than cultural values. As results of previous studies indicate, children between the ages of 9 and 11 are already fully acculturated (Ji 2008; Minoura 1992; Senzaki & Masuda 2011). Thus, the culture to which one is exposed to and socialized with early in life has a considerable impact on one's cognitive style (Masuda, Wang, Ito, & Senzaki 2012). Other researchers talk about a 10-to-12-year period when a child unconsciously processes and assimilates the knowledge and information about the environment he or she happens to be in, including language, rituals and basic values. After this receptive time, one goes on to explore the world through more conscious learning, thus predominantly absorbing new societal practices (Hofstede, Hofstede & Minkov 2010). Figure 4 presents the process of learning of values and practices at different ages.

As recognized by Nakata (2003), even though cultural values are relatively stable, they constantly evolve and are reconstructed by individuals based on changes occurring globally and in their societies. Several other studies also confirm that culture changes much faster than assumed so far (Rokeach & Ball-Rokeach 1989; Olivas-Luján, Harzing, & McCoy 2004; Ralston et al. 2006). De Mooij and Hofstede (2002; 2010) argue that cultural values and practices should be considered separately, suggesting that while values, as acquired relatively early in life, endure throughout one's life, practices that are required later can be altered (Hofstede 1991). Also, from this perspective, differentiating between cultural values and practices is crucial. While cultural values remain relatively stable, the outer layers of the cultural onion, including cultural practices, might be transforming relatively fast, with new practices being learnt throughout one's lifetime (Hofstede, Hofstede, & Minkov 2010: 19). "In some respects, young Turks differ from old Turks, just as young Americans differ from old Americans. In the "onion model", such differences mostly involve the relatively superficial spheres of symbols and heroes, of fashion and consumption. In the sphere of values – that is, fundamental feelings about life and about other people – young Turks differ from young Americans just as much as old Turks differ from old Americans. There is no evidence that the values of present-day generations from different countries are converging" (Hofstede, Hofstede & Minkov 2010: 9).

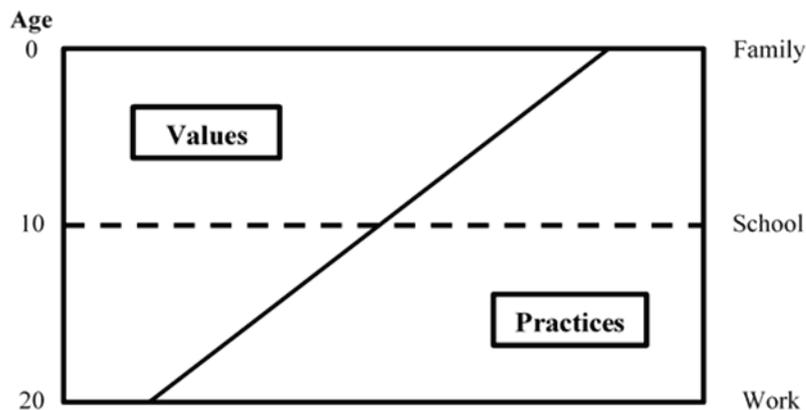


Figure 4. The Learning of Values and Practices (Hofstede, Hofstede & Minkov 2010, Figure 1.3.: 10).

Most of the House et al. (2004) cultural dimensions were shown to have negative correlations between cultural values and practices. Those are: institutional collectivism, power distance, performance orientation, future orientation, humane orientation, assertiveness and uncertainty avoidance. The only dimension exhibiting positive correlation was gender egalitarianism, and for in-group collectivism there was no significant relationship (House et al. 2010). “The question whether values or practices may be more appropriate for advertising (or other marketing purposes) is essential, given that both values and practices may be contradictory” (Terlutter, Diehl, & Mueller 2012: 91). Thus, House, Quigley, and de Luque (2010: 130) pose a question: “Given that advertising often appeals to consumer’s aspirations, is it more important to consider the practices or values associated with societal culture dimensions in advertising communication? How these two aspects of cultural dimensions influence the perceptions of consumers towards advertising”?

As the behaviors of a society are sometimes not consistent with the core values of that society, the clear distinction between these two levels of culture is a major strength of the GLOBE framework (Diehl, Terlutter, & Mueller 2008). This is also evident in the House et al. (2004) definition of culture, which takes into account both the behavioral practices, and the perception of actions (Smith et al. 2002). In this dissertation, like in the GLOBE research, culture is considered from a more holistic perspective, i.e. as consisting of both values and practices.

3.1.3 Measuring culture

Another point of disagreement between researchers is evident in an ongoing debate on the appropriate and viable level of analysis when measuring culture.

The majority of the existing cultural studies is founded on the ecological values assumption by presuming that “knowing the values of members of a culture is a sufficient way of knowing the culture” (Javidan et al. 2006: 899). Based on this assumption, they study culture on an individual level by asking the individual respondents about their own values, and aggregating the results to the level of culture (e.g. Hofstede’s research). However, as shown by Fischer et al. (2010) the structure of values of individuals is not reflected in the structure of values on a country level.

Other cultural frameworks take into account Schwartz’s (1992) claim “that one cannot derive the normative ideals of a culture from the average of individual responses” (p. 51), and choose to study culture on a societal level, thus questioning the individuals on the values held by their society (Straub et al. 2002). Therefore, when deciding on the level of analysis when measuring culture, it should be kept in mind that as “the individual associations are based on psychological logic, the national associations on the cultural logic of societies composed of different, interacting individuals. Measuring individual responses on scales based on aggregate data is an ecological fallacy” (De Mooij & Hofstede 2010: 102), as analysing data collected on one level of analysis on another level is improper (Hofstede 1991).

An additional challenge when studying culture lies in specifying its boundaries. Since there exists considerable support for the assumption that individuals who grow up in the same society are shaped to a large extent by the same values and thus embody similar norms as other members of the country (Hofstede 1991; Smith & Bond 1998), a country might seem a preferred level of analysis. However, this notion does not take into account the cultural diversity of many nations. Therefore, it should be recognized that a country may not be a reliable representation of a culture and should not be used as its proxy (Wildavsky 1989; Tayeb 1994; Kohn 1996; Myers & Tan 2002; Taras et al. 2010). The nation, as we know it, constitutes a fairly recent phenomena and many of them consist of several ethnicities (Myers & Tan 2002; Baskerville 2003). Therefore, cultural homogeneity, as well as, cultural tightness-looseness should be also taken into account when defining culture as a unit of analysis (Schaffer & Riordan 2003; Singh, Holzmueller, & Nijssen 2006; Taras et al. 2010).

As can be seen from the operationalization of different dimensions in the GLOBE research (see Table 8), House et al. (2004) measure cultural values and practices on a societal level i.e. asks the respondents how their society *is* (or what they expect it *should be*) rather than asking them about their individual values and aggregating the results to the level of culture (as is the case of, for instance, with

Hofstede's (1980) research) – an approach criticized by several researchers (e.g. McSweeney 2002; Javidan et al. 2006). GLOBE researchers acknowledge Hofstede's notion that "cultures are not king size individuals. They are wholes, and their internal logic cannot be understood in the terms used for the personality dynamics of individuals. Eco-logic differs from individual psychology" (Hofstede 2001: 17). Therefore, GLOBE rejects the ecological values assumption and the limiting notion that culture can be understood by mathematically averaging individuals. Thus, culture in this dissertation is studied on the societal level.

The use of individuals as the source of information about a culture has been recommended by several researches. As noted by De Mooij and Keegan (1991: 74) "culture is not a characteristic of individuals; it encompasses a number of people who were conditioned by the same education and life experience". By using respondents as informants of their culture, GLOBE researchers assume that individuals are impacted by it (Marcus & Kitayama 1991) and thus are able to evaluate how the culture they are embedded in embraces specific values. By doing so, they take into account Hofstede's (2001: 9) recommendation that "measures of values through perceptions of third persons can be expected to have greater behavioral validity than those based on self-descriptions", since one is better able to observe others than oneself. This approach also builds on the premise that culture is best studied through the lenses of those who have impersonalized the culture and through their own interpretations and personalizations of it (Segall, Lonner, & Berry 1998), rather than through the perception of an outsider. Therefore, this dissertation follows the GLOBE approach to measuring culture.

3.1.4 Comparison of the frameworks

Even though Hofstede's (1980) model is the most-quoted and discussed cultural framework, it also meets with criticism. Orr and Hauser (2008) argue that Hofstede's cultural dimensions no longer reflect a contemporary business environment and cultural values that, over the years, have been subject to transformation and change. Moreover, De Mooij and Hofstede (2010) point to several problems in applying cultural dimensions proposed by Hofstede on the ground of advertising, as advertising appeals not only to reflect the cultural values present in a society, but can also mirror the desired values which are not represented in Hofstede dimensions. Furthermore, Hofstede (2001: 493) himself stated that "the values questions found to discriminate between countries had originally been chosen for IBM's internal purposes. They were never intended to

form a complete and universal instrument for measuring national cultures”. GLOBE addresses this and other weaknesses of Hofstede’s model (presented in Table 7), as well as offers more recent alternative cultural dimensions typology.

Moreover, GLOBE groups countries into ten regional cultural clusters (Anglo, Latin Europe, Nordic Europe, Germanic Europe, Eastern Europe, Latin America, Sub-Saharan Arica, Middle East, Southern Asia, and Confucian Asia) presented in Figure 5, which grant “a convenient way of summarizing intercultural similarities, as well as, intercultural differences” (Gupta & Hanges 2004: 178). Moreover, grouping countries into clusters and examining specific configurations of cultural practices and values may allow for making generalizations and follow a transnational approach (Bartlett & Ghoshal 1989) when planning their advertising content. However, it should be remembered that regional clustering of cultures may lead to creating ineffective advertising originating from the created stereotypes (Matsumoto & Leong-Jones 2009).

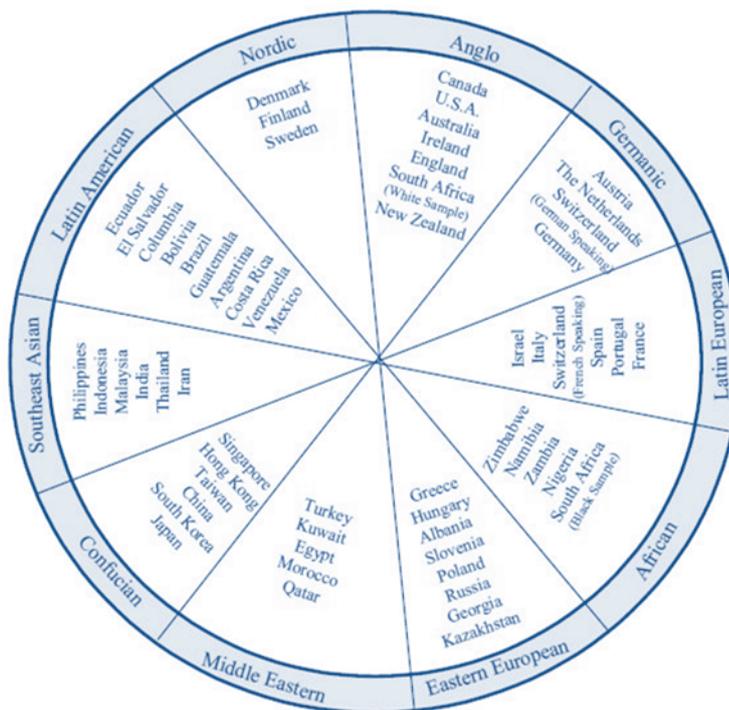


Figure 5. GLOBE cultural clusters (House et al. 2004 Figure 10.1: 190).

Table 6 compares the GLOBE research program and Hofstede’s cultural study based on several criteria such as the purpose of the study, research team involved, level of measurement, definition of culture, sample, as well as, instrument design and operationalization of variables, translation issues, and data analysis.

Table 6. Comparison of GLOBE and Hofstede cultural frameworks

GLOBE research program	Hofstede study	
Purpose	<p>“To design and implement a multiphase and multimethod program to examine the relationship between national culture, leadership effectiveness, and societal phenomena”.</p>	<ul style="list-style-type: none"> – “To conduct a post hoc interpretation of the findings of a survey on employee morale” (Hofstede 2001: 42; cf. Javidan et al. 2006: 910) – Consulting project to address the needs of a US-based corporation in the 1960s; – Focus on the issues that were of concern to the company;
Research team	<ul style="list-style-type: none"> – Over 160 researchers from 62 societies directly involved in research design starting in 1993; – Cultural insiders: <ul style="list-style-type: none"> – executed individual and focus group interviews with managers in their own countries; – provided reports on the face validity of questionnaire items, understandability and relevance in their own cultures. 	Team of six European researchers.
Level of measurement	<ul style="list-style-type: none"> – Measures culture at the societal level, thus avoiding ecological fallacy; – Rejects the notion that ‘culture is a king-size individual’; – Takes into account that one is a better observer of others than of oneself. 	<ul style="list-style-type: none"> – Conventional approach - measuring culture at the individual level and aggregating results to the culture level; – Based on ecological values assumption – knowing the values of members of a culture is a sufficient way of knowing the culture; – Questionnaire items were focused on what was relevant to each person, rather than their society.
Definition of culture	<ul style="list-style-type: none"> – Holistic approach – culture consists of both values and practices; – Rejects the onion assumption – measures both cultural values and what actually happens in a society (judgements of what should be and what is). 	<ul style="list-style-type: none"> – Based on the onion assumption – knowing values in a culture tells us about what actually happens in that culture; – Value-based framework attributing culture to cultural values.

GLOBE research program	Hofstede study
<p style="text-align: center; transform: rotate(-90deg);">Dimensions</p> <p>9 dimensions (18 for both values and practices):</p> <ul style="list-style-type: none"> - Power distance - Institutional Collectivism - In-Group Collectivism - Uncertainty Avoidance - Gender Egalitarianism - Assertiveness - Performance Orientation - Humane Orientation - Future Orientation 	<p>4 dimensions (2 added later*):</p> <ul style="list-style-type: none"> - Power Distance - Individualism - Uncertainty Avoidance - Masculinity - Long Term Orientation* - Indulgence*
<p style="text-align: center; transform: rotate(-90deg);">Sample</p> <ul style="list-style-type: none"> - Approximately 17,300 middle managers; - 951 local organizations (nonmultinational); - 62 societies; - 3 industries (financial services, food processing, telecommunications); - Data collected in 1994-1997; - In most cases data collected by natives. 	<ul style="list-style-type: none"> - 88,000 respondents (both managers and employees) – later up to 150,000. However, a large sample does not guarantee representativeness (Bryman 1988); - 1 organization (IBM); - 76 countries (as of 2011); - 1 industry: information technology; - Data collected in the 1960s.
<p style="text-align: center; transform: rotate(-90deg);">Instrument design and data analysis</p> <ul style="list-style-type: none"> - Theory-driven; - Multi-phase, multi-method; - 78 survey questions regarding 18 dimensions (9 ‘as is’, 9 ‘as should be’) designed based on focus group discussions, interviews and formal content analysis of print media; - Translated and back-translated scale items in each society; - Rigorous psychometric process for instrument design; - “The evidence of the psychometric properties of the GLOBE scales are impressive” (Hanges & Dickson 2004, 2006; Javidan et al. 2006; cf. Quigley et al. 2012: 69); - Combined emic-etic approach; - Pilot tests in several countries; - Common source error controlled for in the research design; - Rigorous statistical procedures to verify that the scales are aggregable, unidimensional and reliable, and to ensure cross-cultural differences; - Multimethod-multitrait analysis and multilevel confirmatory factor analysis to establish construct validity; - Likert 7-point scales; - Total country scores range: 0-7. 	<ul style="list-style-type: none"> - Scales and questions developed post hoc “the surveys were action driven and dealt with issues that IBM (...) considered in their work situation ... [the] cross-national analysis came years later” (Hofstede 2006: 884); - Questionnaires were translated into local languages without back-translation; - Ambiguous psychometric instrument design process; - Unclear properties on established psychometric requirements; - Emphasis on cross-country comparison without evidence for within-country aggregability (Hofstede 2001: 41); - Likert 5-point scales; - Total country scores range: 0-100.

Source: Hofstede (1980; 2001; 2006); House et al. 1999; Hanges & Dickson (2004; 2006); House et al. (2004); Javidan et al. (2006); De Mooij & Hofstede (2010).

The House et al. (2004) study offers relatively current data (Quigley, de Luque, & House 2012) on both cultural values and cultural practices for a large number of countries. Furthermore, the designed scales and measurements, definitions of constructs, and its conceptualization, was a joint effort of a large number of researchers from a wide range of cultural backgrounds, which allows for presenting a combined perspective from different cultures, as well as assuring a sturdy theoretical foundation (Mueller, Diehl, & Terlutter 2014). Therefore, House et al. (2004) incorporates the combined emic-etic approach to studying culture, which is considered one of the recommended methodological practices of cross-cultural studies (Sinkovics, Penz, & Ghauri 2008; Schaffer & Riordan 2003; Hult et al. 2008; Kumar 2000; Singh, Holzmueller, & Nijssen 2006; Morris, Leung, Ames, & Lickel 1999).

Moreover, the data for the GLOBE research was collected through multiple methods such as interviews, media analysis, focus groups and country co-investigators (CCI), participant observation, and surveys (House et al. 1999). In addition, researched managers were drawn not only from one single company, as in the case of Hofstede's (1980) research, but from a variety of industries (Mueller et al. 2014). Their insights were also taken into account from the development through to the data analysis research stage.

Table 7 presents the limitations inherent in the GLOBE framework and compares them with the limitations of the seminal work of Hofstede.

Table 7. Limitations of GLOBE and Hofstede research

GLOBE	Hofstede
<ul style="list-style-type: none"> - Relatively small sample size (250 respondents per culture on average); - Respondents represent only one occupational group (middle managers); - Culture measured only on societal level; - Questions asked in 'researchers' jargon' (Hofstede 2006); - 'As is' questions possibly reflect the national stereotypes about the culture (McCrae, Terracciano, Realo, & Allik 2008); - "The massive body of GLOBE data still reflected the structure of original Hofstede model" (Hofstede, Hofstede, & Minkov 2010). 	<ul style="list-style-type: none"> - Questions measuring cultural values lack consistency and face validity (Baskerville 2003, 2005; Javidan et al. 2006); - Respondents represent only one organization which does not provide representative information on the entire national culture; - Data collected a relatively long time ago (1968-1972); - Important parts of the world neglected (e.g. Arab and African countries, excluding South Africa); - Ecological values assumption; - Equates culture to cultural values; - Measures culture only on an individual level; - Ignores cultural within-country heterogeneity (Sivakumar & Nakata 2001); - Dimensions identified empirically rather than theoretically driven (Albers-Miller & Gelb 1996) - IBM consulting project - the scales and questions developed post hoc; - No back-translation of the items - it is not clear if the meaning was consistent across studied cultures - criticized equivalence of the main constructs across cultures.

Source: Based on: Albers-Miller & Gelb (1996); Sivakumar & Nakata 2001; McSweeney 2002; Myers & Tan 2002; Baskerville-Morley 2003, 2005; Hanges & Dickson 2006; Hofstede 2006; Javidan et al. 2006; McCrae, Terracciano, Realo, & Allik 2008; Orr and Hauser 2008; Hofstede, Hofstede, & Minkov 2010.

One of the possible criticisms of the GLOBE framework can be that it provides data only on the societal level. However, one might disagree with this commentary. Even though the individual values are influenced by other factors, they are, to a large extent, adopted from other members of the society through the socialization process (Marcus & Kitayama 1991). The socialization process of an individual takes place through observing the values held by the society, as well as the observed behaviors practiced in the culture one grows up in. Therefore, the values and practices of an individual represent the societal values and practices

to a large extent (Markus & Kitayama 1991). Measuring culture on the societal level does not take into account the individual differences in the importance placed on specific values (Terlutter, Diehl, & Mueller 2012). However, the general relevance of various values is not influenced by these individual value systems (Sagiv & Schwartz 2000).

Moreover, “because GLOBE societal culture dimensions are based on questionnaire responses, at the individual level they are likely to reflect explicit values and motives. When aggregated to the level of the society or organization, the aggregated scores reflect norms of society which serve to motivate, direct and constrain behavior of members of different cultures. In this manner, aggregated implicit questionnaire responses may reflect powerful incentives much like implicit motives” (Chhokar, Brodbeck & House 2009: 5).

3.2 GLOBE’s cultural dimensions

As referred to earlier, several cultural frameworks identified a number of cultural dimensions on which distinct cultures tend to differ. Among them the works of Hofstede (Hofstede 1998, Hofstede 2001; Hofstede & Hofstede 2005; Hofstede 2007) are the most widely cited from the perspective of influencing behavior of people and the behavior of consumers (Sondergaard 1994; Steenkamp 2001; Soares, Farhangmehr, & Shoham 2007). Hofstede et al. (1998) studied four primary problems faced by every society: (1) individual-group relationship; (2) inequality within society; (3) social implications of gender; and (4) the tolerance for the uncertainty. Based on those, he developed the following cultural dimensions: individualism vs. collectivism, power distance, masculinity, uncertainty avoidance and long-term orientation. While Hofstede’s works are most commonly known, GLOBE constitutes the most recent of commonly recognized approaches to studying culture (Chhokar, Brodbeck, & House 2007).

As argued by Terlutter, Diehl, and Mueller (2012), Hofstede’s dimensions seem insufficient to describe the differences in countries. Therefore, the House et al. (2004) GLOBE study offers additional humane orientation, future orientation, performance orientation, and gender egalitarianism, which might also prove relevant in the area of international advertising research. The framework also differentiates between institutional and in-group collectivism.

GLOBE builds mainly on the findings of Kluckhohn and Strodtbeck (1961), McClelland (1961), Hofstede (1986), Schwartz (1994), Smith (1995), and Inglehart (1997). It consists of 9 cultural dimensions (1) assertiveness, (2) uncertainty avoidance (3) power distance, (4) collectivism I (institutional

collectivism), (5) collectivism II (in-group collectivism), (6) gender egalitarianism, (7) future orientation (8) performance orientation, and (9) humane orientation (House et al., 2004). They are measured on two levels: cultural practices and cultural values. The origin and definitions of specific dimensions are presented in Table 8. Therefore, based on the discussion in the previous section, GLOBE has been selected as the guiding cultural framework for this dissertation.

Table 8. Definitions and origin of GLOBE cultural dimensions

Dimension	Definition	Operationalization of variables*
Power distance	"The extent to which a community accepts and endorses authority, power differences, and status privileges". (House et al. 2004: 513)	In this society, followers <i>are</i> expected to (<i>should</i>): obey their leader without questioning, or question their leaders when in disagreement. In this society, power <i>is</i> (<i>should be</i>): – concentrated at the top, – shared throughout the society.
Uncertainty avoidance	"The extent to which members of collectives seek orderliness, consistency, structure, formalized procedures, and laws to cover situations in their daily lives" in order to avoid uncertainty". (House et al. 2004: 603)	In this society, orderliness and consistency <i>are</i> (<i>should be</i>) stressed, even at the expense of experimentation and innovation. In this society, societal requirements and instructions <i>are</i> (<i>should be</i>) spelled out in detail so citizens know what they are expected to do.
Humane orientation	"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: 569)	In this society, people are generally (<i>should be encouraged to be</i>): – very concerned about others, – not at all concerned about others. In this society, people <i>are</i> generally (<i>should be encouraged to be</i>): – very sensitive toward others, – not at all sensitive toward others.
Collectivism I (Institutional Collectivism)	"The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action rather than individual distribution and action". (House et al. 2004: 30)	In this society, leaders <i>encourage</i> (<i>should encourage</i>) group loyalty even if individual goals suffer. The economic system in this society <i>is</i> (<i>should be</i>) designed to maximize: – individual interests, – collective interests.
Collectivism II (In-Group Collectivism)	"The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families". (House et al. 2004: 30)	In this society children take (<i>should take</i>) pride in the individual accomplishments of their parents. In this society parents take (<i>should take</i>) pride in the individual accomplishments of their children.

Dimension	Origin	Correlation GLOBE values and practices	Correlations with GLOBE Practices **	Correlations with GLOBE Values **
Power distance	Hofstede (1980) Mulder (1971)	Negative correlation	CI (-) CII (+) FO (+) GE (+) PO (-)	CI (-) AS (+) GE (-) HO (-) PO (-)
			Hofstede: PDI (-)	Hofstede: -
Uncertainty avoidance	Hofstede (1980) Cyert & March (1963)	Negative correlation	CI (+) CII (-) FO (+) PO (+)	CI (+) CII (+) FO (+) GE (-)
			Hofstede: UAI (-) PDI (+)	Hofstede: UAI (+) IDV (-) PDI (+)
Humane orientation	Kluckhohn & Strodtbeck (1961) McClelland (1985) Putnam (1993)	Negative correlation	AS (-) CI (+)	CII (-) PD (-)
			Hofstede: -	Hofstede: -
Collectivism I (Institutional Collectivism)	Hofstede (1980)	Negative correlation	FO (-) HO (+) PO (+) PD (-) UA (+) AS (-)	CII (+) FO (+) PO (+) PD (-) UA (+)
			Hofstede: UAI (+)	Hofstede: IDV (-) UAI (-) LTO (-)
Collectivism II (In-Group Collectivism)	Hofstede (1980) Triandis (1995)	Non-significant relationship	FO (-) HO (+) PD (+) UA (-) FO (+)	PO (+) UA (-)
			Hofstede: IDV (-) PDI (+) IVR (-)	Hofstede: IVR (+) LTO (-)

GLOBE dimensions: PD: Power distance; UA: Uncertainty avoidance; HO: Humane orientation; CI: Collectivism I; CII: Collectivism II; AS: Assertiveness; GE: Gender egalitarianism; FO: Future orientation; PO: Performance orientation
Hofstede dimensions: IDV-Individualism; PDI - Power distance, UAI - Uncertainty Avoidance; MAS - Masculinity; LTO - Long-term orientation; IVR - Indulgence versus Restraint

*In the brackets questions related to the practices in the society
**Statistically significant (p<.05); (+) – positive correlation; (-) – negative correlation;

Dimension	Definition	Operationalization of variables
Assertiveness	<p>“The degree to which individuals in organizations or societies are assertive, tough, dominant, and aggressive on social relationships” (House et al. 2004: 395)</p>	<p>In this society, people <i>are</i> generally (<i>should be encouraged to be</i>):</p> <ul style="list-style-type: none"> – assertive, – nonassertive. <p>In this society, people <i>are</i> generally (<i>should be encouraged to be</i>):</p> <ul style="list-style-type: none"> – tough, – tender.
Gender Egalitarianism	<p>“The degree to which a collective minimizes gender inequality” (House et al. 2004: 30)</p>	<p>In this society, boys <i>are</i> (<i>should be</i>) encouraged more than girls to attain a higher education. In this society, who is more likely to serve in a position of high office?:</p> <ul style="list-style-type: none"> – men, – women. <p>I believe that opportunities for leadership positions should be:</p> <ul style="list-style-type: none"> – more available for men than for women, – equally available for men and women, – more available for women than for men.
Future Orientation	<p>“The degree to which a collectivity encourages and rewards future-oriented behaviors such as planning and delaying gratification” (House et al. 2004: 282)</p>	<p>In this society, the accepted norm <i>is</i> (<i>should be</i>) to:</p> <ul style="list-style-type: none"> – plan for the future, – accept the status quo. <p>In this society, people place more emphasis on:</p> <ul style="list-style-type: none"> – solving current problems – planning for the future. <p>I believe that people who are successful <i>should</i>:</p> <ul style="list-style-type: none"> – plan ahead, – take life events as they occur.
Performance Orientation	<p>“Reflects the extent to which a community encourages and rewards innovation, high standards, and performance improvement” (House et al. 2004: 30, 239)</p>	<p>In this society, students <i>are encouraged to</i> (<i>should</i>) strive for continuously improved performance</p>

Dimension	Origin	Correlation GLOBE values and practices	Correlations GLOBE Practices **	Correlations GLOBE Values **
Assertiveness	Hofstede (1980) -MAS index Peabody (1985) Schein (1992)	Negative correlation	CI (-) HO (-)	GE (-) PD (+)
			Hofstede: MAS (+)	Hofstede: IVR (-) MAS (+)
Gender Egalitarianism	Hofstede (1980) - MAS index	Positive correlation	PO (+) PD (-) AS (-)	PD (-) FO (-) UA (-)
			Hofstede: -	Hofstede: IVR (+)
Future Orientation	Kluckhohn & Strodtbeck (1961)	Moderately strong negative correlation	CI (-) CII (-) PO (+) PD (-) UA (+) CI (+)	CII (+) GE (-) PO (+) UA (+)
			Hofstede: UAI (-) PDI (-) IVR (+)	Hofstede: PDI (+) LTO (-)
Performance Orientation	McClelland (1961)	Modest negative correlation	CI (+) FO (+) GE (-) HO (+) PD (-)	UA (+) CI (+) CII (+) FO (+) PD (-)
			Hofstede: UAI (-)	Hofstede: IVR (+) LTO (-)

dimensions: PD: Power distance; UA: Uncertainty avoidance; HO: Humane orientation; CI: Collectivism I; CII: Collectivism II; AS: Assertiveness; GE: Gender egalitarianism; FO: Future orientation; PO: Performance orientation
Hofstede dimensions: IDV-Individualism; PDI - Power distance, UAI - Uncertainty Avoidance; MAS - Masculinity; LTO - Long-term orientation; IVR - Indulgence versus Restraint

*In the brackets questions related to the practices in the society

**Statistically significant (p<.05); (+) –positive correlation; (-) –negative correlation;

Source: Based on House et al. (1999); House et al. (2004) Table A.1, Table A.2: 734-735; Hofstede, Hofstede & Minkov 2010.

Even though GLOBE is not yet as commonly applied in marketing and advertising research as other cultural frameworks and focuses mainly on the leadership implications and organizational behavior (Hofstede's (1980) study also focused on the organizational behavior), it has been shown that the framework might be suitable and relevant for international advertising research and marketing purposes (Terlutter et al. 2006; Okazaki & Mueller 2007; Okazaki, Mueller, & Taylor 2010; House et al. 2010). Thus, it might prove "fruitful for international marketing and advertising researchers" (Okazaki & Mueller 2007: 514) and also "prove relevant for advertising and marketing purposes" (Terlutter, Diehl, & Mueller 2006: 431).

Particularly differentiating between cultural values and practices might prove relevant in explaining differences in the effectiveness of international advertising. There still remains the question of the role of values versus practices in determining advertising effectiveness, especially taking into account that both values and practices may be contradictory (Terlutter et al. 2012: 91). "If primary research question concerns the way a society performs, then focusing on societal practice dimensions may be advisable. Conversely, if research concerns the values or desires of the way society should perform then we would suggest focusing on societal value dimensions" (House et al. 2010: 123). It has to therefore be taken into account that "the differences resulting from asking for the desired ['as is', actual choices, practices] or the desirable ['should be', social norms, values] influence research results". According to DeMooij and Hofstede (2010: 87) "Advertising tends to appeal to the desired, as the desirable is too far from reality. Dimensional models based on questions asking for the desirable may be less useful for measuring differences in consumer attitudes, motives and advertising appeals". Therefore, in this dissertation I focus on the cultural practices.

3.3 The influence of culture on motivations for engaging with company social media content

By sharing company content, commenting, or clicking 'like' (or choosing a reaction on Facebook), a consumer publicly expresses his/her opinions and preferences, thus indirectly interacts with his/her online friends and other users. While personal motives impact engagement behavior, social influence and group norms also stimulate or inhibit it (Dholakia et al. 2004). Therefore, social influence may impact the strength of the motivational drivers of engagement. As shared community practices often reflect culture, which embodies a set of behavioral norms to which individuals in specific society should conform (Leung

et al. 2005; Rokeach 1973), it constitutes a specific form of social influence on a macro scale (Geertz 1973; Hofstede 2001).

Culture affects our perceptions, attitudes, and the underlying motives of our behaviors (Markus & Kitayama 1991; Nisbett, Peng, Choi, & Norenzayan 2001; Okazaki & Mueller 2007; Taras et al. 2010), influences consumer motives (Shavitt, Lee, & Johnson 2008), and shapes consumer behavior (Okazaki & Mueller 2007). People who grow up in a society cultivating certain values are more prone to advertisements that reflect their values (Cheng & Schweitzer 1996) and since their values determine the choices they make in their daily lives, they are a key indicator of consumer behavior (Okazaki & Mueller 2007: 504). As one's cognitive patterns are shaped by culture – especially cultural values acquired early in life (Nisbett, Peng, Choi & Norenayan 2001; Masuda, Wang, Ito & Senzaki 2012), cultural values to a large extent determine individuals' perception (Markus & Kitayama 1991). The perception of the company content or advertising stimuli in a specific culture thus depends on how important the cultural dimension is in this specific society, as well as, what the societal practices are related to this dimension (Okazaki & Mueller 2007). Similarly, our needs and motives are influenced by cultural dimensions (Hofstede, Hofstede, & Minkov 2010; de Mooij 1998). Many motives are shared universally by all individuals (an assumption of, for instance, Maslow's theory of motivation), but the strength of those motives vary across cultures (de Mooij 2004, 2010). In the context of marketing, cultural differences have been demonstrated to determine advertising content, the effectiveness of appeals used, customer motives, decision making, and attitude formation processes (Shavitt, Lee, & Johnson 2008).

