ISCTE Business School
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Social Media Marketing Across Cultures: How Does Consumer Behavior on Facebook Brand Pages Differ Between Cultures.

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SOCIAL MEDIA MARKETING ACROSS CULTURES: HOW DOES CONSUMER BEHAVIOUR ON FACEBOOK BRAND PAGES DIFFER BETWEEN CULTURES

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Abstract

This dissertation explores the relationship between culture and social media marketing. Differences in consumer behavior on social media are analyzed. Hofstede's cultural dimensions are employed to predict these differences between cultures. The data was organically gathered from 6750 posts from 225 different Facebook brand pages and 15 different countries. The gathered data included the engagement metrics such as the amount of likes, shares and comments and the various versions of likes such as: love, wow, funny, angry and sad. To the author's knowledge this is the first study that uses real world organic data to analyze differences between cultures on social media. Descriptive results are displayed through charts and then the statistical significance is measured through linear regressions. Interesting differences were found that could be explained by Hofstede's dimensions. One of these is that countries low in individualism and/or high in power distance share posts more than comment on them. Also, the use of the funny and wow emoticon responses seems to be related to higher scores on individualism. These findings have theoretical and practical implications. Some academics posit that cultures are converging, and cultural dimensions are becoming obsolete, because of new communication platforms such as social media (Sobol, Cleveland, & Laroche, 2018). Findings from this dissertation imply that Hofstede's dimensions could still be powerful predictors of some consumer behavior patterns, even on Facebook. Managers could adopt more viral marketing campaigns in countries where posts get shared more and use invitations to tag friends in the opposite countries. Furthermore, they could become more aware of cultural differences in emoticon sentiment that might influence their success and cater to these expectations accordingly.

Keywords: Cross-Cultural, Hofstede, Social Media Marketing, Consumer Behavior, Engagement.

JEL Classification: M310, M370

Abstract Portuguese

Esta dissertação explora a relação entre cultura e marketing de redes sociais. São analisadas as diferenças entre o comportamento do consumidor nas redes sociais. As dimensões culturais de Hofstede são utilizadas para prever as diferenças entre culturas. Os dados foram recolhidos organicamente de 6750 publicações de 225 diferentes marcas de páginas de Facebook e de 15 países diferentes. Os dados recolhidos incluíram as métricas de engajamento, como número de gostos, partilhas, comentários e as várias versões dos gostos, como: adoro, wow, riso, ira, triste. Para o conhecimento do autor, este é o primeiro estudo que usa dados orgânicos do mundo real para analisar as diferenças entre culturas nas redes sociais. Resultados descritivos são exibidos através de gráficos e, em seguida, a significância estatística é medida através de regressões lineares. Foram encontradas diferenças interessantes que poderiam ser explicadas pelas dimensões de Hofstede. Uma delas é que os países com baixo individualismo e/ou alto em distância ao poder, fazem mais partilha de publicações em vez de comentários. Além disso, o uso de reações como riso e wow parecem estar relacionadas com pontuações mais altas em individualismo. Estas descobertas têm implicações teóricas e práticas. Alguns académicos postulam que as culturas estão a convergir e as dimensões culturais estão a tornar-se obsoletas, graças às novas plataformas comunicação como as redes sociais (Sobol, Cleveland, & Laroche, 2018). Os resultados desta dissertação indicam que as dimensões de Hofstede ainda podem ser poderosos indicadores de alguns padrões de comportamento do consumidor, mesmo no Facebook. Os gerentes podem adotar mais campanhas de marketing virais em países onde as publicações são mais partilhadas e usar os convites para identificar amigos em países opostos. Além disso, eles podem tornar-se mais conscientes das diferenças culturais no uso das reações emocionais que podem influenciar mais o seu sucesso e atender de acordo com essas expectativas.

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To finalize my MSc Marketing at ISCTE University, I have written a dissertation researching cultural differences on social media.

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1. Introduction

Over the last few decades business has become increasingly more global. Nowadays companies very often choose to explore options abroad. This rise in international business is facilitated by increased connectivity across the world. The Internet and social media have made it much easier to reach people outside of the own borders. Currently, 85,7% of people in the EU are on the Internet and 49,8% use Facebook (Internet World Stats, 2018).

Even though it is easy to reach people, something that is not always taken into account is that every country has their own culture and to be successful in the endeavor abroad, it is important to understand the culture and to have the proper strategy. For example, the CEO of Coca-Cola, which in the early 1980s was one of the first global companies to embrace standardized marketing programs, was quoted in 2000 as saying: "We kept standardizing our practices, while local sensitivity had become absolutely essential to success (Daft, 2000)." Many other studies and practical cases, which will be discussed in this dissertation, have indicated that it is important to be culturally congruent with the communications to your target country in order to obtain the best marketing result. This dissertation aims to shed light on the cultural difference between countries in Europe and how these are reflected in consumer behavior on Facebook.

Since the meteoric rise of the Internet in international business, there has been constant debate whether companies should standardize their online content for all regions or localize for every culture they work with. Many people believed that the rise of the internet would create a virtual culture and a so-called global consumer. Some argued for a global consumer culture positioning for brands, which assumes that people associate the same meaning towards places, people and things, due to the increased inter-connectiveness that is a result of the new media (Alden, Steenkamp, & Batra, 1999). Later studies have proved that even though there is a higher inter-connectiveness, people still respond favorably to their own cultural values (Lynch & Beck, 2001).

Even today the standardization vs. localization debate is still relevant, because both have their benefits. For example, standardization drastically reduces costs, but has been criticized for being a 'product approach' to marketing and therefore does not have a customer-centric nature (Sinkovics, Yamin, & Hossinger, 2007). On the other hand many companies do not have the resources to adapt their communications for every culture they work with and therefore have to choose a standardization strategy out of necessity. The inter-connectiveness

between people around the world keeps growing due to new communication platforms, thus it would be valuable to shed more light on this debate, especially in terms of social media. On social media, contrary to traditional advertising, you can immediately and organically measure the customer responses in the form of likes (instead of liking a post someone can also choose love, wow, funny, angry or sad), comments and shares.

The main objective of this dissertation is to outline differences in how countries engage with Facebook posts. In particular, the question is posed whether Hofstede's cultural dimensions (Hofstede et al., 2010) could explain preferences in how consumers engage with companies on Facebook. For example, has a collectivistic country more of a propensity to share a post than an individualistic country? Or is the use of (particular) emoticon sentiments linked to cultural dimensions? Data from 15 countries in Europe is used to analyze the effect of culture on engagement metrics. Even though all the chosen countries are from the same continent they vary with regard to Hofstede's cultural dimensions (Hofstede et al., 2010) and thus form a good basis to analyze whether cultural dimensions have an explanatory power in what way or to what degree consumer behavior varies.

The results of this study could shed further light on the debate whether or not cultural differences are becoming less significant with the increased inter-connectiveness and globalization in the world. Studying cultural differences on a new medium such as Facebook is especially interesting, as these social media are often deemed a cause of the shift towards a global consumer culture (Ladhari, Souiden, & Choi, 2015). When there are still observable differences in how customers engage with company created posts, there is an argument to be made that culture still is an important factor in international business, also on the internet and social media platforms. Studies have employed surveys to analyze differences in social media use between countries (Goodrich & De Mooij, 2013; Tsai & Men, 2017) and have outlined theoretical models to organize international social media marketing most effectively (Okazaki & Taylor, 2013). To the author's knowledge this is the first study that uses real world organically gathered data in the form of engagement metrics to analyze cultural differences.

Managerial implications for this study are that managers can become aware of cross-cultural differences in social media engagement metrics, and adapt their international strategies accordingly. For example, if in some countries people tend to share more than comment on a post, the manager could consider to adopt more viral marketing campaigns. Or when certain emoticon responses are used more in a particular culture the manager could create content befitting of these sentiments.

In chapter 2 the relevant literature will be reviewed, the first part deals with culture and cultural models in general, in the second part the influence of culture on marketing is outlined, and the last part will deal with the relevant literature on social media. The most relevant literature is then taken into account to formulate five different hypotheses. Then the methodology section will explain how these hypotheses will be tested. The results of these tests and descriptive results are reported in the results section. Finally the discussion part will review these results and connect back to the relevant literature to formulate what the theoretical and practical implications are. Lastly, this dissertation will be concluded and future research directions are outlined.

2. Literature Review

The literature review is divided into three parts. The first part deals with what culture is in general. After that the models that have been developed to map it are outlined and the most suitable model is chosen. The second part is about how culture can influence marketing and consumer behavior. Finally, the last part delves into social media marketing and the question whether culture plays a role in the different facets of social media marketing.

2.1. Culture

The term culture is derived from the Latin root ‘colere’ which means to ‘tend, cultivate’. At first this just meant ‘cultivation of the soil’, in the early 16th century it also started being used to explain ‘cultivation (of the mind, faculties, or manners’) (Oxford Dictionary, 2018). Culture in this sense is commonly understood as the values, beliefs and practices which separate one group from another (Hofstede et al., 2010). The term ‘subjective culture’ is used to indicate that cultures have a characteristic way of perceiving the environment based on what worked well in the past. The underlying values are then passed on from generation to generation (Triandis, 2002). In the words of Clifford Geertz culture is the means by which people “communicate, perpetuate, and develop their knowledge about attitudes towards life. Culture is the fabric of meaning in terms of which human beings interpret their life and guide their action.” (Geertz, 1973, p.24)

Another clarifying definition of culture is given by Spencer-Oatey. “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.” (Spencer-Oatey, 2004, p4.) This definition adds the valuable element of interpretation of other people’s behavior. In this sense culture is often likened to a fish in water, the fish is not aware of the water unless it is taken out of it (Hammerich & Lewis, 2013). We often only become aware of our own culture when our mental framework is challenged, by meeting someone from a different culture, for example. This is often termed a ‘culture shock’. Through the increased inter-connectiveness of the modern world it is less likely that people will experience culture shocks to the same degree. Most people are quite aware of other countries and their culture and customs, through watching the news, being on social media and other sources (Solomon, Bamossy, Askegaard, & Hogg, 2006).

As far back as 1961 cross-cultural differences have already been outlined by Kluckhohn & Strodtbeck. Their ‘value orientation framework’ is based on the assumption that people in every culture face the same basic universal problems of life and only differ in the solutions they adopt to address these problems. Even though a society may be aware of another solution, they tend to prefer one over the other. Most cultural research is based on this assumption that people encounter the same universal problems but differ in the solutions that have evolved and became custom over the years. The 5 universal problems that Kluckhohn & Strodtbeck found are outlined below (Kluckhohn & Strodtbeck, 1961).

1. What is the relationship of the individual to others? Lineal, Collateral or Individualistic? (‘Lineal’ is the degree to which authority travels down the line, ‘Collateral’ is the degree to which people make their own decisions but consult with others and ‘Individualistic’ assumes that it is best that people control their own lives.)
2. What is the temporal focus of human life? Past-oriented, Present-oriented or Future-oriented?
3. What is the modality of human activity? Being, Being-in-becoming or Doing? (The difference between the latter two is that ‘Being-in-becoming’ stresses more the importance of developing yourself as that will lead to growth and ‘Doing’ stresses that activity defines us and we must accomplish goals.)
4. What is a human being’s relation to nature? Subjugation, Harmony or Mastery?
5. What is the character of innate human nature? Good, Evil or Neutral? (With the assumption that people can change, but the preliminary approach and trust to strangers differs based on this initial belief.)

Hofstede critiques this way of classifying the values of cultures, because it mixes up the different levels of aggregation (culture, organization, individual) and is supported by limited empirical data taken from a small geographic region (Hofstede, 2011). A study that is validated by broader empirical data and from different regions distilled national culture into three different dimensions that are outlined below (Inkeles & Levinson, 1969).

1. Relation to authority;
2. Conception of self, including the individual's concepts of masculinity and femininity;
3. Primary dilemmas or conflicts, and ways of dealing with them, including the control of aggression and the expression versus inhibition of affect.

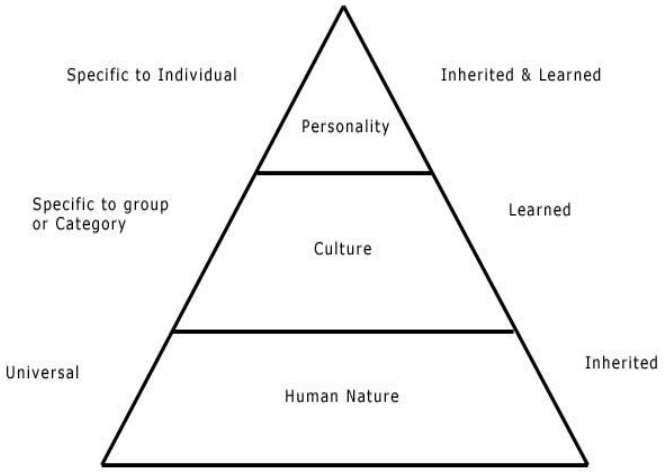
Interestingly enough these three dimensions that were outlined 20 years before Hofstede acquired his data from IBM, correlated significantly with the dimensions found in Hofsede's analysis without initially testing for them (Hofstede et al., 2010). Hofstede found four dimensions of culture: individualism, power distance, uncertainty avoidance and masculinity. Later two other dimensions were added: long term vs. short term orientation and indulgence vs. restraint. These dimension will be discussed in more detail in the next section, first the concept of culture will be explored in a more general sense.

Hofstede posits that different societies not only choose different solutions to the basic problems of human life but also evolved different sets of values and behavioral systems to deal with the with the distinct environment where they have been situated. Hofstede defines culture as ''the collective programming of the mind which distinguishes the member of one group or category of people from another.'' (Hofstede et al., 2010) This 'mental programming' is learned in early childhood through the family when a person is most receptive of new ideas, and is later reinforced in school, work and other social institutions. Culture in this sense could be seen as the unspoken rules of the social game (Hofstede et al., 2010). This definition of culture is akin to the concept 'Habitus' coined by sociologist Pierre Bourdieu. ''Habitus is a system of durable, transposable dispositions learned from everyday practices and experiences. The knowledge acquired from everyday practices is variable, imprecise, and generative to the extent that it fits broad cultural context and yet provides scope for intracultural variation. This Habitus forms the basic stratum of simplified world knowledge acquired by an individual through every day practices in the society.'' (Bourdieu, 1977, p.88-89)

People from different cultures have different schemata, that is structures of knowledge a person possesses about objects, events, people or phenomena. To place newly acquired information in memory, it must be encoded according to existing schemata (Mishra, 1997). Usually, acquired information is organized into a schema that already exists in memory. When a set of complex schemas become inter-subjectively shared by a group of people, complex schemas then represent cultural models of a society. This is the case when, everybody in the group knows the schema, and everybody knows that everyone else knows the schema, and thus cultural models of doing and understanding things are evolved and understood as obvious facts by the individuals in the society (D'Andrade, 1987).

Culture is learned and not genetic, furthermore belonging to a particular culture does not immediately make you exactly the same as every other member of that culture. Figure 1 illustrates three levels that make a person who they are.