One might, however, argue that we are witness to the emergence of online culture which can be defined as “a knowledge system formed by constellations of shared practices, expectations, and structures that members choose to follow with the help of networked computer technology” (Qiu, Lin, & Leung 2013: 107). As noted by Terlutter et al. (2012), culture is influenced by individuals belonging to global consumer segments. This could translate into social media users sharing universal wants and needs, which might differ from their cultural preferences. “Given the obvious emergence of such world cultures for specific products or product categories, the question arises as to how this development relates to the analyses of typologies of cultural dimensions?” (Terlutter et al. 2012: 92). In line with this view are the arguments that younger consumers are quicker to adopt new online technologies and thus may faster absorb global village values (Johnson & Johal 1999; Paek, Yu, & Bae 2009; Liu-Thompkins 2012; Shin & Huh 2009).

However, despite the emergence of the global culture and some of the cultural values or practices possibly converging, cultural differences have been documented also in the context of social media. This is reflected in local social networking sites conforming to cultural values being more popular, which results in some of them having bigger national membership than Facebook, for example, in China (renren.com), in Japan (mixi), in South Korea (Cyworld), and in Russia (vkontakte.ru) (Goodrich & De Mooij 2013). The usage of social media also differs among representatives of different countries with regard to technology adoption (Srite & Karhanna 2006; Steers, Meyer, & Sanchez-Runde 2008), time spent on using social media (Marketing Charts 2013), the frequency of use (Goodrich & De Mooij 2013), number of interaction partners (friends) on social network (Van Belleghem 2010), the nature of the relationships nurtured online, or trust in online sources (Goodrich & De Mooij 2013), topics that are discussed or published (Su et al. 2005), and the activities users perform on social networking sites (Sung, Kim, Kwon, & Moon 2010; Yang et al. 2011; Qiu et al. 2013).

Culture also affects motives for participation on social media (Jiacheng, Lu, & Francesco 2010; Vasalou, Joinson, & Courvoisier 2010; Kim, Sohn, & Choi 2011; Yang et al. 2011; Goodrich & De Mooij 2013; Qiu, Lin, & Leung 2013). It may also explain how, and to what extent, users use social media in their purchasing decisions (Lynch & Beck 2001; Goodrich & De Mooij, 2013). Culture has also been shown to be a significant determinant of question asking and answering behavior on social networking platforms (Pornpitakpan 2004). Moreover, cultural dimensions influence online word-of-mouth (Christodoulides, Michaelidou, & Argyriou 2012) and can explain the extent to which a user shares the content (Jiacheng et al. 2010; Kim et al. 2011). Motivational drivers of behavior also differ across cultures, however only a limited number of studies investigated this issue. As recognized by Vasalou et al. (2010), users across cultures are driven by different motives to participate on Facebook, and Muk, Chung, & Kim (2013) show that they join a brand page on social media for different reasons and become a brand page fan on social media, or participate and interact with other online community members driven by varying motives (Albarran & Hutton 2010; Vasalou et al. 2010).

Table 9 presents a summary of chosen cross-cultural studies related to online consumer behavior.

Table 9. Chosen cross-cultural studies

Authors	Country/-ies	Dimensions	Subject of the study/Method	Main findings
Muk, Chung, & Kim (2014)	US Korea	Cross-national study	Consumers intentions to join brand pages Survey of 496 students	The intentions to join brand pages are much stronger in the American sample than in the Korean sample American perceptions toward the brand pages are more positive than among Koreans
Goodrich & de Mooij (2013)	55 countries ¹	Power distance Individualism vs. collectivism Uncertainty avoidance Long- vs. short-term orientation	A cross-cultural comparison of the use of social media and other Internet sources in online buying decision making. Survey of 27 000 Internet users in 55 countries.	In individualistic cultures, social media is used for making the purchase decisions less than in collectivistic cultures. Collectivistic and high-PDI cultures, more actively participate in negative word-of-mouth behaviors with in-group members, than in individualistic and low PDI. In short-term oriented collectivistic cultures, individuals identify and present themselves in a self-enhancing way and are more interactive, in long-term oriented collectivistic cultures, individuals want to be anonymous and participate in the community passively. Short-term orientated and low UAI societies prefer human sources of information, while long-term orientated and high UAI cultures favor fact-based information sources.
Qiu et al. (2013)	Chinese vs. US social networking platform	Individualism vs. collectivism	Switching of in-group sharing behavior between American and Chinese. Survey of 100 college students Content analysis	The behavior of the users changes when using the networking sites associated with two distinct cultures and is altered in order to fit into cultural standards – the same users share more content when in a more collectivistic Renren (Chinese) online community than on an individualistic platform (Facebook – American).
Yang et al. (2011)	United States United Kingdom China India	Western low-context culture vs. East and South high-context culture	Question asking behavior on social networks; Motives for asking and answering Survey of 933 individuals from the same organization	Asian users adopt the social networking tools for asking behavior to a larger extent than Western users who prefer more traditional tools. The culture explains more variation in the findings that demographic factors such as gender and age.

¹ Argentina, Australia, Austria, Belgium, Brazil, Canada, Chile, China, Colombia, Croatia, Czech, Denmark, Egypt, Estonia, Finland, France, Germany, Greece, Hong Kong, Hungary, India, Indonesia, Ireland, Israel, Italy, Japan, Latvia, Lithuania, Malaysia, Mexico, Netherlands, New Zealand, Norway, Pakistan, Philippines, Poland, Portugal, Romania, Russia, Saudi Arabia, Singapore, South Africa, South Korea, Spain, Sweden, Switzerland, Taiwan, Thailand, Turkey, UAE, Ukraine, US, Venezuela, Vietnam.

Authors	Country/-ies	Dimensions	Subject of the study/Method	Main findings
Vasalou, Joinson, & Courvoisier (2010)	United States United Kingdom Italy Greece France	Cross-national study	How culture shapes the nature of 'true commitment' Survey of 432 Facebook users	There are no differences in the social searching behavior across cultures. UK participants engage more in the groups and spend more hours per week on Facebook. Italian users favor groups and games and applications to a bigger extent than US users, while Greek users consider status updates less important. When compared to US users, status updates and photographs were less important for French users, who also visited the site less frequently.
Lam, Lee, Mizerski (2009)	US, China	Individualism Masculinity Uncertainty Avoidance Power Distance Long term orientation	Test the effects of cultural values on WOM behavior to social in- and out-groups Survey of 228 students	In-group word-of-mouth positively correlated with Masculinity, and negatively correlated with Uncertainty Avoidance and Power Distance; Out-group word-of-mouth positively correlated with Individualism
Kayan Fussell, & Setlock (2006)	North America India East Asia (Singapore) China Hong Kong)	Individualism vs. collectivism High vs. low context	Use of instant messaging, multi-party chat, audio-video chat, and emotions Survey of 78 graduate students or young professionals.	North Americans (low-context cultures) use multi-party chats and audio-video chats less frequently than other groups (high-context cultures). There are no differences between countries (varying in individualism or collectivism) regarding number of parallel chats
Pornpitakpan (2004)	15 nationalities: ²	Power distance Masculinity Individualism Long-term orientation	Investigation of factors affecting opinion seeking behavior Survey of cosmopolitan adults from 15 nationalities	Positive correlation between opinion seeking and power distance Negative correlation between opinion seeking and masculinity Negative correlation between opinion seeking and uncertainty avoidance No correlation between opinion seeking and individualism No correlation between opinion seeking and long-term orientation

² American, Australian, British, Dutch, Filipino, German, Hong Kong, Indian, Italian, Japanese, Malaysian, New Zealander, Singaporean, Swedish, Thai

As Table 9 above shows, most previous studies in the field are narrowed to conducting cross-national comparisons without explaining their results through cultural dimensions (e.g. Choi, Hwang, & McMillan 2008; Muk, Chung, & Kim 2014; Vasalou Joinson, & Courvoister 2010; Shin 2010; Park et al. 2015). While cross-national comparisons provide us with important insights into how consumer behavior differs across national boundaries and, thus, offer important managerial implications, they do not allow us to know the underlying reasons why the behavior differs.

A limited number of studies that take into account cultural dimensions mainly utilized Hofstede (1980) cultural dimensions of (1) *uncertainty avoidance* (e.g. Chapman & Lahav 2008; Markus & Krishnamurthi 2009; Pornpitakpan 2004; Lam, Lee, & Miserski 2009; Goodrich & De Mooij 2014), (2) *power distance* (e.g. Markus & Krishnamurthi 2009; Pornpitakpan 2004; Cho & Cheon 2005; Goodrich & De Mooij 2014), (3) *individualism* (e.g. Cho & Cheon 2005; Goodrich & De Mooij 2014; Okazaki & Taylor 2013; Lam et al. 2009), (4) *long-term orientation* (Goodrich & de Mooij 2013; Pornpitakpan 2004; Lam et al. 2009) and (5) Hall's (1959) *high vs low context* (Yang et al. 2011; Kaysan, Fussell, & Setlock 2006; Cho & Cheon 2005).

It has been shown that users in high uncertainty avoidance (UAI) cultures take more steps to secure their privacy by keeping their public profiles on social networking sites anonymous, in comparison to the lower UAI societies (Cho 2010). The desire to remain anonymous (at least to some extent) to those outside the group is also reflected in the use of non-real profile pictures in countries with high UAI, where mainly animal pictures or pictures from cartoons are used for this purpose, in contrast to the low UAI country where the use of real pictures is prevalent (Markus & Krishnamurthi 2009). Consequently, low UAI cultures disclose private information and pictures, while high UAI cultures share them only with close friends (Chapman & Lahav 2008). Furthermore, high UAI nationals prefer to discuss only non-personal topics on social networking sites; while those with relatively low UAI are very likely to share content with other users online (Chapman & Lahav 2008). Moreover, uncertainty avoidance has been shown to affect opinion seeking behavior. Cultures with low UAI are characterized by having more online opinion seekers than high uncertainty cultures (Pornpitakpan 2004). High uncertainty avoidance cultures engage in less in-group electronic word-of-mouth (Lam et al. 2009) as well as favor fact-based information sources over human sources of information (Goodrich de Mooij 2013).

In short-term oriented collectivistic cultures, individuals identify and present themselves in a self-enhancing way and are more interactive than in long-term oriented collectivistic cultures, where individuals want to be anonymous and participate in the community in a more passive way (Goodrich & de Mooij 2013). No correlations have been also found between opinion-seeking behaviors and long-term orientation (Pornpitakpan 2004; Lam, Lee, & Mizerski 2009).

While researchers arrived at the consensus regarding the influence of cultural dimensions of uncertainty avoidance and future orientation, the studies focusing on cultural dimensions of power distance and individualism arrive at contradictory findings, e.g. opposite direction of impact of high individualism and power distance on online opinion seeking behavior or engaging in online word-of-mouth (e.g. Pornpitakpan 2004; Lam, Lee, & Mizerski 2009; Goodrich & de Mooij 2013).

Goodrich and De Mooij (2014) recommend social media should be used more in cultures with high levels of collectivism. In contrast, Okazaki and Taylor (2013) suggest that engagement on social media is attributed to countries with lower levels of collectivism. While Goodrich and De Mooij (2014) suggest that low level of collectivism contributes to using social media for maximizing one's personal utility and thus content searching, Okazaki and Taylor (2013) suggest that it contributes to undertaking self-promotion activities through content sharing, for example. According to Yang et al. (2011), however, there are no differences in the intensity of the use of social networking sites across cultures with varying levels of collectivism, but they contradict the findings of Goodrich and De Mooij (2014) by showing that it is high-collectivistic rather than individualistic cultures that engage in more social search (the process of information searching with assistance of social resources). The Vasalou et al. (2010) study adds to the confusion by showing that there are no differences on social search behavior among societies with high and low collectivism. Okazaki and Taylor's (2013) arguments are supported by the study of Lam et al. (2009) that out-group electronic word-of-mouth (eWOM) positively correlated with individualism; however, they did not find the relationship between individualism and in-group eWOM.

The studies incorporating the cultural dimension of power distance focused mainly on the opinion seeking and electronic word-of-mouth behaviors. The studies mainly agree that societies with high power distance engage in more opinion seeking behaviors through interpersonal sources (Pornpitakpan 2004; de Mooij 2004; Dawar et al. 1995), however, Vasalou et al. (2010) shows there are no differences. The results are much more inconclusive with regard to engaging

in electronic word-of-mouth (eWOM). Goodrich and de Mooij (2014) argue that high power distance (and high collectivism) contributes to more eWOM. However, Markus and Krishnamurthi (2009) show that users in low power distance expect opportunities to share content with others. This claim is supported by Lam et al. (2009) in the context of in-group eWOM, but the power distance does not affect the out-group eWOM.

Based on the above discussed differences in online behavior across different cultures, it can be expected that even though social media is the manifestation of globalization, still the importance of culture to the great extent influences the effectiveness of different company content on social media platforms. However, the inconclusive findings may indicate that it is not the intensity of the behavior on social media that varies across cultures but the underlying motives of this behavior. Furthermore, the dimensions of Hofstede's (1980) cultural framework, which meet with increasing criticism of reliability, robustness, validity and generalizability of the findings (Schwartz 1994; Erez & Earley 1993; Smith & Schwartz 1997; House, Hanges, Javidan, Dorfman, & Gupta 2004; Javidan, House, Dorfman, Hanges, & De Luquet 2006), might be too limited to fully explain cultural differences in engagement behavior. An alternative to Hofstede's cultural dimension of individualism-collectivism offers the House et al. (2004) framework, which differentiates between the two: in-group collectivism, and institutional collectivism. Other promising dimensions are assertiveness and performance orientation. Therefore, in this dissertation, the author revisits the applicable cultural dimensions of House et al. (2004) and formulates a hypothesis on the influence of assertiveness, performance orientation, and in-group collectivism on the motivations for engaging with company content.

4 METHODOLOGY

The structure of the methodology chapter is as follows. Firstly, I present the ontological and epistemological stance of the research, which constituted the background for the subsequent discussion of the methodological choices made in the dissertation, including the choice of the data collection methods, study design and sampling. This is followed by the presentation of the data analysis methods. The chapter is completed with a discussion of the quality of the research and the reflection on the role of the researcher. Then, the methodological aspects of the quantitative content analysis are presented. First the steps undertaken to assure functional, conceptual, procedural, semiotic and sample equivalence are presented. Afterwards, selection of the study informants and countries studied is argued. This is followed by a discussion of the data coding and data analysis methods, concluded with the presentation of the quality of the research in terms of validity, generalizability, reliability, accuracy and replicability.

4.1 Philosophical assumptions and qualitative research approach

The implicit and explicit assumptions about the nature of the world (ontology) and how we study it (epistemology), as well as, assumptions concerning human nature provide the guidance for the study and legitimize the methodological choices made (Burrell & Morgan 1979; Ackroyd & Fleetwood 2000; Creswell 2003). Therefore, in what follows I introduce the assumptions guiding this research.

As depicted in Figure 6, philosophical assumptions together with the theoretical background and chosen research approach constitute one of the key determinants of the research strategy. Thus, they guide the choices related to the research design. By specifying one's philosophical assumptions (choosing a specific paradigm), one determines what and how it will be investigated (Creswell 2003). Therefore, one has to answer questions regarding:

- the nature of reality i.e. ontology,
- theory of knowledge guiding the theoretical perspective of the research i.e. epistemology,
- philosophical stance regarding the methodology,
- methodology guiding the choice of specific methods,
- resulting methods and procedures.

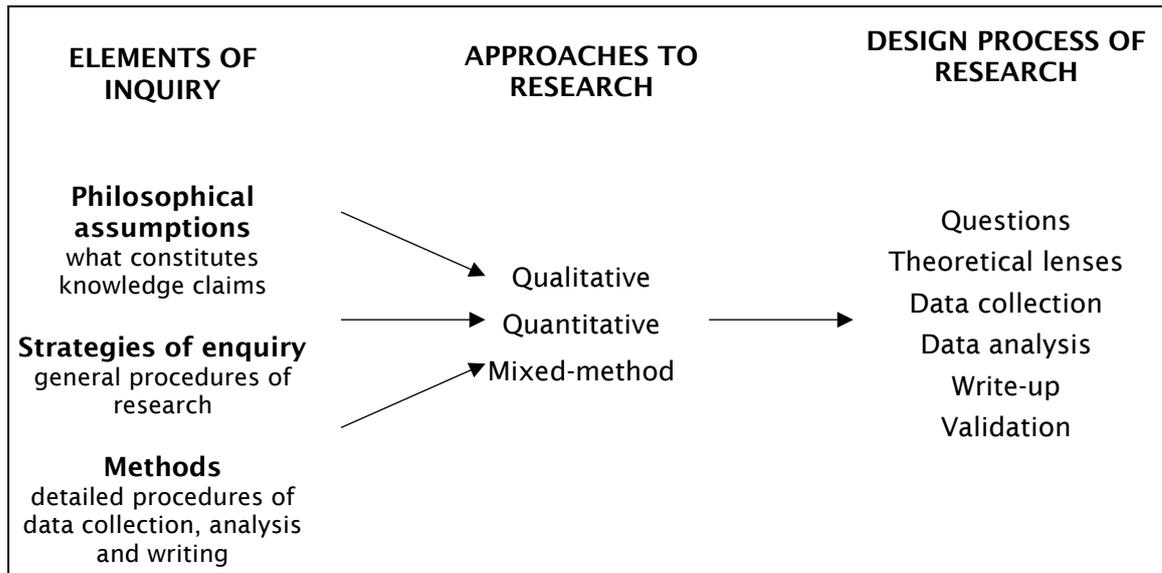


Figure 6. Research process design (Adapted from Creswell 2003: 3-10).

Ontology is concerned with the question of the nature of reality i.e. “whether social entities can and should be considered objective entities that have a reality external to social actors, or whether they can and should be considered social constructions built up from the perceptions and actions of social actors” (Bryman & Bell 2003: 19). It therefore answers the question of whether the reality is objective and exists independently of one’s cognition, or subjective and a result of one’s consciousness (Burrell & Morgan 1979). Ontological perspectives include objectivism, subjectivism and pragmatism (Bryman & Bell 2003). While the objectivist approach (or realism) argues that there exists a world external to one’s cognition, which is real and tangible; the subjectivist view (or nominalism) argues that there is no tangible world external to one’s cognition and what one perceives is made of names and concepts created in order to structure this reality (Burrell & Morgan 1979). The third, the pragmatist approach to reality, combines those two views (Tashakkori & Teddlie 1998; Robson 2002).

While ontology focuses on the nature of reality, **epistemology** is concerned with the nature of knowledge (Burrell & Morgan 1979) and with the question “whether the social world can and should be studied according to the same principles, procedures, and ethos as the natural sciences” (Bryman & Bell 2003: 13). Three main epistemological stances are positivism, interpretivism and realism (Bryman & Bell 2003). Positivism searches for law-like causalities and relationships and calls for the use of deduction and quantitative methods (Burrell & Morgan 1979). On the other hand, the interpretive stance on epistemology assumes that “the world is relativistic and can only be understood from the point of view of the individuals who are directly involved in the activities which are to be studied”

(Burrell & Morgan 1979: 5). Researchers following this epistemological stance are interested “to understand the particular” rather than search for law-like causalities (Welch, Piekkari, Plakoyiannaki, & Paavilainen-Mäntymäki 2011: 747).

The positivistic approach is criticized for its inability to “capture the real meaning of social behavior” (Robson 2002: 23). Thus, a more interpretive approach which enables a researcher to embrace context (Welch et al. 2011) is more suitable for this kind of research (Adler & Graham 1989; Graham & Gronhaug 1989). As this study aims at understanding the subjective experiences, the context in which these experiences occur has to be taken into account (Welch et al. 2011). As such, this study represents the nominalist ontological approach and interpretive epistemological point of view (Burrell and Gibson 1979), which assumes the relativity of reality. From this perspective, studying consumer behavior should be guided by examining subjective context-bound experiences of the respondents (Hudson & Ozanne 1988).

4.2 Exploratory study

4.2.1 Justification of the exploratory qualitative research

According to Braybrooke (1965), qualitative methods are the most suitable in the situation when one tries to identify “what the meanings are to actors” instead of speculating on their future behavior. Moreover, as other authors indicate (Glaser & Strauss 1967; Strauss & Corbin 1990), the qualitative methods should be used in order to develop the hypotheses and theory when the existing research on a specific topic is sparse, which is the case in this research project.

Table 10. Justification of the qualitative research design

Characteristics/aims of the study	Fit of the qualitative approach for the study
Exploratory character, aiming at developing the propositions	Qualitative research is best suited for exploring the phenomena
Studying consumers’ motivations and immediate reactions in response to the company content	The information on the participants immediate responses can be obtained only through qualitative methods
Understanding subjective experiences in the context they occur	Qualitative methods allow for taking into account the context in which the experiences occur

Since existing research on this specific topic is relatively sparse, the study has exploratory character. The value of the quantitative data can be limited in terms of their explanatory usefulness. Therefore, for such research qualitative methods are recommended (Daymon & Holloway 2011). Qualitative research methods allow bigger flexibility than quantitative studies (Sykes 1990). Qualitative methods allow to see the meaning behind the data and provide more comprehensive perspective on the phenomena under study (Fontana & Frey, 1994; de Ruyter & Sholl 1998; Ghauri & Grønhaug 2005). The research analyses how consumers react to the content they experience. Thus, to explore consumer motivations for engaging with specific company social media content one must know their thoughts when this activity occurs (Olson, Toy & Dover 1982). The information on the generated thoughts can be obtained only through qualitative data collection design, which is the most suitable in the situation when one tries to obtain the first-hand knowledge of how the consumer interprets the message and 'what the meanings are to actors' (Glaser & Strauss 1967; Strauss & Corbin 1990).

4.2.2 Research process

As the topic is relatively new and with limited previous research available, the exploratory study design was chosen. Patton (1990: 187) warns against using a single method: "No single method ever adequately solves the problem of rival causal factors... Because each method reveals different aspects of empirical reality, multiple methods of observation must be employed. This is termed triangulation. I now offer as a final methodological rule the principle that multiple methods should be used in every investigation". Thus, in this study the methodological triangulation is applied, which refers to the use of multiple methods to gain the most complete picture of the studied phenomenon (Hall & Rist 1999). The use of triangulation allows to present a more holistic picture of the studied topic (Yin 2009), and to elicit unanticipated aspects of the research problem (Dubois & Gadde 2002). Therefore, the study combines research diaries, narratives, and interviews.

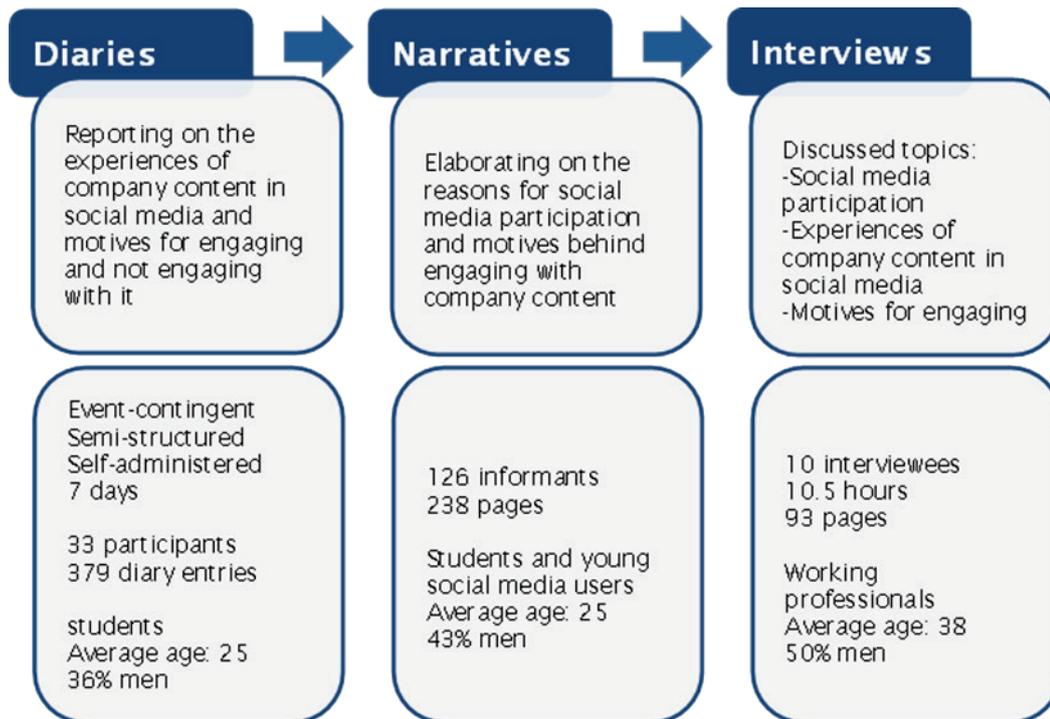
Research diaries captured participants' immediate reactions, thoughts and details of their experience with company-generated content in the moment and in an unprompted context where they occurred, without retrospective bias (Wheeler & Reis 1991), and without participants being removed from their natural environment, assuring ecological validity of the study (Bolger, Davis, & Rafaeli 2003). Thus, I was able to provide an accurate account of informants'

motives for different engagement behaviors, and reveal relative importance of different motives.

Writing personal narratives allowed informants to provide accounts of the thoughts accompanying their experiences with company-generated content, and to understand the motivations behind their actions (Escalas & Bettman 2000; Baumeister & Newman 1994; Bauer & Jovchelovitch 2000). Aside from revealing the underlying motives of participants' engagement, personal narratives situated them into the context of their motivations for social media participation. As both narratives and research diaries are free from the interviewer effect (Iida, Shrout, Laurenceau, & Bolger 2012), informants could express their motivations openly.

Interviews helped to deepen the analysis by further revealing the structural linkages between social media participation, individual motives, and passive and active engagement. As interviewees' provided comments on the behaviors and actions of their social circle, the interviews exposed the norms of behavior (Moisander & Valtonen 2006). This helped establish the role of social norms and social ties in engagement. Both personal narratives and interviews also served to validate the study findings beyond the younger generation (from the diary research) by sampling diverse group of working professionals

Figure 7 summarizes the study data collection methods, their purpose and sampling.



*28 out of 33 participants who participated in the diary research also provided their written narratives; the interviewees did not participate in the diary or narratives research – the total number of participants in the qualitative research phases (diaries, narratives and interviews) is 141.

Figure 7. Research process – exploratory qualitative study

Event-contingent, semi-structured, self-administered diary design (Wiseman, Conteh, & Matovu 2005) required participants to report on every activity related to social media use that involved brand content over a period of seven consecutive days. They were asked for the underlying motives for their behavior. Data was collected over the course of 7 days and a total of 379 diary entries were gathered from 33 respondents. (This part of the research also served as a pilot study for the quantitative phase – see more Chapter 4.3.1.5). Next, 126 participants wrote narratives on their thoughts and experience of company content, which resulted in 238 pages of text. The narratives were collected in two phases. In the first phase, 28 diary participants, who were attentive to their social media experiences for a period of 7 days, wrote open-style narratives on their thoughts and experience of company content on social media, as well as reporting on the issues companies should take into account when posting their content on social media. This resulted in 47 pages of text. In the second phase, 98 informants wrote narratives which were guided by the questions on their reasons for social media use and participation, reactions to and expectations of company presence on social media, and motivations for engaging with company social

media content. This resulted in 191 pages of narratives. Moreover, 10 in-depth interviews were collected which transcribed verbatim, resulted in a total of 93 pages. Interviews and narratives allowed to not only get an insight into social media behavior of the study participants but also to receive comments on the behaviors and actions of their connections, thus offering a broader view on the phenomena. As the study had an exploratory character, and that the data saturation has been reached, the content validity has been established (Bowen 2008). In what follows, I present the details of how the data was collected. I then discuss the sampling procedure of each study.

4.2.2.1 Research diaries

Diary methods are still most often used in medical, sociological and psychological, as well as, historical and anthropological research (Iida, Shrout, Laurenceau, & Bolger 2012; Daymon & Holloway 2011), but they are also already an established approach within social sciences (Paolisso & Hames 2010) and are gaining popularity in business studies especially related to organizational behavior (e.g. Koenig, Kleinmann, & Hoehmann 2004). “Diary methods provide us with rich data on psychological processes as they unfold” (Iida et al. 2012), and are especially potent in studying the occurrences otherwise not available to the researcher as they are irregular, internal and because the physical presence of the researcher might alter the behavior of the participant (Wheeler & Reis; Elliot 1997; Bolger, Davis, & Rafaeli 2003; Sheble & Wildemuth 2009). Despite that, “unfortunately, in public relations and marketing communications diaries have been neglected as a research method, even though they have potential to offer invaluable insights into the immediate present from an insider’s point of view” (Daymon & Holloway 2011: 283).

Even though “Diary methods provide us with rich data on psychological processes as they unfold” (Iida et al. 2012), as noted by Daymon and Holloway (2011:283) “unfortunately, in public relations and marketing communications diaries have been neglected as a research method, even though they have potential to offer invaluable insights into the immediate present from an insider’s point of view”. There are a few examples of applying the diary method in marketing research, i.e. consumer behavior research related to the buying decision-making process (Kirchler 1988; Kirchler et al. 2000; Järvelä et al. 2006; Koller 2006; Koller and Salzberger 2007) and the consumers’ social media behavior (Heinonen 2011). However, there are those who advocate for the use of this method - Patterson (2005) makes a case for applying the diary in marketing research as an alternative for other more commonly used methods and

emphasizes its suitability for exploring processes, relationships, settings, products and consumers.

Advantages of the diary method

Naturalistic approach and ecological validity

Naturalistic research puts emphasis on studying the social world as much as possible in its 'natural' state, without it being altered by a researcher. Therefore, rather 'natural' (diary, observation) than 'artificial' settings (experiments or formal interviews) should be the primary sources of data collection (Hammersley & Atkinson 1995: 6). While some of the quantitative research methods, such as surveys, allow the researcher to obtain large amounts of data in a cost-effective way, the value of this data can be limited in terms of its explanatory usefulness (Daymon & Holloway 2011). Therefore, for this dissertation, a diary method has been chosen which provides access to detailed accounts of participants' experiences.

As noted by Bolger et al. (2003), traditional methods of data collection fail to capture some of the details of the respondents' experience as they separate it from the context in which it takes place (Lingsom 1979), which can lead to its misinterpretation. Diaries as non-experimental studies allow exploring consumers' experiences and the social, psychological and physiological aspects in their natural unprompted context with very weak inferences about cause and effect (Reis 1994; Brandt, Weiss, & Klemmer 2007). This makes a diary a relatively unobtrusive data collection method (Sheble & Wildemuth 2009). Thus, diaries prove more advantageous than laboratory studies which pose a threat to the ecological validity of the research (Lingsom 1979; Wheeler & Reis 1991; Bolger et al. 2003; Iida et al. 2012).

An advantage of the design of this study lies in that the experience with the company content is analyzed without being removed from its natural environment, as the respondents report on the events that would normally occur. During the research they use their own computer or mobile devices; they do it in the place and context they would normally do it; at times when they do it; and they engage with the content they normally engage with on an everyday basis in their natural cultural and environmental context. Moreover, the content they are exposed to is not altered or proposed by the researcher, which would constitute a threat to the ecological validity of the study (Brandt et al. 2007; Iida et al. 2012).

Minimized retrospective bias and interviewer effect

Several studies show that people are unable to accurately report retrospective information concerning their daily life and experiences (Mischel 1968; Yarmey 1979; Bernard, Killworth, Kronenfeld, & Sailer 1984; Csikszentmihalyi & Larson 1992). Bernard et al. (1984: 503) report that in cases of retrospective data “on average, about half of what informants report is probably incorrect in some way”. Thus, in order to assure the recall accuracy and reliability of the participants’ reports in this study, respondents were asked to report on the relevant events without delay after their occurrence. As the amount of time from the occurrence of a specific event and its account is minimized, another advantage of the event-contingent diary lies in the design which allows for significant reduction of the retrospection biases, recall and reframing errors (Wheeler & Reis 1991; Bolger et al. 2003; Sheble & Wildemuth 2009). As the diary in this research is self-administered, it also minimizes the interviewer effect (Lingsom 1979).

Therefore, the superiority of the data collected by the means of a diary lies in the reduction in systematic and random sources of measurement error, and with it the increase in validity and reliability (Bolger et al. 2003) as the record of an experience is more immediate and accurate (Wheeler & Reis 1991).

Access to detailed account of the consumer experiences

A further advantage of the diary method is emphasized by Mariño et al. (2004) who argues that: “diaries, when compared to other retrospective studies, in general produce higher reporting for most events (...) this has been interpreted as a sign of more valid data”. Moreover, Daymon and Holloway (2011) argue that data acquired from diaries is often more comprehensive than that obtained from questionnaires and interviews.

Sá (2002: 152) points out that “an important argument that supports the relevance of diary writing emerges from the application of metacognitive theory to the interaction between thinking and writing – writing diaries helps developing the skills to think about described facts, the diaries provide strong potentialities for analysis and understanding of the social process that occurred”.

Event-contingent diaries

A diary can be defined as “a research tool that requires respondents to make regular records of their daily lives and experiences” (Wiseman et al. 2005: 394). As noted by Bolger et al. (2003), the research diary can conceptually have qualities of a questionnaire or an interview. It can either take a form of

unstructured narratives or highly structured descriptive entries (Sheble & Wildemuth 2009). “Constructed broadly, a diary might be a collage of text and non-text, or consists solely of non-textual materials” (Sheble & Wildemuth 2009: 211).

There are three types of diaries: interval-, signal- and event-contingent diaries (Wheeler & Reis 1991). For the purpose of this research the event-contingent diary design was chosen. The event-contingent diary requires participants to provide a record of each occurrence of an event that fits the researcher’s definition. Here the event was described as activity related to social media use that involves company content in this media. As noted by Wheeler and Reis (1991), the event-contingent diaries “enable the assessment of rare or specialized occurrences that would not necessarily be captured by fixed or random interval assessments”. They allow exploring of reflections, understandings of the phenomena, feelings, and thoughts of the participant near the time they occur without the necessity to be present at all times with the participant when the event occurs. Therefore, they also give the opportunity to capture those events which would be otherwise neglected in the single-recording methods (Wheeler & Reis 1991; Sheble & Wildemuth 2009). The time-based design (characteristic of interval- or signal diaries) was considered as not appropriate for this study as it would lead to missing of many events (Bolger et al. 2003; Iida et al. 2012). Moreover, a self-administered, semi-structured diary design was chosen, which is discussed below in more detail.

It was recognized that the use of event-contingent design requires an understandable and transparent definition of the event under consideration, as any ambiguity of the definition might lead to participants not knowing whether or not a specific event should be reported and can result in omission of the events relevant to the research (Bolger et al. 2003; Iida et al. 2012). Therefore, as recommended by Bolger et al. (2003) and Iida et al. (2012), it is beneficial to focus just on a single category of events, as its multitude further increases the confusion of the participant.

Semi-structured and self-administered diary design

The semi-structured diary was chosen as the most appropriate for this exploratory research. This was due to structured diaries with pre-established answer categories having an impact on the participants’ conceptualization of the responses, as well as their perception of the events. Moreover, “from an interpretive epistemological stance (which is applied in this research), a less structured, open-ended diary is likely to be of greatest value” (Sheble & Wildemuth 2009: 217).

Moreover, the diary was self-administered (Lingsom, 1979). The participants were asked to report over a period of seven days any instances of their activity related to social media use that would involve company content in this media and they were asked for their perception and thoughts on it.

As noted by Mariño, Minichiello, & Browne (2004: 401) the reliability of the data collected in the diary method decreases with the duration of the data collection and when the daily time expenditure equals more than five to ten minutes per day to complete the diary entries, its reliability may be compromised. Therefore, a short period of seven consecutive days was chosen for the study, as research shows that extensive periods of diary studies cause a drop in the diary entries and response rates (Lingsom 1979). Moreover, the number of reports per day remained consistent throughout the whole week of diary filling. The consecutive seven-day period also aimed at accounting for the possible variation in social media usage throughout different days of the week and weekend in order to provide a more objective account of the consumers' experiences.

4.2.2.1.1 Pilot test

In order to recognize words, terms or concepts that might be misunderstood by the respondents, not understood the way the researcher understands them, or that are not interpreted consistently, five debriefing interviews were conducted. They also helped in developing the diary questionnaire in a way that made sure the respondents provide the accurate answers and allowed for reviewing the phrasing of the text in the form that conveys a clear message to the participants (Esposito, Campanelli, Rothgeb, & Polivka 1991; Belson 1981; Hess & Singer 1995).

During the cognitive debriefing interviews, participants provided concurrent think alouds, i.e. they answered the probe questions after filling in a specific part of the diary entry, regarding what the task meant to them and how they formulated their response in the diary entry.

Following Presser and Blair (1994), the respondents were also asked about difficulty understanding the meaning of the task or the meaning of particular words and concepts, or whether he/she had different understandings of what the question refers to, or does he/she have any difficulty formulating an answer. Moreover, the retrospective probe questions were asked at the end of the interview. Although respondent debriefing is the most common in survey questions development, it has also proven useful when developing the diary design.

4.2.2.1.2 Means of overcoming the limitations of the method

As with any study design, there are certain drawbacks inherent in the event-contingent diaries, such as participants' burden, response bias, omission of relevant events, deferring and ability of the respondents to express themselves in writing.

The researcher has taken several measures to minimize the limitations inherent in the diary method, which were summarized in table 11.

Firstly, keeping the diaries requires repeated reporting from the participant, thus the study is time-consuming for the respondents and more demanding than other research methods, for example a survey or an interview. Therefore, a high level of participant dedication (much higher than in most other research types) is required to assure that obtained data is reliable and valid (Wheeler & Reis 1991; Bolger et al. 2003; Iida et al. 2012). Three major sources of participant burden involve (1) the length of the diary period (2) the frequency of diary entries (3) the length of the diary entry (Iida et al. 2012). To address these problems, the diary was kept short, and was administered over a relatively short period of time (seven days), an incentive was provided in order to balance the information output with the burden management and not cause the participant burnout.

Secondly, there is a risk that the participant might not report and/or classify every event that fits the pre-established definition of the researcher (Bolger et al. 2003) when it seems not important from the perspective of the respondent or takes place at a time which is not convenient for him/her (Brandt et al. 2007). In order to minimize this risk, before the study was conducted, the participants were subjected to a training meeting, which was aimed at making certain that all of them understood the research protocol. During the meeting researcher presented the participants with the diary and explained how the diaries should be kept. Afterwards, participants' questions were answered. As noted by Stone and Shiffman (2002: 241) such training of the participants "improves compliance and increases the likelihood that procedures are followed correctly". The respondents were briefed on how to fill in the diary and return it. Moreover, the researcher was available at all times to clarify any questions and a clear definition of the events and research protocol was provided, as recommended by (Alaszewski 2006; Zimmerman & Wieder 1977).

Table 11. Means of overcoming the limitations of the method

Main Limitation	Measures taken
Participant burden and low motivation	The length of the diary was minimized The period of the diary - 7 days Explaining the objectives of the study Providing an incentive
Misunderstanding/omission of important events	Pilot study A training session at the beginning of the diary Clear instructions on the diary questionnaire Constant contact with the researcher A clear definition of the event to be reported
Deferring and falsification of the data report	The importance of reporting accurate data was stressed Obligatory reporting of the time and if the reporting was delayed on the questionnaire
Retrospection	Event-based design Self-administered diary Reporting if writing of the entry was deferred

There exists a risk that self-reporting of the thoughts and feelings related to the reported event will alter respondent's behavior or how the participants perceive the event (Wheeler & Reis 1991; Iida et al. 2012). On the other hand, it might lead to the respondents gaining deeper understanding of the reported phenomena and including more entries in the diary report, as well as, making more reliable reports (Iida et al. 2012). Moreover, in this case, it allows the researcher to inspect the evolution of the respondent's entries and his/her thoughts over time which provides better insight into the nature of the phenomena than a response given in the snapshot of a single interview.

In order to assure the recall accuracy and reliability of their reports, respondents were asked to report on the relevant events without delay. However, the possibility that the respondent is not able to fill in the diary report immediately after the event takes place or that some of them might defer reporting was also recognized. For instance, there exists a risk that participants might not have their diary within their reach and will try to reconstruct the missing reports. In such instances the likelihood of the retrospection error would not allow for obtaining accurate data (Bolger et al. 2003; Iida et al. 2012). Therefore, next to each data entry, they were asked to report whether the report was given immediately or after a delay (Iida et al. 2012).

Furthermore, in order to avoid the falsification of the results, as Iida et al. (2012) suggested, the investigator have stressed how important it is to write an entry as soon as the event occurs, as well as that the respondents will not be penalized for any missed reports. The participants were not provided with an expected number of entries per day as the researcher did not want this to lead to, for instance, false reports (as it was recognized that the respondents may differ in the intensity of the use of social media and media exposure to advertising), rather the importance of the quality and authenticity of the entries and anonymity of the participant's responses was emphasized.

4.2.2.1.3 Diary procedure

A list of the events that are especially relevant to the researcher was provided in order to assure that none of them were missed. However, the participants were also encouraged to report any activity that was not on the list but they found it relevant. Moreover, while the emphasis in the list was put on engaging with companies on Facebook (as it is the most popular social media platform, it was also highlighted that activities on any other social media platforms (especially Twitter, Pinterest, Instagram, Snapchat etc.) were also of interest to the researcher. The list included following items:

- Seeing a company post on social media.
- Liking a company page on Facebook or other social media platform.
- Liking or sharing or retweeting or commenting on company content on social media.
- Seeing that a friend liked/shared/commented on company content.
- Seeing a suggested post on your timeline.
- Seeing a sponsored ad.
- Seeing a tweet posted by a followed company.
- Retweeting content related to a brand.

Even though a list of events was provided, the activities were not pre-coded in the diary in order to allow participants to reflect on them in their own words and the respondents were asked to describe the activities in their own words. In order to assure a naturalistic approach and ecological validity, the participants were not informed of the desired number of entries per day or the frequency of their reports needed. Even though they were asked to provide the reports of the events in much detail, they were not obliged to conform to a minimum or maximum length of a single report.

A day before starting the diary process, the participants were given a diary booklet consisting of a set of instructions, a diary, contact information for the

researcher, a list of events and behaviors relevant to the researcher discussed above (see Appendix 1). Special emphasis was put on the accuracy of the data and providing it in a timely manner. The participants were requested not to alter their everyday behavior, as well as to be attentive to the occurrence of the relevant events and corresponding emotions. They were informed of how to fill in the diary questionnaire, and were asked if they had any questions related to the study protocol. Afterwards, the participants' questions regarding the research protocol were answered. The diary and the instruction for participants are in Appendices 1 and 2.

4.2.2.2 Personal narratives

Personal narratives allow a researcher to gain access to individuals' interpretations of the events in their lives (Cortazzi 2001; Bauer & Jovchelovitch 2000). They offer insight into informants' accounts of their experiences within the context they occurred (Baumeister & Newman 1994). Personal narratives do not solely report on the events that take place, but constitute a representation of the informants' beliefs, thoughts, relevance and interpretations (Moisander & Valtonen 2006; Bloor & Wood 2006), and are a means of structuring and understanding reality (Hanninen & Koski-Jännes 1999). Thus, they can be especially potent in consumer research by allowing the informants to attach meaning to their preferences, and understand the motivations behind their actions (Escalas and Bettman 2000), as informants make interpretations of their experiences based on their motivations and intentions (Baumeister & Newman 1994). Thus, by giving an account of the details of participant's language, activities and emotions accompanying their experiences with brands on social media, these personal narratives provide an alternative to previous studies in the field, which are either descriptive or quantitative. This approach allows researchers to remain sensitive to the context in which those activities occur. Narratives, unlike interviews, are free of the interviewer effect; they also allow the informants to remain anonymous, thus helping them to express their experiences and motivations openly.

Writing personal narratives required from the participants to observe and be attentive of their social media experiences related to company content for a period of seven days and then write on their thoughts and experience of company content on social media, as well as report on the issues companies should take into account when communicating their content on social media. Informants were asked to elaborate on their reasons for social media use and activities they perform on there. Their reactions to the company content and instances of when

and why they clicked 'like', shared, tagged, or commented on the content. (See Appendices 4 and 5).

The narratives were collected in two phases. In the first one, 28 diary participants, who were attentive to their social media experiences for a period of seven days wrote open-style narratives on their thoughts and experience of company content on social media, as well as reporting on the issues companies should take into account when posting their content on social media. This resulted in 47 pages of text. In the second phase, 98 informants wrote narratives which were guided by the questions on their reasons for social media use and participation, reactions to and expectations of company presence on social media, and motivations for engaging with company social media content. This resulted in 191 pages of narratives.

4.2.2.3 Interviews

Interviews constitute an especially effective qualitative means of collecting data when a researcher tries to understand the interviewee's perceptions (Qu and Dumay 2011; Kvale and Brinkmann 2009). Interviews expose the norms of behavior better than the behavior itself (Moisander & Valtonen 2006). Like narratives, interviews served to deepen the understanding of the studied phenomena. Aside from providing data on the interviewee's own behavior, they also provided the invaluable insight into behaviors of interviewees' social circles. Interviews were conducted among working professionals. Thus, they also served to validate the study findings beyond the younger generation sampled for participation in diary research and for writing the personal narratives.

Face-to-face interviews were conducted based on a semi-structured open-ended interview protocol (Fontana & Frey 1994; Ku & Dumay 2011). It was prepared based on the results from the data analysis of the research diaries and narratives. It was also guided by the theoretical framework of the study. The semi-structured interview protocol offers more flexibility as opposed to structured interviews which "consists of a set of questions carefully worded and arranged with the intention of taking each respondent through the same sequence and asking each respondent the same questions with essentially the same words" (Patton 1990: 280). This is because the semi-structured interview approach allows the researcher to adapt the order of the questions, pace and the phrasing depending on the interview situation, and aims at evoking the most complete responses from the interviewees (Qu & Dumay 2011). This also allows for employing the laddering technique, allowing the interviewer to follow asked questions or request for elaborating on the previous answer when the emerging response may

yield more details that are of interest to the researcher (Sinkovics Penz, & Ghauri, 2008; Qu & Dumay 2011).

The interview protocol focused on: reasons and intensity of social media use; content posting and sharing behavior; online social circle; expectations of companies' presence on social media; motives for engaging with company social media content, (see Appendix 6).

In order to ensure the dependability and repeatability of the study, the interviews were tape-recorded (upon participants' agreement) (Sinkovics et al. 2008). The interview sessions lasted between 35 minutes and 1.5 hours. The variation in the interview duration is a result of some interviewees elaborating more on the areas of interest to the researcher than others, and the time constraints of some individuals.

One of the limitations of the interview studies is the possible recall problem. In order to address this issue, the researcher supported the interviews with examples of social media content (based on the diary and narrative excerpts).

4.2.2.4 Sampling

4.2.2.4.1 Research diaries

Given the exploratory character of the research, purposive (non-probability) sampling was deemed most appropriate for this study. It focuses on the richness and depth provided by the key informants rather than representativeness (Crimp & Wright 1995; Gummesson 1991).

It was important to understand the user experiences of the most common group of social media users. Because the population of brand fans on Facebook is positively age skewed, i.e. users are significantly younger (Lipsman, Mudd, Rich, & Bruich 2012) and students constitute one of the largest groups of Facebook users (Mack, Behler, Roberts, & Rimland 2007), and constitute a large target segment for online marketers (Gironda and Korgaonkar 2014), they are also similar in terms of demographic characteristics to typical users of social networking sites (Hampton, Sessions, Rainie, & Purcell 2011; Lee, Bernof, Pflaum, & Glass 2007), a student sample was used in both diary research and personal narratives. In addition, focusing on the student group is consistent with previous research in the field (e.g. Correa, 2010; Courtois et al., 2009; Heinonen, 2011; Park, Kee, & Valenzuela, 2009; Quan-Hasse & Young, 2010).

I acknowledge that the student sample may impede generalizing how nonstudent consumer segments engage on social media. The use of the student sample meets with some criticism (Wells, 1993; Winer, 1999) as it is argued that samples including students or business people cannot be representative. However, as emphasized by Lynch (1999, p. 370), rather than automatically rejecting the student sample, one should rather ask whether the student sample is atypical on the constructs in question compared to “real” people”. In our case the “real people” constitute the group actively using social media, of which students constitute a large group. Moreover, scholars agree that “important questions, especially those that deal with psychological process, can often be answered equally well with university students” (Colquitt 2008; Bono & McNamara 2011), and previous studies have shown that there are no statistically significant differences in customer behavior between housewives and students (male, young, undergraduate business students) (Enis, Cox, & Stafford, 1972). Thus, demographic variables such as age do not significantly influence consumers’ social media behavior, as “users’ attitudes, intent, and behavior do not change dramatically as young consumers grow older and become working professionals” (Yang and Wang (2015: 916)

Furthermore, the results from studies (Stevenson et al. 2000; Bruner & Kumar 2000) on web commercials compared a student sample with a nonstudent sample and received mostly consistent results (the differences they found were attributable to web experience - students were more used to the web).

Moreover, students are a relatively homogenous group, which allows one to draw more exact theoretical predictions than when one studies more heterogeneous populations (Calder, Malthouse, & Schaedel.1981; Van de Vijver & Leung 1997; Singh Holzmüller, & Nijssen 2006). The majority of social media users are below 35 years of age (Bratland 2010; CBOS 2014). Therefore, students represent a large and important group and recipients of company content across all studied countries. Students constitute a big market segment. Moreover, they can potentially impact buying decisions of other consumer groups as, for instance, children were shown to influence purchasing behavior of their parents (Kaur & Singh 2006; Mahima & Puja 2008; Oyewole, Peng , & Choudhury 2010; Kumar 2013).

The sample consisted of a culturally diverse group (13 countries: The United States, Poland, Finland, Spain, Germany, Russia, China, Vietnam, Hungary, Pakistan, Bulgaria, Bosnia & Herzegovina, Egypt) of 33 social media users of different ages (between the ages of 22 and 41; average age 26) and backgrounds,

and being active on social media on a daily basis. 36% of the respondents were men (64% women).

4.2.2.4.2 Personal narratives

The first 28 informants writing personal narratives were those who participated in the diary study, then 98 students agreed to write the personal narrative as well. Only a very limited number of the study participants administered a page or group, or managed the page of their company/organization or used social media with an aim to promote their own company (6 participants), thus the results mainly depict the activities and motivations of more general population.

The sample in this study consisted of a culturally diverse group (21 countries: The United States, Poland, Finland, Spain, Germany, Russia, China, Vietnam, Mexico, Greece, Hungary, Pakistan, Nepal, Bangladesh, Bulgaria, Egypt, Albania, Kosovo, Nigeria, Ghana, Bosnia & Herzegovina) of 141 social media users of different ages (between the ages of 21 and 55; average 25) and backgrounds, and being active on social media on a daily basis. 43% of the respondents were men (57% women).

4.2.2.4.3 Interviews

The sampling procedure in this study was purposive. The informants in this study were recruited via personal contacts and referrals from other informants (Patton 1990). The criteria used for recruiting the informants were: each consumer has used social media for at least a couple of years, they use it on a weekly basis, and each consumer follows at least one company page on social media. Moreover, in order for the sample to represent a diverse group of individuals in terms of age, gender, professional occupation, income levels were sampled.

Table 12 presents the characteristics of the interviewed individuals and information about the conducted interviews. Interviews were conducted among working professionals. As interviews with ten individuals served as a validation against a sample of older and working professionals, the average age of the interview sample was 35 years old; 50% were men. Therefore, they served to validate the study findings beyond the younger generation sampled for participation in diary research and for writing the personal narratives.

Table 12. Interviewees' characteristics

No.	Occupation	Nationality	Age (years)	Gender	Length of social media use	Social media platforms used	Frequency of social media use	Interview length
1	Accountant	US	26	male	7 years	Facebook	1-1.5h/day	35 min.
2	Business owner	NG	48	male	4 years	Facebook LinkedIn	2-3h/day	50 min.
3	Academic	PL	28	female	5 years	Facebook LinkedIn	0.5-1h/day	1.5 h
4	Shopping assistant	US	37	female	9 years	Facebook blogs	1 h/day	35 min.
5	Secretary	FI	29	female	6 years	Facebook LinkedIn	3 times/ week: 1h/day	1.5 h
6	Project manager	US	27	male	4 years	Facebook LinkedIn Twitter	3h/week	1 h
7	Financial auditor	FI	51	male	6 years	Facebook LinkedIn	2-3h/day	45 min
8	Teacher	PL	46	female	4 years	Facebook	2-3h/day	45 min
9	Academic	FI	55	male	5 years	Facebook LinkedIn Twitter	1-2h/day	1.5 h
10	Sales person	PL	27	female	5 years	Facebook LinkedIn Twitter	0.5h/day	1 h

4.2.3 Data analysis

As the objectives of this study had an exploratory nature due to the scarcity of the theoretical knowledge of the phenomena under investigation, and were aimed at developing a theory, the diary entries, narratives and interviews were analyzed through standard qualitative data analysis procedures (Glaser & Strauss 1967; Strauss & Corbin 1990; Spiggle 1994) and were guided by the systematic combining approach that allows for combining the deductive and inductive approaches by moving back and forth between the data and existing literature (Dubois & Gadde 2002), instead of strictly following the a priori theoretical

framework or starting without any theoretical framework in mind (Piekkari, Plakoyiannaki, & Welch 2010).

The data analysis of the collected 33 diary entries and 126 narratives started just after the data was collected, as recommended by Silverman (2010), in order to allow the data to shape the focus of the next data collection – interviews (Eriksson & Kovalainen 2008). The data analysis involved 379 diary entries gathered from 33 respondents. 238 pages of personal narratives and 93 pages of interview tape-recorded transcripts were transcribed verbatim.

The reports were scrutinized sentence by sentence with the purpose of identification of preliminary categories by open-coding otherwise referred to as initial coding (Charmaz 2006; Strauss & Corbin 1998) of each of the diary booklet and diary entries. Open coding can be referred to as identification of the concepts within textual data, thus involving the categorization of the studied phenomenon (Sinkovics et al. 2008). First, any emerging motives for engagement were coded using an in vivo descriptor (e.g. ‘I have tagged a friend because I know she was looking for a dress like this’, was coded as ‘a friend was looking for this’; or ‘I shared that post because many of my friends will find it relevant to know’, was coded as ‘many friends find it relevant’. To reduce the data to fewer and conceptually abstracted codes (Strauss & Corbin 1990) data was given a descriptor which was then grouped into concepts representing what motivated informants to engage with the content, for different engagement behaviors, e.g. ‘to benefit others’, ‘to help a friend’, ‘to guide others’.

Afterwards, to relate those initial categories to each other requires axial coding (Strauss & Corbin 1990). Axial coding constitutes of establishing the relationships between those identified concepts into categories. This step involved identification of the concepts that could be grouped together, and analyzing the incidences of occurrence, depending on whether they were qualitatively similar, or dissimilar in the motivation pursued by the informant. To ensure that those categories were internally consistent and discrete, two questions guided the categorization (Jarzabkowski 2008): (1) Is this code similar to the other code? (2) Is this code different from the other code? This step involved identification of the concepts that could be grouped together by analyzing the occurrences, making sure specific motivation is mentioned by multiple informants, and is not constrained to a very specific context. This process resulted in forming categories e.g. ‘providing value to others’. As recommended by Charmaz (2006), in order to understand the relationships between the categories, the data was analyzed on an interaction-by-interaction basis (where entry by entry (in case of diaries, and paragraph by paragraph in

case of the narratives and interviews) coding resulted in initial descriptors) and then on a whole-case basis (where analysis of the diary questionnaire allowed for seeing how those descriptors work together). In the next step, the diary by diary/narrative/interview transcript (between-case comparison) allowed for identification of the differences and similarities between informants.

Further, the selective coding which involves the integration and refinement of the established categories through comparing and interpreting led to an explanation of the studied phenomenon. Throughout the process, I was moving back and forth between inductive thinking, existing literature and deductive thinking in order to include the emerging themes (Sobh & Perry 2006). In the iterative process of comparing the categories against the terms in the existing literature (Suddaby 2006), the final categories of 'providing value', and 'accessing information' may seem related to the concepts of 'altruism' (Teichmann et al. 2015; Ho & Dempsey 2010), and 'purposive value' (Dholakia, Bagozzi, & Pearo 2004). While this check provides important validation as no similarities with the previous literature could be debatable (Eisenhardt 1989), I decided not to use the previously used terms, as they do not capture the full context of the collected data, and imply different context.

The whole process was supported by memo taking, as suggested by Stern (2007) and Birks and Mills (2008, 2011). Furthermore, a research diary was kept for the duration of data analysis in order to follow and record emerging themes and to track any possibly changing theoretical focus, which should aid in authentication of the findings and their presentation (Andersen & Skaates 2004). The data was read six times. Throughout the process, the researcher was moving back and forth between inductive thinking, existing literature and deductive thinking. Moreover, another researcher familiar with the research objectives of the study provided a 'member check' and his comments were favorable and supported that the text constitutes an accurate insight into the users' motives for engagement. Table 13 summarizes the codes used during the data analysis.

Table 13. Codes

Motive	Definition and coding
INFORMATION ACCESS	The user reports he/she engaged with the content to access the information about the product.
FINANCIAL GAIN	The user reports he/she engaged with the content to benefit from the information on the deals, sales, promotions or participate in a competition or lottery.
LEARNING MORE ABOUT A PRODUCT	The user reports he/she engaged with the content to ask about product features, pricing, availability etc. or inquiring about other users' opinions.
KEEPING IN TOUCH	The user reports he/she engaged with the content to connect with others, or kept in touch with them, to have something to do with them, to be included in the conversations, to feel closer to others, or to make others feel closer to himself/herself.
PROVIDING VALUE	The user reports he/she engaged with the content in because he/she thought it would be useful to the people he/she shared it with as the majority of his/her connections will benefit from it by either being able to take advantage of the opportunity or be warned.
EXPRESSING SUPPORT	The user reports he/she engaged with the content because he/she liked the brand and wanted to support it, or to express his/her support for the person or company who posted it.

To test for the face validity of the interview informants, five of the personal narratives informants were also asked to read the findings and provide their comments (for the purpose of a member check). Their favorable comments supported that the presented interpretations represent the motivations. Because the study had an exploratory character, and that the data saturation was reached, the content validity has been established (Bowen 2008).

4.2.4 Trustworthiness of the research

While quantitative research is assessed based on its reliability and validity, the qualitative research can be evaluated based on four criteria i.e. credibility, transferability, dependability and conformability (Eriksson & Kovalainen 2013; Wallendorf & Belk 1989).

According to Guba and Lincoln (1989), credibility of qualitative research is what internal validity is to quantitative research. The research is credible when there is a fit between how the researcher presents the realities of respondents and their own representation (Sinkovics et al. 2008). In order to assure the credibility of the qualitative research phase, the interpretation of the diary entries is compared

to the respondents own 'reflections of social media use', which they submit after filling in the diary. Another step taken to affirm the credibility is conducting in-depth interviews, which not only aim at deepening the understanding of the phenomena, but in addition serve as a member-check. Therefore, efforts were made in order to manifest that the true picture of the respondents' entries was presented in the manuscript. The process of data analysis was documented and the researcher kept a research diary.

The second criteria on which qualitative research can be evaluated is transferability, which according to Crawford, Leybourne, & Arnott (2000), is to qualitative research what external validity or generalizability is to quantitative studies. It therefore regards the degree to which the results can be considered generalizable to other settings (Sinkovics et al. 2008). Although the interpretivist philosophical assumptions of the research disregards the generalizability criterion, to meet the transferability criteria, as much detail as possible regarding the context of the fieldwork was presented. As sufficient details are disclosed, other researchers are able to verify whether the findings of this research can be accurately applied in the setting of their own environment. The student sample in research diaries and personal narratives was complemented by interviews with working professionals in order to validate the findings to larger populations.

Dependability of the qualitative research refers to the results being stable over time, therefore it is related to the reliability of the quantitative research (Sinkovics et al. 2008). Therefore, attempts were made to enable researchers to replicate the study by providing as many details as possible regarding both the data collection procedure, as well as data analysis, for other researchers to be able to replicate the study process.

Conformability of the qualitative research is parallel to the objectivity of quantitative studies. In order to meet the conformability criteria, a researcher needs to convince the reader that his/her interpretations "are rooted in circumstances and conditions outside from researchers' own imagination and are coherent and logically assembled" (Sinkovics et al. 2008: 699). Thus, both clearly stated procedure of how the data was interpreted, as well as the use of participants 'reflections' and member-check will be assured in this study. Moreover, extensive excerpts from informants' diaries, narratives and interview transcripts were presented to support and provide context of the claims made by research.

"Reflexivity is the process of reflecting critically on the self as researcher, the 'human as instrument'" (Guba & Lincoln 1981 cf. Lincoln & Guba 2000: 183). Every researcher brings into his/her research a specific background, whether

cultural or a specific school of thought, which influences one's explicit and implicit assumptions about the nature of the world (Lincoln & Guba 2000; Stake 2005; Bryman & Bell 2003), decisions on the study subject, philosophical approach, data collection and analysis methods (Saunders, Lewis, & Thornhill 2007). Therefore, the researcher's fallibility and subjectivity is emphasized. As such, it is important to acknowledge the role of the researcher in the research process and his/her role in the theory building and knowledge generation. Since, it is not possible to fully comprehend the real world (Healy & Perry 2000), one cannot have full knowledge of the reality. Because no one is able to know what the real world is really like, it is also not possible to assess to what extent one's own background has influenced the interpretation of this world, and how close these interpretations are to reality (Peter 1992).

Reflecting on one's role in the research process aids in identification of possible researcher bias (Bryman & Bell 2003). Despite this fallacy, several measures have been undertaken in order to assure a high quality of research and its trustworthiness. Therefore, at all stages of the research, possible biases were taken into account.

4.3 Cross-cultural study

4.3.1 Study design

Developed hypothesis which are presented in Chapter 5.2 are tested based on 1914 diary reports provided by participants from three countries (Finland: 437 reports; Poland: 643 reports, United States: 834 reports). The advantages of the research diaries were discussed in the previous section. Research diaries are also appropriate for studying cross-cultural phenomena. As the study aims at understanding the cultures' subjective experiences, the context in which these experiences occur has to be taken into account according to an interpretive/constructionist perspective (Welch et al. 2011).

The research design followed the one described in Section 4.3.2. Thus, event-contingent, semi-structured and self-administered research diaries were collected. The diary research was preceded by a pilot study (as described above). For a period of seven days the study participants reported on their experiences with company social media content. This period was set based on the feedback received from the participants of the pilot study, who reported that seven-day long period of the diary (which was the length of the pilot study) did not

contribute to their participant burden. The diary filling guidelines and a diary can be found in Appendices 1 and 2.

In what follows I present the factors taken into account when developing and administering this study in the cross-cultural setting. Table 14 summarizes the steps undertaken to follow the best practices in cross-cultural studies.

4.3.1.1 Emic-etic approach

The etic approach builds on the premise that there are shared frames of references across samples from different cultures and shared predetermined dimensions which can be explicitly compared across the compared cultures. Therefore, in order to provide more generalizable findings, the same constructs are used across all samples in the same way. However, this approach fails to recognize that there are constructs or dimensions which appear to be relevant only in some, or even just one, of the studied cultures. Therefore, one should keep in mind that the comparison across cultures can be made only when commonalities across different cultural samples are recognized (Schaffer & Riordan 2003). It has been acknowledged that the exclusive use of the etic design can lead to a bias towards the researcher's own perspective and ethnocentric cross-cultural comparison (Sinkovics et al. 2008). The use of an emic approach is manifested by the investigation of the constructs from the perspective of a specific cultural cluster under study in order to understand this construct the way it is understood by people with studied specific cultural backgrounds (Gudykunst 1997). Thus emic approach acknowledges that shared frames of reference might not exist across studied cultures (Ronen & Shenkar 1988).

Therefore, scholars have emphasized that international business research should use a combined emic-etic approach, also referred to as a derived etic approach. This allows to incorporate both a more qualitative – emic approach which provides an insider's perspective, and the etic perspective in order to grasp both the uniqueness and commonalities across cultures (Sinkovics et al. 2008; Schaffer & Riordan 2003; Hult et al. 2008; Kumar 2000; Holzmueller, Nijssen, & Singh 2006; Morris et al. 1999). This approach should allow to “make cross-cultural links between the emic aspects of culture” (Schaffer & Riordan 2003: 174). It should therefore be remembered that in spite of some themes and dimensions cutting across all cultures, there can be dimensions which emerge only in some or just one specific culture. “Only where there are observed commonalities can cross-cultural comparisons be made” (Schaffer & Riordan 2003). Therefore, as suggested by Church and Katigbak (1988), attempts were made at identification of the components of constructs that are common by

investigating if they are exclusive to one culture, comparable across them, or overlapping by using the procedure suggested by Triandis (1992, cf. Schaffer & Riordan 2003: 175):

1. Begin with a theoretical framework and decide what specific constructs are to be studied.
2. Engage in idea sharing across different cultures about the constructs, with researchers from all cultures working together (emics).
3. Generate items and have samples of convenience respond to all items. Isolate etic dimensions during this step, for example, factors that look alike (items that are determined to have different meanings across different cultures are dropped from the pool).
4. Once etic dimensions are identified, develop emic item scales in each culture that measure the etic construct.

Therefore, as functional equivalence of behaviors in the cultures under study can be reasonably assumed (Hofstede 2001), Berry's (1989) 'imposed etics-emics-derived etics operationalization steps' were applied (cf. Berry 1969: 125):

5. Existing categories and concepts were applied tentatively to impose an etic description
6. These were then modified so that they represent an adequate emic description from within each system, and
7. Shared categories were then used to build up new categories valid for both systems or derived etic descriptions which are expanded until they constitute a universal description.

This was kept in mind when developing the coding schemes. However, as all motives were present across all the studied countries, all of the categories were shared and applied in the analysis of all cultural dimensions.

4.3.1.2 Equivalence

Taking into account the threats to validity in cross-cultural studies, the author took several measures to assure functional, conceptual, procedural, semiotic and sample equivalence.

It has been recognized by scholars (Erlandson et al. 1993; Kvale 1994; Yaprak 2008; Steenkamp & Baumgartner 1998) that insider informants should be involved in the research process for the purpose of validation. Therefore, as recommended (Berry 1990; Cheung et al. 1992; Schaffer & Riordan 2003), the

researcher was first familiarized with all of the cultures under study – acquired emic knowledge (by being a native of Poland and living and working in Finland, and through a ten-weeks-long research visit to the US) to avoid the cultural bias and to identify the differences affecting the study. Moreover, cultural insiders were consulted throughout the research design, data collection and analysis processes, which aimed at decreasing or eliminating the method and construct bias. Therefore, as recommended by Sinkovics, Penz, and Ghauri (2008) already at the problem-defining stage, it was assessed that the examined phenomenon and constructs serve the same role in those two cultural contexts.