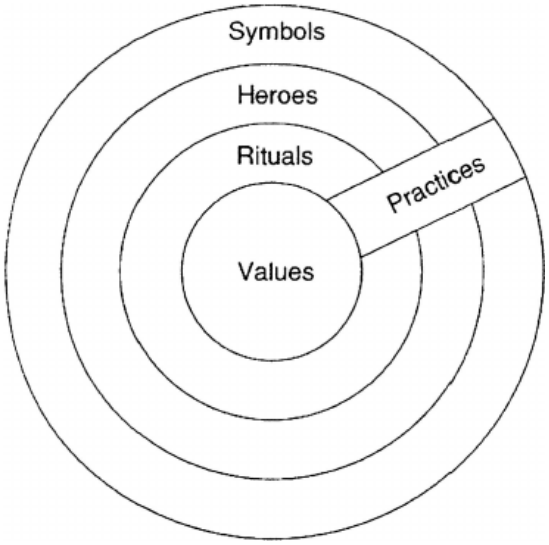
Figure 1 - Three levels of mental programming (Hofstede et al., 2010)



Human nature is similar for all people in the world. It is our capacity to feel emotions and deals with our deeper drives. The meaning we attach to these drives and emotions and how we act them out is influenced by culture. Personality is what is specific and unique for every individual. It is partly inherited, influenced by the culture we live in, and influenced by our own personal experiences. The five-factor model maps out how people differ on personality in terms of the factors: Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism (McCrae & John, 1991). Interestingly enough it correlates with the dimensions of Hofstede, for example: Extraversion correlates with Hofstede's dimension Individualism (Hofstede & McCrae, 2004). These correlations validate the assumption that personality is partly shaped by culture.

Hofstede equates culture to an onion with different layers, see figure 2. The practices in the outer three layers are visible to outsiders, while the values within are not. The values within are posited to influence the rituals, heroes and symbols present in a culture. Symbols deals with language, gestures, images, objects, flags, clothing etc. These symbols change with time as a culture evolves. Heroes are particular people, alive or deceased, that people look up too and serve as role models. Rituals are activities that are technically superfluous to achieving a goal but that are regarded within the culture as socially essential.

Figure 2 - The onion of cultural levels (Hofstede et al., 2010)



Values are the deepest level of the onion on which Hofstede's dimensions are based. Values in this context is the collective tendency to choose one way over another (Hofstede, 2011). Cultures make different decisions on what is: bad-good, dirty-clean, unsafe-safe, unprohibited-prohibited, indecent-decent, immoral-moral, ugly-beautiful, unnatural-natural, abnormal-normal, paradoxical-logical and irrational-rational. In contrast to practices are values much more stable over time. In this sense culture is often equated to an iceberg, with only the small tip of the iceberg being visible as practices whereas the more influential underlying values that drive these practices are not immediately recognizable.

2.1.1. Different models to map culture

There are several different models which explain cultural differences across countries. These models will be explored in this section.

Dimensional model of Hall

Perhaps the oldest model for mapping cultural differences is by the anthropologist Edward T. Hall. Hall outlined two different dimensions of culture. Low context vs. High context and Polychronic vs. Monochronic.

Low context vs. High context is widely used in studying cross-cultural differences. The definition of the concept is as follows. "High context transactions feature pre-programmed information that is in the receiver and in the setting, with only minimal information in the transmitted message. Low context transactions are the reverse. Most of the information must be in the transmitted message in order to make up for what is missing in the context." (Hall,

1976, p. 101) The marketing implication for this is that in advertising in a low context culture much more emphasis is placed on verbal, textual and direct information transmission, while in a high context culture more emphasis is placed on symbolism, metaphors and aesthetics (De Mooij, 2015). Even though this is a very easy to understand and widely adopted dimension of cross-cultural differences it remains quite difficult to measure it statistically and there is thus not a lot of empirical evidence that positions countries one way or another (Dahl, 2004a). In a recent study implementing the dimensions to measure the difference in advertising liking and valuing between The Netherlands (low context) and Belgium (medium context) the results showed that Belgians valued the advertisement less complex and liked it slightly more, thus validating the set hypotheses that high context cultures respond better to high context advertisements and vice versa (Hornikx & le Pair, 2017). Hofstede's studies indicate that the level of context correlates to the dimension individualism – collectivism which will be discussed below. Individualistic cultures tend to be low context and collectivistic cultures high context (Hofstede et al., 2010b).

Polychronic vs. Monochronic deals with a culture's attitude towards time. The monochronic time concept follows the notion of "one thing at a time", while the polychronic concept focuses on multiple tasks being handled at one time, and time is subordinate to interpersonal relations (Hall, 1976). Even more so than with the previous dimension this is difficult to test empirically across cultures and thus lacks, statistical studies. Furthermore, this dimension is directly taken up in Trompenaar's dimension 'Attitude towards time' (Trompenaars & Hampden-Turner, 2011).

Dimensional model of Trompenaar

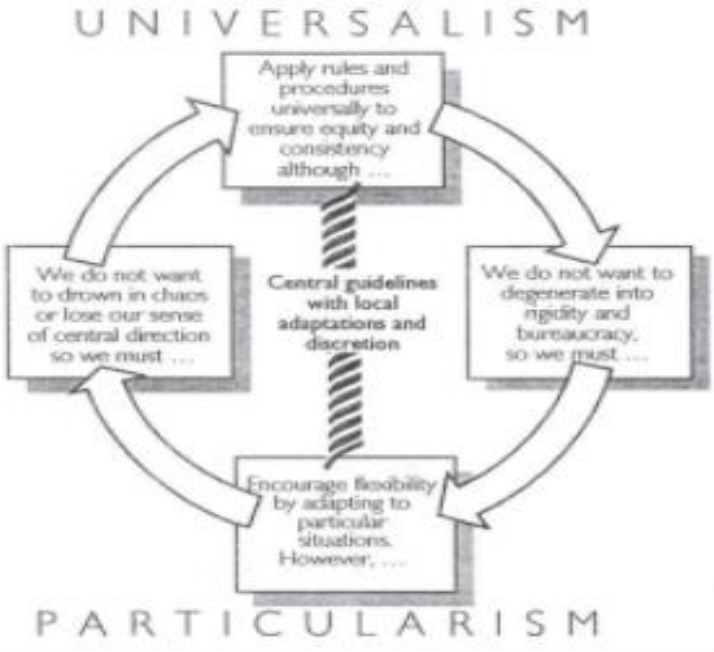
Trompenaar's work is directly influenced by the value orientation framework of Kluckhohn and Strodtbeck. It builds on the notion that people face the same basic problems of life and have chosen to adopt different solutions to these problems (Trompenaars & Hampden-Turner, 2011). The model has seven different dimensions which are outlined in the table below.

Table 1 - Dimensions of Trompenaar (Trompenaars & Hampden-Turner, 2011)

Dimension	Explanation
Universalism vs. Particularism	The Universalist approach is that what is good and right can always be applied. Particularism would rather deal with each situation on its own and is not keen to always follow the set rules.
Individualism vs. Communitarianism	This dimension deals with whether people regard themselves as primarily individuals or primarily parts of a group.
Neutral vs. Emotional	Neutral cultures tend to show less emotions and prefer interactions to be objective and detached. Emotional cultures see emotions as a natural and necessary part of an interaction.
Specific vs. Diffuse	Specific cultures tend to see fields as separate from each other, while diffuse cultures take a more wholesome approach. For example, in diffuse cultures your boss is above you in all areas where you may meet him. If you meet him outside of work in a sporting arrangement, you are still assuming that he is above you and give him the authority. Specific cultures see these as separate. At work he is my boss, but in the sporting arrangement I may have more expertise and authority.
Achievement vs. Ascription	This dimension deals with the degree to which power is ascribed to a person on characteristics such as age or education or whether power is achieved through good performances.
Attitudes towards time	Different importance can be given to past, present and future. Also, some cultures perceive time as a sequential series of passing events, while others see it as synchronic with past, present and future all interrelated so that future and past also shape current action.
Attitudes towards the environment	How we relate to nature is also influenced by culture. Cultures that see nature as more powerful than individuals have a more outer-directive focus and cultures that assume that the individual could obtain mastery over nature have a more inner-directive focus. This is also termed inner locus of control or outer locus of control (Rotter, 1966).

With all these dimensions Trompenaar emphasizes that they are not value judgements, rather the best way is usually a reconciliation of the two poles to create a synergy. As we can see from the dimension, they are all influenced by Kluckhohn's Value Orientation Framework. The first 5 all deal with the relationship to people and the latter two are about our attitudes towards time and the environment. Trompenaar stresses the importance of not seeing cultures as static entities at one or the other end of the pole. Rather cultures move from one preferred end of the spectrum and then back again. An example of this illustrated in figure 3, in this sense cultures tend to prefer one starting point over the other, but will circle around to reconcile the differences. Trompenaar critiques Hofstede for describing cultural categories to statically and therefore excluding its opposite end.

Figure 3 – Reconciliation of culture (Trompenaars & Hampden-Turner, 2011)



Hofstede strongly criticizes Trompenaar's framework for not being scientifically verifiable, and states that the dimensions are directly based on speculative sociology theories of the 50' and 60's. Also, the questions that were used are taken straight from these theories and are not necessarily suitable for studying cultural differences. Furthermore, he is skeptical about Trompenaar's database of respondents, since he has never published any articles in reputable scientific journals. The only known statistical analysis of the database by other researchers found that the dimensions could be distilled into two dimensions, both correlated to Individualism-Collectivism and one also correlated to Power Distance (Hofstede et al., 2010; Smith et al., 2002).

Dimensional model of Hofstede

Hofstede began to formulate his cultural framework when he by chance was given a database of respondents working at IBM in different countries. Since these people are a very homogenous sample, the element of culture stands out particularly well. By statistically analyzing the answers respondents gave across different countries the first 4 dimensions of Hofstede's framework emerged: Power Distance, Collectivism-Individualism, Feminine-Masculine and Uncertainty Avoidance. The scores of the countries were then calculated by measuring what answers a similar group of employees in that country gave to the particular survey alternatives. The scores on the dimensions are relative, meaning that through a simple mathematical equation they all fall between 0 – 100, so that the differences between the countries are easily illustrated (Hofstede et al., 2010b).

A couple years later a fifth dimension was brought to the attention by an organization called the Chinese Culture Connection, which was later named Long-term orientation contrasted to Short-term orientation (Chinese Culture Connection, 1987). Finally, because of additional research a final dimension was found, named: Indulgence-Restraint (Hofstede et al., 2010b). Even though the initial four dimensions were found in 1980 with data from only IBM personnel, the dimensions have since then been empirically verified in many different studies. The results have been validated by other studies replicating the same questions with different personnel from different industries (Hofstede et al., 2010), have been used with success in marketing related studies that will be discussed below and they also have been validated with conceptually related external data (Hofstede, 2011). For example, Power Distance correlates with political systems (Gregg & Banks, 1965) and economic development (Adelman & Morris, 1967) and Uncertainty Avoidance with mental health (Lynn & Martin, 1995). The number of external validations kept expanding and is not coming to a halt, there have already been 400 significant correlations established between the dimensions and external results of other studies (Hofstede, 2011).

Table 2 provides an overview of the dimensions with explanations.

Table 2 - Dimensions of Hofstede (Hofstede Insights, 2018)

Dimension	Explanation
Power Distance	The degree to which the less powerful people in institutions and organizations expect and accept that power and wealth is distributed unequally.
Individualism-Collectivism	A society is individualistic when the ties between people are loose: everybody is expected to solely take care of themselves and their near family. A society is collectivistic when individuals since they are born are part of strong, tightknit groups that offer livelong protection in exchange for unconditional loyalty.
Masculinity-Femininity	A society is masculine when emotional gender roles are clearly separated: men should be assertive and tough with a focus on material success, whereas women should be humble and tender with a focus on the quality of existence. A society is feminine when emotional gender roles have overlap: Both men and women are expected to be humble and tender with a focus on the quality of existence.
Uncertainty Avoidance	Uncertainty avoidance is the degree to which people in a culture are threatened by uncertain and unknown situations; this feeling is reflected, in part, in stress and a desire for predictability. People prefer situations where there are both formal and informal rules.
Long Term Orientation-Short Term Orientation	Long term orientation is reflected by striving for future rewards through perseverance and thrift. Short term orientation is reflected by striving for the past and the present, with a focus on tradition, avoiding loss of reputation and adhering to social norms.
Indulgence-Restraint	Indulgence is the degree to which people in a society fulfill basic human desires to enjoy life and have a good time. Restraint is the degree to which people in a society think these basic human desires should be restricted and regulated by strict social norms.

Hofstede's work is not without criticisms, some of the most important drawbacks of his model are discussed now. People argued that it is too simplistic to explain all the phenomena of culture by only a limited amount of dimensions and that the dimension were obtained in a

work-related setting at IBM and thus may not be useful for other marketing purposes (Okazaki & Mueller, 2007). Furthermore, the dimensions are posited to not be effective in management related studies because they measure culture at large and not the individual or organization. The same academics also criticize the model for exaggerating the actual cultural differences that may exist between countries (Venaik & Brewer, 2013). Finally, Trompenaar posits that the dimensions are too static and thus cannot take into account the moving nature of a country's culture (Trompenaars & Hampden-Turner, 2011).

Even though there are some drawbacks to using the model, it is still the most widely used in marketing studies, because different cultural models provide very limited advancements (Magnusson, Wilson, Zdravkovic, Zhou, & Westjohn, 2008). Furthermore, a reason for widespread adoption of Hofstede's classification of culture lies in the large number of countries measured and the simplicity of dimensions, which are straightforward and appealing to both academics and managers. Also, the original dimensions have been validated with over 200 sources of external data, which does indicate the explanatory power of the Hofstede model (Hofstede, 2011).

So for this study, the Hofstede model is used to compare countries in terms of social media marketing. The scores on the dimensions for the countries used in this study are displayed in appendix 1.

2.1.2. Which level of analysis

It is difficult to establish which level of analysis is most suited for analyzing cross-cultural differences. Researchers most often choose to analyze culture at the nation level. This not always gives an accurate representation of the actual culture of the entire group of people. One example is the high score on individualism in Italy (76), this is higher than Denmark (74) a country in North-Western Europe. It is often understood that North Europe is more individualistic than the South. Italian culture is usually described as being more collectivistic with a strong emphasis on the (extended) family (LiveScience, 2017). The reason that Italy scores so high is because the measurement was done with data from the IBM quarters in Milan. The North of Italy is understood to be more similar to the North of Europe. If data would have been obtained in the South of Italy, it is likely that the score would lean more to collectivism like other countries in South Europe (Hofstede Insights, 2018b).

Another problem is that there are many subcultures or different ethnicities within some countries. For example, the United States has many different ethnic groups, large cities and small villages and many subcultures based on music, hobbies and interests. The reason that researchers most often choose to measure cross-cultural differences on a nation level is because it is easy to establish ones' nationality, whereas a person's subculture is much more difficult to establish. One could be part of different subcultures simultaneously as well (Dahl, 2004). Also, there is reason to believe that differences between nations are larger than differences within nations. Brazil is a very diverse country with 27 different states, with influences from Europe, Africa and the native people. In a study done about the differences between the regions of Brazil the results showed that even though there are cultural differences, the regions are more similar to each other than they are to the surrounding countries (Hofstede, Garibaldi de Hilal, Malvezzi, Tanure, & Vinken, 2010). This is not only true for Brazil, but also the USA (De Mooij & Beniflah, 2017). Even when looking at a much broader array of countries, the regions always tend to be more similar to each other than to other countries (Hofstede et al., 2010). Taking into account that it is easier to identify people by their nation and that the differences within nations are smaller than the differences between nations, it is most logical to analyze cross-cultural differences at the national level.