At the data collection stage, data was collected in the same way in each of the studied countries. For procedural equivalence, as suggested by Yu, Kweon, and Jacobs (1993) and Sekaran and Martin (1982), data was collected in all countries within a reasonable time period – a few months. Furthermore, similar rapport with the respondents was established across all countries. Instruction formats and the procedure of executing the studies were also similar (Schaffer & Riordan 2003). At the data preparation stage, it was ensured that the collected responses were handled in the same way. Moreover, the use of coders and a standardized coding sheet (see the chapter on data coding and analysis for more details) assures the systematic and standardized coding across all samples and coherent code-sets.

The possibility of construct bias has been recognized, especially with the instruments developed in one cultural setting, and examined across diverse cross-cultural samples due to varying cultural assumptions between the researcher and respondents (Douglas & Nijssen 2003; Andersen & Skaates 2004; Adler 1983), which “can occur when there is an incomplete overlap of definitions of the construct across cultures” (Sinkovics et al. 2008: 693). Furthermore, the issues of the conceptual and equivalence were considered when planning the study. To confirm that the concepts of the study activate the same conceptual frames of reference across different samples (Riordan & Vandenberg 1994; Hult et al. 2008), and are equally relevant in all considered clusters and countries constituting the samples (Douglas & Nijssen 2003), the functional equivalence (Craig & Douglas 2000) was verified by examining if social media has the same function across different samples. Thus, the understanding of the main concepts was verified in the pilot study, including the respondents from the three studied countries.

Table 14. Threats to validity and solutions

Threat to validity	Recommendations	Solutions applied
Construct bias	Pre-testing the definitions of concepts.	– The researcher originates from one of the studied countries, and has spent a considerable amount of time working and/or studying in other two countries.
"Incomplete overlap of definitions of the construct across cultures".	Assuring functional and conceptual equivalence.	– Insider informants from each of the countries under study are involved in the research process for the purpose of validation.
Sinkovics et al. (2008: 693)	Building on established theories.	– Examining that the constructs serve the same role across cultural contexts under study.
	Erlandson, Harris, Skipper, & Allen (1993); Yaprak (2008)	– Parallel translation of the instruments (for the study conducted in Poland).
Lack of procedural equivalence	Consistent data collection and instrument formats, instruction formats, and distribution procedures across all samples.	– Similar rapport with the respondents is established across all countries.
Schaffer & Riordan (2003)	Yu et al. (1993); Skeran & Martin (1982); Schaffer & Riordan (2003); Andersen & Skaates (2004)	– Instruction formats and the procedure of executing the study is similar across all countries.
		– The data is collected in all the studied countries over the period of a few months.
		– The data is handled in the same way and systematic and standardized coding is assured across all sample with the use of trained coders.
Item bias	Semiotic equivalence	– The parallel translation is applied (in the case of the study in Poland)
Inadequate item translations that evoke different associations	The translations of each of the constructs are consistent and convey the same meaning across cultures.	– Perspectives of the insiders and outsiders of each culture are considered and discussed.
Vijver & Poortinga (1997)	Craig & Douglas (2000); Douglas & Nijssen (2003); Schaffer & Riordan (2003); Sinkovics et al. (2008)	– The instrument is tested on a diverse cross-cultural sample to test its consistency across cultures (see pilot study and personal narratives, and interviews).

Threat to validity	Recommendations	Solutions applied
<p>The need for isolating the causal role of culture</p> <p>Hong, Morris, Chiu, & Benet-Martinez (2000) Van de Vijver & Leung (1997) Singh et al. (2006)</p>	<p>Sample equivalence</p> <p>Minimizing sample differences across studied countries other than the dimensions under study.</p> <p>Aiming for comparable samples and not necessarily generalizable ones.</p> <p>Priming</p> <p>Priming can be used to motivate recipients of information to perceive the phenomenon through 'contact lenses'</p> <p>Hong et al. (2000); Kraus & Chiu (1998)</p>	<ul style="list-style-type: none"> - Students were chosen as they represent similar age groups, education levels, experience with social media, as well as the familiarity with the research procedure. - They manifest similar Internet proficiency and frequency of social media use. <ul style="list-style-type: none"> - The study is conducted in participant's home country. - The instrument is translated into the native language of the respondents (Poland only). - Respondents report on the events that occur in their natural setting – use social media from their own devices, use social media in their native language.
<p>Lack of Conceptual and Functional equivalence</p> <p>Craig & Douglas (2000) Riordan & Vandenberg (1994) Hult et al. (2008)</p>	<p>Assuring that the concepts of the study and survey items activate the same conceptual frames of reference across different samples and are equally relevant in all considered clusters.</p> <p>Douglas & Nijssen (2003)</p>	<ul style="list-style-type: none"> - Personal narratives and in-depth interviews were used in order to verify whether social media has the same function across different samples. - The researcher has spent considerable time in all studied countries.
<p>Cultural bias</p> <p>Ethnocentric cross-cultural comparisons Western perspectives. Sinkovics et al. (2008)</p>	<p>Combining the emic and etic approach.</p> <p>Berry (1990); Cheung et al. (1992); Schaffer & Riordan (2003); Triandis (1992); Berry (1989)</p>	<ul style="list-style-type: none"> - The researcher acquires the emic knowledge on both cultures by being a native of one and living/working in the other. - It is acknowledged that only where there are observed commonalities can cross-cultural comparisons be made. - Triandis procedure (1992) - Berry's (1989) imposed etics-emics-derived etics operationalization steps are applied.

4.3.1.3 Priming

According to social cognition researchers, there are specific conditions that motivate recipients of information to perceive it through ‘a contact lens’, such as their cultural knowledge in order to reduce the ambiguity (Hong et al. 2000; Kruglanski & Webster, 1996). Even bicultural individuals are able to be adaptive and flexibly switch between their different cultural frames of reference when exposed to meaningful cultural cues (Hong et al. 2000). Moreover, the meta-analysis study by Oyserman and Lee (2008) shows that a variety of primes of social orientation result in analogous shifts in perception. Therefore, by utilizing priming one is able to examine the cultural influence with greater internal validity. Therefore, the use of priming method allows for isolating the causal role of culture in cross-cultural studies (Hong et al. 2000: 717). Moreover, “people may better reflect their cultural values and assumptions when they respond in their native language” (Schaffer & Riordan 2003: 189). As various elements stimulating one’s culture constitute a lens through which the data is perceived (Krauss & Chiu 1998; Hong et al. 2000), several priming tools are utilized in this study:

- the study is conducted in the respondent’s own country (Finland, Poland, USA)
- the instrument is translated into their native language (Poland, USA)
- respondents report on the events happening in their natural cultural setting – using the social media on their own devices, in their native language, engage with the companies and pages they engage with on an everyday basis (Poland, Finland, USA).

4.3.1.4 Translation

As the instrument (both diary questionnaire and survey questionnaire) was translated into respondent’s native language (Poland and USA), there existed a danger of item bias as the unsuitable explanation of the content and context could generate different than expected mental connections between the ideas. This situation could potentially lead do different responses (Vijver & Poortinga 1997). To avoid this situation, the translations were conducted in a way that allows for conveying the meaning rather than a direct literal translation. Therefore, in order to assure the construct/semiotic equivalence i.e. that the translations of each of the constructs are consistent across cultures and convey identical meaning (Douglas & Nijssen 2003; Vijver & Leung 1997; Hult et al. 2008), instead of using direct or back translation, the parallel translation was applied in this study as recommended by Craig and Douglas (2000), Douglas and

Nijssen (2003) and McKenna et al. (2013). Furthermore, both perspectives of insiders and outsiders of each cultural cluster were discussed and considered while developing the instruments, as well as being tested in a pilot study with a cross-cultural sample in order to test its consistency across samples as recommended by Schaffer (2003). As recommended by Hughes (2001, 2003) and Willis, Schechter, and Whitaker (1999) the initial pilot study (see chapter 4.2.2.1.1) constituted cognitive debriefing interviews which allow for better identification of comprehension-related problems than behavior coding. They also allowed for identification of possible methodological problems and helped to avoid them in the main study, which assured the reliability and validity of the results (Schaffer & Riordan 2003).

4.3.1.5 Pilot study

As suggested by Iida et al. (2012), it is vital that the diary format is tested in the pilot study conducted with the respondents representing the same population that will be examined in the main research project. Therefore, the pilot study was conducted on a group of 33 students varying in their cultural backgrounds (including the three studied countries), varying in age, in order to assure that the research protocol is understandable and conveys the same message to various groups. The pilot group of informants consisted of the diary participants in the qualitative study phase (see Chapter 4.2.2.4 for more details on the characteristics of the participants).

As suggested by Corti (1993), the last diary day of the pilot study was followed by a short questionnaire related to the informants' experience of the participation in the study, which also served as a tool of verification if the data collected can be considered as reliable and valid (partly adapted from Daymon & Holloway 2011: 284; Koller 2008; Corti 1993) (See Appendix 3: Pilot study – questionnaire after diary research). The informants were asked to what extent the participation in the study influenced their normal social media behavior, about the clarity of the instructions and concepts, and overall participant burden.

4.3.1.6 Cultural practices and the country choice

House et al. (2010: 123) recommends that “if the primary research question concerns the way a society performs, then focusing on societal practice dimensions may be advisable. Conversely, if research concerns the values or desires of the way society should perform then we would suggest focusing on societal value dimensions”. According to DeMooij and Hofstede (2010), the

research should focus on cultural practices rather than values when investigating customer attitudes or motives. Therefore, in this study I focused on the cultural practices, as the research questions are preoccupied with actual activities individuals in the society perform and related to their motivations. As noted by Berthon, Pitt, Plangger, and Shapiro (2012), there are three different groups of factors influencing social media usage i.e.: enabling technology, governmental regulations and policies, and socio-cultural factors. Therefore, in order to be able to isolate the impact of cultural factors, the countries selected are similar on both enabling technological level, as well as governmental rules. Three countries (Finland, Poland, and USA) were chosen for this study and their scores of cultural practices are presented in table 15.

Table 15. Scores of the cultural dimensions of the studied countries

	Assertiveness	Performance orientation	In-group collectivism
Country			
Finland	4.05	4.02	4.23
Poland	4.11	3.96	5.55
USA	4.50	4.45	4.22
Descriptives			
Max	4.89	4.92	6.36
Min	3.38	3.20	3.53
Avg	4.14	4.10	5.13
sd	0.37	0.41	0.37

The basis of the country selection was to assure both the diversity and similarity across studied dimensions i.e. that for each of the studied GLOBE cultural practices here, no more than two out of three countries score above or below the world average on the specific cultural dimension practices. Table 16 summarizes the numbers of the country representatives in the sample of this quantitative study.

Table 16. Diary participants' characteristics

Country	Finland	Poland	US	Aggregated
No. of diary reports	437	643	834	1914
No. of respondents	32	68	30	130
No. of reports per participant	14	9	28	15
% male (female)	44% (56)	46% (54)	27% (73)	41% (59)

In total, 130 individuals participated in the diary study. Over the period of seven days of the diary keeping, they have generated 1914 diary reports. Each of the participants generated on average 15 diary reports, with the number of reports ranging from a total of just three up to 50. Thus, the sample was diverse and included individuals with different patterns and intensity of social media use.

4.3.1.7 Sampling

Sampling methods for this research aimed at achieving the sample equivalence by focusing on the samples that are comparable, rather than striving for obtaining a generalizable sample. Scholars suggest that in cross-cultural research the sample differences should be minimalized and the sample should match on many features so that these differences do not explain the differences in results (Van de Vijver & Leung 1997; Singh et al. 2006).

Students are a relatively homogenous group, which allows for drawing more exact theoretical predictions than when one studies more heterogeneous populations (Calder et al. 1981). Students represent similar age groups, education levels, experience with social media, as well as the familiarity with the research procedure. Another important factor taken into consideration was the level of their Internet proficiency and use of social media on a daily basis, as well as engagement with company content there. The minimal cultural exposure was also taken into account, as well as gender and age of the participants. Furthermore, this age group is the most tech-savvy and familiar with social media and spends relatively more time there than other age groups, which allows to obtain large enough amount of data to draw conclusions. Students are also credited with better understanding of advertising than other age groups

(O'Donohoe, 1994). Moreover, given the exploratory character of the research and the importance of taking the context into account purposive (non-probability) sampling was deemed most appropriate for this study (Glaser & Strauss 1967).

Even though the sampling frame does not allow the generalization of the findings on the whole populations of the researched countries, students constitute one of the largest groups of Facebook users (Mack et al. 2007). Moreover, it has been shown that the population of Facebook fans is positively age skewed i.e. there are significantly younger users than the old ones (Lipsman, Mud, Rich, & Bruich 2012). Moreover, focusing on the student group is consistent with the previous research in the field (Correa 2010; Courtois 2009; Heinonen 2011; Park, Kee, & Velenzuela 2009; Quan-Hasse & Young 2010). Homeogenous sample reduces the error variance resulting in a stronger test of theory (Back & Morimoto 2012; DuFrene, Engelland, Lehman, & Pearson 2005; Malhotran & King 2003).

By focusing on a more general audience of social media users, rather than a group belonging to a specific brand community, this study offers a much broader perspective on the studied phenomena and thus highlights the importance of different motives than previous studies.

I acknowledge that the student sample may impede generalizing how nonstudent consumer segments engage with company content on social media. It is argued that samples including students or business people may not be representative in terms of cultural dimensions of the studied cultures (Taylor 2005). However, as emphasized by Lynch (1999: 370), rather than automatically rejecting the student sample, one should rather ask whether the student sample is typical on the constructs in question compared to "real people". In our case the "real people" constitute the group actively using social media, of which students constitute a large group. Moreover, the results from several studies (Stevenson, Bruner, & Kumar 2000; Bruner & Kumar 2000) on web commercials compared a student sample with a nonstudent sample and received mostly consistent results (the differences they found were attributable to web experience; students were more used to the web).

Some scholars argue based on the concept of traitedness that "predictive power of cultural values will be stronger for older rather than younger respondents" (Allport, 1937 cf. Taras et al. 2010: 408). "Traited individuals are those who have internalized or identify themselves with a given trait. Those people who possess a strong internal representation of a trait tend to act more consistently with it across diverse situations, increasing the strength of the trait in relationship with behaviors or espoused beliefs" (Taras et al. 2010: 408). Even though I

acknowledge the concept of traistedness, it can be argued that with the current generation of students, the longer they proceed with their studies, the more they will travel and work abroad and be exposed to various cultural concepts – we can speak of an emerging ‘global village’ (Taras, Rowney, & Steel 2009). Therefore, when they are still at the beginning of their studies and have been socialized in their home country both through their family life and primary and secondary education, this is a good moment to capture the influence of their home culture on their behavior.

Another considered aspect is language proficiency of the respondents (Piekkari & Welch 2004). It was recognized that participants’ ability to express themselves in writing has an effect on the effectiveness of the study (Daymon & Holloway 2011). Therefore, the participants were carefully selected. Another important factor is that English (i. e. the language in which the study was conducted) is not the mother tongue of the majority of the respondents, which could also affect their ability to understand the task or provide an accurate report of their experiences and attitudes. Therefore, several factors were considered when choosing the participants for the study:

1. Is English the participant’s language of instruction at university?
2. If not, has the participant studied or worked abroad where the main language used was English?
3. Does the participant declare they are able to effortlessly communicate in English?

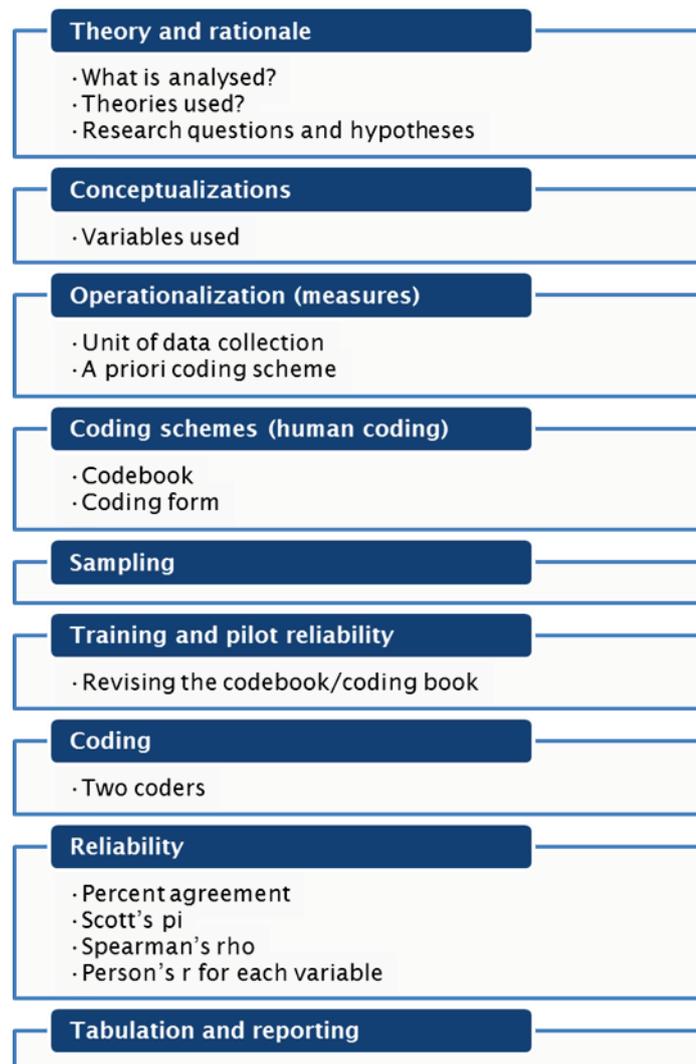
In the case of Poland, the diaries were administered in Polish (see the Chapter 4.3.1.7 for the discussion of the translation issues). In the case of Finnish respondents, they were enrolled in the study programme that is taught in English; likewise participants from the United States.

4.3.2 Quantitative content analysis - Data coding and analysis

The data in this part of the study was coded and analyzed following systematic content analysis proposed by Krippendorff (1980) and Neuendorf (2002). According to Krippendorff (1980) “Content analysis is a research technique for making replicable and valid inferences from data to their context” (p.21). Neuendorf (2002: 10) defines content analysis as “a summarizing, quantitative analysis of messages that relies on the scientific method (including attention to objectivity-intersubjectivity, a priori design, reliability, validity, generalizability,

replicability, and hypothesis testing) and is not limited to the types of variables that may be measured or the context in which the messages are created or presented.” Even though, content analysis is mostly used in studying mass media communication, it does not have to be limited to such, as long as the pertinent requirements are fulfilled. It can be used in any context where the content is latent, when not measured directly, but “can be represented or measured by one or more (...) indicators (Hair, Anderson, Tatham, & Black 1998: 581). Content analysis is especially suitable for this study as it allows for integrating qualitative and quantitative analysis (Gray & Densten (1998). Moreover, Krippendorf (1980) suggests it can be used to analyze the behavioral responses to communication.

The content analysis followed the process of content-analytic research recommended by Neuendorf (2002: 49-51) presented in Figure 8.



Based on (modified) Neuendorf (2002: 50-51) Box. 3.1 A Flowchart for the Typical Process of Content Analysis Research

Figure 8. Content analysis process

4.3.2.1 Rationale

The first three steps i.e. developing the theory and rationale, conceptualization, and operationalization were executed through the exploratory qualitative study described above. Thus, theory and the literature review, together with the empirical analysis in the exploratory qualitative study, aided in defining the variables and hypothesis development. Only then the codebook and the coding form were developed as recommended by Neuendorf (2002). Neuendorf (2002: 11) emphasizes that “all decisions on variables, their measurement, and coding

rules” must be made a priori”. In order to avoid the limitation of deductive research based solely on the existing literature; in this dissertation the exploratory qualitative phase served this purpose, as exploratory studies are recommended by Kuhn (1970). This approach is also recommended when the existing literature does not provide the complete picture of the studied phenomenon, “in this way, variables emerge from the message pool, and the investigator is well grounded in the reality of the message” (Neuendorf 2002: 103). Similarly, Krippendorff (1980) emphasizes that content analysis must be performed taking into account the context of the data.

The operationalization in the case of content analysis constitutes construction of the coding scheme, which constitutes a set of measures in the form of a codebook. Following the recommendation of Neuendorf (2002: 118-125), and Holsti (1969), when designing the categories, the following criteria should be met: categories should reflect the objectives of the research; categories should be exhaustive; categories should be mutually exclusive; be independent, and the level of measurement should be appropriate. The extensive literature review combined with the exploratory qualitative study phase aimed at providing the exhaustive list of the categories. However, the possibility that the coders were not able to determine the category, or that it was different than the options provided, was recognized and the coders were given the option of informing the researcher about such cases. In the cases where more than one appropriate code for a unit could be coded (such as those referring to the ‘motives’, these categories were broken down into separate measures.

All categories were coded on a nominal scale, as Schutz (1958) shows that the inter-coder agreement can be significantly raised when dichotomous coding decisions are employed. In the coding form (see attachment X) the following information was coded: (1) general information on the content, including respondent characteristics, where the content was seen, the way of communicating content, and relationship with the company; (2) information on the behavioral manifestation of engagement; and (3) underlying motivations.

General information on the content reported in the diary report was gathered, including: the information on the diary report and its respondent (respondent number, gender, country, diary report number). As the researcher wanted to know the context of the engagement determined by the characteristics of the social media platform (e.g. Facebook allowing for far less anonymity than other social media platforms), the social media platform where the content was seen was also coded (e.g. Twitter, Facebook, Instagram, YouTube, Snapchat, Pinterest, LinkedIn, Reddit). Moreover, whether the content was seen on a mobile device or

not was indicated. As the exploratory study indicated that the context of the engagement behavior plays an important role in determining whether the user engages with the content, the information of how the content was communicated to the user was also gathered: was it communicated by a company one 'likes' on Facebook, subscribes to, or follows? Was the content shared by one's connections, or was it a sponsored ad or a suggested post?

Next, the information on how the user reacted to the content in terms of behavioral manifestations of engagement was coded in terms of clicking 'like' (or choosing a reaction), commenting on the content, sharing or tagging it. These were marked in the diary reports directly by the informants.

4.3.2.2 Conceptualizations and operationalization

The final section of the coding form related to the underlying motives for the above described behavior. The exploratory study pointed only to providing value to one's connections and expressing support and acceptance as the motives for behavioral manifestations of engagement (See Results, Chapter 5.1). Previous literature (see Chapter 2) however, pointed to motives such as keeping in touch with one's connections (referred to also as maintaining interpersonal connectivity or socializing), self-expression, self-presentation (or self-enhancement), and opinion leadership as drivers for social media participation and content sharing and forwarding. It was supported by the exploratory qualitative study that in fact users post content on social media (not necessarily company content though) to keep their connections updated on their life and participate on social media to keep in touch with them. Posting content (in general not company content) was also motivated by expressing their emotions and feelings (self-expression), and raising awareness of important issues, as well as receiving attention and praise. The presented discussion under the exploratory qualitative study suggests that the differences in findings might be due to the cultural differences (see Chapter 5.1.6 for a detailed discussion on why those motives might be influenced by culture). Therefore, the following motives were included in the coding form: (1) keeping in touch, (2) providing value, (3) self-expression, (4) self-presentation, (5) opinion leadership, (6) expressing support. The coding schemes for those motives were derived both based on the existing literature and the exploratory qualitative study.

Keeping in touch, was operationalized by Dholakia et al. (2006) in a measure of maintaining interpersonal connectivity as: (a) *to have something to do with others*, (b) *to stay in touch*. This operationalization has been also used for measuring the 'socializing' motive in the study by Eisenbeiss et al. (2011).

Seidman (2013) measures of belongingness with several items: (a) *posting to feel included*; (b) *posting to make others feel closer to oneself*, (c) *posting to feel closer to others*, (d) *show caring for others; support others*. Thus, in the coding scheme the following definition was adopted:

The user reports he/she engaged with the content in order to connect with others, or keep in touch with them, to have something to do with them, to be included in the conversations, to feel closer to others, or to make others feel closer to himself/herself.

Henning-Thurau et al. (2004) operationalized the concern for other consumers as: (a) *I want to warn others of bad products*, (b) *I want to save others from having the same negative experiences as me*, (c) *I want to help others with my own positive experiences*, (d) *I want to give others the opportunity to buy the right product*. Taking those items into account, as well as the reports in the qualitative exploratory study, the coding scheme of the motive providing value to one's connections followed the following definition:

The user reports he/she engaged with the content because he/she thought it would be useful to the people he/she shared it with; the majority of his/her connections will benefit from it by either being able to take advantage of the opportunity or by being warned.

Self-expression, can be defined following Choi and Bazarova's (2015) definition of self-disclosure "a verbal statement that describes the subject in some way, tells something about the subject, or refers to some affect the subject experiences" (p. 487, cf. Chelune 1975). An important difference between self-expression and self-presentation or opinion leadership should be noted here. In contrast to self-presentation and opinion leadership motive, "individuals who are motivated to spread word-of-mouth for self-expression are not seeking to be seen as more expert or more innovative than other consumers. Rather, individuals who engage (...) are simply seeking to be heard and express who they are." (Saenger, Thomas, & Johnson 2013: 960). They operationalize self-expression in the context of word-of-mouth with the following items: (a) *I like to talk about what products and services I use so people can get to know me better*, (b) *I like the attention I get when I talk to people about the products and services I use*, (c) *I talk to people about my consumption activities to let them know more about me*, (d) *I like to communicate my consumption activities to people who are interested in knowing about me*, (e) *I like the idea that people want to learn more about me through the products and services I use* (f) *I like it when people pay attention to what I say about my consumption activities* (Saenger, Thomas, & Johnson 2013). Following their definition, as well as the reports in the qualitative

exploratory study, the coding scheme of the self-expression motive followed the following definition:

The user reports he/she engaged with the content because he/she wanted to express his/her feelings, emotions, or opinion, for attention, for others to know him/her better.

The self-presentation motive was operationalized by Seidman (2013) as (a) *showing off*, (b) *getting attention*. Krasnova et al. (2010), operationalized the self-presentation motive based on Walther, Slovacek, and Tidwell (2001) with the following measures (a) *I try to make a good impression on others on online social networks [OSN]*, (b) *I try to present myself in a favorable way on the OSN*, (c) *the OSN helps me to present my best sides to others*. Dholakia et al. (2006) operationalized it (social enhancement value) as: (a) *to impress*, (b) *to feel important*. Teichmann et al. (2015) adapted their measures from Kim, Chan, and Kankanhalli (2012): (a) *I like putting information about myself online*, (b) *I spend a considerable amount of time updating online information about myself*, (c) *I use online communication tools such as social networks, forums, and blogs to promote myself*, (d) *I am very concerned about my online appearance*, (e) *I want my achievements to be recognized by others*. Nov, Naman, and Ye (2009) used three measures: (a) *I earn respect for my photography by posting my photos publicly on Flickr*, (b) *I feel that posting my photos publicly on Flickr improves my status as a photographer*, (c) *I post my photos publicly on Flickr to improve my reputation as a photographer*. Taking those items into account, as well as, the reports in the qualitative exploratory study, the coding scheme of the self-expression motive followed the following definition:

The user reports he/she engaged with the content in order to make himself/herself look exceptional, to show off, to present himself/herself in a different or favorable way, or to show his/her expertise, gain reputation among others due to his/her knowledge or expertise, and to be recognized.

Opinion leadership motive was operationalized by Teichmann et al. (2015) based on Flynn, Goldsmith, and Eastman (1996) as: (a) *I often persuade others to choose a tour (e.g., ski-tour, hiking-tour) that I like*, (b) *I often persuade others to agree with my opinion concerning [online community X]*, (c) *I often influence others concerning the choice of a tour (e.g., ski-tour, hiking-tour)*, (d) *I often influence others with my opinion on [online community X]*. Taking those items into account, as well as the reports in the qualitative exploratory study, the coding scheme of opinion leadership motive followed the following definition:

The user reports he/she engaged with the content in order to influence others, encourage them to do something or do not do something.

Expressing support and acceptance was operationalized based on the findings from the exploratory qualitative study and Henning-Thurau et al. (2004) measures of the construct 'helping company' (a) *I am so satisfied with the company and its product that I want to help the company to be successful*, (b) *in my opinion, good companies should be supported*. Thus the following definition was adopted in the coding scheme:

The user reports he/she engaged with the content because he/she likes the brand and wants to support it, or to express his/her support for the person or company who posted it.

The next step involves deciding between human and computer coding and developing the coding schemes involving the codebook and the coding form based on the above definitions (see Attachments 10 and 11). Human coding was deemed as the only appropriate one in this study. The unit of analysis constitutes a piece of a message that constitutes a basis for reporting analyses or on which the variables are measured (Carney 1971). In this study, a diary entry constitutes the unit of analysis. The sample consisted of 1914 diary entries provided by 130 respondents. Table 17 summarizes how different motives were coded.

Table 17. Coding of the motives

Motive	Definition and coding
KEEPING IN TOUCH	The user reports he/she engaged with the content in order to connect with others, or to keep in touch with them, to have something to do with them, to be included in the conversations, to feel closer to others, or to make others feel closer to himself/herself. 1=yes 0=no
PROVIDING VALUE	The user reports he/she engaged with the content because he/she thought it would be useful to the people he/she shared it with; the majority of his/her connections will benefit from it by either being able to take advantage of the opportunity or to be warned. 1=yes 0=no
SELF-EXPRESSION	The user reports he/she engaged with the content because he/she wanted to express his/her feelings, emotions, or opinion; for attention, or for others to know him/her better. 1=yes 0=no
SELF-PRESENTATION	The user reports he/she engaged with the content to make oneself look exceptional, to show off, to present himself/herself as different or in favorable way, or to show his/her expertise, gain reputation among others due to his/her knowledge or expertise; and to be recognized. 1=yes 0=no
OPINION LEADERSHIP	The user reports he/she engaged with the content to influence others, encourage them to do something or do not do something. 1=yes 0=no
EXPRESSING SUPPORT AND ACCEPTANCE	The user reports he/she engaged with the content because he/she likes the brand and wants to support it, or to express his/her support for the person or company who posted it. 1=yes 0=no

4.3.2.3 Coding and coders' training

The coding was blind coding, as the coders were not informed on the purpose of the study. This aimed at reducing the bias, thus assuring the validity of the study (Orne 1975; Banerjee, Capozzoli, McSweeney, & Sinha 1999). Two coders were involved in the process. The coding schemes were fully explained to the coders in order to prevent differences among coders. They were provided with a codebook which corresponded with the coding form (see Attachments 10 and 11). The

coding form constituted a separate file in Microsoft Excel. In order to ensure the full comprehension of the variables and coded motives, both coders were given a sample diary with several diary entries to familiarize themselves with the codebook and coding form and to try to code the sample entry. Next, the researcher answered their questions. In the following step, as recommended by Budd, Thorp, & Donohew (1967), a pilot coding was performed in order to verify whether the coding scheme will work properly.

Only afterwards the main coding process began (Neuendorf 2002). Subsequent to coding, the author examined all coding decisions in order to evaluate the presence of the coded variables, and disagreements between the coders were analyzed by and discussed with the coders in order to understand the origin of the differences, and to achieve inter-coder reliability as recommended by Okazaki and Mueller (2008) and Moon and Chan (2005). The author made the final decisions regarding very few unresolved disagreements.

4.3.2.4 Reliability

There is no agreement on what is sufficient intercoder reliability, with a large proportion of studies not reporting intercoder reliability, or reliability for specific variables (Neuendorf 2002). There is no specific cutoff figure, with the recommendations varying from between .70 to up to .90 as indicative of high reliability (Ellis 1994; Popping 1988; Banerjee et al. 1999; Krippendorff 1980; Riffe, Lacy, and Fico 1998). Neuendorf (2002) recommends that reliability coefficients of .80 should be acceptable in most cases and of .90 or greater acceptable to all. It is also recommended to report the reliability coefficients for each variable (Popping 1988).

There is also no agreement in the literature on what should be the size of the subsample used for the reliability assessment, with the guidelines ranging from 10 to 20%. However, it should not be higher than 300 subjects in the case of large samples (Neuendorf 2002; Wimmer & Dominick 1997, Lacy & Riffe 1996).

Cohen's Kappa for the comparison of the two raters have values between 85% for some items up to 92%. Thus, the overall inter-rater reliability can be considered as substantial and almost achieves the perfect strength of agreement (Landis and Koch 1997). The tests for various motives are summarized in Table 18.

Table 18. Inter-coder reliability statistics (Kappa measure of agreement)

Motive	Value	Asymptotic Standardized Error ^a	Approximate T ^b	Significance
Keeping in touch	.909	.017	39.749	.000
Providing value	.903	.018	39.525	.000
Self-expression	.857	.021	37.504	.000
Self-presentation	.923	.019	40.391	.000
Opinion leadership	.922	.022	40.380	.000

4.3.2.5 Reporting

Regarding the data analysis, the number of times considered motives appeared in the sample was aggregated to obtain their frequency of occurrences in the whole sample and for each country. The percentages of the motives' frequency were calculated in reference to the total number of coded motives. The data was then analyzed using the statistical software package IBM SPSS statistics 23. First, descriptive statistical analysis was undertaken to evaluate the frequency of each studied motive. Next, chi-square tests were performed to test whether the differences in the appearance of the motive are significantly different between two poles of the hypothesized cultural dimension.

To determine the visual configuration and underlying dimensions of the motivational engagement drivers, multidimensional scaling algorithm SPSS ALSCAL (Young & Lewyckj 1979) was used. Moreover, qualitative post-hoc analysis was conducted to deepen the understanding of the cultural differences in engagement motives and to provide the details on the consumers' experiences.

4.3.3 Quality of the research

Content analysis validity reflects "the extent, to which a measuring procedure represents the intended, and only the intended, concept", and answers the question "Are we measuring what we want to measure?" (Neuendorf 2002:112). In other words, it reflects the fit between the conceptual definition and the operationalization. External validity i.e. generalizability reflects the extent to which the study findings can be applied in other context, and to a larger

population. The assessment of generalizability includes both representativeness of the sample and ecological validity (Neuendorf 2012).

Content analysis reliability constitutes the extent to which a measuring procedure “yields the same result on repeated trials” and cannot be conducted only by one particular person (Carmines & Zeller 1979, cf. Neuendorf 2002: 112). In the case of content analysis, it reflects “how well will other researchers recognize the referent from the investigator’s descriptions or coding instructions” (Budd, Thorp, & Donohew 1967). Thus, in content analysis, the reliability is assessed through intercoder reliability reflecting the extent of agreement between the coders independently coding the text. Category reliability “depends upon the analyst’s ability to formulate categories for which the empirical evidence is clear enough so that competent judges will agree to sufficiently high degree on which items of a certain population belong in the category and which do not” (Schutz 1959: 512).

Therefore, to assure the content validity and reliability, the measures described in detail in Chapter 4.3.1 were undertaken, such as pre-testing of the definitions of concepts, assuring functional and conceptual equivalence, consistent data collection and instrument formats, parallel translations, and sample equivalence. Data coding was conducted by two independent coders and was based on the coding scheme developed prior to the coding.

5 RESULTS

5.1 Exploratory study

This chapter presents the findings of the exploratory qualitative study. The structure of these reflections is as follows: I start with the discussion of the role and expectations of the company social media content, and the motives behind passive engagement, which provide the context for discussing the motives behind active engagement such as clicking 'like' (or expressing 'reaction', commenting, sharing and tagging content). This is followed by the discussion of the engagement motives from the perspective of the Fundamental Interpersonal Relations Orientation, and a summary of consumer motivations for engagement. The chapter concludes with a discussion of the factors influencing active engagement.

5.1.1 Social media participation and performed activities

To understand how company content can stimulate consumers to experience the content, tag, share, comment it or click 'like', one must first understand the role social media plays in users' daily lives, because consumers' motivations that drive the use of social media may influence their responses to the company content there.

As demonstrated by the quotes below, the two prevalent motives for social media participation are (1) keeping in touch with one's connections, (2) access to information.

"I mostly use Facebook where I usually message to my friends or follow what other people are up to (...) I rarely ever post anything to Facebook myself but I follow daily the timeline to see what other people do on Facebook"

Narrative 5, 23 years old, female

"(...) I subscribe to certain pages that I of course like... the informative stuff channels (...) that is why I subscribe to them to get updated."

Interview 4, 48 years, male

"I am following the webpages which are of those firms which are related to my hobbies such as aftershave collection, knowing about the

salsa dancing and also about the automation and robotics firms such as ABB. Furthermore, having a PhD in engineering, it is natural that I will have interest in automotive industry and I am following car manufacturers such as Volvo.”

Narrative 24, 35 years old, male

Keeping in touch with one's connections includes both maintaining interpersonal connectivity through communicating with them, and social surveillance - knowing what one's connections do, and keeping others updated about the events in one's life. The access to information refers to access to news and hobbies.

While access to information and receiving updates on the news and pages related to one's hobbies is a secondary motive for using social media, participants initially joined social media platform because 'everybody is there' with the motives of keeping in touch especially with social surveillance in mind, which allows them to be up-to-date on the events in the lives of their connections. Following the pages related to their interests (including company pages) followed relatively later on when those became more prevalent.

Table 19 summarizes different groups of motives for social media participation and use, and presents the supporting quotes from respondents' diaries, personal narratives and interviews.

Table 19. Motives for social media participation

MOTIVES	SUBCODES	SUPPORTING QUOTES
KEEPING IN TOUCH WITH ONE'S CONNECTIONS		<i>"I am in social media to keep in contact with my friends, to see what is happening in their lives. I also think that social media is a great way to hear about the events and also it is good way to send an invitation for a birthday party for example. I like to see pictures and hear stories of other's happy moments and it is nice hear something from the friends living abroad. Also the fact that it is free is very important."</i> Narrative 53, female, 26 years old
	Social surveillance	<i>"I am on social media because mostly all of my friends are there."</i> Narrative 52, female, 27 years old <i>"I am in social media because I want to see what other people, my friends and people around the world are doing in their lives and what kind of content they are sharing."</i> Narrative 45, female, 22 years old
	Communicating	<i>"Perhaps the biggest reason why I'm in social media is that everybody else is there and it keeps me updated of all new things: events, concerts, products, happenings, group works, what my friends are doing and so on. In addition, social media as a source of inspiration (for example the reason why I follow some bloggers) and entertainment (funny videos). (...) many of my friends are using the same platforms so they keep me connected to them."</i>
	Keeping others updated about the events in one's life	<i>"Although, we do not directly message all the time we still can keep up on what is going on with the others based on their posts and pictures."</i> Narrative 54, female, 23 years old <i>"To be in contact with every one, to know what's happens in their lives, to know how their personality develops (...) Especially it's important if a person is introvert - social media helps to understand what the person is about. Sometimes social media help to understand a new person when you just getting to know each other. I prefer 'add a friend' then exchange of phone numbers. You may see their basic statistics: what school they graduated from, work, are they in relationship (to understand why they are approaching me)"</i> Narrative 46, female, 24 years old

MOTIVES	SUBCODES	SUPPORTING QUOTES
		<p>“(...) are the best way to reach multiple friends at once”</p> <p>Narrative 38, male, 24 years old</p>
		<p>“It is a good channel for me to connect and interact with family, friends and colleagues. In addition, I can update my information such as where I am, what I am doing and with who in case I change new living place, school or travelling to new places.”</p> <p>Narrative 37, male, 29 years old</p>
		<p>“(...) to share pictures and important moments with them”</p> <p>Narrative 56, female, 23 years old</p>
		<p>“Social media provides the medium for accessing news feeds all over the world, such as getting updates on sports, business”</p> <p>Narrative 43, male, 28 years old</p>
		<p>“They offer me access to information”</p> <p>Narrative 59, female, 23 years old</p>
		<p>“(...) quick and easy access to news and information on the topics I am interested in”</p> <p>Narrative 61, male, 23 years old</p>
		<p>“(...) to gain knowledge on the issues that are important to me”</p> <p>Narrative 67, male, 28 years old</p>
ACCESS TO INFORMATION		<p>“(...) [On Facebook] I subscribe to certain pages that I of course like... the informative stuff channels (...) that is why I subscribe to them to get updated.”</p> <p>Interview 4, 48 years, male</p>
		<p>“(...) the best way to be updated on important topics”</p> <p>Narrative 73, male, 30 years old</p>
		<p>“I am following the webpages which are of those firms which are related to my hobbies such as perfume collection, knowing about the salsa dancing and also about the automation and robotics firms such as ABB. Furthermore, having a PHD in engineering, it is natural that I will have interest in automotive industry and I am following car manufacturers such as Volvo.”</p> <p>Narrative 24, 35 years old, male</p>

Both men and women indicate the same motivations behind their social media use. The activities they perform in this media align with those motives. The respondents preliminarily browse/scan through the updates from friends and subscribed pages in order to read content from relevant pages, and people and follow the news, reading through others' comments.

Only a very limited number of the study participants administer a page or group, or manage the page of their company/organization, or use social media with an aim to promote their own company (6 participants), thus the results mainly depict the activities and motivations of a more general population. Most of them update their profiles or post status updates, photos etc. relatively rarely (a couple of times a month, unless there are important events about which they want to keep others updated), even though they are present on social media daily and check e.g. their Facebook page several times a day.

They update their status when new or special things in their lives occur, such as changing the job, buying a house, holiday trips or travelling. They use social media to directly communicate with some of the friends and family members, congratulate them on their birthdays and achievements through commenting their posts, clicking 'like' or 'react' to what family and friends post. They post what they find 'relevant to their friendship', for instance 'an image of me enjoying my time with friends'. They post on issues of interest e.g. sports, group activities or travels, so that their friends 'can see how they are doing'. Other shared content, relates to the issues that one cares about and are very important to others, and that affect us all, educative content and content that others will find relevant.

Two groups of users emerge from the data. One constitutes users who feel they do not have the need for attention from others, and a second one who like to express themselves through their social media activities. The former constitutes a dominating group, and if they post content, it has to be very relevant and important for others:

"I do it when I want to inform the others about something really important for example climate change, article from Green peace, any political event going on etc. I post it to raise the awareness of my friends. When I don't post something it means that I am not interested to inform the others about what song am I listening to or how many chocolates I ate. Is really stupid and waste of time."

Narrative 40, female, 37 years old

“I do not have a need like some others to receive constant attention”

Narrative 69, male, 23 years old

“I have no need to share my preferences with others”

Narrative 63, male, 23 years old

“I do not feel a need to share my life details with others”

Narrative 65, female, 23 years old

“I do not share anything because I appreciate my privacy”

Narrative 71, female, 22 years old

A limited number of respondents publish content about themselves much more frequently, and do it with the motives to:

“I want to express myself i.e. in Instagram by posting pictures of my life, things I find somehow important or beautiful.”

Narrative 45, female, 22 years old

“I post to express my emotion and feelings”

Narrative 34, male, 32 years old

“To get attention, to get praise/comments/critique for art/stories”

Narrative 46, female, 24 years old

“I like posting my photos to receive positive comments”

Narrative 59, female, 23 years old

In summary, the motivations for posting content on social media are (1) to keep one's connections updated on one's life, (2) to raise awareness of important issues, (3) to express ones' emotions and feelings, and (4) to attract attention and praise from others – the latter represented by a limited number of individuals. Thus, motivations for content posting draw from the motives for social media use and participation.

5.1.2 The role and expectations of company social media content

The challenge for companies constitutes that the participation on social media is primarily driven by the motive of keeping in touch with their connections (Dholakia et al. 2004; Eisenbeiss 2012; Heinonen 2011; Seidman 2013; Gironda & Korgaonkar 2014). Consequently, respondents' reflections paint a rather negative picture of the companies' possibilities of engaging them on social media.

“I am not in social media to follow companies”

Narrative 13, 22 years old, female

Even users who post a lot of content about themselves, including status updates and photos, are not very open to share company content. Thus, the respondents engage with company content in a conscious manner and do not click ‘like’, comment on, or share the content without it providing them with value or fulfilling their motives. This pursuit of self-interest and asking the questions of ‘what is in it for me?’ is reflected in the interview and narrative quotes below:

“(...) I would not ‘like’ [click ‘like to follow company updates] Nike even though I love their shoes and they are great for running... I wouldn’t buy a different brand... well as long as I feel they are of superior quality (...) what I mean is why should I ‘like’ them [click like], I mean why should I ‘like’ their page? I do not think it provides any real value... ok well I have never even visited their Facebook page... The point is: The question is it is not about why I do not ‘like’ their page but why should I ‘like’ it – what is in it for me?”

Interview 3, 28 years old, female

“Even though I am a very active user of social media, I am really reluctant to click ‘like’, share or otherwise visibly express my interest in the company content on social media. For starters, I am not there to follow companies but to connect with friends (...) and we are all tired of being bombarded by advertising, so why should I help them [the companies]? I need to see that I get something out of actively engaging with their content if I am to do anything more than just reading it.

Narrative 70, 22 years old, male

Despite the initial disregard for the company content on social media, the respondents admit that they still follow companies on social media when the content they post is in line with their motives.

“In most cases I do not react to it [company content] at all, or totally ignore it. Unless it is something that I really find interesting (...) I am on social media to connect with my friends. I am interested in what my friends post and not in what the advertiser posts (...) so if the company wants me to actively engage with the content and share or comment it, it should help me connect with my friends. We do not want to spam each other with more advertising, so even if I am interested in something I will just read it but not necessarily share or comment it.”

Narrative 69, 23 years old, male

Respondents still engage with company content (at least passively), even though it happens not as frequently as with content posted by their friends on Facebook. Previous studies report that the ratio of passive to active users can be as high as 90-100:1 (Carroll & Rosson 1996; Nielson 2006). See Figure 9 for the respondents' reactions to company content on social media.

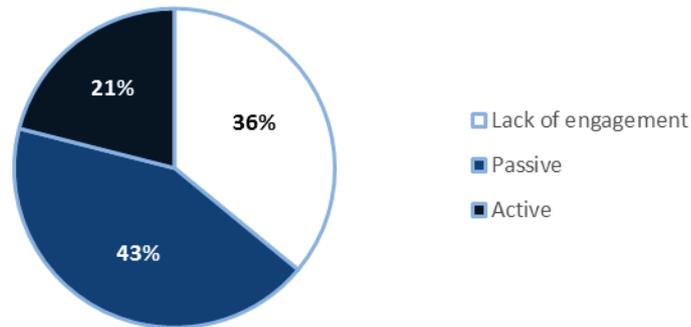


Figure 9. Respondents' reactions to company social media content

Likewise, in the diary study, only 21% of the entries constituted active engagement i.e. involved clicking 'like'/choosing a reaction, commenting, tagging, or sharing the company content. The majority of the reported engagement with company content was passive (43% of all the entries). This means that while content gained users' interest, and the respondent experienced it i.e. read, watched or listened to it, the passive engagement did not lead to clicking 'like', commenting, tagging or sharing the content, even when the content was positively received. The rest of the company content reported in the diary entries was ignored by users.

Users engage mainly with content related to issues that are important to them personally. This is also reflected in the type of company social media pages respondents subscribe to. They subscribe to the pages related to their special interests and causes they are passionate about, companies and causes that support their values, friends' companies and pages, news pages, service providers such as airline and mobile companies for an easier contact. Issues that we all share, pages with educative content, useful 'life-hacks', health-related issues, cuisine, environmental, sustainability, social campaigns are the most common pages 'liked'. Among companies and brands, those that are 'liked' offer experiences or represent lifestyle choices such as hotels, restaurants, travel destinations, gyms, or spas; hobby-related: fitness, sports, tv shows, singers, fashion trends, travelling, life skills, inspiring, motivational content. This poses great challenges for companies from other sectors that want to engage their customers on social media.

5.1.3 Motives behind passive engagement

The relevance of the content, both in terms of areas of interests and general motives for using social media, was an important factor having an effect on the passive engagement with the content. When the content is not relevant to user's personal interests, a common reaction is trying to ignore it whenever possible, as show the narratives:

“I would not spend time on something that is not somehow related to my interests or my life”.

Narrative 21, 25, female

“I have no idea why some products are being advertised to me (...), it can be frustrating to read about some personally absolutely meaningless Canaria vacation.”

Narrative 18, 23, female

Respondents were cognizant of the companies having the possibility to personalize their content and are dissatisfied whenever they do not do it. With the increasing personalization of social media, users are no longer willing to accept badly targeted sponsored content that does not fit their motives for experiencing it.

The irrelevance of the content to user's motivations for using social media raised negative attitudes and resulted in creating different ways to escape 'the omnipresent company content'. This is evident from the quote below in which the individual describes how she has developed the ability to not allow the company content to intrude on her social media activities:

“I have already developed the ability to read carefully if my friends have posted something on Facebook and automatically skip the advertisements or company posts that are there. I am able to even ignore pop up advertisements that are in some pages.”

Narrative 5, 23, female

As regards the fit between the content and users' motives for social media use, respondents in this study find it the most frustrating when the company content is unrelated to the social media activity they currently perform. For instance, one looks for content related to a hobby, e.g. sport, and is presented with a computer game. The respondent below describes his reaction when exposed to content intruding the activity performed at the time.

If I have started to follow the company, then it's nice to see some posts provided by them. To this kind of posts I also react (click like) more often. If the content is just sponsored ad or something like that, I feel annoyed (especially in case if the content is not relevant for me). Sometimes when the sponsored ads are well targeted, then it's nice to see them and even react.

Narrative 54, female, 23 years old

The motives behind passive engagement with company content are summarized below and include (1) information motive, and (2) financial gain motive:

I mostly read the posts that I find of special importance. I get relevant information related to my hobbies such as music or yoga. It has to be something of high personal interest for me to like it and take my time to read at all. If it has no information that I find relevant I simply ignore it.

Diary 28, 25 years old, male

For instance, recently I have seen a post from a sports store in my city about some skiing gear review and learn more about what I will actually need for my trip. It was very informative. I am planning to learn skiing this winter so I was excited to see this post, it was very relevant to me, that is why I watched it.

Interview 10, 27 years old, female

The importance of the information motive is in line with the findings of Cheung and Thadani (2012), proposing that information usefulness is positively associated with adoption of the electronic word-of-mouth, as well as, Liu-Thompkins and Rogerson (2012) showing that the content of educational value along with entertainment value is better diffused in the context of YouTube videos than other types of content.

While companies often try to lure Facebook users to 'like' their page or content on the page in the hopes of a potential win, previous studies do not point to financial gain as a motive for engagement with content on social media. The respondents in this study, however, indicated the potential financial gain (including such sub-codes as discount, promotion, competition with prizes, competition with money, lottery) as their motive for passive engagement. Sometimes users even expect it, like this respondent:

“When the ad contained “SALES”, % or any other representation of low prices, I took my time to check how I could benefit from it. For example, fashion companies posting sales, or the cinema price reductions”

Narrative 12, 24 years old, female

Contrary to the previous literature, entertainment motive played a relatively less important role in stimulating passive engagement than the information value, and was mentioned only sporadically. The entertainment motive is fulfilled by humorous content or content related to shows, music, and movies. It was referred mostly to as distraction from work or as ‘killing time’, which is consistent with Heinonen (2011) and Eisenbeiss et al. (2012) motive of ‘escape’. Little importance of this motive is also surprising considering the relatively young age of the respondents. This might be explained by the fact that users may obtain more entertainment either from engaging with their friends on Facebook and content posted by them, or from e.g. funny videos which are posted on social media by other users rather than companies. Moreover, what was remarkable is that diary respondents (this was also evident in narratives and interviews) referred to all company content on Facebook as ‘advertising’, even when it was posted by a company page they ‘liked’ (thus agreed to receiving its content on a regular basis). This might also explain why entertainment would be a rare occurrence, as the associations with advertising are those of something either persuasive or informing, and often intrusive.

Unlike the motives for social media participation, passive engagement with company content is not motivated by keeping in touch with others. Users engage mainly with content related to issues that are important to them personally. This, again, as in the case of the entertainment, seems to be a motive that can be better satisfied by the content provided by one’s friends, which allows the user, as one of the respondents referred, to “see what other people are up to”.

As users use social media and passively engage with the company content with a purpose in mind, content which is aggressive, ‘pushed down their throats’ and communicated repeatedly results in a negative attitude towards the company, as shown by the following quote:

“You know what the users want. They want their moment of peace. Why not construct your marketing strategy around this idea instead of thrusting more and more senseless messages down their throats and hoping they won’t start banning your products for the remainder of their lifetime? It’s like an ex- partner who won’t stop sending you messages and calling you at 2 am, even when you ask them not to. The

only solution is to block them, because they clearly are not getting the message.”

Narrative 28, 24, male

On the other hand, well-targeted content which fits the motives for social media participation and the performed social media activity did not create strong negative emotions toward the company or company content. This kind of content is related to the respondents' hobbies, to their identity and personality, and concerns topics they identify with. Thus, there is a general notion among the respondents that company content should be communicated only to users who subscribe to it in order to assume the fit between the content and the consumers' motivations.

The content can share all the characteristics discussed above and results in the consumer passively engaging with it, however, as the following reflections show, this does not guarantee that the user will engage with it in an active manner.

5.1.4 Motives behind active engagement

By clicking 'like', commenting or sharing company content, the user publicly expresses his or her opinion. Thus, active engagement with company content constitutes a way of interacting with one's online connections. Therefore, factors such as similar or dissimilar interests of others in the group, the willingness to fit into the group (Bagozzi, Dholakia, & Pearo 2007), group norms (Dholakia et al. 2004; Girona & Korgaonkar 2014) or compliance (Kelman 1974) can stimulate or inhibit active engagement behavior. This is visible in the following quotes of respondents who did not actively engage with the content even though it was of special interest to them and they passively engaged with it.

“I did not share it because I do not think any of my Facebook friends would benefit from it.”

Diary 13, female, 22 years old

“[There was no reason to actively engage with the content] as there are almost no guitarists in my social circle, and most friends will find this post irrelevant and it has no use for them.”

Diary 16, female, 26 years old

“I wouldn't promote any ads unless I thought they were useful to some of my friends, and even in that case I'd mostly send that to their inbox”

Diary 24, male, 35 years old

Figure 10 summarizes the motivational process underlying engagement behavior with company-generated content on social media showing why users engage with specific content and not other content.

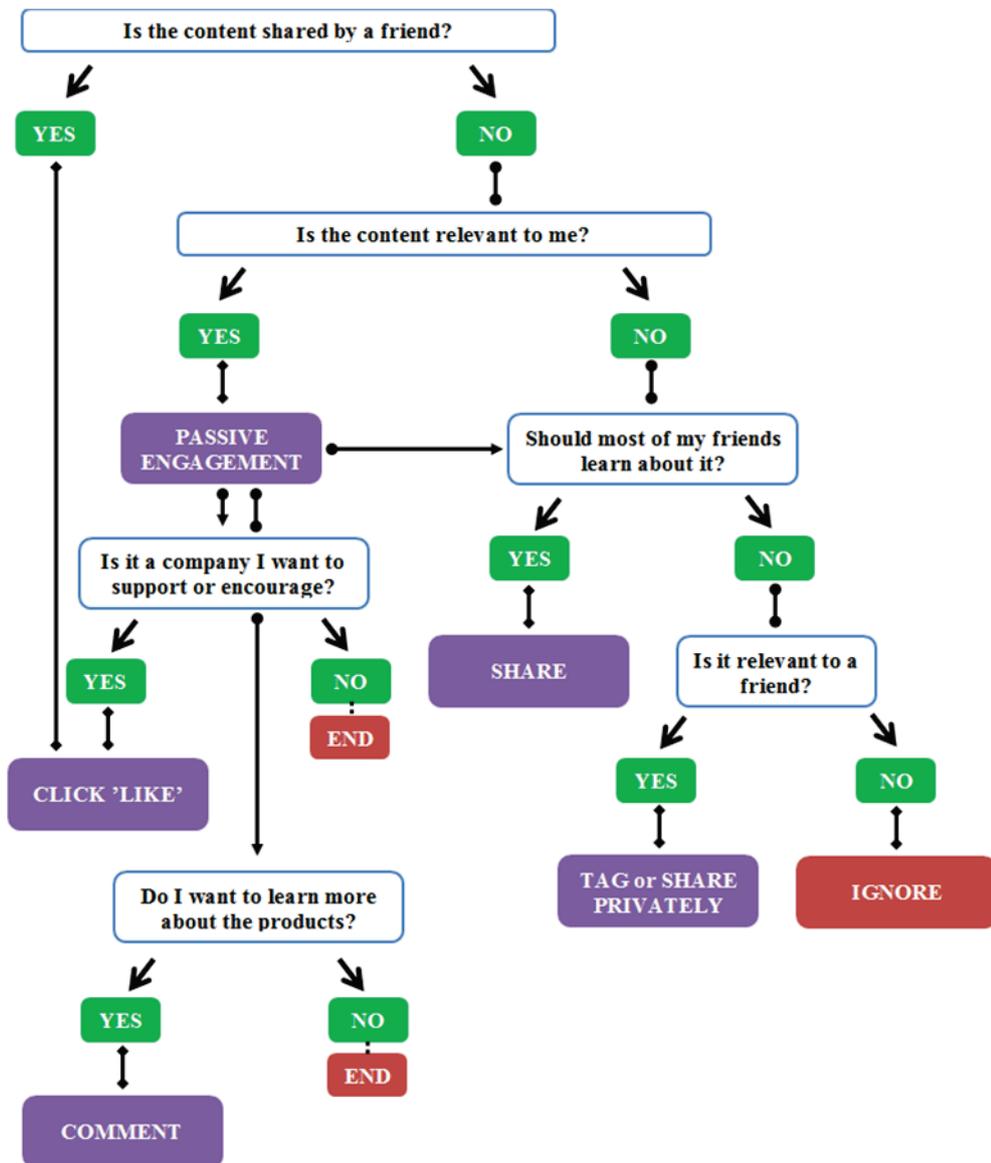


Figure 10. Motivations driving different engagement behaviors

In what follows, the author discusses respondent motivations for each active engagement behavior: content sharing and tagging, clicking 'like', and commenting.

5.1.4.1 Content sharing and tagging

From the company perspective, the most important engagement behavior is sharing content, as it allows the message to be spread to a large audience all at once without any cost on the part of the company. Moreover, company content shared by other users can be more successful in driving sales than content posted directly by a company (Godes & Mayzlin, 2009). At the same time, this might be the toughest engagement behavior to stimulate. As the following discussion shows, the motivation for active engagement in the form of sharing content is narrowed to providing value to one's connections.

The following quotes show that the content must provide value to one's friends for it to be shared on social media. It is not enough for the content to be interesting to the user for it to be shared with other people, as study participants write:

“A situation in which I'd engage in a social media post by a firm (and risk spamming my acquaintances) would be one which had some relevance or value to a large part of my friend list”

Narrative 8, male, 26 years old

“I did share the content as I thought many people will benefit from it, however, I did not pay much attention to it myself, as I already mentioned that I am a member”

Diary 13, female, 22 years old

“When I shared the content, it was usually privately sharing the link to some people because I believed it could benefit them”

Narrative 12, female, 24 years old

“I did share the content as I thought many people will benefit from it”

Diary 13, female, 22 years old

“I wouldn't promote any ads unless I thought they were useful to some of my friends”

Narrative 24, male, 35 years old

Providing value to one's connections includes sharing information that benefits others, information that 'others should know', that is relevant to a large part of one's friends list, or has possible social impact by raising awareness of important issues, propagating a good approach or idea, or the type of content which people in one's social circle might like or benefit from.

Respondents also try to carefully target specific friends to whom the content might appeal the most:

“I could share some content of a company directly to my friend but not share the post on my own Facebook wall. I could share information that would be interesting in my friend’s point of view and he or she could benefit from that. On the other hand, I could tag my friend to some photo that he or she could go and see the information there. I think it’s better to share the information directly to a friend than use public platforms for that. On the other hand, if there would be something interesting to large group of people that would be better to post i.e. on Facebook to reach more people.”

Narrative 45, female, 22 years old

“I did not publicly share the content but I sent the link to one of my friends in my hometown as I thought she would like to go check out the store’s promotion”

Diary 22, female, 26 years old

“I tagged a friend to one of the fashion item pictures as I thought she would like it, and the price was pretty cheap”

Diary 2, male, 22 years old

Providing content valued by others (through e.g. sharing/tagging) might allow individuals to earn network-based power. Labrecque et al. (2013) refers to the network-based power as “network actions designed to build personal reputation” by providing value to others in the community (p. 263). This is achieved through e.g. engaging with the content, such as sharing, or commenting on social media. Peer recognition and status earned within a community is directly correlated with the degree to which one contributes to it (Labrecque et al. 2013). Sharing content that others find of value provides individuals with recognition within their community (Labrecque et al., 2013).

Previous research reported that self-presentation or self-enhancement was also a motive for social media engagement or participation (Henning-Thurau et al., 2004; Krasnova et al. 2008; Nambisan & Baron 2007; Nov et al. 2009; Teichmann et al. 2015). While self-presentation has not been mentioned in this study as a motive for active engagement per se, the respondents are conscious of actively engaging with any content that would hurt their image. With the desire to provide value to other users, consumers are very conscious of what others may think of them. Thus, users are careful that the content they post or share does not

destroy their image, even when they do not actively try to build their personal brand on social media:

I am very careful about how the content that I post will influence what other people think about me. So even though I will passively engage with this content and for instance watch or read it; if I feel this does not comply with some norms or the image how people perceive me I will not share this content.

Interview 10, 27 years old, female

This approach is related to the concept of self-monitoring which constitutes the extent to which an individual is attentive to and regulates his or her expressive behavior and self-presentation following the social cues in order to present oneself in a socially desirable way (Gould 1993; Snyder 1979). Respondents claim they do not build their reputation online but are aware of what they share and what others may think of them. They consider the question “will others perceive me in a bad light if I post it” rather than “will sharing this content enhance my image?”. Those concerns are supported by the respondents mentioning they removed a friend from their friends list or decided to unfollow their updates, like the respondent in the following quote:

“If something bothers me, such as irritating advertisements or the religious attachment of people to Apple and other brands without any logical reason backing it up, I simply unfollow these friends”

Narrative 24, 35 years old, male

“I did unfollow the content from some of my friends... well not that many, maybe two or three. I also unfriended some because of what they post”.

Interview 3, female, 29 years old

“(...) so I just chose not to see his postings. It is there if he wants to communicate with me (...) it is ok, but I do not want to see his postings, and likewise there is another person too... (...) so I just had to say look I had to hide everything from him, I do not want to see his postings.”

Interview 2, male, 48 years old

In summary, the key motive for content sharing or tagging is providing value to one's connections, which entails sharing, or tagging content that will benefit others, that one's connections find useful as it relates to their personal interests and relevant social issues that they would like to learn or should know about. Previous studies point mainly to maintaining interpersonal connectivity,

strengthening ties with others, and social identity, or need for belonging and socializing, as social-related antecedents to participation in online communities or forwarding content (Dholakia et al. 2004; Eisenbeiss et al. 2012; Nambisan & Baron 2007; Nov et al. 2010). However, the respondent diaries did not report sharing company content motivated by maintaining relationships with others without mentioning that the content provides value to one's social circle. Thus, this research shows that it is by benefiting others that these relationships might be strengthened and that maintaining relationships with others or generating a feeling of belonging by sharing content is not an end in itself.

5.1.4.2 Clicking 'like'

Respondents click 'like' on the content when they want to show that specific information was especially important to them (but may not be important to their connections).

This is motivated by expressing support and acceptance to the page that posted it:

"While I'm checking my feed in Instagram, I usually "like" many pictures. If I find something very nice or I appreciate something, I want that person knows that his or her picture has made a positive impact on me. At the same time, I like to encourage them to continue at the same way. If they are my close friends, I may also comment something to the picture."

Narrative 45, female, 22 years old

It should be emphasized that respondents are mostly driven by these motivations when the company content was shared by their friends, or it is posted by a company that is owned by a friend (or a friend works there).

"[User clicked 'like' under the content (...) because the firm-oriented post was shared by a friend of mine who was promoting his own recently started business. Therefore, I wanted to support him"

Diary 3, male, 26 years old

"My motivation for example for the click is that I like the way they made the thing or the way they proposed it so I agree with them so it is like supporting click"

Interview 4, female, 37 years old

“This happens every now and then but not that often. I do this because I kind of want to show my support for the post, like the marketing people have made good job!”

Narrative 54, female, 23 years old

Moreover, the company content that received ‘like’ clicks was posted by companies offering niche products that are of special interest to the individual or shares the values of the individual while promoting big companies is avoided:

“By liking [clicking like] the posts I wish to show them that they are appreciated. It is a niche brand and they should know that they have fans that love their products, I do not really click ‘like’ on the posts from any big corporations I have no regard for them. But this is a small family firm with good values”

Narrative 83, 26 years old, male

“I engage a lot more with the posts by bands and artists, and their updates and pictures I like often, since I feel like I want to support them and show them that they have fans who care about them (...) If I like something it's usually because I wish to show my support (this usually applies to the bands and artists I like, not the companies per se)”

Narrative 25, 23 years old, female

None of the respondents’ reports across all research methods indicated that they engage with the company content to feel a part of the brand community. In summary, the key motivation for clicking ‘like’ under the company post is expressing support and appreciation.

5.1.4.3 Commenting content

Based on prior studies (Bagozzi, & Dholakia 2006, Chi, 2011) we know that users’ reactions to these two content types – shared by friends vs shared by the company differ. Content shared by connections who are strong ties is considered as more trustworthy and therefore is more effective in eliciting the desired behavior (Liu-Thompkins 2012). Moreover, Ho and Dempsey (2010) suggest that content communicated by a friend might be better integrated into social media experience than the same content communicated directly by a brand, as connecting with others is the number one driver of social media use (Lampe et al., 2006; Girona & Korgaonkar 2014; Pew Research, 2013).

Diary participants did not report the instances of commenting on company content. However, it should be noted that they reported commenting on posts by their friends, which included a reference to a company e.g. going to a specific restaurant. This behavior is exhibited when the company-related content was shared by users' friends. This activity constitutes conversations with their connections, and is not motivated by the wish to comment on the company content per se.

"(...) She shared a post about a meeting with friends at our favourite restaurant. I replied to that [posted a comment] that we should meet at that place some time next week."