2.2. Culture and Marketing

Culture has a strong influence on many different facets of marketing. It influences consumer behavior, communication and advertising. The different cultural models have been discussed above and for this research Hofstede's model is deemed most appropriate. Furthermore, the level of analysis chosen is the nation level with the purpose of outlining the differences between countries in Europe in terms of social media marketing. Below a more comprehensive overview will be given on how culture influences different facets of marketing in particular with a focus on Hofstede's dimensions. First the standardization vs. adaptation debate is discussed.

2.2.1. Standardization vs adaptation: the debate

As was already briefly discussed before, there is an ongoing debate as to whether companies should standardize their online content or localize it for every culture they work with. As far back as 1967, A.C. Fatt already discussed the different approaches towards international business. He argued for a standardization approach, stating that even though cultures may differ, there are universal appeals among humankind that hold true in every country. The main universal appeal that holds true for every person around the world is a better way of life for yourself and your family. Furthermore, he assumed that due to the increased travel between countries, traditional differences are dissolving and become less important (Fatt, 1967). He thus acknowledges that people all share the same universal problems, but seems to disregard that they choose different solutions.

This viewpoint is later supported by M. Levitt who mainly stressed the utility for multinationals to adopt a standardized strategy, arguing that it is better to focus on what everyone wants than to focus on what one group of people might like (Levitt, 1983). Furthermore, he assumes that customers would always prefer a standardized, high quality, low price product over a local customized one with a higher price (Levitt, 1983). This is a very rational approach to consumer behavior, even though other academics argue that the assumption of rationality in consumer behavior is unrealistic and places the consumer outside of the cultural context (De Mooij, 2003; McCracken, 1990).

The standardization approach does have its appeals: firstly, it allows the company to have a consistent image and identity throughout the world. Secondly, customers who travel frequently are not confused by different advertising messages. Thirdly, it allows the company

to have single coordinated marketing campaign for every country. Lastly, it saves costs that are necessary in localization of content (Papavassiliou & Stathakopoulos, 1997).

The nature of the product is also important. Standardized messages are more feasible for industrial goods than for consumer goods (Boddewyn, Soehl, & Picard, 1986). Furthermore, also in the consumer goods section a distinction could be made between durable goods that are more suitable for standardization and non-durable goods that appeal more to habits, tastes and customs that are unique for each society (Douglas & Urban, 1977). There is empirical evidence for this from two subsequent studies. The first one concluded that durable goods are relatively advertising insensitive, thus lend themselves to standardization (Farley, 1986). After, a study of Canadian consumer goods concluded that durable goods are more often standardized than non-durables ones (Sandler & Shani, 1993). When wealth converges across nations, purchases of durable goods tend to as well. This convergence has a ceiling, though. When a certain point of wealth has been reached convergence tends to halt or differences could increase again, due to cultural values, for example (De Mooij, 2001).

Many people also believe that as wealth levels converge across countries, cultural values will also converge. Research by Marieke de Mooij indicates the opposite, as cultures converge with respect to income, they do not tend to converge with respect to the cultural values. Rather, as incomes rise, people have more money to spend on expressing themselves through their own specific value patterns (De Mooij, 2000). “There may be global products or brands, but there are no global people with global motivations for products and brands.” (De Mooij, 2015, p.1)

Levitt published his article before the invention and massive adoption of the internet. Many people assert that these new technologies have pushed towards more globalization and cultural differences are becoming smaller due to the information and communication flows between countries (Cleveland & Laroche, 2007; Craig & Douglas, 2006). A recent study analyzed whether Canada, Japan and Morocco have changed their cultural orientations to what was suggested by previous cultural dimensions and found that all three countries have moved from what was previously established (Ladhari et al., 2015). These results do indicate an argument for a convergence of cultures due to globalization. Another recent study suggests that consumers are definitely moving towards a global consumer culture but also tend to hold on to their own cultural traditions (Sobol et al., 2018).

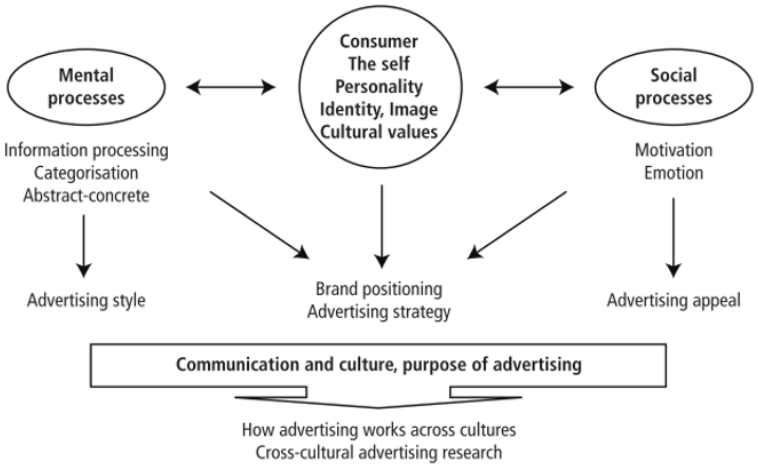
Even though cultures do change over time, Hofstede's research posits that the differences between countries tend to stay the same, this is because the scores are not absolute country positions, but rather the positions of the country relative to other countries in the set (Hofstede, 2011). The following quote provides Hofstede's views on how the dimensions will develop over time, taking into account the increased technological developments: "Technological modernization is an important force toward culture change and it leads to partly similar developments in different societies, but there is not the slightest proof that it wipes out variety on other dimensions. It may even increase differences, as on the basis of pre-existing value systems societies cope with technological modernization in different ways. Culture change basic enough to invalidate the country dimension index rankings, or even the relevance of the dimensional model, will need either a much longer period – say, 50 to 100 years – or extremely dramatic outside events. Many differences between national cultures at the end of the 20th century were already recognizable in the years 1900, 1800 and 1700 if not earlier. There is no reason why they should not play a role until 2100 or beyond." (Hofstede, 2011, p. 22) Hofstede thus negates the notion that we are moving to a global culture due to the increased inter-connectiveness.

Taking these different results and viewpoints into account it will be interesting to observe whether or not there are cultural difference in how consumers engage with social media posts, especially because social media has facilitated an immense increase in communication options around the world and is thus a prime example of a technological development that has decreased distances between cultures (Cleveland, Rojas-Méndez, Laroche, & Papadopoulos, 2016).

2.2.2. Consumers and cultural differences

Now that the debate has been outlined, a closer examination of how culture affects different facets of marketing will be explored. To organize the different manifestations of culture in marketing domains, a framework from Hofstede and De Mooij is used, which is depicted below (De Mooij & Hofstede, 2010). Starting with the top middle circle the consumer, then moving on to mental processes and social processes, then branding and advertising and finally web communication differences.

Figure 3 - Model of culture in marketing related studies (De Mooij & Hofstede, 2010)



Self and Personality

An important understanding of consumer behavior is that consumers buy products or services in accordance with their self-image and to move themselves closer to their ideal self (Solomon et al., 2006). Culture, however, partly shapes this self-image and the ideal is often related to what is valued and expected in a culture (De Mooij, 2015). The concept of 'self' and 'personality' also differs between cultures. In individualistic countries people are regarded as autonomous, with a distinctive set of attributes, qualities, or processes. These internal factors are expected to drive an individual's behavior and others value a person who acts consistent over time (De Mooij & Hofstede, 2011). In collectivistic cultures the self is embedded in, and constantly shaped by, the surroundings and relationships. Behavior is thus allowed to change from situation to situation. For individualistic cultures self-esteem is obtained by one's individual capacity, in collectivistic cultures self-esteem is found in the relations with others (De Mooij & Hofstede, 2011). An example to illustrate the difference is that in the United Kingdom (individualistic), people associate positive emotions to feeling 'independent', in Greece (collectivistic), good feelings are negatively related to feeling 'independent' (Nezlek, Kafetsios, & Smith, 2008).

Identity and Image

Identity is understood as the idea a person has about themselves and image is how others see and judge a person (De Mooij & Hofstede, 2011). In Western-individualistic-cultures people tend to assess identity on the basis of one's unique personality and characteristics, In collectivistic cultures people will assess themselves in terms of their ability to maintain harmonious relationships with others (De Mooij & Hofstede, 2011). In individualistic countries body image is related to self-esteem and an attractive person is expected to have

higher self-esteem. In Japan, people attribute success more to external sources and the body is not regarded as a source of self-esteem to the same degree (Kowner, 2002). In a study done about women's opinions about their own beauty, the percentage of women who find themselves attractive correlated to individualism, low power distance and low uncertainty avoidance. Furthermore, the opinion that the media depicts women of different shapes correlated to individualism, which reflect the values of uniqueness and variety. In collectivistic cultures people prefer to conform to others (De Mooij & Hofstede, 2011).

Mental processes and social processes

Motivations and emotions of customers also vary across cultures. Collectivistic cultures and cultures high in power distance keep their emotions more subdued (De Mooij & Hofstede, 2010). On the other hand individualistic cultures show more emotional expressivity, in particular of happiness and surprise (Matsumoto et al., 2008). Also, collectivists are more likely to hide negative emotions to preserve group harmony (Gudykunst, William, Yoon, & Nishida, 1987). Asian cultures are strongly influenced by the concept of 'losing face', this could lead to an unhappy customer not wanting to file a complaint directly to a company, rather the unhappy customer will engage in negative WOM with their in-group (De Mooij & Hofstede, 2010).

There are also differences in the ways that cultures process information. Collectivistic cultures are used to high context and make more use of symbols, signs and metaphors. Individualistic cultures are more verbally oriented and are used to explanations, persuasion and rhetoric. People from individualistic, low uncertainty avoidance and low power distance cultures are more verbally oriented and read more books and newspapers (De Mooij, 2010). Next to that, individualistic cultures tend to categorize objects in terms of rules and properties and collectivistic cultures focus more on the relationships between objects (Choi, Nisbett, & Smith, 1997).

Also, people from individualistic cultures low in power distance search more actively for information through different media and friends before making a purchase, as a result they feel more informed. In collectivistic cultures high in power distance people will acquire information more via implicit, interpersonal communication and base their buying decisions on feelings and trust in the company. Frequent social interaction causes an automatic communication flow between people, they acquire knowledge unconsciously. Information is like air: It is there; you don't search for it (De Mooij, 2010). Also, in high power distance cultures, people rely more on personal sources of recommendation, are more active opinion

seekers, and are less active in information seeking via impersonal sources (Dawar, Parker, & Price, 1996; Pornpitakpan, 2004).

The effect of cultural dimensions on different facets of relationship marketing has also been studied. Individualism - collectivism was found to be most relevant for relationship marketing that emphasize long-term social bonding and dependence, power distance with regard to efforts that emphasize status, and uncertainty avoidance with regard to relationship marketing efforts that address risk and uncertainty (Samaha, Beck, & Palmatier, 2014). In general it was found that relationship marketing is more effective in collectivistic cultures, since people from these cultures are more persuaded by relational partners and focus more on maintaining harmony (Beck, Chapman, & Palmatier, 2015).

Branding

How customers relate to brands differs per culture. It is posited that countries higher in individualism are more keen to attach personalities to brands and brands are expected to be unique and distinct with consistent characteristics. More collectivistic cultures, on the other hand, conceptualize a brand more in the context of the product or company (De Mooij & Hofstede, 2010). The collectivistic conceptualization of brands stimulates customers to build relationships with corporations and customers are more interested in actual product features or the trustworthiness of the corporation. Individualistic cultures build relationships with the abstract brand and base their decisions more on the brand personality (De Mooij & Hofstede, 2011). The importance of the corporation in collectivistic cultures is also reflected in the advertisements. Tv advertisements from Japanese and Korean companies display corporate logos more than German and US companies (Souiden, Kassim, & Hong, 2006). Because the corporate relationship with the customer is more emphasized, people in collectivistic cultures are more open to brand extensions. Individualistic cultures have more of a tendency to think of an extension as unfitting, whereas in collectivistic cultures the extensions could be very diverse, it will still be accepted when there is a lot of trust in the corporation (Monga & Roedder John, 2007).

Not only do collectivistic cultures not conceptualize brands into personalities to the same extent as individualistic cultures, different scores on cultural dimensions also influence what different personalities consumers attribute to brands. The Red Bull brand has been marketed with a consistent brand identity, but consumers attribute different personalities to the brand (Foscht, Maloles, Swoboda, Morschett, & Sinha, 2008). Countries high in uncertainty avoidance attribute ‘friendly’ and ‘trustworthy’ more to strong global brands, whereas

countries high in power distance use ‘prestigious’ more. Countries low in these two dimensions would use ‘innovative’ and ‘different’ more. It seems that cultures project their own personality preferences onto global brands (De Mooij & Hofstede, 2011). In a study comparing the USA, Japan and Spain, different brand personality dimensions also emerged. The American brand personalities are sincerity, excitement, competence, sophistication and ruggedness. In Japan ruggedness is not a dimension, but the dimension peacefulness is added. Contrary to the other two countries, Spain has a passion dimension and in addition to not having the ruggedness dimension it also does not have the competence dimension (Aaker, Benet-Martínez, & Garolera, 2001). These findings suggest that Western originated branding theories may not always be applicable to other cultures. Furthermore, a company can try to maintain a specific brand identity, but different cultures could interpret this identity different than intended.

Anthropomorphism refers to the application of human-like qualities on inanimate objects, and is a strong ingredient in social media marketing (Dahl, 2018). On social media people have the unique opportunity to interact with brands as if they were people and companies use personification in their content and updates (Dahl, 2018). Researchers have posited that the degree to which people anthropomorphize objects or brands is linked to a higher score on the uncertainty avoidance dimensions, since people from these cultures have a need for comprehensibility and predictability (Epley, Waytz, & Cacioppo, 2007). A recent study found that anthropomorphizing a brand and encouraging frequent social media interactions work better in high uncertainty avoidance cultures, because the higher frequency of interaction reduces uncertainty and makes people trust the brand more (Hudson, Huang, Roth, & Madden, 2016).

2.2.3. Advertising

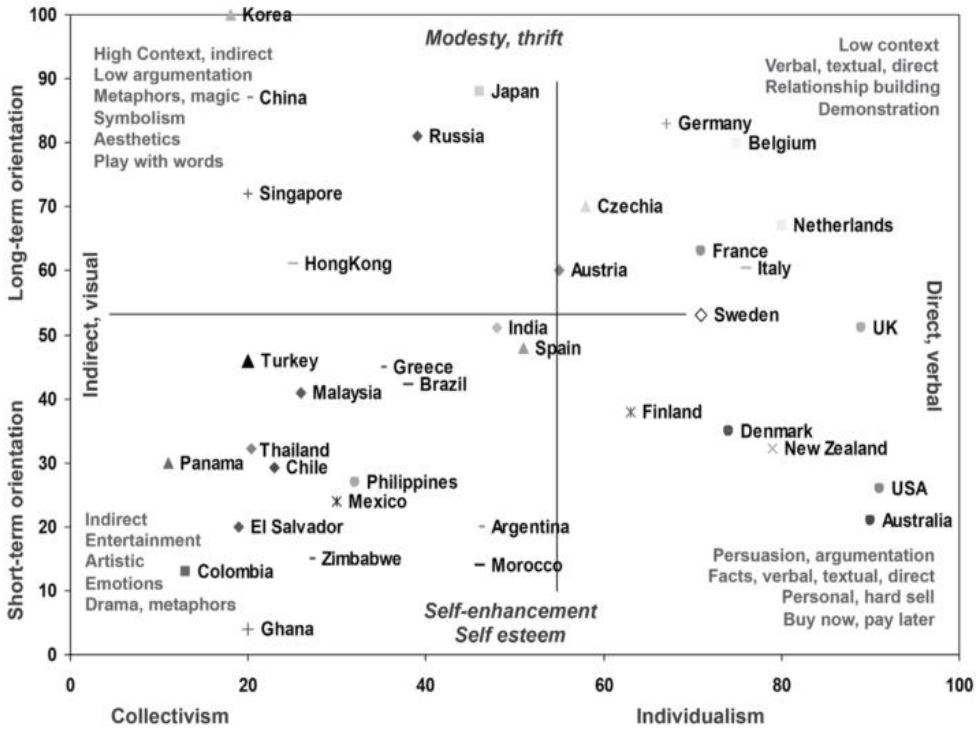
The importance of congruence between advertisements and culture has been the topic of numerous studies. Earlier in this dissertation the topic of schemata was discussed. People from different cultures have different schemata, or structures of knowledge to interpret information. When one is exposed to advertisements incongruent with their existing schemata, there is a possibility that not all the information is retained and/or interpreted differently than was intended (De Mooij, 2015).