Narrative 75, 23 years old, female

"When I comment on company posts it is usually something related to the company that was actually posted not by the company itself but by my friends, like their meeting at a restaurant, a travel, something they bought (...) but it is not really commenting on the company post because I would not comment it if it was not that it related to my friend with whom I just wanted to keep in touch and have a short exchange (...) so when you look at it, it is not about the firm at all but about the friend and who posted that."

Interview 7, 51 years old, male

The informants writing personal narratives reported (although this action was very rare) that when they comment on company content on social media they do it mainly to acquire more information on the product features and benefits, and the price of the product, warranty, availability and discounts. Rather than commenting, more prevalent behavior is reading through the comments of other users to learn more about their feedback of the product:

"I want to know about the price of wireless charger as well as to hear feedbacks from different users about it, then hopefully people who have experienced it will write comments below. I will go through these comments to see what they are thinking about it."

Diary 28, 25 years old, male

"I never comment on company content, but when I do that it is to ask about the product that I have in mind and I am considering to buy it, but that is for those high-involvement products and not petty things, well perhaps not so high involvement like a car but something that you do not buy every day like a cell phone or a dress (...) oh for instance I saw this Facebook post about a cocktail dress that I needed to buy for a friends'

wedding, so I commented on it to ask about the quality and whether it really looks like on the picture and some other details. In general... to get the real opinions of people who bought it, rather than relying solely on what the company said about the dress. It is really a rare occurrence, I think I might have done that only once or twice. Usually just scrolling through the existing comments will give you the answer."

Narrative 51, 26 years old, female

5.1.5 Engagement motives from the perspective of the FIRO theory

Through their behavioral manifestations of engagement, consumers satisfy their needs for inclusion, control, and affection, which are outlined by Schutz (1958, 1966) as major needs satisfied by interpersonal relationships. Figure 11 presents the FIRO extended on company social media content engagement.

The study shows that each of them can be satisfied through three types of behaviors: with focus on oneself, focus on others, and focus on the company. When the user focuses on oneself his/her acceptance need is fulfilled either by expressing his/her emotions and feelings, or receiving praise from others for what they have shared. These needs are fulfilled through sharing user-generated content. The need for guidance is, on the other hand, fulfilled through passive engagement with company-generated content namely by accessing the information and potential financial gain. The need for closeness is fulfilled through keeping up to date with what is going on in the life of ones' friends, and occurs through engagement with user-generated content posted by one's connections. These also reflect the motivations for social media participation (needs for acceptance and closeness) and passive engagement with company-generated content (need for guidance). When one focuses on others, users express interest to others by keeping them updated on the events in their lives by sharing both user-generated content and company-generated content. Their need for leadership is satisfied by providing value to their connections by sharing company-generated content, and they express liking to others by engaging with user-generated content from their connections to keep in touch with them. When users focus on the company, they express interest through expressing support and acceptance. This occurs through active engagement with company-generated content - clicking 'like' under the post. Users receive guidance by learning more about the company products through commenting on company-generated content and posting their inquiry. The need for closeness is again satisfied through raising the awareness of one's friends on important issues through sharing company-generated content.

	Inclusion Feeling significant	Control Feeling competent	Affection Feeling likeable
Focus on oneself	ACCEPTANCE		
	Expressing ones' emotions and feelings Being praised UGC	Accessing information Financial gain FGC (passive)	Keeping up to date UGC
Focus on others	INTEREST		
	Keeping others updated FGC (active), UGC	Providing value FGC (sharing & tagging)	Keeping in touch UGC
Focus on the company	INTEREST		
	Expressing support FGC (clicking 'like')	Learning more about product FGC (commenting)	Raising awareness of important issues FGC (sharing & tagging)

Figure 11. FIRO of company social media content engagement

The need for inclusion, i.e. being a part of the community, is manifested by the motivations for social media participation, i.e. social surveillance, keeping in touch with others and communicating with them. Those trying to satisfy the need for inclusion want acceptance from others and express to others their interest. In the context of behavioral manifestations of engagement with company social media content, consumers wanting acceptance, post content with the motives of expressing their emotions and feelings and being praised and acknowledged by their connections who will click 'like' (or express reaction) or comment on the content they posted. Through clicking "like" (or expressing reactions), consumers expresses interest in the company by manifesting their support and acceptance of the content the company posts on social media.

The interpersonal relationships' need for control relates to wanting guidance from others and offering them leadership, and is manifested by the motivations for social media participation i.e. information seeking. Those trying to satisfy the need for control want guidance from others and express to others their leadership. In the context of behavioral manifestations of engagement with company social media content, consumers wanting guidance from others are driven by the motives of keeping up to date and accessing information, and quick access to the company by inquiring about the company products in comments

under the company posts. Through clicking “like” (or expressing reactions), consumers express to others liking by sharing or tagging company social media content they know provides value to their connections.

The interpersonal relationships’ need for affection reflects the need for establishing meaningful relationships and being involved, and focuses on emotional closeness rather than recognition or power. They are reflected in the motives for social media participation such as social surveillance, or keeping others updated on the events in one’s live. Those trying to satisfy the need for affection want closeness from others and express to others their liking. In the context of behavioral manifestations of engagement with company social media content, consumers wanting closeness from others are driven by the motives of keeping others updated on the events in their lives. Through active engagement, consumers raise awareness of important issues and express to others affection by raising awareness of important issues through sharing the content the company posts on social media.

5.1.6 Summary of the engagement motives

In the above chapter, the author identifies motives why consumers engage with company content on social media. As this study shows, the motives for passive content engagement (i.e. experiencing content) and different behavioral manifestations of active engagement differ. Both active and passive company social media content engagement behaviors are a consequence of motivations for social media participation, however, those motivations vary for each behavior. Passive engagement with company social media content is driven by the motives for accessing information and financial gain. Active behavioural manifestations of engagement, such as sharing or tagging content, are motivated by providing value to one’s connections through providing content that is beneficial to one’s friends. Clicking ‘like’ is driven by wanting to express support and acceptance. Commenting on company content occurs when the content is mentioned by friends with the motive of keeping in touch with them, or to acquire more information about the product.

In summary, factors that impede active engagement with company content on social media include: content not benefiting or providing value to one’s connections; content not fitting interests of one’s social circle despite being of interest to the respondent; the possibility of the content being considered spam; content not conforming to the norms of one’s connections; or wanting to remain private. Table 20 summarizes the motives for each engagement behavior.

Table 20. Typology of engagement behaviors under various motives

	MOTIVE	ENGAGEMENT TYPE	CONTENT TYPE
FOCUS ON THE SELF	Accessing information	Passive engagement	Content emphasizing functional appeals
	Financial gain		Deals Promotions Sales
FOCUS ON OTHERS	Providing value	Sharing Tagging	Raising awareness of important issues Propagating a good idea 'How to' Life hacks
	Keeping in touch	Commenting	Company content in the context of friends' activity
FOCUS ON THE COMPANY	Expressing support	Clicking 'like'	Social campaigns Niche products Friend's company
	Learning more about a product	Commenting	Product one plans to purchase

While many motives are shared universally by all individuals (an assumption of, for instance, Maslow's theory of motivation), the strength of those motives varies across cultures (de Mooij 2004, 2010). Cultures especially differ in terms of need for differentiation and uniqueness, self-expression, the desire to be seen as different from others, or to feel a sense of belongingness. Active engagement is a means of expression and it has been established that how individuals express themselves varies between cultures (Hofstede 2001; House et al. 2004; Hall 1959). Moreover, active engagement, which constitutes interactions with one's connections (as any content sharing, commenting, or clicking 'like' is displayed to users' online friends) is influenced by cultural practices, which reflect shared community practices and behavioral norms (Geertz 1973; Hofstede 2001). As suggested by DeMooij and Hofstede (2010: 87), cultural practices rather than values are especially important in this context as they pertain to customer motives and attitudes, as cultural values "are too far from the reality".

Among the active engagement motives identified in the previous section, the motivations of keeping in touch, providing value to others, or expressing support, are group-referent as they can only be fulfilled through social interactions with users' connections on social media (Eisenbeiss et al. 2012; Dholakia, Bagozzi and

Pearo 2004). Therefore, the motives of keeping in touch and providing value are related to the notion of interdependence which is influenced by the cultural dimension of in-group collectivism (House et al. 2004; Hofstede 2001; Kluckhohn and Strodtbeck 1961). The notion of independence can also influence the importance of social norms in inhibiting active engagement behavior.

Previous literature (see Chapter 2.2), however, points also to motives such as self-expression, self-presentation (or self-enhancement), and opinion leadership as drivers for social media participation and content sharing and forwarding. Goodrich and deMooij (2013) argue that individualistic societies perform specific activities online in order to maximize their personal utility, while collectivists might want to maximize their social utility. Thus, even though this study did not show that self-presentation is an important motive for engagement with company content, this motive could be more prevalent in highly individualistic cultures, as Okazaki (2013) suggests that individualistic cultures (with many weak ties) engage in more 'self-promotion activities'. It has also been established that cultures differ in terms of the degree to which people seek to manage their public self-impressions (House et al. 2004; Hofstede 1980; Schwartz). Therefore, even though the motivations of self-presentation, opinion leadership or self-expression were not identified in the exploratory study presented above, those motives could appear relevant when studied in different cultural setting. Like keeping in touch, providing value, and expressing support, those motives are also group-referent as they can only be fulfilled through social interactions (Eisenbeiss et al. 2012; Dholakia, Bagozzi and Pearo 2004). The motives of self-presentation, opinion leadership or self-expression are related to values such as self-interest and achievement, which are a function of such cultural dimensions as performance orientation and assertiveness (House et al. 2004; Peabody 1985; Schein 1992; Fyans et al. 1983; Laurant 1986). The differences in the scores of cultural practices can therefore affect user motives to engage with company content on social media. This will be the subject of the following Chapters 5.2 and 5.3 devoted to studying those motives in a cross-cultural context.

Therefore, the following motives were considered in the following discussion: (1) keeping in touch, (2) providing value, (3) self-expression, (4) self-presentation, (5) opinion leadership, and (6) expressing support. (Motives 1,2, and 6 were identified by the exploratory study presented above, and motives 3,4, and 5 were derived based on the literature review – Chapter 2.2).

5.2 The influence of culture on engagement with company social media content - hypothesis development

Among the motives discussed in the exploratory study section, especially the motives of maintaining interpersonal connectivity and providing value are related to the notion of interdependence which is influenced by the cultural dimension of in-group collectivism (House et al. 2004; Hofstede 2001; Kluckhohn and Strodtbeck 1961). The motives of self-presentation, opinion leadership or self-expression are, on the other hand, related to values such as self-interest and achievement, which are a function of such cultural dimensions as performance orientation and assertiveness (House et al. 2004; Peabody 1985; Schein 1992; Fyans et al. 1983; Laurant 1986). In what follows, the author develops the hypotheses related to how cultures differ on relevant engagement motivations.

5.2.1 Assertiveness

Assertiveness constitutes “behaviors emitted by a person in an interpersonal context, which express that person’s feelings, attitudes, wishes, opinions, and rights of other persons” (Galassi & Galassi 1978, 233). It “enables a person to act in his own best interests, to stand up for himself without undue anxiety, to express his hopes and feelings comfortably, or to exercise his rights without denying the rights of others“ (Alberti & Emmons 1974, 2). Assertiveness is not just a personality trait but constitutes a culture-bound concept (Furnham 1979; Peabody 1985; House et al. 2004). It originates from Hofstede’s (1980) construct of masculinity, and research by Peabody (1985) and Schein (1992). Assertiveness as a cultural dimension is defined by House et al (2004) as “the degree to which individuals are assertive, confrontational, and aggressive in their relationships with others” (p. 30).

Societies characterized by high levels of assertiveness use low-context language (Hall 1959, Schneider & Barsoux 1997) and manifest behaviors such as direct and unambiguous communication. They initiate, maintain and terminate conversations (Galasi & Galasi 1978; Burns 2007) and use more ‘I statements’ (Booream & Flowers 1979; Crawford 1995). Being expressive and openly disclosing one’s thoughts, emotions and feelings is appreciated in assertive societies. Extraversion, associated with assertiveness (Barrick & Mount 1991), constitutes a predictor of social interaction and has been linked to Facebook participation (Seidman 2013).

The Self-expression motive relates to expressing oneself and one's interests and opinions. In contrast to the self-presentation and opinion leadership motive, "Individuals who are motivated to spread word-of-mouth for self-expression are not seeking to be seen as more expert or more innovative than other consumers. Rather, individuals who engage (...) are simply seeking to be heard and express who they are." (Saenger, Thomas, and Johnson 2013: 960). Moreover, it has been shown that masculine cultures (House et al. (2004) assertiveness practices, are positively correlated with Hofstede's Masculinity index) engage in more in-group word-of-mouth (Lam et al. 2009).

Also, self-interest and self-fulfillment are the key drivers of those characterized by high levels of assertiveness (Shoemaker & Satterfield 1977). Assertive individuals take initiative, stand for their rights, ask for what they want and reject what they do not (Alberti & Emmons 1974). They freely express their positive and negative opinions and emotions (Wolpe 1982, Booream & Flowers 1979; Galasi & Galasi 1978) and more often complain about products (Galasi & Galasi 1978). In the context of social media, they are more likely to partake in resolving product and service problems by posting video testimonies on YouTube (Crustinger, Knight & Kim 2010). Thus, individuals in more *assertive* cultures might, more than others, be driven by the *self-expression* or the *expressing support* motive and less by the *keeping in touch* motive.

Hypothesis 1: In cultures of high assertiveness, the engagement motive of selfexpression will be reported more frequent than in cultures low on this cultural dimension.

Hypothesis 2: In cultures of high assertiveness, the engagement motive of keeping in touch will be reported less frequently than in cultures low on this cultural dimension.

Hypothesis 3: In cultures of high assertiveness, the engagement motive of expressing support will be reported more frequent than in cultures low on this cultural dimension.

Assertive societies focus on the results rather than relationships and value individualism, competition, progress, success, and have a tendency to dominate their environment (Shoemaker & Satterfield 1977; House et al. 2004). Individuals motivated by the self-presentation motive engage with content in order to build their reputation and enhance their status in the community. The self-presentation motive also relates to the desire of being different (Vigndes, Chryssahoou and Breakwell 2000). As brand community behavior is driven by a competitive spirit (Muniz & O'Guinn 2001), engagement with company content

allows individuals to differentiate themselves from others in the brand community, and retain their status (Bourdieu 1984; Holt 1995). It has been shown that Internet users who are driven by individuation (standing out from the crowd) tend to share more online opinions and content (Ho & Dempsey 2010). Expressing their uniqueness makes them perceived to be more influential (Taylor et al. 1979). Therefore, individuals in highly *assertive* cultures might be also driven by the *self-presentation* motive when engaging with company content on social media.

5.2.2 Performance orientation

The next cultural practices dimension that can influence the discussed engagement motives is *performance orientation*. Performance orientation “reflects the extent to which community encourages and rewards innovation, high standards, and performance improvement” (House et al. 2004, 30). Despite this concept cutting across cultural boundaries, performance orientation constitutes a cultural phenomenon (Fyans, et al. 1983; Laurant 1986; House et al. 2004). The societies with performance orientation value assertiveness, achievement, competitiveness and materialism (House et al 2004).

In performance-oriented societies, one’s performance and achievements are manifested through demonstrated competence rather than ascribed status; and those who produce results and reach their objectives gain social admiration and acceptance (Schwartz & Bilsky 1987; Parsons & Shils 1951; Trompenaars & Hampden-Turner 1998). In the context of social media, the exposition provided by participation in virtual communities results in one’s expertise being recognized (Butler et al. 2002). Since purchases of performance oriented individuals are aimed at gauging their performance (Schmidt & Frieze 1997), the company content shared can serve the same purpose. The exposition provided by sharing content, results in one’s expertise or status being recognized (Butler et al. 2002). Thus, in high *performance oriented* cultures content engagement such as sharing content might be motivated by the motive to demonstrate one’s performance and competence thus *self-presentation motive*. Thus we can propose:

Hypothesis 4b: In cultures of high performance orientation the engagement motive of self-presentation will be reported more frequent than in cultures low on this cultural dimension.

As similar hypothesis (4a) has been formulated for assertiveness cultural dimension, I formulate a hypothesis of joint influence of assertiveness and performance orientation, which will be empirically tested:

Hypothesis 4: In cultures of high assertiveness and performance orientation the engagement motive of self-presentation will be reported more frequent than in cultures low on this cultural dimensions.

Performance oriented cultures are driven by the need for achievement and constant improvement (House et al. 2004; McClelland 1955, 1961). Thus, they are more active in searching for information (McClelland 1987) as they appreciate acquiring knowledge and competence (House et al. 2004). At the same time individuals in those cultures tend to be independent and self-reliant (McClelland, Rindlisbacker & DeCharms 1955; Rosen 1959; Veroff et al. 1960; Fyans et al. 1983). Therefore, individuals may actively search for information or subscribe to company content (thus manifesting passive engagement behavior); and obtain information-based power by sharing this content with others (Labrecque et al. 2013). Providing value to others results in “the value that a participant derives from gaining acceptance and approval of other members (...) on account of one’s contributions to it” (p. 244; Baumeister 1998). Thus, it allows individuals to earn network-based power. Sharing content that others find of value provides individuals with the recognition (Labrecque et al. 2013). This is achieved through e.g. engaging with the content such as sharing, or commenting on social media, or tagging an interested person. Recognition earned within community is directly correlated with the degree to which one contributes to it. Thus, it can be proposed that in highly *performance oriented* cultures engagement is driven by the motives of *opinion leadership* and *providing value to others*.

Hypothesis 5: In the cultures of high performance orientation the engagement motive of providing value will be reported more frequent than in cultures low on this cultural dimension.

Hypothesis 6: In cultures of high performance orientation the engagement motive of opinion leadership will be reported more frequent than in cultures low on this cultural dimension.

5.2.3 In-group collectivism

In-group collectivism is manifested through the notion of interdependence with others. It constitutes a cultural phenomenon (Kluckhohn and Strodtbeck, 1961; Hofstede, 1980; Triandis et al., 1986; House et al., 2004). In highly collectivistic societies social identity is derived from belonging to a community (Triandis, 1994, 1995). Individuals live in harmony with their environment (Schwartz, 1992, 1994) and engage in group activities (House et al. 2004).

In-group collectivism corresponds with Hofstede's (1980) collectivism, which has been the most widely applied dimension in explaining the differences in behavior. In-group collectivism is defined as "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House et al. 2004: 30). In societies characterized by high in-group collectivism, there is a clear distinction between insiders and outsiders of the group and the interests of the insiders are given the priority. The responsibilities towards the group are important behavior drivers and the group loyalty is encouraged (House et al. 2004).

Highly collectivistic cultures are characterized by few social interactions that last longer and are more personal and intimate (House et al. 2004). In the context of social media, Cho (2010) shows in a highly collectivistic country like Korea that social media users have fewer but closer friends in comparison to the USA which has low collectivism. Okazaki and Taylor (2013) suggests that engagement behavior on social media in less collectivistic countries (with many weak ties as opposed to collectivistic cultures with few strong ties), are driven by conducting self-presentation. Similar arguments provided by Goodrich and de Mooij (2014) referred to less collectivistic societies as performing online activities to 'maximize their personal utility'. In cultures of high collectivism, personal success is considered less important than group success, and group rather than individual objectives are pursued (House et al., 2004).

Hypothesis 7: In the cultures of high in-group collectivism the engagement motive of self-presentation will be reported less frequent than in cultures low on this cultural dimension.

Drawing from the social identity theory (Dutton & Dukerich, 1991), "the social identity of a member is derived from the knowledge of his membership within a community as 'belonging to it' and embraced into his self-concept" (Chan et al. 2014: 88). Furthermore, the motives for both questioning and answering were to stay socially connected in collectivistic cultures which can be attributed to the need for maintenance of the social bonds (Yang et al. 2011). In interdependent

(collectivist) cultures “conformity to particular others with whom the individual is interdependent can be a highly valued end state” (Rose, Kitayama, 1991: 247). In case of engagement behavior, it can either stimulate ‘liking’, commenting and sharing of the content (if this kind of the engagement behavior or content itself is considered as valued in this culture) or it can hinder the engagement behavior when one’s personal opinions or the content itself are not considered as valuable by others. Also study by Sung et al. (2010) revealed that for Korean’s (collectivistic culture) the ‘interpersonal connectivity’ or validation of behavior is an important motive for participation in virtual brand communities or information seeking. Therefore, it can be speculated that this will impact the way they engage on social media. Goodrich and De Mooij (2013) recommend that marketers utilize social media more in collectivistic than individualistic cultures. Collectivistic cultures are high context-communication cultures, with an indirect style of communication.

Hypothesis 8: In the cultures of high in-group collectivism, the engagement motive of self-expression will be reported less frequent than in cultures low on this cultural dimension.

Hypothesis 9: In cultures of high in-group collectivism, the engagement motive of keeping in touch will be reported more frequently than in cultures low on this cultural dimension.

In highly collectivistic cultures, the responsibility for the group is the primary driver of social behavior (Bontempo & Riviero, 1992; Davidson et al., 1976; Miller, 1994), as is contributing to the group (Kashima & Callan, 1994; Markus & Kitayama, 1991; Yu & Yang, 1994). In the context of social media, Sung et al. (2010) shows that in the highly collectivistic culture of Korea, the ‘interpersonal connectivity’ constitutes an important motive for information seeking in online communities. This is also reflected in word-of-mouth constituting the primary factor in buying decisions (Schultz & Block 2009). Moreover, when individuals in highly collective cultures do search for information online for themselves, they ask for it “with the assistance of social resources” and the motives for both asking and answering questions online are to stay socially connected with others. Thus we propose that:

Hypothesis 10: In the cultures of high in-group collectivism, the engagement motive of providing value will be reported more frequently than in cultures low on this cultural dimension.

Hypothesis 11: In cultures of high in-group collectivism, the engagement motive of expressing support will be reported more frequently than in cultures low on this cultural dimension.

The investigation of Yang et al. (2011) has proven that collective cultures are more often involved in a social search (defined as “the process of information seeking with the assistance of social resources” Yang et al. (2011: 410), than individualistic cultures and utilize social networking sites to ask questions and answer them. Content analysis of top corporate websites across four countries revealed that collective cultures are characterized by more website features supporting consumer-consumer interactions than in individualistic cultures (Cho & Cheon, 2011). The collective nature of interaction has also been found in a study by Kayan et al. (2006) which reveals that Asian users are involved in multi-party chats more often than North Americans. The users in more collectivistic cultures more often ask questions to their online networks than in individualistic cultures (Yang et al. 2011). Furthermore, as social networks play a more important role, the collectivistic countries ask more career-related questions and make these types of announcements and the culture explains more variance in topics and frequency than other demographic factors. Furthermore, the collectivistic cultures perceive obtaining the answers from other users online as more important than in individualistic cultures (Yang et al. 2011). Moreover, while individualistic cultures are more involved in information giving, the collectivistic ones perform more information seeking (Fong & Burton 2008). Thus, I propose:

Hypothesis 12: In cultures of high in-group collectivism, the engagement motive of opinion leadership is reported less frequently than in cultures low on this cultural dimension.

In summary, the developed hypotheses propose positive relationships between cultural dimension of in-group collectivism and the motive of keeping in touch, providing value, and expressing support. They propose positive relationships between the cultural dimension of assertiveness and the motive of self-expression and self-presentation, and between performance orientation and the motives of self-presentation and opinion leadership. In what follows I empirically test the developed hypotheses.

5.3 The influence of culture on the motivational drivers of engagement

This chapter presents the findings of the quantitative study, which focused on testing the above presented hypotheses of cultural dimensions of performance orientation, assertiveness, and in-group collectivism on active engagement behaviors. Thus, it is devoted to testing the hypotheses developed and presented in the Chapter 5.2. The structure of these reflections is as follows: I first present the descriptive statistics regarding the engagement behaviors across studied countries. This is followed by the chi-square tests and hypotheses testing. In the next section, I present the results of multidimensional scaling and qualitative post hoc analysis.

5.3.1 Engagement behaviors across studied countries

Out of the total of 1914 reports, the active engagement behavior occurred in 536 i.e. consumers either clicked 'like'/chose a reaction (463 times), shared (166 times), commented (108 times), or tagged (79 times) the company content they experienced. The most frequently occurring together behaviors were sharing and commenting content (Spearman correlation coefficient = .423, $p < .01$). In Table 21 I report the descriptive statistics on different engagement behaviors, and in Table 22 the differences between countries. The data featured 28% (536) cases where users engaged with the content and 72% of cases where users did not engage with the content ($\text{Chi}^2=370.41$, $p<.001$).

Table 21. Engagement behaviors across studied countries

Engagement behaviors	Σ	% ¹
CLICKING LIKE	463	86.4 % ²
SHARING	166	31.0 %
COMMENTING	108	20.1 %
TAGGING	79	14.7 %
TOTAL NO. OF ENGAGEMENT CASES	536	28.0 % ³
NO. OF DIARY REPORTS	1914	

¹ They do not sum up to 100% as consumers could exhibit several active engagement behaviors at the same time e.g. both click 'like' and comment.

² Read: 86.4% of diaries reporting active engagement involved clicking 'like' under the content.

³ The percentage of engagement cases in the total number of content reports made by diary participants - out of 1914 diary reports of experienced company social media content, consumers actively engaged with company content in 28% of cases (536).

The countries differed on the extent to which they engage with the content – for Finland, 8% of the diary reports involved active engagement behavior, in Poland 31%, and in US 37% ($\text{Chi}^2 = 25.8$, $\text{df} = 2$, $p < .001$).

The most common engagement behavior in all three countries was clicking 'like', which accounted for 86.3% (463) engagement reports, and there were no significant differences in the share of this behavior across countries. 31.0% (166) of the engagement behaviors involved sharing content, and the studied countries differed on this dimension ($\text{Chi}^2 = 25.8$, $\text{df} = 2$, $p < .001$), with almost 40% of the engagement behaviors in the U.S. involving sharing of the content, and around 19% in Finland and Poland. Countries also differed on the number of engagement behaviors involving commenting and tagging content. In the case of Finland, only 3% of the engagement behaviors involved tagging or commenting on the content, in the case of Poland 14% and 7% respectively, and in the case of the U.S. 25% and 21% (commenting: $\text{Chi}^2 = 13.9$, $\text{df} = 2$, $p < .01$; tagging: $\text{Chi}^2 = 22.0$, $\text{df} = 2$, $p < .001$). However, according to Cohen's (1988) criteria, all those inter-country differences have a small effect, as the Phi coefficient is in the range between .10 and .30.

Table 22. Engagement behaviors across studied countries

Engagement behaviors	Country			Chi-square statistics	Phi
	Finland	Poland	USA		
% OF ENGAGEMENT CASES ¹	7.9 %	30.9 %	36.6 %	125.83***	.256
% CLICKING LIKE ²	84.0 %	89.4 %	84.5 %	2.53	.069
% SHARING ²	18.8 %	19.6 %	39.7 %	25.80***	.216
% COMMENTING ²	3.1 %	14.1 %	25.2 %	13.87**	.161
% TAGGING ²	3.1 %	7.1 %	21.0 %	21.96***	.203

Notes:

¹ Read as the percentage of reports that reported active engagement in the total number of diary reports from a specific country

² Read as the percentage of this type of engagement behavior in active engagement cases in a specific country; the percentages of different engagement behaviors do not sum up to 100% as one can click 'like', comment on, share or tag the same content at the same time.

*** $p < .001$; ** $p < .01$

The frequency of engagement varied across genders ($\text{Chi}^2 = 6.25$, $df = 1$, $p < .05$). This association, however, has been minimal, with $\text{Phi} = .057$, well below Cohen's (1988) criteria of .10 as having a small effect. Based on the odds ratio, women actively engaged with content 1.3 times more frequent than men. This can be attributed to the significant differences in commenting frequency ($\text{Chi}^2 = 18.39$, $df = 1$, $p < .001$), and sharing behaviors ($\text{Chi}^2 = 6.23$, $df = 1$, $p < .05$). In both cases the Phi below .10 indicates a minor effect. Based on the odds ratio, women commented on company content four times more frequently than men, and shared company content 1.6 times more frequently than men. However, there were no statistically significant differences between genders in tagging a friend ($\text{Chi}^2 = 2.75$, $df = 1$, $p > .05$), or clicking 'like'/choosing a reaction ($\text{Chi}^2 = 1.64$, $df = 1$, $p > .05$).

There were statistically significant differences between high and low in-group collectivism ($\text{Chi}^2 = 4.16$, $df = 1$, $p < .05$), however, the effect was much stronger when the groups of high and low assertiveness were compared ($\text{Chi}^2 = 53.80$, $df = 1$, $p < .001$). Based on the odds ratio, while cultures of high in-group collectivism have been engaging 1.4 times more frequently than cultures of low in-group collectivism, cultures of high assertiveness were engaging 2.1 times more frequently than cultures of low assertiveness. Cultures of high assertiveness were frequently engaging 1.2 times more than cultures of high in-group collectivism. While sharing (in-group collectivism: $\text{Chi}^2 = 9.22$, $df = 2$, $p < .01$; assertiveness:

$\chi^2 = 46.80$, $df = 2$, $p < .001$), tagging a friend (in-group collectivism: $\chi^2 = 7.55$, $df = 2$, $p < .01$; assertiveness: $\chi^2 = 61.88$, $df = 2$, $p < .001$), clicking 'like'/choosing reaction (in-group collectivism: $\chi^2 = 6.54$, $df = 2$, $p < .05$; assertiveness: $\chi^2 = 36.37$, $df = 2$, $p < .001$) showed significant differences between the cultures scoring high and low on those dimensions. Interestingly, while for all the engagement behaviors, in the case of the cultural dimension of assertiveness, those effects were positive, in the case of sharing and tagging a friend, the effect was negative for the cultural dimension of in-group collectivism, i.e. the individuals from cultures scoring low for the in-group collectivism were more likely to manifest these engagement behaviors than in high in-group collectivist countries.

On the other hand, frequency of commenting behaviors did not differ based on the in-group collectivism score ($\chi^2 = 1.70$, $df = 2$, $p > .05$), but differed based on the assertiveness score ($\chi^2 = 35.57$, $df = 2$, $p < .001$).

In Table 22, the author reports descriptive statistics of the respondent motivations for content engagement in the three studied countries. The most frequently reported motive behind engagement behaviors were keeping in touch and self-expression (33%), followed by providing value (30%), self-presentation (21%), opinion leadership (13%), and expressing support (10%). As predicted, the percentages of the reported motivations driving engagement behaviors differed among studied countries.

The motive of keeping in touch is considerably more important in Poland and Finland, where 62% and 50% of the reported engagement behaviors, respectively, were motivated by this motive; with a relatively much lower percentage in the U.S. (13%). This difference is on a borderline medium/large effect (Cohen 1988) for the keeping in touch motive with a Phi coefficient of .497 ($\chi^2 = 132.6$, $df = 2$, $p < .001$).

A moderate effect of the country of origin exists on the self-expression motive as a driver of engagement behaviors ($\chi^2 = 58.3$, $df = 2$, $p < .001$). 46% of the engagement behaviors were motivated by self-expression in the U.S., and relatively less in Finland (22%), and Poland (14%).

The motive of providing value was a driver of 48% of the engagement behaviors in Poland, 34% in Finland, and 18% in the U.S. Thus, again, the extent to which these motivations are reported differs among the studied countries ($\chi^2 = 50.9$, $df = 2$, $p < .001$).

The self-presentation motive was most frequently reported in the U.S. sample (31%), compared to Finland (13%), and Poland (7%). These differences were also found to be significant ($\text{Chi}^2 = 43.7$, $\text{df} = 2$, $p < .001$).

Opinion leadership was most commonly reported as a motive-driving engagement behavior in the U.S. – it motivated 16% of the engagement behaviors, and one in ten behaviors in Poland and Finland. Expressing support was reported as a motive driving engagement behavior in Finland only in one case, and in 9% of the engagement behaviors in Poland, and 12.5% in the U.S.

Table 23. Motivations for engagement behaviors across studied countries

Motives	Σ	Country			Chi-square statistics	Creamer's V
		Finland	Poland	USA		
KEEPING IN TOUCH	33.4 %	50.0 %	61.8 %	13.1 %	132.60***	.497***
SELF-EXPRESSION	32.8 %	21.9 %	14.1 %	46.2 %	58.33***	.330***
PROVIDING VALUE	30.0 %	34.4 %	47.7 %	18.0 %	50.87***	.308***
SELF-PRESENTATION	20.5 %	12.5 %	6.5 %	30.5 %	43.73***	.286***
OPINION LEADERSHIP ¹	13.4 %	9.4 %	10.1 %	16.1 %	4.23	.089
EXPRESSING SUPPORT ¹	10.4 %	3.1 %	8.5 %	12.5 %	3.93	.086

Notes:

* $p < .05$; ** $p < .01$; *** $p < .001$

¹ the minimum expected count in case of opinion leadership and expressing support is less than 5, thus violating the assumptions of chi-square test. Therefore, the chi-square statistic is not reported here

Genders differed on the frequency of occurrence of the motives of keeping in touch ($\text{Chi}^2 = 20.42$, $\text{df} = 1$, $p < .001$), with $\text{Phi} = -.195$ standing for a small effect. Based on the odds ratio, men are 2.4 times more likely to be motivated by the motive of keeping in touch than women. Significant difference was also found in the motive for self-expression ($\text{Chi}^2 = 10.54$, $\text{df} = 1$, $p < .01$), with $\text{Phi} = .14$ standing for a small effect. Based on the odds ratio, women are two times more likely to be motivated by the motive of self-expression than men. Genders differed also on the frequency of occurrence of the motives of expressing support ($\text{Chi}^2 = 7.74$, $\text{df} = 1$, $p < .01$), with $\text{Phi} = .12$ standing for a small effect. Based on the odds ratio, women are three times more likely to be motivated by the motive of expressing support than men.