Cross-cultural studies have compared countries on advertising content and the response these generate for both tv and print advertisements. Most of these studies have focused on whether

the content of the advertisements differ (Saleem & Larimo, 2017), and many make use of the 42 advertising appeals outlined by Pollay and relate these to cultural dimensions (Dahl, 2004; Pollay, 1983) To a much lesser degree studies have also focused on character portrayals, celebrity endorsements and other topics, but most of the research has been focused on the content of the advertisements (Saleem & Larimo, 2017). These studies have found that different advertising appeals are used in different cultures and these tend to relate to the Hofstede dimensions (Albers-Miller & Gelb, 1996; Belk & Pollay, 1985; Zandpour et al., 1994). Other studies have also included performance criteria and several have found that adapted content to the targeted culture is preferable for facilitating a firm's success (Calantone, Kim, Schmidt, & Cavusgil, 2006; Dow, 2005).

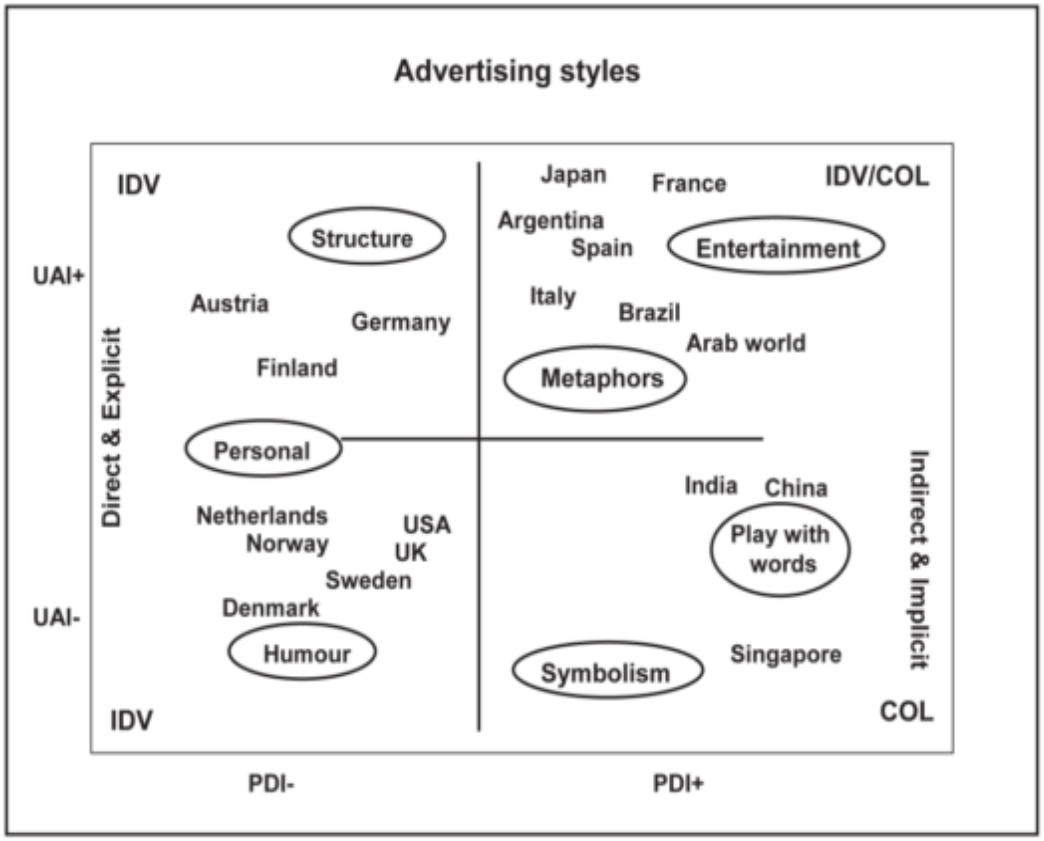
Most advertisements and advertising theory comes from Western sources, in particular the USA and UK. This means that when these advertisements or theories do not take the culture element into account, they often reflect the dominant cultural values where they originated (emphasis on independence and autonomy, for example) and thus may be less effective for a large part of the rest of the world (De Mooij, 2015). As many of these cross-cultural studies have indicated, it is important to take cultural values into account. De Mooij has developed a framework for which advertisements will work best for the cultural dimensions collectivism and long term orientations, which is depicted in figure 4.

Figure 4 - Advertising styles and individualism, long-term orientation (De Mooij, 2015)



Another illustration deals with the dimension uncertainty avoidance, power distance and collectivism and is depicted in figure 5.

Figure 5 - Advertising styles and IDV, PDI and UAI (De Mooij, 2004)



These figures provide an overview of what styles consumers in particular cultures are most comfortable with and what styles of advertising companies use the most in each culture. Some examples are that humor is more applicable in countries low in uncertainty avoidance and power distance and high in individualism. Whereas the opposite cultures are more inclined to use entertainment and metaphors.

2.2.4. Web communications for different cultures

There have been numerous studies that have compared web content across different countries and based on the results have argued that it is best to adapt web content to the targeted culture. These studies have usually focused on websites and how these are adapted to reflect the culture's values and practices. The conclusion of is often that consumers prefer a website that is adapted to be culturally congruent to their values and practices. One article published in

2016 has assimilated and analyzed 90 of these studies and their results. The results are split up in three different themes: cultural values in websites, cultural markers in websites and influence of culture on users' perceptions of online stimuli (Tigre Moura, Singh, & Chun, 2016).

For the depiction of cultural values they found that almost all studies found that local companies' website significantly depict their country's cultural values. For example, a study of 53 countries and 234 websites indicated that there are significant differences in the four employed cultural dimensions: individualism, masculinity, uncertainty avoidance and power distance (Singer, Avery, & Baradwaj, 2008). Even more recently again significant differences were found in another cross-national study, indicating that even though globalization increases at an accelerated pace, cultural values remain important (Chang, 2011). Also, companies from another country more often than not use an adaptation strategy when communicating with their target market (Tigre Moura et al., 2016). Cultural markers have to do with the structure and website design elements which make the site look appealing and facilitate easy navigation. Preference for these markers also differs per culture, which is often termed culturability, as it is a mix of culture and usability (Barber & Badre, 1998). Studies in this particular area have proven that preferences of individual consumers for these markers have their root in the culture group the consumer belongs to (Tigre Moura et al., 2016). Finally, most importantly perhaps, is the relation between cultural adaptation and the attitude towards the web content of the consumer. The review of the studies that researched this particular component indicate that high cultural congruity tends to influence users' perceptions positively, allowing a greater evaluation of multiple aspects of the site, such as the attitude toward the site, navigability, online trust and the overall presentation of information (Tigre Moura et al., 2016).

All these studies and their results indicate that local websites or adapted websites are, in fact, favorable over standardized websites. Almost all of the reviewed studies found that local websites depict the country's cultural dimensions and that often international websites are already adapted for the target country. More importantly, other studies found that consumers respond more favorably to culturally adapted websites or local websites than standardized websites. Thus, there is empirical proof that at least for companies with a customer focus, which is strongly recommended in contemporary marketing, the adaptation of online content is an important proponent of their international business success.

2.3. Social media marketing

The final part of the literature review will be about all the relevant facets of social media marketing, the structure will be as follows: first the rise of social media will be discussed, then consumer behavior on social media, after that engagement, then Facebook engagement mechanics are discussed in more detail, following that eWOM and finally how culture influences social media marketing.

2.3.1. Rise of social media marketing

It is estimated that in 2019 there will be 2,77 billion social media users (Statista, 2018). This will equate to a little bit less than 1/3 of the total world's population. Of the population of the world with online access this will mean that 72,4% are on social media (Statista, 2018). In the Western world the most famous social media are Facebook (2,2 billion users), YouTube (1,5 billion users) and Instagram (800 million users) (Statista, 2018). It is thus no surprise that social media has received an increasing amount of attention from both academics and managers. The media allows for a direct interaction with customers, which could be positive or negative for a firm. A scandal could reach millions within a couple hours, but a happy customer could also recommend a company through one click to his entire group of followers. What exactly the best strategy is for dealing with this immense rise in communication possibilities is still not completely agreed upon.

The term web 2.0 commonly refers to the way in which the internet changed from an one way communication system to an interactive medium. There were several technological developments necessary to make this possible. Also, it needed the rise of popularity of the internet and the willingness of people to engage with it. The technological and ideological developments together led to the concept of User Generated Content (UGC)(Kaplan & Haenlein, 2010). A definition of UGC is as follows: "User-generated content (UGC) refers to any digital content that is produced and shared by end users of an online service or website. This includes any content that is shared or produced by users that are members or subscribers of the service, but it is not produced by the website or service itself." (Techopedia, 2018) This concept is essential for the success of social media as it allows users to interact and contribute, which they cannot with media such as television or radio. Combining Web 2.0 and UGC a definition of social media can be given as follows: "Social Media is 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, p.3)

The notion that social media in itself has been a massive game changer in how consumers now interact online is criticized as not painting a complete picture of how events unfolded. These criticizers assert that Web 2.0 has been going on to a lesser degree in the early days of the internet as well through Usenet and BBS. Major social media platforms such as Facebook and MySpace and technological advancements in internet speed and accessibility have just made it possible for people to interact on a much larger level (Dahl, 2018). Another important point argues that before the internet, in the 20th century, there was already a change happening in consumer behavior which resulted in people being ready to massively adopt social media when these arrived. This change was the break from traditional value structures and hierarchies, often termed post-modernism. People became more dependent on products to ascertain their identities and being part of a group of people with the same consumption habits gave individuals a new sense of community and security. Thus the current culture is often described with the term consumerism and people readily form into brand tribes with people who have the same love for similar products (Dahl, 2018; Solomon et al., 2006). The socio-cultural shift and the technological advancements have thus both been a major influence on how consumer behavior on social media currently is shaped.

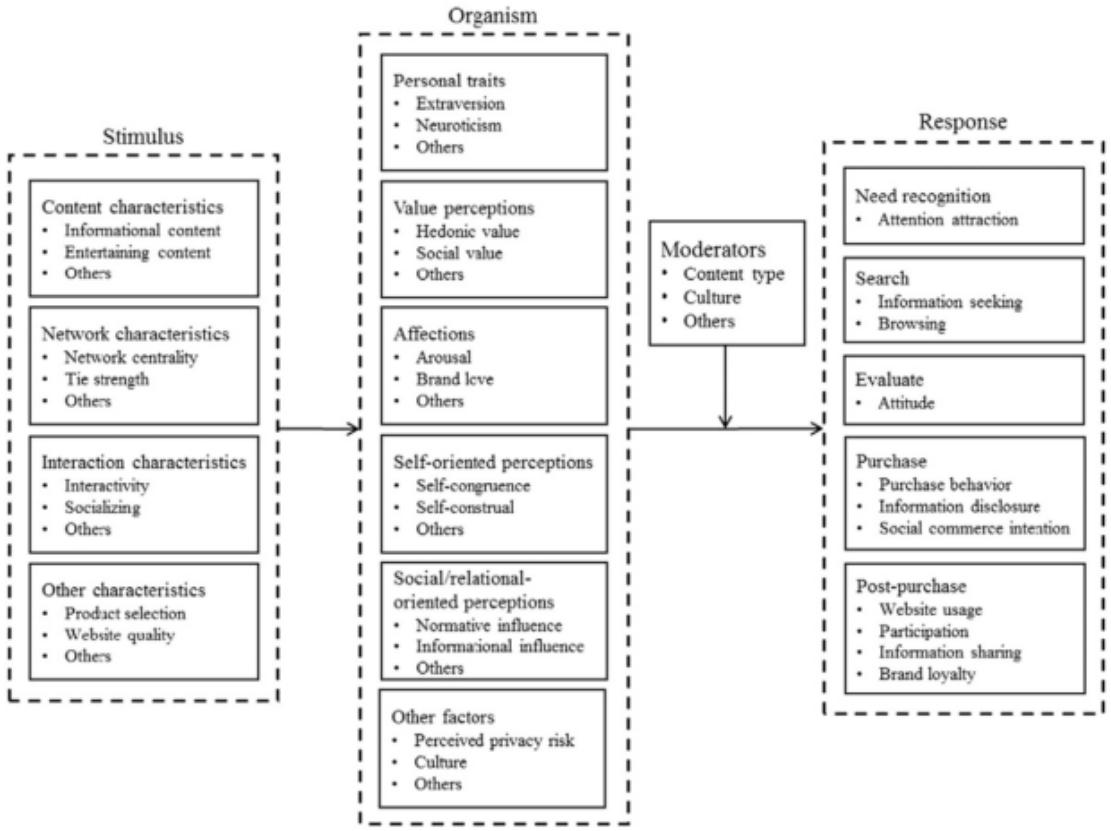
2.3.2. Consumer behavior on social media

The importance of social media for business success has been recognized by practitioners and academics for some years now. Since, social media facilitated the shift from traditional one way communication (marketer to consumer) to a more interactive based nature, the marketing implications are potentially huge. Not only do customers have immediate access to communicate with a company, also they are able to be reached by company communications every time they access their social media (Dahl, 2018). This allows marketers to reach their current and potential customers at different purchasing stages (Zhang & Benyoucef, 2016). Consumers may have various different motivations to interact with a company's social media page, these could be: consuming company-related information, seeking entertainment, interacting with the company and/or other fan-page users and more (Liu, Li, Ji, North, & Yang, 2017).

In a literature review conducted in 2016, Zhang and Benyoucef (2016) compiled all the relevant literature on consumer behavior on social media and developed a framework inspired

by the stimulus-organism-response theory (Mehrabian & Russell, 1974). The altered framework for social media consumer behavior is depicted in figure 6. They decided to add in all the five stages of the consumer decision-making process in the response part, which is fitting because access to customers on social media is virtually not timebound, which makes it possible to reach customers at any stage. The decision-making process includes five stages: need recognition, search, evaluation, purchase, and post-purchase (Solomon et al., 2006).