There were no statistically significant differences between genders in the frequency of being motivated to engage by providing value to others ($\text{Chi}^2 = .19$, $\text{df} = 1$, $p > .05$), self-presentation ($\text{Chi}^2 = 2.91$, $\text{df} = 1$, $p > .05$), and opinion leadership ($\text{Chi}^2 = .16$, $\text{df} = 1$, $p > .05$).

5.3.2 Association between cultural dimensions and motives for engagement behavior – hypotheses testing

For the purpose of the subsequent analysis, the reports had been grouped based on the cultural practices dimensions discussed in Chapter 5.2: assertiveness and performance orientation (as the U.S. scores high on both of those dimensions, which are highly correlated), and in-group collectivism. The countries had been assigned to one of the two categories based on the House et al. (2004) scores (see Chapter 4.3.1.6 Table 15 for the scores of the cultural dimensions of the studied countries). The countries scoring above the average scores for the specific cultural dimension were classified as high on the dimension, and the countries scoring lower than average on the specific dimension as low on the dimension. Thus, the reports from the studied countries were assigned 1 for the countries scoring high on the considered cultural dimension, and 0 when the country scores low on the cultural dimension. Table 24 summarizes how the countries were coded.

Table 24. Cultural orientation of studied countries

Cultural dimension	Country		
	Finland	Poland	U.S.
ASSERTIVENESS	HIGH		X
	LOW	X	X
PERFORMANCE ORIENTATION	HIGH		X
	LOW	X	X
IN-GROUP COLLECTIVISM	HIGH	X	
	LOW	X	X

To test whether there is an association between culture and motives, the data was examined with Pearson's chi-square test. In each case, the minimum cell frequency was at a level above 5, thus one can assume that the sampling distribution is a chi-square distribution. Therefore, the assumption of chi-square has been met.

5.3.3 Assertiveness and performance orientation

The engagement motive most frequently found in cultures of high assertiveness and performance orientation was self-expression – 46% of the reported behaviors were motivated by this motive, followed by self-presentation – almost one in three engagement behaviors were motivated by this motive. Providing value and opinion leadership motivated 18% and 16% of the engagement behaviors respectively. The motives of keeping in touch, as well as expressing support – 13% each. Thus, the most important motives driving engagement behaviors in assertive- and performance-oriented cultures are self-expression and self-presentation.

In each case, the minimum cell frequency was at a level above 5, thus one can assume that the sampling distribution is a chi-square distribution. Table 25 shows the chi-square statistics of the motives for engagement and the cultural dimension on assertiveness and performance orientation. The sample of 536 reports was deemed large enough to perform a chi-square test, as in case of large samples, chi-square and Yates Continuity Correction bear very similar statistics (see Howell 2012). However, in Table 25, I also report Yates Continuity Correction, which compensates for the overestimation of the value of chi-square when used with a 2 x 2 table. Both samples showed a significant difference in the extent to which all the motives were reported, except for the motive for expressing support.

I hypothesized that in cultures of high assertiveness, the engagement motive of keeping in touch will be reported less frequently than in cultures low on this cultural dimension. Both samples show a significant difference in the frequency of the keeping in touch motive ($\chi^2 = 130.87$, $df = 1$, $p < .001$). Therefore, H1 was supported. This strength of association is a borderline medium/large effect (Cohen 1988) with Phi coefficient of $-.497$. Based on the odds ratio, the odds of someone being motivated to engage by keeping in touch were 10.1 times higher if he/she was from a low assertive culture than high assertive culture.

The hypothesis H2 held that in the cultures of high assertiveness, the engagement motive of self-expression will be reported more frequently than in cultures low on this cultural dimensions. Both samples show a significant difference in the frequency of the self-expression motive ($\chi^2 = 57.57$, $df = 1$, $p < .001$). Thus, the test affirms H2. The strength of association between the culture and this motive is medium, with Phi at $.328$ ($p < .001$). Based on the odds ratio, the odds of one being motivated to engage by self-expression motives were 5.5 times higher if the person was from a high assertive culture than a low assertive culture.

No significant difference was found also between the two samples in the frequency of expressing support motive ($\chi^2 = 3.06$, $df = 1$, $p > .05$). Therefore, I did not find support for H3.

Significant difference was found in the self-presentation motive between the two samples ($\chi^2 = 43.12$, $df = 1$, $p < .001$). In the cultures of high assertiveness and performance orientation, the engagement motive of self-presentation was reported more frequently than in cultures low on these cultural dimensions ($\Phi = .284$, $p < .001$), supporting H4. Based on the odds ratio, the odds of being motivated to engage by self-presentation motives were 4.8 times higher if the person was from a high assertive and performance-orientated culture than low assertive/performance oriented culture.

Table 25. Cultural dimension of assertiveness and performance orientation and motives for engagement

Motives	Assertiveness & Performance orientation		Chi-square statistics Pearson χ^2 /Yates Continuity Correction	Phi
	High	Low		
KEEPING IN TOUCH	13.1 %	60.2 %	130.87*** /128.76***	-.497***
SELF-EXPRESSION	46.2 %	15.2 %	57.57*** /56.16***	.328***
PROVIDING VALUE	18.0 %	45.9 %	48.53*** /47.21***	-.301***
SELF-PRESENTATION	30.5 %	7.4 %	43.12*** /41.72***	.284***
OPINION LEADERSHIP	16.1 %	10.0 %	4.22* /3.71	.089*
EXPRESSING SUPPORT	12.5 %	7.8 %	3.06 /2.51	

Notes:
* $p < .05$; ** $p < .01$; *** $p < .001$

A significant difference was found between the two samples in the frequency of providing a value motive ($\chi^2 = 48.53$, $df = 1$, $p < .001$), with a negative medium effect ($\Phi = -.301$, $p < .001$). The hypothesis H5 held that in the cultures of high performance orientation, the engagement motive of providing value will be reported more frequently than in cultures low on this cultural dimension. Thus,

the direction of the effect is opposite to that hypothesized, and H5 cannot be affirmed. Based on the odds ratio, the odds of one being motivated to engage by providing the value motive were 3.9 times higher if the person was from a low performance-oriented culture than a high performance-oriented culture.

I hypothesized that in cultures of high performance orientation, the engagement motive of opinion leadership is reported more frequently than in cultures low on this cultural dimension. Based on the chi-square test, both samples showed significant difference in the frequency of reporting the opinion leadership motive ($\chi^2 = 4.22$, $df = 1$, $p < .05$), however, Phi at the level of .089 ($p < .05$) does not reach the Cohen's (1988) criteria of .10 for a small strength of association. Moreover, Yates Correction for Continuity of 3.371 ($p > .05$), which compensates for the overestimate of the chi-square value when used with a 2 x 2 table, does not show the effect to be significant. Thus, I cannot affirm H6.

5.3.4 In-group collectivism

The engagement motive most frequently found in cultures of high in-group collectivism was keeping in touch with others – 62% of the reported behaviors were motivated by this motive, followed by providing value – 48% engagement behaviors were motivated by this motive. Self-expression and opinion leadership motivated 14% and 10% of the engagement behaviors respectively. The motives of expressing support motivated 9% of the engagement behaviors, and self-presentation 7%. Thus, the most important motives driving engagement behaviors in cultures characterized by high in-group collectivism are keeping in touch and providing value to others.

In each case, the minimum cell frequency was at a level above 5. Therefore, the assumption of chi-square has been met. Table 26 shows the chi-square statistics of the motives for engagement and the cultural dimension on in-group collectivism. Both samples showed a significant difference in the extent to which all the motives were reported, except for the motives of opinion leadership and expressing support.

Significant difference was found in the self-presentation motive between the two samples ($\chi^2 = 37.98$, $df = 1$, $p < .001$). In the cultures of high in-group collectivism, the engagement motive of self-presentation was reported less frequently than in cultures low on this cultural dimensions (Phi = -.266, $p < .001$), supporting the hypothesis H7. Based on the odds ratio, the odds of one being motivated to engage by the self-presentation motive were 4.9 times higher if the

person was from a low in-group collectivist culture than a high in-group collectivist culture.

Table 26. Cultural dimension of in-group collectivism and motives for engagement

Motives	In-group collectivism		Chi-square statistics Pearson Chi ² /Yates Continuity Correction	Phi
	High	Low		
KEEPING IN TOUCH	61.8 %	16.6 %	114.88*** /112.86***	.463***
SELF-EXPRESSION	14.1 %	43.9 %	50.54*** /49.19***	- .307***
PROVIDING VALUE	47.7 %	19.6 %	47.19*** /45.86***	.297***
SELF-PRESENTATION	6.5 %	28.8 %	37.98*** /36.63***	- .266***
OPINION LEADERSHIP	10.1 %	15.4 %	3.11 /2.70	-.076
EXPRESSING SUPPORT	8.5 %	11.6 %	1.23 /.93	-.48

Notes:
*p < .05; **p < .01; ***p < .001

The hypothesis H8 held that in the cultures of high in-group collectivism, the engagement motive of self-expression will be reported less frequently than in cultures low on this cultural dimensions. Both samples show a significant difference in the frequency of self-expression motive (Chi² = 57.57, df = 1, p < .001), with Phi of -.307 (p < .001). Thus, the test affirms H8. Based on the odds ratio, the odds of one being motivated to engage by the self-expression motive were 5.7 times higher if the person was from a low in-group collectivist culture than a high in-group collectivist culture.

I hypothesized that in cultures of high in-group collectivism, the engagement motive of keeping in touch will be reported more frequently than in cultures low on this cultural dimensions. Both samples show a significant difference in the frequency of the keeping in touch motive (Chi² = 114.88, df = 1, p < .001). Therefore, H9 was supported. This effect is medium (Cohen 1988) with a Phi coefficient of .463 (p < .001). Based on the odds ratio, the odds of one being motivated to engage by the keeping in touch motive were 8.1 times higher if the

person was from a high in-group collectivist culture than a low in-group collectivist culture.

A significant difference was found between the two samples in the frequency of the providing value motive ($\chi^2 = 47.19$, $df = 1$, $p < .001$). The hypothesis H10 held that in the cultures of high in-group collectivism, the engagement motive of providing value will be reported more frequently than in cultures low on this cultural dimension. Thus, I affirm H10. Based on the odds ratio, the odds of one being motivated to engage by the providing value motive were 3.8 times higher if the person was from a high in-group collectivist culture than a low in-group collectivist culture.

No significant difference was also found between the two samples in the frequency of expressing support motive ($\chi^2 = 1.23$, $df = 1$, $p > .05$). Thus, I cannot affirm H11.

There was no significant difference in the frequency of reporting the opinion leadership motive in the two samples ($\chi^2 = 3.11$, $df = 1$, $p > .05$). Therefore, I did not find support for H12.

5.3.5 Multidimensional scaling

To determine the visual configuration and underlying dimensions of the motivational engagement drivers, a multidimensional scaling algorithm SPSS ALSCAL (Young & Lewyckyj 1979) was used. Multidimensional scaling “is a technique used to determine an n-dimensional space and corresponding coordinates for a set of objects, strictly using matrices of pairwise dissimilarities between these objects (...) it can be used to explore and discover the defining characteristics of unknown social and psychological structures, but also to confirm a priori hypotheses about these structures” (Giguere 2006: 27). By deriving optimal spatial configurations of the objects in n-dimensional space (Giguere 2006), multidimensional scaling enables us to extract hidden structures in the data (Kruskal & Wish 1978).

The motives, which have been tested to have significant association with culture were studied i.e. keeping in touch, providing value, self-expression, self-presentation, and opinion leadership. The motive of expressing support was excluded from analysis as it did not prove to be associated with any of the two studied cultural practices. As the test of the association of the motive of opinion leadership and cultural dimension of assertiveness and performance orientation

was not conclusive with statistically significant chi-square, and non-significant Yates Correction for Continuity, this motive was included in the analysis.

When conducting multidimensional scaling, it is recommended to use the dissimilarity measures as opposed to the similarity measures, as the former has direct and positive relationship to distances i.e. the larger the distance, the larger the dissimilarity (Young & Harris 2004, cf. Giguere 2006). Therefore, to obtain the dissimilarities matrix, the correlation table (Table 27) was transformed (Kruskal & Wish 1978) by subtracting the original values from 1.

Table 27. Motives for engagement – Spearman's rho

	1	2	3	4	5
1 KEEPING IN TOUCH	1.000				
2 PROVIDING VALUE	-.067	1.000			
3 SELF- PRESENTATION	-.200**	-.311**	1.000		
4 SELF- EXPRESSION	-.291**	-.242**	,018	1.000	
5 OPINION LEADERSHIP	-.093*	.112**	-.229**	-.105*	1.000

** . Correlation is significant at the 0.01 level (2-tailed).
* . Correlation is significant at the 0.05 level (2-tailed).

The data was examined visually looking at the linear fit scatterplot, which presents how disparities are plotted against distances. As no non-linear or negative patterns in the graph have been spotted, it was concluded that convergence for the optimal solution has been achieved (Giguere 2006).

To determine the goodness-of-fit, the S-Stress derived from Kruskal's (1964) stress index was used as an indication of which configuration explains most of the variance in the data. The S-Stress is calculated as:

$$SS = \left[\frac{\sum_{(i,j)} (\delta_{ij}^2 - d_{ij}^2)^2}{\sum_{(i,j)} (d_{ij}^2)^2} \right]^{1/2}$$

where:

δ_{ij}^2 – the squared disparity between items i and j,

d_{ij}^2 – the related squared distance,

I – the number of rows in the matrix,

J – the number of columns in the matrix (in this case $i=j$).

The better the fit between the data and the configuration, the lower the stress, with S-Stress amounting to zero meaning the perfect fit. The stress level of .17360 was deemed as fair fit of the model to the data, following Kruskal & Wish (1978) criteria, who recommends stress level to be lower than .20.

Moreover, as recommended by Cattell (1986) and Kruskal (1964), the scree test was conducted to decide which dimensional solution offers the most parsimonious and precise account of the data. The plot of stress indexes produces a curve. The best solution is selected based on the stress index values – at the best solution they should start to level off to form an almost horizontal slope, which occurs for the two-dimensional solution. Figure 12 shows the two-dimensional solution. The squared correlation RSQ equals .925, which is far better than the recommended level of above .60.

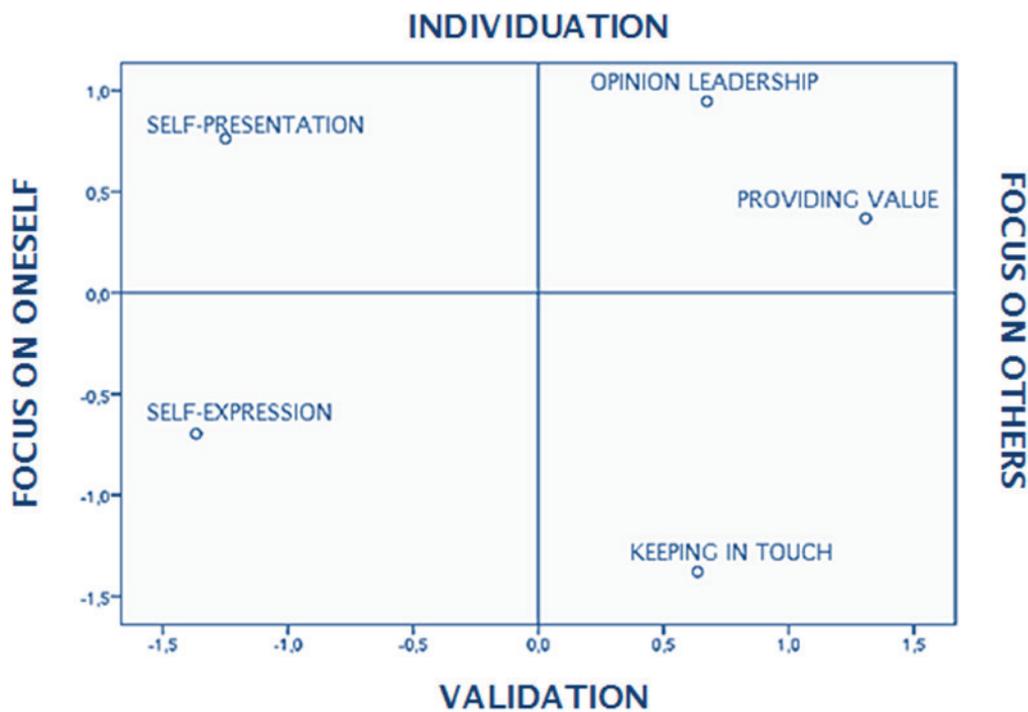


Figure 12. Two-dimensional configuration of engagement behavior motives

To derive the labels of this two dimensional solution, the list of possible labels or attributes describing the dimensions were derived from the FIRO model, the motivations driving the engagement behaviors and their relationship with cultural dimensions considered in this dissertation. 5 criteria were selected which were conveyed in the personal narratives and interviews: (1) attention seeking/attention giving, (2) focus on the self/focus on others, (3) individuation/validation, (4) acceptance/standing out, (5) self-

interest/contribution. Working independently, and blind to the study purpose, 8 judges (PhD students), rated each of those 5 attributes on how well it describes each of the dimensions. The labels were selected based on the highest ratings averaged for each attribute-dimension.

The motivations that were mostly represented by assertive cultures i.e. self-presentation and self-expression are with the focus on oneself, they also exhibit attention-seeking behaviors, while the motivations with focus on others such as opinion leadership, providing value and keeping in touch, which were more prevalent in highly in-group collectivist cultures manifest focus on others and attention giving rather than seeking. Through self-presentation, opinion leadership, and providing value users can also strive for individuation, while behaviors of self-expression and keeping in touch aim for validation from other users.

5.3.6 Qualitative post hoc analysis

To deepen the understanding of the cultural differences in engagement motives and consequently the content that generates engagement across different countries, as well as to provide the details on the consumers' experiences, a qualitative post-hoc analysis was conducted.

To move beyond verbatim reporting of snippets of communications and temporal bracketing of phases (Langley 1999), the direct quotations were contextualized through descriptions of the cognitive process occurring during the engagement behavior and findings are presented through the means of a composite process narrative, the aim of which is "to merge the characters and events from multiple observations (...) to reveal some typical patterns or dynamics found across multiple observations through one particularly vivid, unified tale" allowing for presenting more conceptually generalizable patterns (Jarzabkowski, Bednarek, & Le 2014, p. 281). It presents the full breadth and depth of the data and allows to retain the 'key truths' and puts "the reader into thick of things" (Yanow, Ybema, and Hulst, 2012, p. 352). The narrative is based on a thick description of the informants' experience. For it to be a faithful narrative, each incident or data unit was found in the data, through the discussions we have also established that it represents a typical process. The supporting quotes are derived from the informants' diaries.

The following vignettes highlights the cognitive process occurring during the informants social media daily activities involving company social media content, leading to passive and active engagement with company social media content.

The first vignette presents engagement behavior with company social media content and its underlying motivations in a highly in-group collectivist country.

Vignette 1. Engagement with company social media content in a highly in-group collectivist country

Anne scrolls down her Facebook timeline like any other day to see the updates from her friends. A post from her friend catches her eye. He posted a picture in a famous restaurant chain in their hometown. He and other friends are featured there around at a table full of delights and beer. The title read: 'Together at Montaditos [restaurant name]'. It made her *miss those times with friends on the weekends, where you go have dinner and then party together*. She decided to commented on the picture telling them to: *"Enjoy the night and eat a lot of "montaditos" for me!"*.

Then she sees a post from a fashion company that she has been following for some time now to get their updates. The post has a headline FASHION ALERTS. She looks at the picture and information on the sales and goes to the company website to check the price of one of the t-shirts. Then, she remembered about her friend who likes this brand too and decides to tag her on one of the fashion items pictures as she thought: *Johanna was looking for a dress like that and she might like it*. Similarly, she later sees an advert about the judo club and some tips on the practices. She is not interested in it but knowing a friend who was looking for this kind of activities in the town, she shares the content with him in a private message, as *even if he is not interested in participating with them, he might appreciate the video and maybe find this useful*.

Anne scrolls down the timeline and ignores most of the content – some involves sponsored suggested posts in which she is not interested, and some content from friends with whom she does not really keep in touch. Then there comes a post from a car manufacturer of the car on an electric charging station, *with the message: "Putting gas stations behind us. Moving forward to a zero emissions future."* As she reflects: *I found this interesting and optimistic. I want to get my friends to know more about this firm and its products. I want my connections to see that too and familiarize themselves with this firm and their products that are presented as environmentally friendly. This is an important issue and people should know about it*.

As she is about to log off Facebook, she sees a post from a friend who has shared a photo advertising his company and the type of creative ideas they implement. As she reports. *I went to their Facebook page immediately when I saw that my friend shared it*. She then shared and clicked 'like' on the post. As she reflects *this was posted by a friend of mine so I wanted to help him to improve the awareness of his business as his company is less than a year old*.

The second vignette presents engagement behavior with company social media content and its underlying motivations in a highly assertive country.

Vignette 2. Engagement with company social media content in a highly assertive country

Tim logs onto his Facebook account and scrolls down the timeline looking for the interesting updates. He sees the advertised aftershave, it is a niche brand and as he reflects *I buy them and wear them for very educated and interesting women*. The aftershave and clothing brands he purchases, he believes, help him *to present myself and express my character and preferences*. He reads through the post and other users' comments and decides that this fragrance will fit him well. He decides to click 'like' and share this post as, as he reflects, *it will project my confident and extroverted personality*. He later decides to order the product as well, as he believes *this particular fragrance suits his character well*.

After scrolling further he sees a post from a car manufacturer. He does not own one yet but, he is interested in the automotive industry, especially brands like BMW and VOLVO. As he reflects, *the cars represent A nice blend of luxury, usability and reliability values I want to see in myself*. He shares the content, as *the post was super clever* and he believes the appeal emphasized in the ad *projects my personality and what I am aiming for*.

Later he sees a post from a restaurant chain offering organic and healthy products. Earlier he ignored a fast-food chain post, as sharing it would, as he reflects, *make me look bad*, and *I do not want to promote or be associated with an unhealthy lifestyle*, even though, as he admits, he sometimes eats there. The post from the restaurant offering healthier options aroused a totally different reaction and he shares their post, as he reflects, *I love working out and eating healthy*, and *I want that my friends see me for that and know my preferences*.

Later on, Tim sees a post from a local dance school offering salsa lessons, he clicks 'like' and writes a comment under the post, so that, as he reflects, *for others to know that I am going to join the lesson*. Similar reaction meets a recipe posted by a brand of grocery products and, as Tim reports, *I like and commented on this post to show I intended to try the recipe*. It makes him look good.

The results show three dimensions of cultural difference for typical engagement with company social media content: (1) motivations for engagement, (2) content engaged with, (3) engagement behaviors. A summary of findings is shown in table 28; those are presented by contrasting the observations from three studied countries.

Table 28. Typical dimensions of engagement with company social media content by country

	Motivations for engagement	Content engaged with	Engagement behaviors
Finland	Keeping in touch Providing value	'Social responsibility' Unrelated to brand Entertaining	Clicking 'like' Content sharing
Poland	Keeping in touch Providing value	'Social responsibility' Unrelated to brand Deal Entertaining	Clicking 'like' Content sharing
USA	Self-expression Self-presentation	'Social responsibility' Deal Unrelated to brand Brand focused	Clicking 'like' Content sharing Content tagging Content commenting

Three dimensions emerged to characterize company social media engagement by culture. Differences in consumer motivations for engaging with company social media engagement can be seen between the USA and the other two studied countries – Finland and Poland. While the typical consumer in the USA is motivated by self-expression and self-presentation, those motives played a far lesser role in Finland and Poland where most content engagement behaviors were driven by keeping in touch with others and providing value. This is also reflected in the quote below:

“I am in social media to keep in touch with my family and friends (...) No, I am not there to build my image or post an Apple product and look for attention or show ‘look I am better off than you are’. (...) I post some information that can be useful and benefit my friends, something I know they will find useful or believe they should know.”

Interview 9, Finland

“I am there [on Facebook] because all my friends and family are there. To know what is going on in their lives and to keep them updated. That is how we keep in touch. Everyone is so busy now, you sometimes just do not have the time to meet, but this way you can feel like they are close to you all the time. (...) I do comment on their posts or click ‘like’... but when I share it, it is to let them know how are the things, no I am not really trying to build my image or present myself in a different way than I am. I think that what I post reflects what I am. I do not pay special attention to that...”

Interview 8, Poland

Difference in typical engagement behaviors is also visible between those two groups of countries. While U.S. respondents engage with company social media content more frequently than in the other two, the typical user also engages in more engagement behaviors such as content tagging and commenting, while many Finnish and Polish respondents are limited to clicking 'like' and sharing of the content.

In all countries, users first of all express engagement with content reflecting corporate social responsibility, as shown by the quote below:

“I share issues that move me and are close to my heart, environmental issues like global warming that everyone should know about. Or, for instance, I have seen this video by Dove related to women body image. Dove always has nice campaigns like that. I do not even really buy their products but I always enjoy their ads and share them and click ‘like’ (...) also some content that relates to other company actions like caring for animals or child labor and stuff like that. In general, something that people should know about.”

Personal narrative 81, Poland

Similarly, the content that is not directly related to a brand or product, but discusses the topics of interest the person is engaged with. There are noticeable differences between the popularity of entertaining content, content including information on the deal- or brand-focused content. While entertaining content consisted of 10-13% of the content consumers in Poland and Finland engaged with; it accounted for less than 1% of the engaged content in the USA. This finding is interesting, taking into account the Hofstede's cultural dimension of indulgence, which reflects the “the extent to which people try to control their desires and impulses”. Relatively weak control is called “Indulgence” and relatively strong control is called “Restraint”. Poland scores relatively low on the Indulgence dimension with a score of 29, compared to Finland and the USA, with scores of 57 and 68 respectively. Thus, one could expect that entertainment would be more important in the latter two countries. However, the findings of this research contrast this view. This might be due to the fact that through sharing entertaining content, consumers keep in touch with their friends. Moreover, assertive and performance oriented cultures such as the USA are more goal- and task-oriented, as reflected in the following quote:

“I sometimes interact with firms and brands, but only when they appeal to my specific interests or needs”

Narrative 29, USA

“I do not ‘bite’ on the advertisements with really click bait type titles, or any firm generated content really at all. (...) I keep within the content that I am interested in. As a consumer I don’t tend to click blindly on things out of spontaneity, but rather click or engage with content of my own choosing (...) understanding yourself as a consumer, and your habit and tendencies, can benefit you”

Narrative 2, USA

“I only followed the accounts or subscribed to the pages that benefit me. I never follow for instance a brand fan page on Facebook just to I do not know support them? Or something like that. They have to provide me with a specific content that helps me in any way. I do want to know ‘what is in it for me’ I am not going to be just another blind fan so that the marketing guys can show they met their goals (...) And also... if I see I do not get what I expected from that page I just unfollow it on Twitter or just click ‘unlike’ on Facebook, I am not loyal to those pages at all.”

Interview 1, USA

Content containing information on the deal was only marginally engaged with in Finland (3%), and seven- and nine-times more frequently engaged with in Poland and the USA. The content that was brand-focused resulted in engagement only in the USA. This points to the fact that consumers in the USA, who are driven primarily by self-expression and self-presentation motives, might use brands to build their reputation or present themselves in a self-enhancing way.

“Well I remember I did it [joined Facebook] because everyone is there. You know what they say ‘if you are not on Facebook you do not exist’. So it keeps you up to date on what everyone is up to. (...) Well I definitely do, I would not post a picture of myself looking bad, or I would not post a photo of an ordinary item. I post only when I get something special like a new gadget, or a new car, if I go on a trip and stay in a very nice hotel (...) No, it is not to make them jealous, rather to show how good I am doing. Ok well... that is to some degree like presenting myself to be better than in real, but that is what social media is for.”

Interview, 4, USA

Those findings suggest that the cultural dimension of assertiveness, which has been linked to self-expression and self-presentation, might be positively linked to the intensity of the engagement behaviors. In summary, the dimension of in-group collectivism has been positively related to the motivations of keeping in touch with others, and providing value, while assertiveness to the motivation of self-expression and self-presentation, the dimension of performance orientation

was positively linked to the motive of self-presentation. The motives of expressing support, or opinion leadership were not related to any cultural dimensions.

6 DISCUSSION

The chapter starts with a summary of the major findings. Next, it presents the main contributions of the research, followed by the managerial implications. The chapter concludes with the presentation of study limitations that offer potential future research avenues.

6.1 Discussion of the findings of the dissertation

The main purpose of the study was to identify what motivates users to engage with company social media content, and how the motivations for active engagement differ across cultures.

The exploratory qualitative study presented in the dissertation addresses the lack of understanding of the motivational drivers for different consumer engagement behaviors with company social media content (Heinonen 2011; Vivek, Beatty, & Morgan 2012) and the need to provide more guidance for companies wanting to succeed in engaging their customers on social media (Rohm, Gao, Sultan, & Pagani 2012). Drawing on 33 consumer diaries, 126 narratives and 10 interviews, the author presents a framework linking different engagement behaviors to consumer motivations. The study identifies motives for different engagement behaviors with company social media content, and reveals factors that facilitate transition from being only passively exposed to the content to clicking 'like', share, comment on, or tagging the content.

Previous research points mainly to maintaining interpersonal connectivity, strengthening ties with others, as well as the need for belonging and socializing as social-related antecedents to participation in online communities or forwarding content (Dholakia et al. 2004; Eisenbeiss et al. 2012; Nambisan & Baron 2007; Nov et al. 2010). The study shows that passive engagement with company social media content is driven by the motives for accessing information and financial gain. Active engagement such as sharing or tagging content is motivated by providing value to one's connections, clicking 'like' is driven by wanting to express support, and commenting on company content occurs when the content is mentioned by friends with the motive of keeping in touch with them, or to acquire more information about the product one is considering purchasing. Thus, this classification validates and complements motivational drivers for company social media content engagement by identifying previously

not discussed in the literature motives for engagement with company social media content at different engagement levels.

While the study shows that motives for social media participation and engagement with company social media content do not always align, social media participation motives (keeping in touch and accessing information) constitute the antecedent of the motivations for following companies on social media (easy access to information, keeping updated, quick access to the company). Thus, only when there is the fit between those individual motives and the company social media content, the user may engage with the content. Users can fulfill different types of motives, with either focus on oneself – through passive engagement, or focus on others – through active engagement such as sharing, tagging, commenting, or clicking ‘like’. While passive engagement may lead to active engagement, active engagement may occur without passive engagement when the content is not relevant to the user but is relevant to his/her connections. In addition, active engagement may be inhibited by the social norms of one’s connections on social media and those offline. While social norms do not necessarily influence passive engagement, the individual motives might be influenced to some degree by social norms such as constituted by culture.

As the area of socio-cultural differences in social media has been largely neglected, Okazaki and Taylor (2013) and previous studies in the field arrived at contradictory findings (e.g. opposite direction of impact of high power distance on online opinion seeking behavior or engaging in online word-of-mouth (e.g. Lam, Lee, & Mizerski 2009; Goodrich & de Mooij 2013; Pornpitakpan 2004). When trying to explain the differences in online behavior by utilizing a limited number of Hofstede’s (1980) dimensions of collectivism, individualism and uncertainty, the objective of this dissertation was to identify how motivations to actively engage with company social media content vary across cultures. The author tests how motives for engagement differ based on cultural dimensions of House’s et al. (2010) of in-group collectivism, performance orientation and assertiveness based on 1914 research diaries collected in three countries, namely the USA, Finland, and Poland.

As summarized in Table 29, there were significant differences shown in the engagement behaviors between high and low in-group collectivism cultures. This study contributes to the ongoing discussion regarding the intensity of engagement behavior in individualistic versus collectivistic cultures. Commenting on company content was not significantly different, and clicking ‘like’ was seen to be more frequent in cultures of high in-group collectivism. However, in cases of sharing and tagging a friend, individuals from cultures

scoring low on the in-group collectivism were more likely to manifest these engagement behaviors than in high in-group collectivist countries, thus manifesting that individualistic cultures are more prone to exhibit these engagement behaviors.