Figure 6 - Stimulus-organism-response model (Zhang & Benyoucef, 2016)



In the search stage studies have found that information availability and valance are important factors in affecting customers (Bronner & Hoog, 2014; Mikalef, Giannakos, & Pateli, 2013). Also, consumers' susceptibility to interpersonal influence and opinion leadership are found to significantly affect their information seeking behavior (Zhang & Benyoucef, 2016). For the evaluation stage there are studies that posit that value perceptions like hedonic, social and utilitarian are likely to shape consumers' evaluation on social networking sites. This suggests that consumers tend to achieve favorable evaluations if they are able to recognize the positive values of social commerce (Zhang & Benyoucef, 2016). Many studies deal with the purchase stage and some of the results are that the influencing stimulus factors include content, network and interaction. The organism factors include personal traits, value perceptions, affections,

self-oriented, and social/relational-oriented perceptions. The response factors include browsing, information seeking, attitude, information sharing, participation, and website usage. Antecedents for purchase could be hedonic value, utilitarian value, perceived ease of use, and trust (H.-W. Kim, Gupta, & Koh, 2011; Pentina, Zhang, & Basmanova, 2013; Pöyry, Parvinen, & T.Malmivaara, 2013). Antecedents for the post purchasing stage have a lot of overlap with the purchasing stage, the influences of informational content, hedonic value, social value, utilitarian value, normative influence, trust, and consumer engagement are studied the most in this stage (Zhang & Benyoucef, 2016). This particular dissertation will focus most on what the cultural differences are in how consumers actually engage with social media content. Culture is believed to play a moderating effect in influencing consumers on social media, not many articles were found that have studied cultural differences on social media.

2.3.3. Engagement

What engagement actually entails is not completely agreed upon even though the importance of it is recognized widely in contemporary marketing. Several advertising associations realized the lack of a definition for the concept of engagement and set out to create a deliberately broad definition: ‘turning on a prospect to a brand idea enhanced by the surrounding context’. This definition of the concept is very broad and falls short to really clarify the concept fully (Dahl, 2018).

A much more clarifying definition of consumer brand engagement (CBE) is: ‘A consumer's positively valanced brand-related cognitive, emotional and behavioral activity during or related to focal consumer/ brand interactions’ (Hollebeek, Glynn, & Brodie, 2014). In this definition the importance of cognitive, emotional and behavioral activity is recognized when a consumer engages with a brand. Engagement conceptualized in this way is somewhat related to the field of relationship marketing where topics such as brand love and brand commitment are found to be important predictors of success (Loureiro, 2012). Social media is naturally a facilitator in the increased brand interactivity for consumers. It is much more easy to interact with brands than it was before the rise of social media. In this study the main focus is on the behavioral aspect in the sense of measuring how often a consumer takes action on a brand originated post. Sprout Social, a large digital marketing website, defines Facebook engagement as such: the number of times someone took action on a company’s post in the form of a like, comment or share (Sprout Social, 2017).

Consumer identification with a brand is commonly described as a consumer's psychological state of perceiving, feeling, and valuing his or her belongingness with a brand (Lam, Ahearne, Mullins, Hayati, & Schillewaert, 2013). In a recent article researchers added consumer identification with other users of the brand page and consumer identification with the Facebook brand page to study these effects on supporters of German football clubs. Consumer identification with other brand page users is important in driving more individual loyalty towards the brand page and willingness to recommend the brand page (Popp & Wilson, 2018). So even though Facebook brand pages are not communities, the sense of identification with the other users is still valued positively by consumers. Also, the identification with the brand itself and the brand page, drive loyalty towards the page and WOM intentions (Popp & Wilson, 2018). The loyalty to the brand page may then translate to more loyalty to the brand itself and more WOM intentions for the brand itself, which indicates that maintaining good and active Facebook brand pages is a worthwhile endeavor (Popp & Wilson, 2018).

Following a brand's Facebook updates has been found to be positively related to what consumers think about a product or brand, how loyal they are to the brand, and whether or not they intend to purchase a product or brand (Beukeboom, Kerkhof, & de Vries, 2015). Another recent study suggests that almost three-quarters of consumers rely on social media to make a purchase decision and half of these consumers are likely to buy a product after sharing it on social media (Saboo, Kumar, & Ramani, 2016).

2.3.4. Facebook engagement mechanics

It is useful to outline some of the mechanics with which Facebook works. For example, there is a feature often termed 'global pages' that allows the company to maintain one page for all the countries, which means that the page likes are an aggregate of all people in the world that like the company page. The customer gets automatically redirected based on their location to the adapted content for their country. Another way to target different countries is to simply create separate Facebook pages for each country. The downfall of not using global pages is that people might not 'like' the page targeted towards their country and thus receive less relevant information. Around 60% of the 100 best brands in the world use the global pages feature (Indivigital, 2018). This makes making analyses on the engagement levels more difficult, because when a company uses the global pages feature there is no telling how many people actually liked the page in each country. To conclude then that one country has more engagement than another is difficult to say, because there may just be more people that liked

the page there. An example of a company maintaining separate pages is BMW, when you are Portuguese you have to search for BMW Portugal if you want to find the relevant page for your country, the same is true for all other countries where BMW is active. An example of a company with the global page feature is Coca Cola. When you are in Denmark and access the Coca Cola Facebook page you will get redirected to facebook.com/cocacoladk, when you are in Greece it will be facebook.com/cocacolagr.

Another thing worth discussing is what the options are for engaging with a post. The three main options are like, comment and share. On 24-02-2016, Facebook has also added different versions of a like, which you can do instead, not simultaneously. These are: love, wow, funny, angry and sad. These new likes create more possibilities to observe what the sentiment is of your followers towards your post. Also, these emoticon responses positively influence the Facebook algorithm, meaning that when more people use these emoticon responses instead of simply liking the post, the post will be displayed more prevalent on people's feeds (Hootsuite, 2017). In the first year of their existence these emoticon responses have been used 300 billion times (Tech Times, 2017).

When you comment you can also 'tag' someone. This means that the person will receive a notification that someone has tagged them in a post. When you share a post, you will have it on your own Facebook 'timeline', so when someone clicks on your profile and scrolls down to when you shared the post they will find it. Also, it will appear in all your friends' feeds when they are scrolling through Facebook. So they will come across the post and be able to tell that you have shared it with the message you have added (which is not mandatory).

Researchers have described likes, comments and shares all as a form of eWOM, due to the ability these functions afford users to evaluate products and services (Liu et al., 2017). By liking a post it is posited that a user assigns interest or positivity toward the message (Swani, Milne, & Brown, 2013). After some recent Facebook changes, your friends will not see you simply liking a post on their feed anymore. It is also posited that liking requires the least amount of effort, because it is only one click. Commenting requires more because a message has to be typed, a specific friend could be tagged and the comment will appear on your all your friends' feed for a short time when they are scrolling through Facebook. Sharing requires the most commitment because it will appear on your friends' feeds more prominently and will be on your personal profile as well (Kim & Yang, 2017).

A study conducted from March 2017 to March 2018 compared the top 100 brands in the world in terms of their levels of engagement on Facebook. The Corona page for Brazil scored with the highest level of engagement in terms of likes, shares and comments (Indivigital, 2018). The sectors fast food, industrial and manufacturing and alcohol were the top 3 in terms of engagement (Indivigital, 2018).

2.3.5. eWOM

The concept of word of mouth (WOM) is not exclusive to social media marketing or online environments. Rather the term was coined in the 1960s by J. Arndt, who formulated it as follows: “an oral, person-to-person communication between a receiver and a communicator whom the receiver perceives as non-commercial, regarding a brand, product, or service.” (Arndt, 1967) WOM is powerful because customers are currently bombarded with marketing messages, and thus, create a desensitization towards these messages. People are much more likely to listen to the non-commercial messages from friends. Furthermore, the recipient is likely to trust the sender, because of their previously established friendship and non-commercial nature of the message (Dahl, 2018).

WOM is believed to influence both future purchasing behavior and actual purchasing behavior (Chevalier & Mayzlin, 2006; East, Hammond, & Lomax, 2008) for new customers, and also increasing loyalty among existing customers (Wangenheim & Bayon, 2004). Especially WOM on the internet, which is termed electronic WOM or eWOM, has been claimed to be very effective in influencing purchasing decisions and brand equity (Hennig-Thurau, Gwinner, Walsh, & Gremler, 2004; Sin, Cheung, & Lee, 1999; Steffes & Burgee, 2009).

In contrast to traditional WOM, eWOM is not limited to personal relationships but could also be between relative strangers. Furthermore, while traditional WOM takes place in private, eWOM can be observed when it takes place on a public platform and the message has much more longevity, because it can be found by anyone until it is removed (Dahl, 2018). It is useful to distinguish between eWOM with high levels of familiarity and eWOM with low levels of familiarity. In a social environment, such as Facebook, people are likely to be familiar with each other, and thus the eWOM recipient will know the eWOM sender. For example, when someone shares a post from a brand page to their Facebook friends. On the opposite end of the spectrum are review websites such as Tripadvisor. People can read a review from a total stranger about a place and make up their minds about whether or not they

want to visit the place (Dahl, 2018). It is posited that the success of eWOM is not only related to the tie strength between receiver and sender, but could also be more successful when the receiver and sender do not know each other at all, and is least effective when the receiver and sender know each other only vaguely. This creates a sort of U-shape where at both ends of familiarity eWOM is most effective (Dahl, 2018). Researchers have also found that using emotional appeals either positive or negative facilitates more eWOM on social media (Berger & Milkman, 2012; Liu et al., 2017).

Other terms

Terms that are often used interchangeably with eWOM are viral marketing and buzz marketing. Even though these concepts bear a lot of resemblance to eWOM they do differ slightly. The term viral marketing was developed by Juvertson and Draper in 1997 to describe the free email service Hotmail was advertising through each email that was sent by a Hotmail user. They defined the term simply as "network-enhanced word-of-mouth"(Cruz & Fill, 2008). The name 'viral' refers to it being like a digitized sneeze that can affect people that come into contact with it and they can pass it along to more people. Viral marketing is not exactly the same as eWOM, though. A difference with eWOM is that viral marketing is usually seen as the passing on of advertising messages person-to-person and eWOM is often accompanied by a product or service recommendation by the sender to the receiver. In this sense viral marketing could be defined as the simply passing on of company generated content and eWOM is the (addition of) content of the customer about a company, product or experience in the form of a review or a recommendation (Dahl, 2018). Buzz marketing is also often confused with either eWOM or viral marketing. Buzz marketing happens when a company actively tries to create buzz in the form of WOM activity for a product or service (Dye, 2000). The key difference with viral marketing is that the company does not rely on their own content to create the WOM, but rather tries to entice it to happen through sending items to bloggers that they can review, for example. A difference between buzz marketing and eWOM is that buzz marketing is a company planned phenomena, while eWOM could happen organically without the company plans (Dahl, 2018).

2.3.6. Culture and social media marketing

Culture has an influence on how people engage with social media. For example, the number of friends on Facebook varies between countries: Japan (29), China (63), France (95), USA (200) and Brazil (360), which is posited to be related to the long term – short term dimension

(Goodrich & De Mooij, 2013). Furthermore, social browsing was found to be more important for French and Italian users compared to US users. In contrast, for French users, pictures and status updates were less important than for US users (Vasalou, Joinson, & Courvoisier, 2010). It is posited that in individualistic cultures social media are used to maximize personal utility, whereas in collectivistic countries sharing ideas and opinions is more important (Goodrich & De Mooij, 2013). This is not to say that individualistic cultures are only self-centered, though. There is good reason to believe that people from these cultures actually exert more effort into maintaining personal relations, because these are not immediately part of their of their identity as they are in collectivistic cultures (Goodrich & De Mooij, 2013).

It was found that people from collectivistic cultures use Facebook more to make purchasing decisions, therefore it is advised that marketers use social media more when engaging with these countries (Goodrich & De Mooij, 2013). Figure 7 shows how the countries are positioned in terms of social media use.

Figure 7 - Use of social media across countries (Goodrich & De Mooij, 2013)

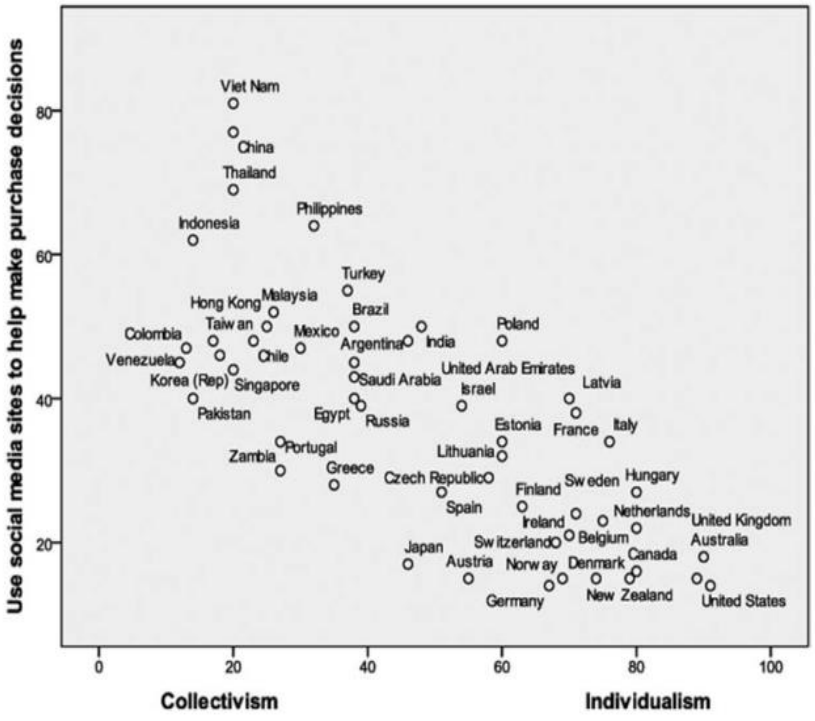
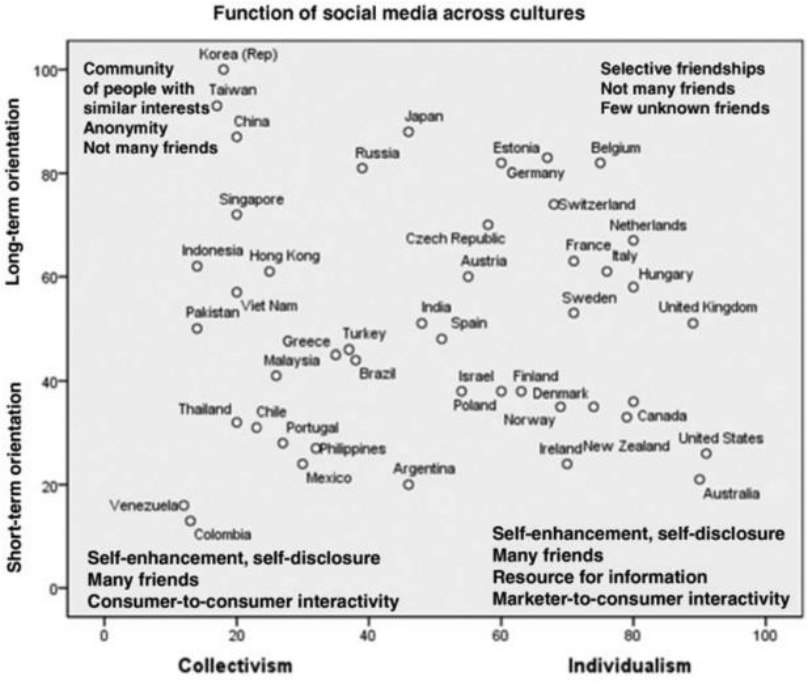


Figure 8 adds in the long term – short term dimension and gives different consumer behavior patterns that might relate to these dimensions.

Figure 8 – Cultural differences in how social media is used (Goodrich & De Mooij, 2013)



People from high collectivism and power distance cultures tend to share opinions and ideas more. As was discussed in the previous chapter, people from these cultures tend to base their purchasing decisions more on trust in the company and other's opinions, whereas their counterparts search more actively for impersonal sources on the internet and base their decisions on hard facts. People in individualistic cultures still engage in eWOM but this is because someone might have the information they need, whereas collectivists will engage in eWOM to form an opinion through the other's ideas (Goodrich & De Mooij, 2013). In a study it was found that Chinese customers rely more on online word-of-mouth activities on social media than U.S. consumers, such as opinion giving, opinion seeking, and information sharing (Chu & Choi, 2011). It is also posited that countries low in power distance are more willing to engage with brands on social media, even though countries high in power distance spend more time on social media (Lin, Swarna, & Bruning, 2017). This could lead to countries low in power distance commenting more on a Facebook post from a company instead of sharing or liking it. In another recent study, Men and Tsai (2017) found both similarities and differences in the motivation of consumers to engage with brands on social networking sites between China and the USA. Both countries were primarily focused on entertainment and information seeking. However Chinese users were more inclined to engage with brands and were motivated by the opportunity to connect with likeminded peers, whereas American users were more motivated by obtaining economic benefits in the form of coupons, for example.

2.4. Theoretical Framework and Hypotheses Formulation

In this section the hypotheses used for this study are outlined and discussed. The relevant literature is briefly reviewed to formulate the hypotheses. Since most of the literature deals with the older dimensions individualism, power distance, masculinity and uncertainty avoidance and less so with the newer dimensions of indulgence and long-term orientation, these older dimensions are mainly used in the hypotheses. Also for masculinity no literature was found which indicated that it would influence the Facebook engagement. This is not to assume that the other dimensions will have no influence on the differences, but it is difficult to have a strong theoretical foundation for hypothesizing that these dimensions will affect the variables in a meaningful way, since there fewer empirical marketing studies that have used these newer dimensions. The actual results will indicate whether there are correlations between these other three dimensions as well.

Hypotheses

Collectivistic countries have stronger ingroup relations (Hofstede et al., 2010) and rely more on WOM as a source of information (Goodrich & De Mooij, 2013) than individualistic countries which rely more on factual information sources (Goodrich & De Mooij, 2013). Also, people from high power distance cultures rely more on WOM and personal sources of information, whereas their counterparts rely more on facts and impersonal sources (Goodrich & De Mooij, 2013). One way to engage in WOM is to share a post on Facebook, by doing this someone can share information, entertainment or a product to their entire group of friends. Furthermore, countries that are low in these dimensions exert greater effort in maintaining relationships, because these are not naturally part of their identity. Tagging someone in the comments of a post is a specific way to maintain or build friendships with a particular person, whereas collectivists feel they are part of a group naturally and thus may choose to share the entire post to their group of friends. Hence:

H1: The amount of shares compared to comments (shares/comments ratio) is negatively related to individualism and positively related to power distance.

Hofstede posits that countries high in uncertainty avoidance are more emotionally expressive than countries low in this dimension (Hofstede et al., 2010). Furthermore, countries high in individualism are more emotionally expressive in terms of amazement and surprise

(Matsumoto et al., 2008) and are more willing to reflect emotions (in particular negative) to companies (De Mooij & Hofstede, 2011). Therefore:

H2: The total use of emoticon responses (emoticon responses/likes ratio) is positively related to individualism and uncertainty avoidance.

According to De Mooij countries that are high in uncertainty avoidance and power distance, and low in individualism will use drama, entertainment or metaphors more as advertising styles. Countries low in uncertainty avoidance and power distance, and high in individualism use humor more as an advertising style (De Mooij, 2004). On Facebook you can assign a 'funny emoticon' to a post that you find humorous. Therefore:

H3: The use of the funny emoticon (funny/likes ratio) is negatively related with uncertainty avoidance and power distance, and positively related to individualism.

Countries high in individualism are more emotionally expressive especially in terms of amazement and surprise (Matsumoto et al., 2008), which could influence the use of more Wow emoticon responses. Hence:

H4: The use of the wow emoticon response (wow/likes ratio) is positively related to individualism.

3. Methodology

Facebook was used as the platform to measure differences in social media engagement between countries. The reason Facebook was used over other social media has several reasons. First, it is the most widely used and recognizable social media for following and engaging with a company, especially in Europe. Only few companies used in this study have an Instagram or Twitter profile for all countries, whereas Facebook pages for each country were much more prevalent. Second, the engagement options on Facebook are higher than Instagram or Twitter. On Facebook you can like (love, wow, funny, angry or sad), comment and share, which are more options than either of the other two platforms. Third, the amount of people on Facebook is higher in Europe than Instagram or Twitter (Statista, 2018).

Sample

Both the company size and the sector can influence how much engagement is generated on Facebook. A giant company in the entertainment industry such as Disney generates more engagement than a car company such as BMW. Furthermore, some companies are more active in particular countries than others. In order to be able to generalize the results, 15 companies from different sectors were compared over 15 countries, appendix 1 provides all country scores on Hofstede's dimensions. The companies are: Audi, BMW, Coca Cola, Disney, Dove, Fanta, Honda, Huawei, IKEA, L'Oréal, McDonald's, Nespresso, Nivea, Samsung and Toyota.

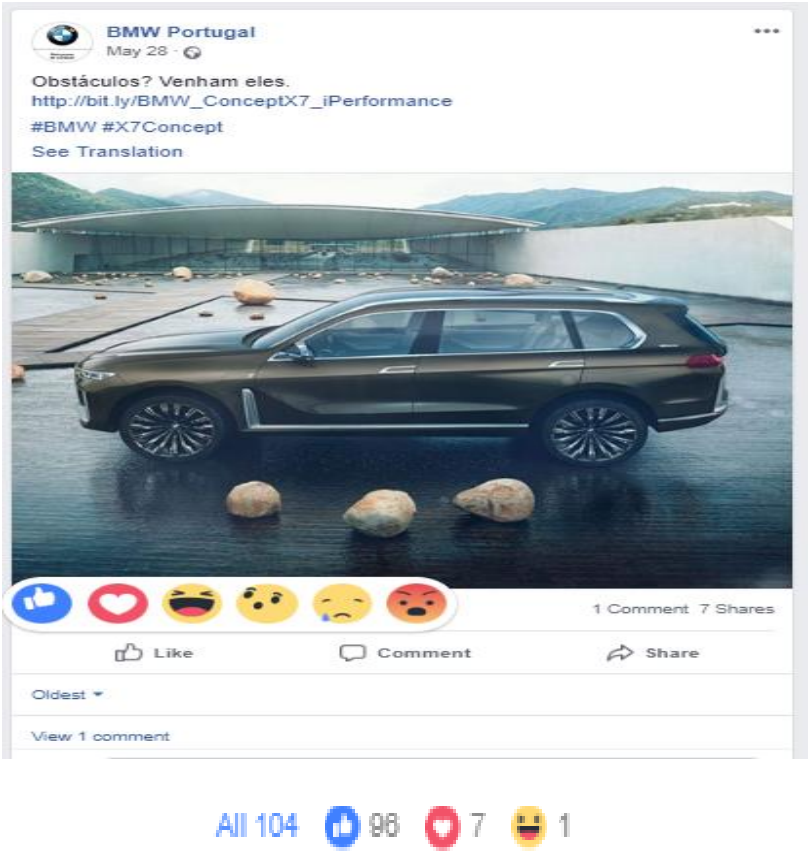
The criteria for selecting which companies to include in the research were the following:

1. Has to have a market share in each country based on Euromonitor country reports (Euromonitor, 2018), or be a part of the top 100 brands in the world (Independent, 2016).
2. Has to have a Facebook page for each country.
3. Has to have enough activity on the Facebook page. Companies that posted less than 15 times per year were excluded because there were not enough posts to extract. Companies from which the Facebook page in one or more country had too little engagement (the first 15 posts did not get more than 50 likes on average) were also excluded, due to the lack of information available to make any comparison.

From each Facebook page 30 posts were extracted starting at the same date for every page and working down until 30 posts were reached. From each post the following information was

captured: shares, comments, likes and the emoticon responses (love, wow, funny, angry and sad). Just for illustrative purposes a post is displayed now to clarify what information was captured.

Figure 9 - Example of post (source: facebook.com/BMWPortugal)



This particular post is posted on May 28 and is a picture accompanied by a small text. Under the picture you see the three main options the customer has: like, comment and share. By hovering over the like option the different emoticon responses appear which you can do instead of liking not simultaneously. We can see that this post has received 1 comment and 7 shares and by clicking on the likes we find, as indicated in the picture that it has received 96 likes, 7 loves and 1 funny.

This data was collected for 30 posts per company per country. Meaning that in total *30 x 15 x 15 = 6750 posts* were gathered. Certain posts were giveaways in which the consumer can win something when they comment. These posts received a disproportionate amount of engagement and in particular comments, so these were not included in the analysis, since the focus is on outlining differences between cultures and including these posts would give an unrealistic image of what the actual differences in the engagement metrics are. The only other

posts that were not included are situations wherein consumers can vote using the emoticon responses. An example of this is: “Which product do you like the best? Vote with like for product A, Love for product B and Wow for product C”. Again the focus of this analysis is to outline cultural differences in engagement metrics and including these posts would blur the results.

Originally the plan was to extract all this data automatically by using a web scrapper. Unfortunately, due to recent controversy involving Cambridge Analytics it was difficult to gain the licenses to access the Facebook library. Therefore all the data was extracted manually, which did allow for the incorporation of the different ‘like’ options (love, wow, funny, angry and sad), which are often not included in automatic extractions of Facebook posts (Indivigital, 2018).

Measurement

It is important to take into account is that the countries used in this study all have different populations and certain brands may be more popular in one country compared to another. For example, Turkey has a population of around 81 million, whereas Norway only around 5,3 million (Appendix 1 provides a list of all countries with their respective population and Facebook users), it is thus very likely that a page will receive a higher amount of shares, comments and likes in Turkey than in Norway, simply because there are more people who may follow the page there. As is discussed in the literature review the page likes are global for most companies, which means that only the total number of people all over the world who have liked the page are available. Therefore, to be able to measure differences between the countries, all the variables used in this study are ratios. For example, to measure the propensity of a country to share a post rather than to comment on a post, the shares of the posts are divided by the comments (referred to as shares/comments ratio). This is done for all different variables. The ratios are explained in detail in table 3.

Table 3 – Dependent variables with explanations (Source: Own elaboration)

Variable	Measured	Purpose
Shares/comments ratio	Shares of the posts divided by the comments of the posts.	A higher shares/comments ratio will indicate more of a propensity to share a post and a lower shares/comments ratio will indicate more of a propensity to comment on a post.
Emoticon responses/likes ratio	All emoticon responses (love, wow, funny, angry and sad) of posts are added up and divided by the likes of the posts.	A higher ratio will indicate more use of emoticon responses compared to the use of likes and a lower ratio the opposite. It is important to note that a customer can only choose one like option per post.
Funny/likes ratio	The funny responses of posts divided by the likes of the posts.	A higher ratio will indicate more of a propensity to use the funny response than a lower ratio.
Wow/likes ratio	The wow responses of the posts divided by the likes of the posts.	A higher ratio will indicate more of a propensity to use the wow response than a lower ratio.

There are differences between brand pages in how much and in what way consumers engage with Facebook posts. Brand page means the Facebook page for that company-country combination. So a brand page is, for example, BMW Portugal or Coca Cola Greece. Different companies and different sectors have different degrees and forms of engagement. For example, posts by Disney get a lot more engagement and are shared more frequently than posts by Fanta. The focus of this dissertation is to outline differences between countries and not sectors.

To make sure that every company is weighed equally and differences between the countries could be analyzed, the following process was conducted:

1. Start with the full sample of 6750 posts (30 posts from 225 brand pages).
2. Sum up each variable (shares, comments, likes, love, wow, funny, angry and sad) per brand page.
3. Divide variables by each other, for example total shares of brand page divided by total comments, this creates a sample of 225 with ratios for each variable for each brand page.
4. These ratios are then added up for each country, which creates the country scores on each ratio.
5. The result is a distilled sample of 15 with the country ratios for each variable.

Again to reiterate, this is done because there are differences in how much engagement there is between sectors and companies, so simply adding up all the likes, shares and comments would give an inaccurate result, because Disney would be over represented compared to Fanta and posts of Disney are shared more than posts of Fanta. By taking the ratio per company, every company is represented equally and differences between countries can be measured.

Methodology descriptive analyses

To illustrate the relationship between the variables and cultural dimensions descriptively, graphs were created with one line representing the variable and another line representing the cultural dimension. The y axis on the left side represents the score on the dimension and the y axis on the right side the variable score. Abbreviations were used for the cultural dimensions: individualism = IDV, power distance = PDI, uncertainty avoidance = UAI, masculinity = MAS, long term orientation = LTO and indulgence- restraint = IVR.

Methodology statistical analyses

The variables are analyzed through a correlation analysis and linear regressions to find out which Hofstede dimension explain these dependent variables and how much variance in the dependent variables is explained by these dimensions. The main focus is on the dimensions that are hypothesized to predict the differences in the engagement metrics, but the other dimensions will also be tested to observe whether or not these explain variance in the engagement metrics as well.

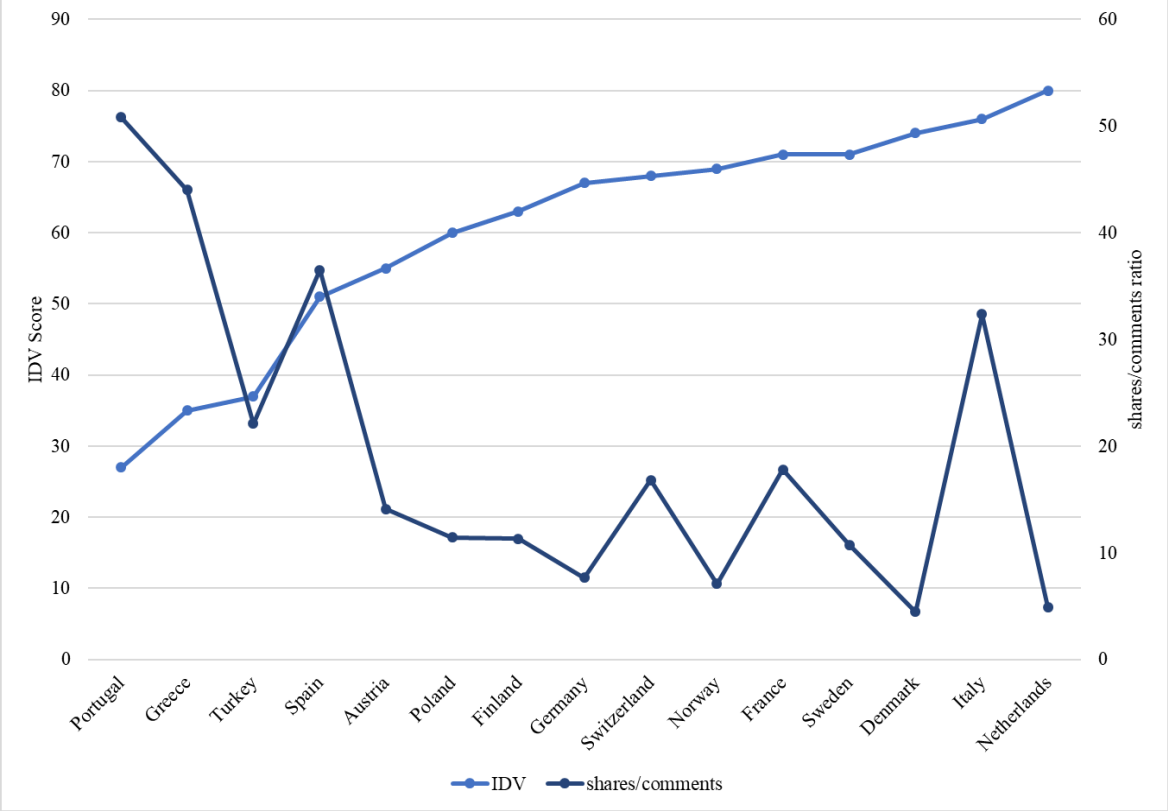
4. Results

First some descriptive statistics about the data will be given, after that statistical analyses will be reported to indicate whether the differences between the countries are significant and have explanatory power.