Table 29. Cultural dimension of in-group collectivism and motives for engagement

No.	Hypothesis	Test result
H1	In cultures of high assertiveness, the engagement motive of keeping in touch will be reported less frequently than in cultures low on this cultural dimension.	SUPPORTED
H2	In cultures of high assertiveness, the engagement motive of self-expression will be reported more frequently than in cultures low on this cultural dimension.	SUPPORTED
H3	In cultures of high assertiveness, the engagement motive of expressing support is reported more frequently than in cultures low on this cultural dimension.	NOT SUPPORTED
H4	In the cultures of high assertiveness and performance orientation, the engagement motive of self-presentation was reported more frequently than in cultures low on this cultural dimension.	SUPPORTED
H5	In the cultures of high performance orientation, the engagement motive of providing value will be reported more frequently than in cultures low on this cultural dimension.	NOT SUPPORTED
H6	In cultures of high performance orientation, the engagement motive of opinion leadership is reported more frequently than in cultures low on this cultural dimension.	NOT SUPPORTED
H7	In cultures of high in-group collectivism, the engagement motive of self-presentation was reported less frequently than in cultures low on this cultural dimension.	SUPPORTED
H8	In cultures of high in-group collectivism, the engagement motive of self-expression will be reported less frequently than in cultures low on this cultural dimension.	SUPPORTED
H9	In cultures of high in-group collectivism, the engagement motive of keeping in touch will be reported more frequently than in cultures low on this cultural dimension.	SUPPORTED
H10	In cultures of high in-group collectivism the engagement motive of providing value will be reported more frequent than in cultures low on this cultural dimension.	SUPPORTED
H11	In cultures of high in-group collectivism the engagement motive of expressing support is reported more frequent than in cultures low on this cultural dimensions.	NOT SUPPORTED
H12	In cultures of high in-group collectivism the engagement motive of opinion leadership is reported less frequent than in cultures low on this cultural dimensions.	NOT SUPPORTED

Countries reported differing frequencies of active engagement behaviors. While previous studies did not arrive at an agreement whether collectivistic or individualistic cultures engage in more engagement behavior on social media (Okazaki & Taylor 2013; Goodrich & de Mooij 2013). This study suggests that it might be the cultural dimension of assertiveness, which is associated with extraversion and self-expression (Barrick & Mount 1991; Seidman 2013), that might influence the intensity of engagement behaviors to a greater extent than the cultural dimension of collectivism.

The study showed that cultural dimensions explain more variation in the frequencies of different motives for engagement than the demographic characteristics such as gender. Thus, this research confirms the importance of studying consumer online behavior in cross-cultural setting and warns to be vary of generalizing the study findings across all consumers based on a one-country study. In detail, the investigation showed that in cultures of high assertiveness the motives of self-expression and self-presentation are more frequently driving engagement behaviors than the motives of keeping in touch with others and expressing support. It has also been shown that the motives of keeping in touch, and providing value are more frequently reported in cultures of high in-group collectivism than those scoring low on this cultural dimension.

The research did not support the H3 (and H11) hypotheses that in cultures of high assertiveness and high in-group collectivism, the engagement motive of expressing support is reported more frequently than in cultures low on these dimensions. This effect might have been significant in countries that score high on both dimensions at the same time.

The research did not support the H5 and H6 hypotheses that in cultures of high performance orientation, the engagement motives of providing value (H5) and opinion leadership (H6) are reported more frequently than in cultures low on this cultural dimension. This might be attributed to the fact that the studied country which scores both high on performance orientation also has a high assertiveness score (with assertiveness leading to focusing more on the self in the marketing behavior than on others), and low in-group collectivism score. Thus the results might have been different for a country that scores high on performance orientation and in-group collectivism, while low on assertiveness.

Hypothesis H12 stated that in cultures of high in-group collectivism, the engagement motive of opinion leadership is reported less frequently than in cultures low on this cultural dimension. It was, however, not supported by the data in this study. This might be due to collectivism affecting users more in terms of asking behavior, rather than influencing others.

Taylor (2005) and Zinkhan in 1994 already suggested the development of world markets in some industries as well as segments cutting across national boundaries. However, this research conducted on a student sample allowed for verification of Taylor's (2005) statement regarding the existence of segments that cut across national boundaries, and shows that consumer behavior might not be converging as fast as we thought. Thus, this study confirms that influence of culture on marketing should still be considered a crucial area for future international research, as suggested before by Taylor (2005, 2007, 2010).

6.2 Contributions and implications

6.2.1 Theoretical contributions

From the theoretical contribution perspective, although previous studies in the area of consumer behavior on social media have shed light on users' motivations for social media participation or contribution of user-generated content, the motivations for engagement with company content received less attention. The dissertation contributes to this stream of literature by identifying the motives for different levels of engagement with company social media content. Rather than focusing on content contribution in general (or user-generated content), it focuses on engagement with company social media content and differentiates between various behavioral engagement manifestations to present a more holistic picture of consumer motivations for engaging with company content on Facebook. The study reveals why some content fails to generate likes, comments and shares on social media, despite being positively received by a consumer, and especially the reasons for engaging in a solely passive instead of active manner constitute a novel addition to the literature. It answered the question of why users passively engage with company social media content and why users click 'like', share, comment on, and tag company social media content. Thus, it provides an answer to a question of what facilitates a transition from passive content experience to active engagement. It also shows how social norms and tie strength may inhibit some of the engagement levels but not others.

Engagement on Facebook vs. engagement on interest-based communities

Instead of focusing on interest-based communities or platforms, or platforms dedicated to opinion leaders (e.g. Henning-Thurau et al. 2004; Nambisan & Baron 2007; Nov et al. 2010; Teichman et al. 2015), this research focuses on a more general population of Facebook users, on the platform where users are

exposed to company content in the context of social interactions with users that are part of their daily lives offline as well, and where they engage with content under their true identity rather than anonymously. Moreover, on this platform, users are exposed to (and often subscribe to) a variety of company pages and are exposed to their content simultaneously and regardless of not always aligned interests of their connections.

This study shows that engagement on Facebook is motivated by different motives than on interests-based online communities. While Dholakia et al. (2004), Heinonen (2011), Joinson (2008), Papacharissi and Mendelson (2008), show that information sharing is an important motivation to use social media, the respondents in this study do not participate on social media to share information but rather to have access to it for their own use. Thus, this study confirms the findings of Chu and Kim (2011), which shows that informative content results in passive engagement with the content but not in information sharing – here active engagement. This finding is also in line with de Vries et al. (2012), who shows that neither informational content nor entertaining content generates ‘likes’ or comments on brand posts. However, as this study demonstrates, informative content is still important as it generates passive engagement with company social media content.

The importance of the motive for providing value when choosing to actively engage with the content through sharing or tagging, is in line with the findings of Cheung and Thadani (2012), proposing that information usefulness is positively associated with adoption of the electronic word-of-mouth, as well as, Liu-Thompkins and Rogerson (2012) showing that the content of educational value along with entertainment value is better diffused in the context of YouTube videos than other types of content. Users do share the informative content to provide value to their connections, but they do not click ‘like’ (or express a reaction), comment on, tag or share informative company content just for the sake of sharing it.

Engagement with company- vs. user-generated content

Even though entertainment was considered a key motivation in most of the cited studies (Dholakia et al. 2004; Heinonen 2011; Nov et al. 2009; Nambisan & Baron 2007; Teichmann et al. 2015), this research does not support it to be a motive for active engagement with company content. It also played a marginally important role in the context of passive engagement with company content. When mentioned by the study participants, entertainment motive was fulfilled by humorous content or content related to shows, music, and movies. It was referred mostly to as distraction from work or as ‘killing time’, which is

consistent with the Heinonen (2011) and Eisenbeiss et al. (2012) motive of 'escape'.

Little importance of the entertainment motive contradicts the findings of Yang and Wang (2015) and Lee, Ham, and Kim (2013), that it is the perceived pleasure that results in positive attitudes or content sharing behavior (U.S. sample); and the findings of Taylor et al. (2011) that the entertainment is a more important motive for using social media than information seeking. Little importance of this motive is also surprising considering the relatively young age of the respondents. This might be explained by the fact that users may obtain more entertainment either from engaging with their friends on Facebook and content posted by them, or from e.g. funny videos which are posted on social media by other users rather than companies. Moreover, what was remarkable is that diary respondents referred to all company content on Facebook as 'advertising', even when it was posted by a company page they 'liked' (thus agreeing to receive its content on a regular basis). This might also explain why entertainment would be a rare occurrence, as the associations with advertising are those of something either persuasive or informing, and often intrusive.

This study also extends the FIRO theory in the context of social media content engagement by showing through which behavioral manifestations of engagement, and what type of content consumers satisfy their needs for inclusion, control, and affection. It's important contribution lies in linking different motives to specific engagement behaviors rather than focusing on just one behavioral engagement manifestation or considering them together. Moreover, by presenting engagement with company social media content in a wider context of users' social media experience, this study reveals structural lineages between social media participation, individual motives, and passive and active engagement.

The role of self-presentation and opinion leadership motives

Moreover, this exploratory study did not confirm that active engagement is driven by motivations such as developing reputation (Nov et al. 2009), developing status or achievement (Nambisan & Baron 2007), or self-enhancement (Henning-Thurau et al. 2004; Teichman et al. 2015). This can be explained by several factors.

Firstly, previous studies did not focus on a general population of social media users (like Facebook). Instead, they sampled users on specific online communities to which individuals subscribe driven by shared interests: Flickr (Nov et al. 2009), opinion platforms (Henning-Thurau et al. 2004), online

product forums of Microsoft and IBM (Nambisan & Baron 2007), sport-related online communities (Teichman et al. 2015). This study shows that users on more general social media platforms such as Facebook are driven by different motives for company social media content engagement, than on interest-based online communities. In the case of Nov et al. (2010) only professional photographers, who use Flickr as a tool for reputation-building as photographers and pay for the additional features of the platform, were sampled. Teichman et al. (2015) questions focused on posting the information about oneself and not sharing the company content. Thus, this study demonstrates that not everyone wants to be an opinion leader or to influence others, which is consistent with the studies showing that 90-99% of the users exhibit mostly passive behaviors (Carroll & Rosson, 1996; Nielson, 2006). Thus, our investigation did not confirm the findings of Nambisan and Baron (2007) that users are driven to actively engage by opinion leadership motives (influencing others), which can be attributed to that the previous studies' sampled users on online platforms designed for helping others e.g. customer opinion platforms or product support communities (Henning-Thurau et al. 2004; Nambisan and Baron 2007). Thus, engagement motives on platforms with a more-general audience, such as Facebook may, however, differ as users there are exposed to a much wider range of topics and products.

Secondly, a reason behind the differences in findings lays in that the cited studies were survey-based with self-enhancement being operationalized as e.g.: (a) this way I can express my joy about a good buy; (b) I feel good when I can tell others about my buying successes; (c) I can tell others about a great experience; (d) my contributions show others that I am a clever customer; as in the study on the customer opinion platform (Henning-Thurau et al. 2004). It has to be taken into account that on Facebook, users are exposed to the content related to the products they have not necessarily purchased. The Nambisan and Baron (2007) study focuses on the users' comments in an online product support community operationalizing the self-enhancement motive as (a) enhance my status/reputation as a product expert in the community (b) reinforce my product-related credibility/authority in the community; (c) derive satisfaction from influencing product usage by other customers (d) derive satisfaction from influencing product design & development. Thus again, the motive of self-enhancement might not be appropriate for more-general content posted by companies on Facebook. The participants, however, still self-monitor their posting behavior in order for it not to hurt their image or to be considered as a spammer. This approach is related to the concept of self-monitoring, which constitutes the extent to which an individual is attentive to and regulates his or

her behavior following the social cues to present oneself in socially desirable way (Gould 1993; Snyder 1979).

Thirdly, the second study phase has shown that the the motive of self-presentation is influenced by the cultural dimension of assertiveness. Thus, this motive might be of lesser importance in cultures with a low assertiveness score.

Ecological validity

The research also bears methodological contributions by applying the diary method to cross-cultural research and proving the applicability of qualitative research methods also in the area of international advertising. The use of this method will increase our understanding of the cognitive response that precedes more tangible engagement behavior in the form of liking, commenting or sharing the content. Therefore, it will offer a wider perspective on the phenomenon of engagement with content on social media. The study shows the importance and usefulness of the diary method beyond its current usage to present a more holistic picture of consumer motivations for engaging with company content on Facebook. Research diaries also allowed for capturing participants' thoughts in real time to give an accurate account of their motives for different engagement behaviors. As one of the few qualitative research studies employing the diary method in the fields of consumer behavior and international consumer behavior, this research validates the use of research diaries in the field. Moreover, personal narratives and interviews also validated the study findings beyond the younger generation sampled for participation in the diary research.

Cross-cultural social media research

Moreover, as the research is conducted on a cross-cultural student sample, it allowed verification of the Taylor's (2005) statement of the existence of segments that cut across national boundaries, such as students. This study shows that even young consumer populations such as students differ in their behaviors, and thus cultures might not be converging as fast as one may think.

It also showed that cultural dimensions explain more variation in the frequencies of different motives for engagement than the demographic characteristics such as gender does, thus confirming the importance of studying consumer online behavior in cross-cultural setting and being wary of generalizing the study findings across all consumers.

Another contribution of this dissertation lies in that it analyses social media from a cross-cultural perspective, thus answering the call of Okazaki and Taylor

(2013). The research contributes to the field of the international online behavior research stream by explaining the role of culture in stimulating user engagement on social media. The research tests the applicability of the GLOBE framework in the international consumer behavior research, and shows that House et al. (2004) cultural dimensions prove useful in explaining the differences in consumer behavior and that future scholars can expand their studies to include cultural dimensions beyond Hofstede's (1980) dimensions. By also showing that young consumers differ in their behaviors on social media, this study is also contributing to the still ongoing standardization-adaptation debate (with previous studies focusing on traditional communication channels and neglecting social media) and on the existence of cross-national consumer segments.

6.2.2 Managerial implications

This research has also managerial implications as frequently brands explore the marketing potential of social media by trial and error as they do not know what is expected from them. Companies know that it is important to build their presence on social media because their customers are there, but they do not know how to provide value through it in order to foster user engagement with their online content. Therefore, this research also provides important insights for advertisers seeking to better understand the user engagement on social media and constitutes the foundation for developing brand content which better stimulates user engagement on social media.

Successful brand content on social media must not only attract attention, but provide the user with a good reason to share this content with people in his or her social circle. With users being especially concerned of being considered as spammers, they are willing to share the company content when it provides value to their connections. Thus, rather than relying solely on developing eye-catching content, companies should pay more attention to creating content that would benefit one's online connections and emphasize it in their communication. "The reasons consumers seek, self-select, process, use and respond to information are critical for understanding responses to communications" (Stewart & Pavlou 2002). "Consumer motives (here for engaging with company-generated content) will determine the extent of their exposure to Internet advertising and ensuring advertising effects" (Yang, 2004). Thus, the knowledge of what motivates the customers to engage with companies on social media will enhance the understanding of what types of company-generated content succeed in capturing attention in different cultures and engage them i.e. triggers desired behavior such as consuming, liking, commenting or sharing the content.

To succeed in stimulating active engagement, company content should be aligned with users' motives for social media participation and engagement. Company content must not only attract attention, but provide users with a good reason to share it with people in their social circle. For the content to be shared with others, it needs to be relevant to users' connections and benefit them. Thus, rather than relying solely on developing eye-catching content, companies should pay more attention to creating content that benefits users' friends and emphasize it in their communication.

As regarding generating passive engagement, companies should provide content that is informative, for instance relating to functional appeals of the product, and presenting discount, promotion, competition, or lottery information.

While companies are not able to predict the interests of users' friends, there are some content types that are considered as benefiting others. Those include content that goes beyond the company and its products and relates to social campaigns, health and well-being issues, fitness, social issues, educational content, inspiring and motivational content, life hacks. The content that is shared also raises awareness of important issues, propagates a good idea, provides 'how to' information.

Users comment and tag company content in the context of friends' activities. This presents an opportunity, especially for service companies such as restaurants, movie theaters, travel destination specialists, that can stimulate active engagement by suggesting activities that one can do with friends. As content shared by friends receives more attention, as recommended also by Yang and Wang (2015) "companies are strongly recommended to recruit viral agents". Companies should, however, take into account that the importance of tapping into existing connections when sharing the company content might vary across cultures and potentially be influenced by cultural dimensions of assertiveness, performance orientation, and in-group collectivism. While cultures scoring high on assertiveness display more self-expression and self-presentation activities, cultures scoring high on in-group collectivism are more concerned with providing value to their connections and keeping in touch.

As users comment under company content to learn more about a product, it is vital that companies monitor those comments and are ready to answer user enquires through this communication channel.

While clicking 'like' occurs mainly toward companies owned by friends and niche products, companies can still stimulate this engagement by posting content relevant to social issues presenting corporate social responsibility actions.

6.3 Study limitations and future research avenues

This section proposes future research directions and discusses the limitations of the dissertation.

While the qualitative exploratory study offers invaluable insights into the motivations behind engagement with company social media content, and links different motives to different engagement behaviors, this detailed model should be tested based on quantitative (e.g. survey) data. This will enable us to even better describe the relative importance among the individual motives on passive and active engagement behavior, respectively. Moreover, obtaining representative samples can prove valuable. Also conducting a longitudinal study could reveal both how the motivations of an individual progress in time, and how collective motivations change as a social media platform develops.

As the study showed, company content shared by a friend receives more interest than the content shared by a friend. It also showed that social ties can play a role in inhibiting active behaviors. Therefore, future research should consider content communication by a friend, and tie strength as moderators. Moreover, as the importance of tapping into existing connections when sharing the company content might vary across cultures and potentially be influenced by cultural dimensions, cultural orientation of the respondents should be taken into account, especially uncertainty avoidance or collectivism.

As this study shows that motives for social media participation and for company content engagement on social media do not always align, future studies should be weary when adopting social media participation motives when studying motivations for engagement. As user motives for engaging with the content differ from the motives for participating on social media, future researchers should take caution when applying the existing theories, motives classifications and scales from the literature on social media participation when studying content engagement.

In the diary study (cross-cultural part) informants reported active engagement in 28% of cases, which is higher than in previous studies in the field. On the one hand, it might be explained by a younger age of the studied population, on the other hand, it should be acknowledged that in the diary reporting, some of the content might have gone unnoticed or has been ignored by the informant and not reported. The main focus of this diary study was, however, on the active engagement behavior, as this might have been influenced by culture due to its social context.

Moreover, I acknowledge that the cross-cultural analysis offers little scope for generalization. Young populations of consumers in three countries have been researched, and although the findings confirm the cross-cultural differences, which presumably apply in general populations, the findings require further research on more diverse and bigger populations, as well as on a bigger number of countries, before general conclusions can be drawn. However, it should be remembered that even though the sampling frame in the quantitative study does not allow the generalization of the findings on the whole populations of the researched countries, it does represent a large and important group of recipients of company content on social media.

Countries reported differing frequencies of active engagement behaviors. While previous studies did not arrive at an agreement whether or not collectivistic or individualistic cultures engage show more engagement behavior on social media. As the study suggests, it might be the cultural dimension of assertiveness, which is associated with extraversion and self-expression, that might influence the intensity of engagement behaviors to a greater extent than collectivism. Thus, future studies should test this proposition further based on bigger and more culturally diverse samples.

Moreover, joint effects of cultural dimensions should also be investigated further, as indicated in the discussion chapter, especially the potential joint effect of high assertiveness and high performance orientation on the motive of self-presentation; joint effects of high performance orientation, low assertiveness, and high in-group collectivism on the motive of providing value; joint effects of high assertiveness and high in-group collectivism on expressing support; joint effects of high performance orientation and high in-group collectivism on opinion leadership motives.

The study showed that the GLOBE cultural framework is applicable also in the field of international consumer research, and therefore future scholars should expand their studies to include cultural dimensions beyond Hofstede's (1980) dimensions.

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APPENDICES

Appendix 1. DIARY FILLING GUIDELINES

Before providing your entries please read the instructions below very carefully.

In this section of the study we would like you to, for a period of seven days, report on any instances of your activity related to Facebook use that involve company content (content posted by companies) or sponsored advertising on this social media platform. Those include for instance:

1. Seeing that a friend liked/shared/commented on a company content
2. Seeing a company post from a company that you follow
3. Seeing a sponsored post on your timeline from a company that you do not follow or seeing any other ad
4. Clicking 'like', or choosing a reaction on the company post
5. Sharing a company content on social media
6. Commenting a company content on social media
7. Tagging a company content on social media
8. Clicking 'like' on a page on Facebook (to follow their updates)

But we encourage you to report also on any other social media activity related events that you find relevant!

Provide a link to the post if possible. Write in your own words what was the content and what did you do with it. We are interested in your **perception of this content** and **thoughts on companies' social media content**. Please report on them in writing in as much detail as possible (as well as **the reasons why or why not** you engaged with this specific content – Please report on them in writing in as much detail as possible).

Please remember that the participation in the study should not alter your normal social media behavior. There is no right or wrong number of entries as well as the frequency of posts – the number of entries should reflect the actual number of the events that occurred throughout your day. Moreover, I encourage you to be attentive to the occurrence of the relevant events and report on your emotions and experience in as much detail as possible, however there is no minimum or maximum number of words that you need to write for each entry. Please keep in mind that the accuracy of the data is crucial here and you do not need to provide any untrue records. It is also very important for us that you report on the events just after they occur (kindly inform next to the entry if it was reported with a delay).

Please keep a printed version of the diary questionnaire with you in order to avoid missing entries.

If any problem or questions arise please do not hesitate to contact the researcher!

Appendix 2. DIARY

No. of entry	Date and time	Reported without delay (Yes/No)	Describe the activity/ characteristics of the content of the advertising in your own words	Your reaction to the content	Reasons for engaging or not engaging with the content/other comments
1					
2					

Appendix 3. Pilot study – questionnaire after diary research

1. Did the diary-keeping influence your normal behavior with regard to you using social media?

.....

2. Do you think that you recorded all the social media advertising you encountered?

.....

3. What are your thoughts on the use of advertising on social media?

.....

4. For each of the sentences mark the number from 1 to 5, where 1 means you totally disagree with this statement and 5 means that you totally agree with the statement:

	1	2	3	4	5
a. I had no problems understanding the questions asked					
b. I would have appreciated more support					
c. The period of participating in the study was too long					
d. Filling in the diary questionnaire multiple times a day was annoying					
e. Filling in the diary sheets got harder over time					
f. I needed more support than was provided by the research team					
g. I reported on the events in timely manner					
h. I feel some of the events were not reported					
i. I feel the description of my experience was accurate					
j. My linguistic skills hindered the accurate reporting of the events					

5. Is there anything you would like to add/clarify that you did not record in the diary?

.....
.....
.....

6. Which aspects of the study would you change or what should be clarified in more detail before starting the main study?

.....
.....
.....

7. *Here you can provide additional comments about the study.

.....
.....
.....

Appendix 4. PERSONAL NARRATIVES – PHASE 1 PROTOCOL

Please do this task after completing your 7-day diary filling.

Write an open-format analysis of your own behavior in terms of engaging with the company content. Reflect on the content posted by companies which are/were the most relevant for you and the ones you engaged with (clicked 'like', commented on, shared or tagged), as well as, the content with which you did not engage. What are the similarities and differences in these? Place emphasis of your reflections on your motives.

These narratives will be used in an academic study and your identity will remain anonymous. There is no maximum or minimum length of your narrative. What matters most is the honesty of your answers and that they describe the behavior in your everyday life.

Thank you for your time and participation!

Appendix 5. PERSONAL NARRATIVES – PHASE 2 PROTOCOL

Before writing the narrative please be attentive to your social media use throughout the period of 7 days. Pay attention especially to the content posted in social media by companies and your reactions toward this content. Notice and note the instances when you clicked 'like' (or chose a reaction), commented on, shared, or tagged the content posted by companies and think of what motivated you to do so. Be attentive to the instances when you personally liked the content posted by companies and e.g. read it or watched but decided not to click 'like', comment on, share or tag this content. Think of why you did not.

Next, based on your self-observation and notes from the week write a personal narrative in your own words. You can organize your narrative in any way you want, but please include your reflection on the following issues:

1. Your relationship with social media - why do you participate in social media and what role do they play in your everyday life? What social media do you primarily use and what do you do there?
2. What are your expectations of company presence in social media? What role does the company content play in your social media use?
3. What companies, and pages do you follow in social media (e.g. by clicking 'like' on the company Facebook fan page), why those companies?
4. What are your motivations why you engaged with company content (e.g. clicked 'like', commented on, shared, tagged)? Please include the information on the company content you have seen over the past week (or that you recall seeing before) with as much detail about the content itself and your motivations as possible:
 - a. What kind of company content posted by a company did you click 'like' on (or chose a reaction)? Why?
 - b. What kind of company content did you share? Why?
 - c. What kind of company content did you comment on? Why?
 - d. What kind of company content did you tag? Why?

These narratives will be used in an academic study and your identity will remain anonymous. There is no maximum or minimum length of your narrative. What matters most is the honesty of your answers and that they describe the behavior in your everyday life.

Thank you for your time and participation!

Appendix 6. INTERVIEW QUESTIONS

Motivations for social media participation

8. Why are you on social media?
9. What social media platforms do you use?
10. Why those and not other platforms?
11. What role social media plays in your life?

Activities performed and intensity of social media use

12. How much time do you spend there in a week?
13. What do you mostly do when you are on social media?

Content posting and sharing behavior –activities and motivations

14. How often do you post any content there, what kind of content do you post?
15. Why do you post it?
16. If you do not post or share any content - why not?

Online social circle and tie strength

17. How many friends do you have on Facebook/followers on Twitter etc.?
18. How would you describe your relationship with them: family, close friends, colleagues, acquaintances (how close are you with those people)?
19. How often do you interact with your online connections on social media?
20. How do you do it (e.g. do you 'like', comment on, share their posts? Do you chat with them? etc.)

Expectations of companies' presence in social media

21. Do you like or follow any companies or brands on social media?
22. How many?
23. What type of companies?
24. Why do you like or follow them?
25. Based on what criteria do you decide to like or follow companies on social media?
26. If you do not follow any companies/brands – why not?
27. What kind of company content is most relevant to you?
28. How do you react to the content posted by companies on social media (e.g. are you interested/annoyed)?
29. Do you click 'like' (or choose reaction), comment on or share the company content, tag a friend?

Motives for engaging with company social media content

30. What kind of content posted by a company would you/do you share? Why (why not) do you share this content?
31. What kind of content posted by a company would you/do you comment on? Why? If nothing at all – why not?
32. What kind of content posted by a company would you 'like' (or picked 'reaction')? Why? If nothing at all-why not?

Appendix 7. GLOBE clusters

Nordic Europe	Eastern Europe	Anglo	Sub-Saharan Africa	Germanic Europe
Denmark Finland Sweden	Albania Georgia Greece Hungary Kazakhstan Poland Russia Slovenia	Australia Canada England Ireland New Zealand South Africa (white sample) United States	Namibia Nigeria South Africa (black sample) Zambia Zimbabwe	Austria Germany Netherlands Switzerland
Middle East	Confucian Asia	South Asia	Latin Europe	Sub-Saharan Africa
Turkey Kuwait Egypt Morocco Qatar	Singapore Hong Kong Taiwan China South Korea Japan	Philippines Indonesia Malaysia India Thailand Iran	Israel Italy Switzerland (French-speaking) Spain Portugal France	Zimbabwe Namibia Zambia Nigeria South Africa (black sample)

Source: Based on: House et al. 2010, Table 3:124.

Appendix 8. Correlations between societal practices and values for GLOBE dimensions

Dimension	Correlation	p-value
Institutional collectivism	-0.61	<0.01
In-group collectivism	0.21	NS
Power distance	-0.43	<0.01
Performance orientation	-0.28	<0.05
Gender egalitarianism	0.32	<0.05
Future orientation	-0.41	<0.01
Humane orientation	-0.32	<0.05
Assertiveness	-0.26	<0.05
Uncertainty avoidance	-0.61	<0.01

Source: House et al. 2010: 123.

Appendix 9. Correlations between GLOBE and Hofstede's dimensions

		IDV	UAI	MAS	PDI	LTO	IVR
In-group collectivism	'As is'	-0,77***					-0,46**
	'Should be'					-0,49**	0,42**
Institutional collectivism	'As is'		0,41**				
	'Should be'	-0,40**	-0,46**				
Assertiveness	'As is'			0,30*			
	'Should be'						-0,29*
Uncertainty avoidance	'As is'		0,61***		0,50***		
	'Should be'	0,698** *	0,37*		0,702**		
Power distance	'As is'						
	'Should be'				-0,31*		
Performance orientation	'As is'						0,35*
	'Should be'					-0,73***	
Future orientation	'As is'		0,60***		-0,38**		
	'Should be'				0,47**	-0,33**	
Gender egalitarianism	'As is'						
	'Should be'						0,49***
Humane orientation	'As is'						
	'Should be'						

Source: Based on Hofstede, Hofstede & Minkov 2010.

Appendix 10. CODEBOOK

Each respondent wrote a separate diary (one diary is one WORD or EXCEL file which you received) and provided a number of diary reports. Each row in the respondent's diary represents one diary report. Thus, a row is the coding unit. Each row in the Excel file named 'CODING FORM' is devoted to one diary entry.

Each diary file named 'Respondent number' 'Country' 'Gender' (E.g. 01 Finland Female) contains several entries. Thus, in the coding sheet, there will be several rows for each of the respondents (with the same 'Respondent number', 'Gender', 'Country' and different: 'Entry number' and rest of the coding information).

Each row should be coded on all the columns. – If not stated otherwise type "1" – if the specific characteristic appears in the description or "0" if it does not appear. It is important to read the whole row before coding the entry.

The same dataset is also coded by another person and intercoder reliability will be calculated. Thus, it is very important that you follow the coding instructions and the definitions provided.

When you have doubts whether you have coded the specific row the way it should be, please leave a comment in the last column of the 'CODING SHEET' or contact the researcher.

The following data will be filled in the first few columns of the coding sheet for each of the entry and you can find it in the title of the file (Except for the report number):

DATA	RESPONDENT NUMBER	Enter the number as is the name of the file
	GENDER	1=female 0=male
	COUNTRY	1=US 2=Poland 3=Finland
	REPORT NUMBER	Each of the rows in the diary of one respondent is a separate numbered entry. Give them consecutive number in the same order it appears in the respondent's diary file

Respondents indicated in their diaries on what platform they have seen the content and if it was seen on a mobile device.

SEEN WHERE	MOBILE	Was the content seen on a mobile phone, smartphone etc. (use the respondent's answer) assign numeric values 0 or 1 if the respondent wrote yes or no. 0=seen on a computer 1=seen on a mobile device
	PLATFORM	0=not indicated 1=Twitter 2=Facebook 3=Instagram 4=YouTube 5=Snapchat 6=Pinterest 7=LinkedIn 8=Reddit Inform in the coder's comments (the last column) if different than the available list.

The rest of the columns are coded based on a simple principle – if the characteristic appears then the coder assigns 1, if it does not then 0.

The next few columns refer to how the content was communicated.

Respondents indicated in their diaries whether or not the content they reported was shown to them because they follow a company on social media, or it was a sponsored post or suggested ad from a company they do not subscribe to. They also indicated whether the content was shared by their friend/friends.

CONTENT COMMUNICATION	SUBSCRIBED TO	When something appears on the respondent's timeline because s/he previously 'liked' the company page on Facebook; or followed it on the platform, or subscribed to the company channel/page. 1=yes 0=no
	SPONSORED AD SUGGESTED POST	The content was posted by company one does not subscribe to or follow in social media. 1=yes 0=no
	SHARED BY A FRIEND	The content was shared by his/her friend/s or friend's company page. 1=yes 0=no

The following columns relate to what the respondent did after s/he noticed the content.

ACTIVE ENGAGEMENT	CLIKED LIKE/CHOSE REACTION	The user clicked 'like' or chose reaction, or pinned the content 1=yes 0=no
	COMMENTED	The user commented the content 1=yes 0=no
	TAGGED SOMEONE	The user tagged someone in the content 1=yes 0=no
	SHARED	The user shared the content 1=yes 0=no
	ACTIVE ENGAGEMENT	The user did any of the above (clicked like/chose reaction), commented, tagged, shared the content 1=yes 0=no

MOTIVATIONAL DRIVERS OF ACTIVE ENGAGEMENT

This part relates to **WHY** user clicked like/chose reaction, commented on, shared or tagged the content.

1=yes - when the respondent mentions this motive in his/her description
0=no - when there is no such mention

MOTIVATION	KEEPING IN TOUCH	The user reports s/he engaged with the content in order to connect with others, or keep in touch with them, to have something to do with them, to be included in the conversations, to feel closer to others, or to make others feel closer to himself/herself. 1=yes 0=no
	PROVIDING VALUE	The user reports s/he engaged with the content in because s/he thought it would be useful to the people s/he shared it with a majority of his/her connections will benefit from it by either being able to take advantage of the opportunity or be warned. 1=yes 0=no
	SELF-EXPRESSION	The user reports s/he engaged with the content because s/he wanted to express his/her feelings, emotions, or opinion, for attention, or for others to know him/her better.. 1=yes 0=no
	SELF-PRESENTATION	The user reports s/he engaged with the content in order to make oneself look exceptional, to show off, to present himself/herself as different or favorable way, or to show his/her expertise, gain reputation among others due to his knowledge or expertise and be recognized. 1=yes 0=no
	OPINION LEADERSHIP	The user reports s/he engaged with the content in order to influence others, encourage them to do something or do not do something. 1=yes 0=no
	EXPRESSING SUPPORT AND ACCEPTANCE	The user reports s/he engaged with the content because s/he likes the brand and wants to support it, or to express his/her support for the person or company who posted it. 1=yes 0=no

In the last column provide your comments whenever you are not sure if you have coded the content in the specific row correctly.

COMMENTS FROM THE CODER	If you had any doubts on how to code some of the elements for this diary report (in this specific row) please mention it here. This is also a place to provide any additional comments you may have.
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