4.1. Descriptive

The descriptive results will now be displayed in graphs. Hypothesis 1 posits that the shares/comments ratio is negatively related to power distance and positively to individualism. Figure 10 provides the combination of the shares/comments ratio with individualism.

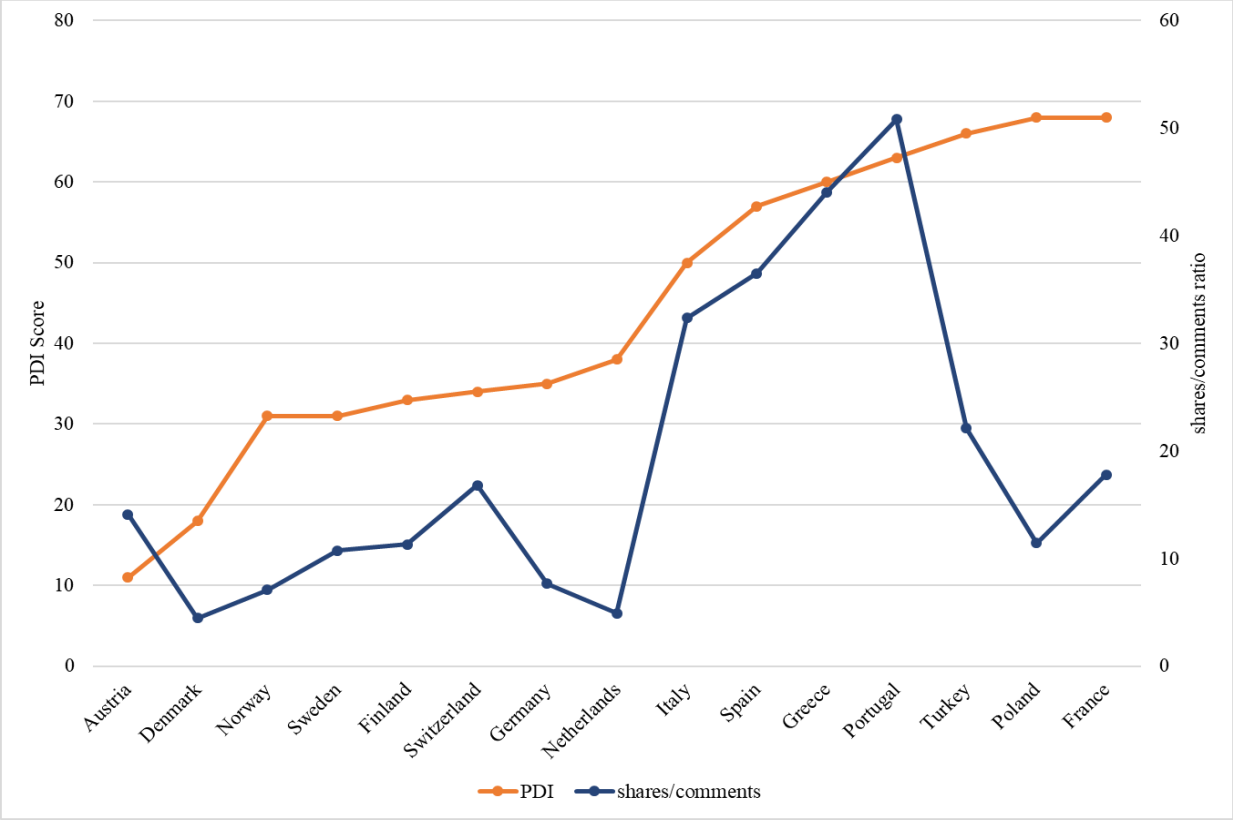
Figure 10 - Individualism with shares/comments ratio (Source: Own elaboration)



The figure indicates a fairly clear pattern that when the score on individualism rises the shares/comments ratio drops. Italy is a strong outlier having the second highest score on individualism but also having a high shares/comments ratio. Furthermore, it seems that the countries that score the lowest in individualism (Portugal, Greece, Turkey and Spain) all have a much higher shares/comments ratio except for Turkey which has a more moderate score.

Figure 11 deals with the same ratio, but in combination with power distance.

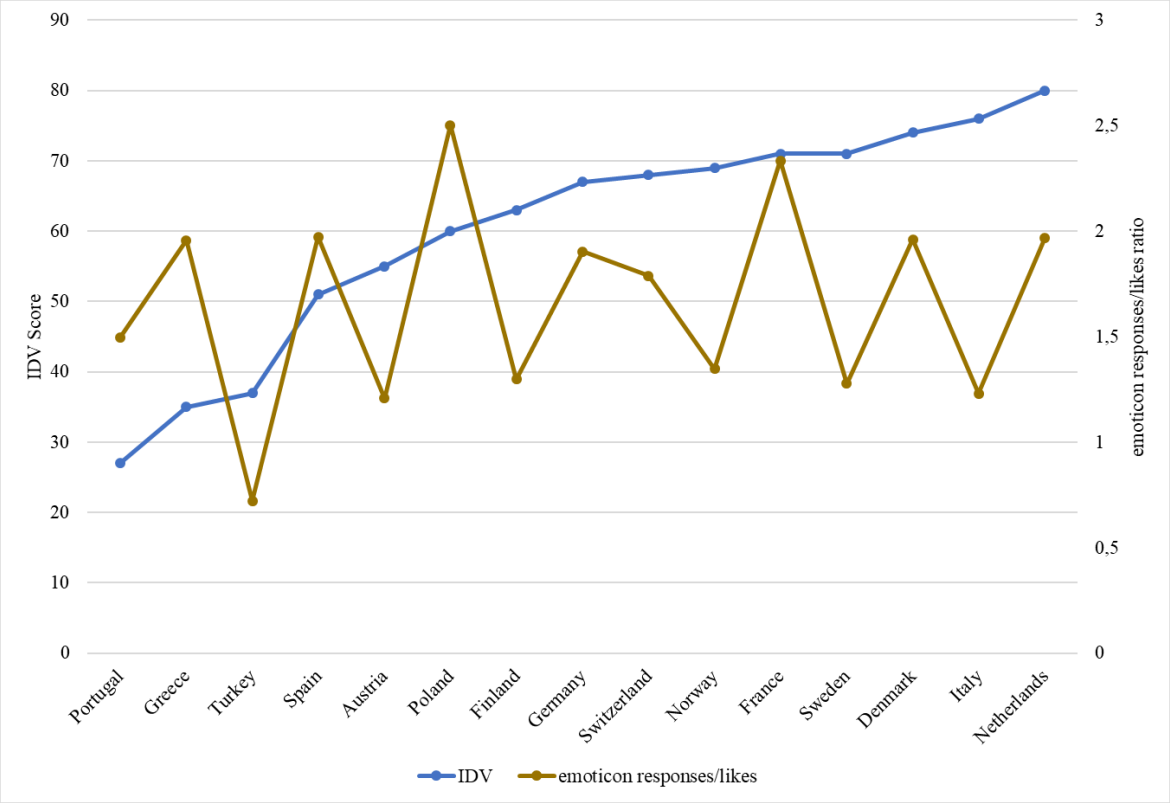
Figure 11 - Power distance with shares/comments ratio (Source: Own elaboration)



The expected pattern that power distance is positively related to the shares/comments ratio does seem to be reflected, but there are some strong outliers, in particular Poland and France. Both these countries have the highest score on power distance, but have a moderate score on the ratio.

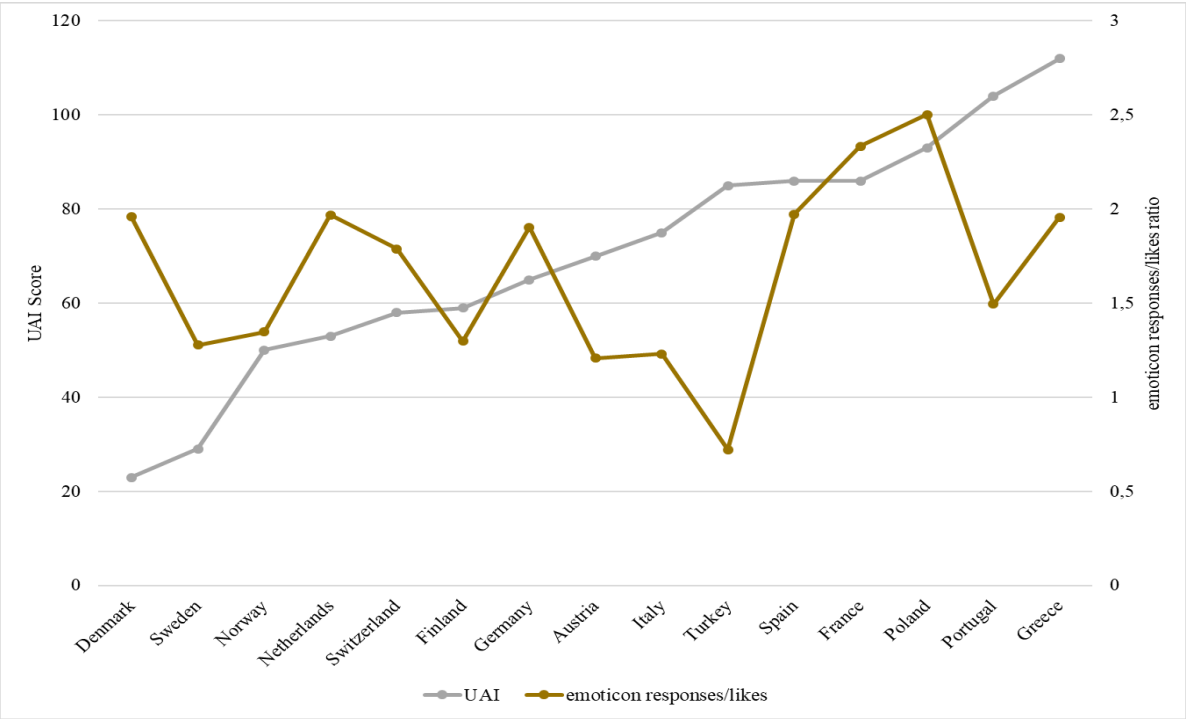
Hypothesis 2 posits that the variable emoticon responses/likes is positively related to individualism and uncertainty avoidance. Figure 12 and 13 provide these results.

Figure 12 - Individualism with emoticon responses/likes ratio (Source: Own elaboration)



There seems to be no relationship with the individualism dimension. The graph displays a lot of variety between the countries and there is no upward or downward trend.

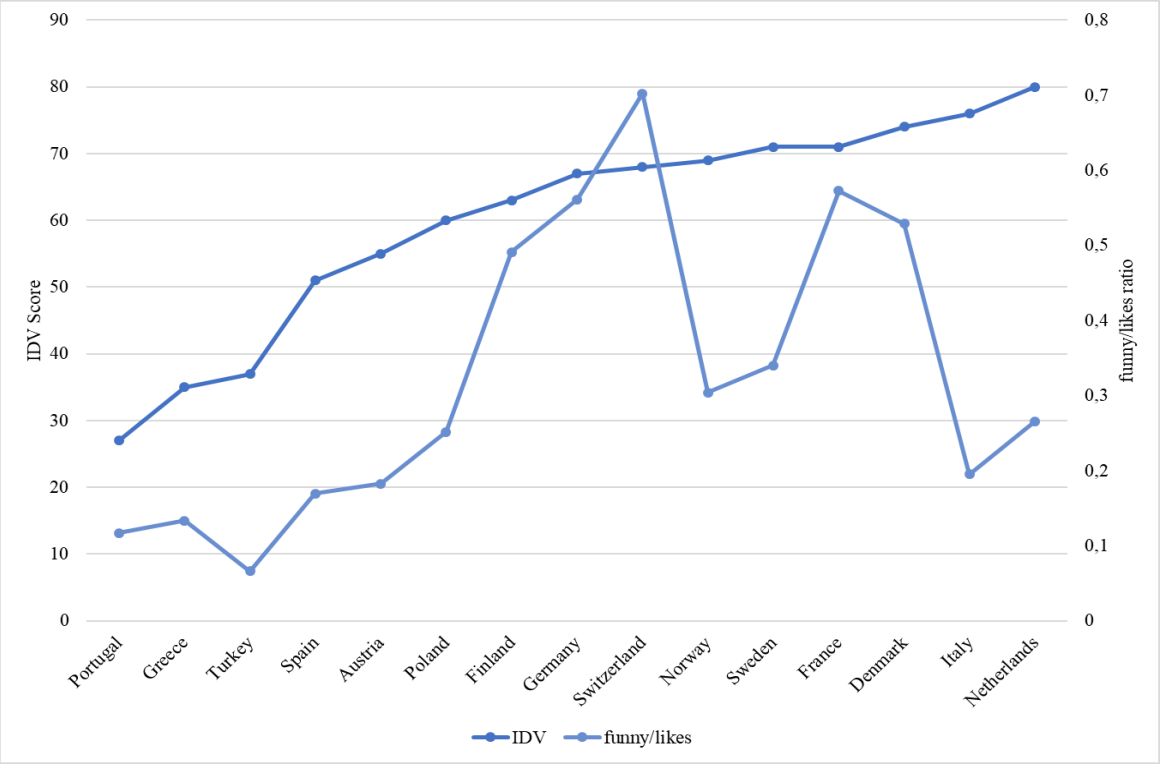
Figure 13 - Uncertainty avoidance with emoticon responses/likes (Source: Own elaboration)



Also uncertainty avoidance does not seem to relate strongly to the ratio, but there seems to be a slight upward trend.

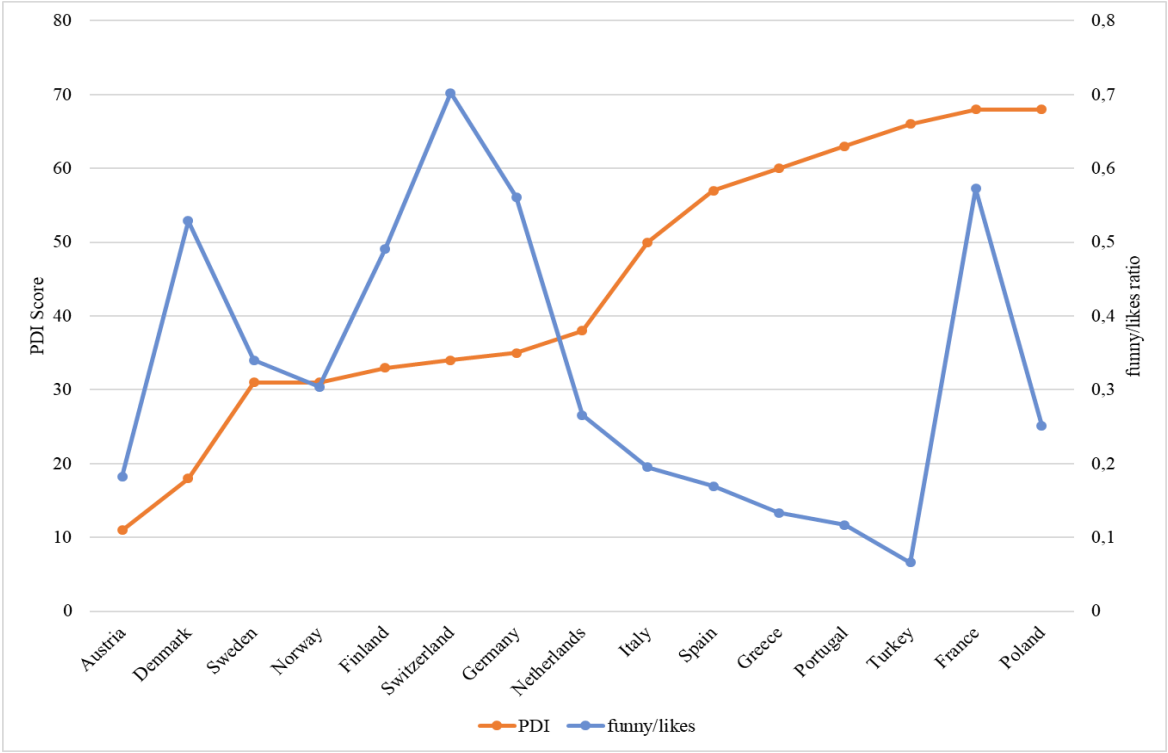
Figures 14, 15 and 16 provides the relationship with funny/likes ratio with individualism, power distance and uncertainty avoidance respectively.

Figure 14 - Individualism with funny/likes ratio (Source: Own elaboration)



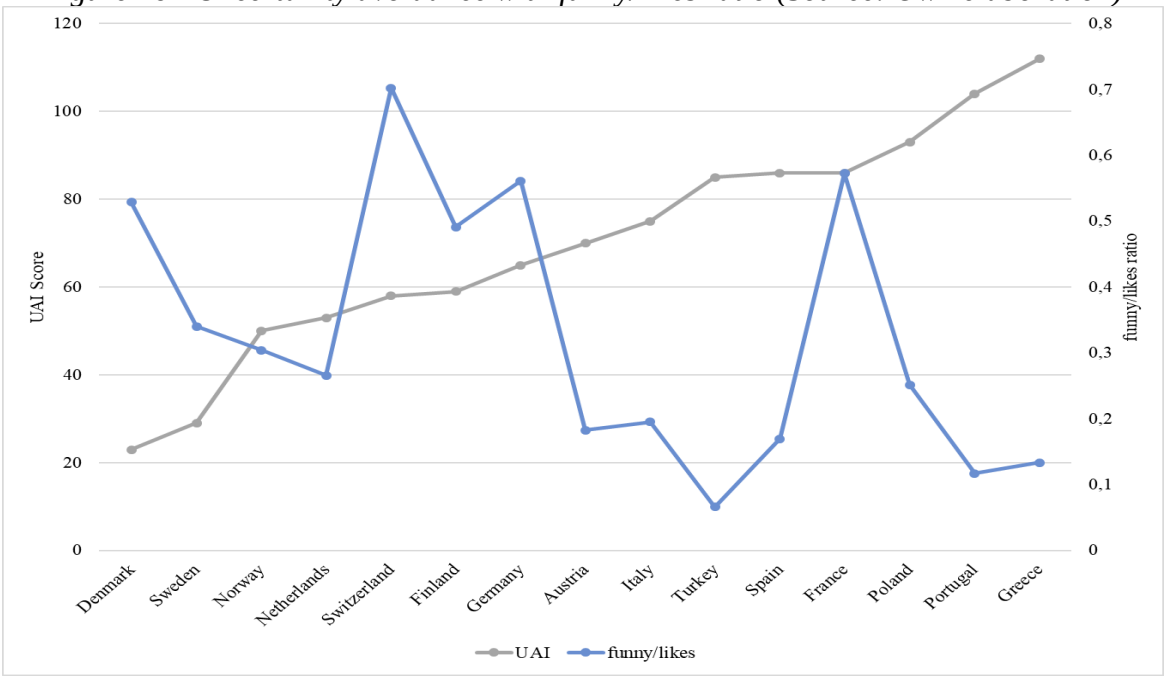
A higher score on individualism seems related to a higher funny/likes ratio with some outliers, for example the ratio drops down strongly for the two most individualistic countries and also there is a dip in the line with Norway and Sweden. There is an upward trend observable, though, especially on the left side of the graph with the more collectivistic countries up until Switzerland, the funny/likes ratio steadily increases as the countries get more individualistic.

Figure 15 - Power distance with funny/likes ratio (Source: Own elaboration)



Power distance seems to negatively influence the funny/likes ratio, but France and Austria being the country with the second highest score on power distance and lowest score on power distance respectively, are both rather strong outliers. France has a high funny/likes ratio and Austria rather low.

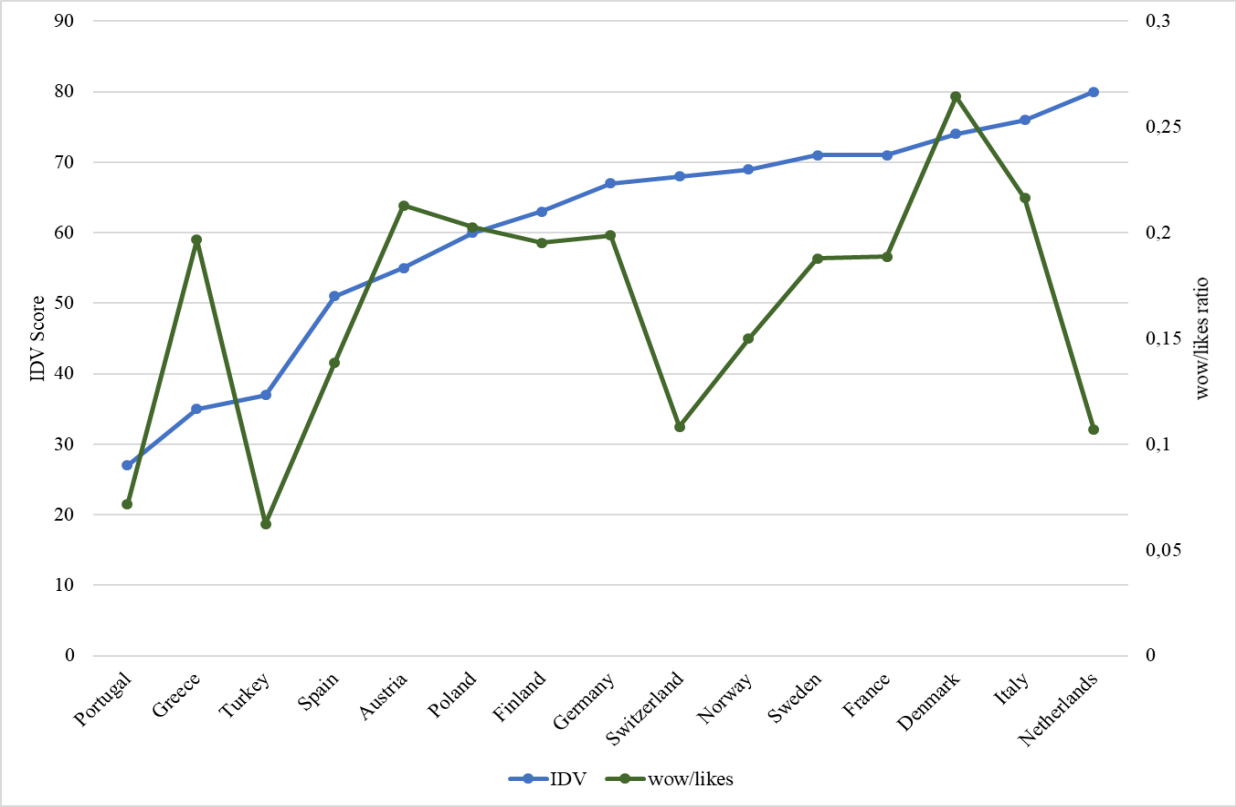
Figure 16 - Uncertainty avoidance with funny/likes ratio (Source: Own elaboration)



Finally, uncertainty avoidance has a somewhat similar pattern to power distance, but strong outliers here are again France, and also Norway, The Netherlands and Sweden having a higher score on the funny/like ratio would give the graph a stronger relation.

Figure 17 displays the relationship between individualism and wow/likes ratio.

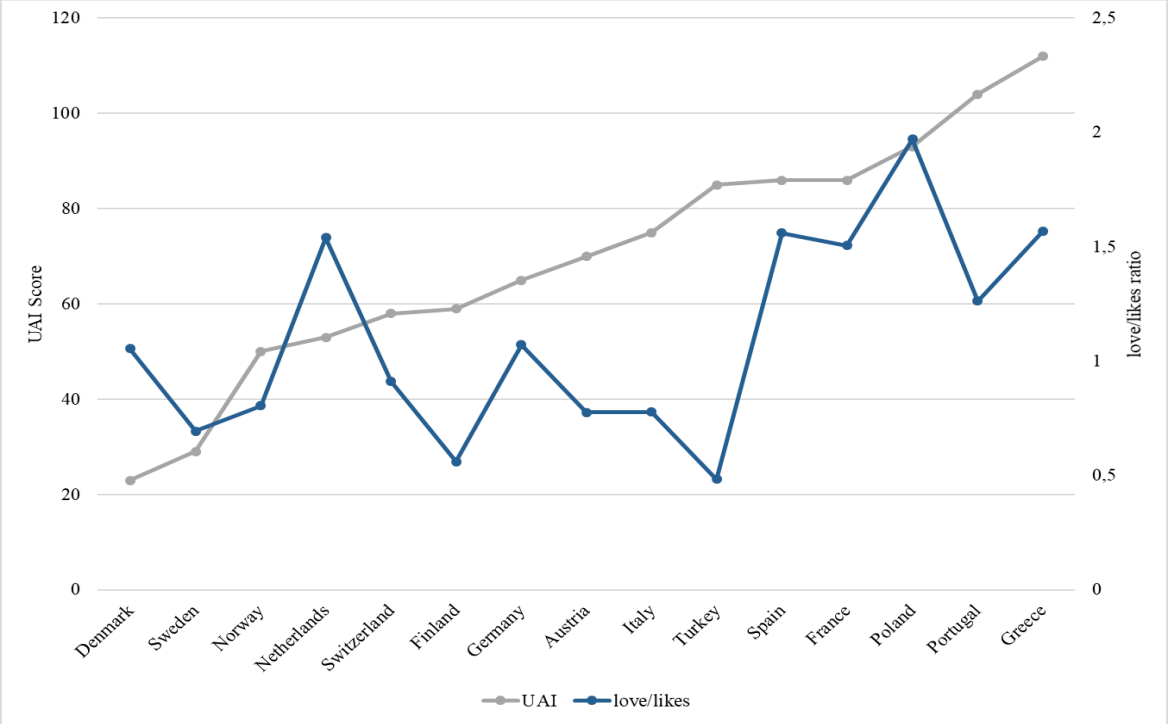
Figure 17 - Individualism with wow/likes ratio (Source: Own elaboration)



There seems to be a positive relation between individualism and the wow/likes ratio, but again there are some strong outliers, with the drop off for the most individualistic country The Netherlands, and a fairly high score on the wow/likes ratio for the second lowest scoring country on individualism Greece.

All possible combinations were put into graphs, but the dimensions reported above explained each variable the best. The other variables love/likes, angry/likes and sad/likes were also combined with each dimensions and the only interesting pattern that emerged was love/likes ratio with uncertainty avoidance, which is displayed in figure 21.

Figure 18 - Uncertainty avoidance with love/likes ratio (Source: Own elaboration)



It seems that when the score on uncertainty avoidance rises, so does the love/likes ratio. Turkey is a rather strong outlier with the lowest love/likes ratio and having a fairly high score on the uncertainty avoidance dimension.

4.1.1. Summary

The descriptive results have visually represented the relationship between the hypothesized dimensions and engagement ratios. When observing the shares/comments ratio, especially individualism seems to be negatively related to the shares/comments ratio. Power distance seems to be positively related. For both dimensions there are some outliers. In terms of the emoticon responses/likes ratio there does not seem to be a relationship with the hypothesized dimensions. The funny/likes ratio seems to have follow the proposed relationship, but has some strong outliers. The same is the case for the wow/likes ratio. The only other interesting pattern that emerged, outside of the hypotheses, is uncertainty avoidance with the love/likes ratio. It seems as scores on uncertainty avoidance rise, so does the love/likes ratio.

The statistical tests will provide further results to conclude whether the found differences are significant.

4.2. Statistical significance results

Correlation analysis and linear regressions were conducted to measure the explanatory power of each hypothesized cultural dimension on the various engagement ratios. The displayed regression results will be the ones with the hypothesized cultural dimension or other dimensions that were also found to significantly predict the dependent variable. Appendix 2 provides the full regression output.

Hypothesis 1

The first hypothesis posits that the shares/comments ratio is negatively related to individualism and positively to power distance. The correlations with the cultural dimensions and the shares/comments ratio is depicted in the table below.

Table 4 - Correlation analysis shares/comments ratio (Source: Own elaboration)

		IDV	*PDI*	*UAI*	*MAS*	*LTO*	*IVR*
shares/comments	Pearson Correlation	-,748**	,588*	,763**	,261	-,270	,495
	Sig. (2-tailed)	,001	,021	,001	,348	,330	,061

Significant correlations were found with individualism at -,748 (p = ,001), power distance at ,588 (p = ,021) and uncertainty avoidance at ,763 (p = ,001). Table 5 provides the regressions results.

Table 5 - Regression results shares/comments ratio (Source: Own elaboration)

	Model A (IDV)	Model B (PDI)	Model C (UAI)
Constant	60,565	-,955	-11,312
	(10,436)	(8,418)	(7,661)
IDV	-0,682***		
	(0,168)		
PDI		,462*	
		(,176)	
UAI			,441***
			(,103)
R^2	,560	,346	,583

Standard errors are reported in parentheses.

, **, * indicates significance at the 90%, 95%, and 99% level, respectively.*

With individualism as a predictor, a significant regression equation was found (F(1, 13) =16,537, p = ,001) with an R^2 of ,560. The predicted shares/comments ratio is equal to 60,565 - ,682(IDV score). The shares/comments ratio decreased -,682 for each increase of 1 on the IDV dimension.

Also with power distance as a predictor, a significant regression equation was found (F(1, 13) = 6,876, p = ,021) with an R^2 of ,346. The predicted shares/comments ratio is equal to -,955 + ,462(PDI score). The shares/comments ratio increased ,462 for each increase of 1 on the PDI dimension.

The other dimensions were also checked and another significant regression equation (F(1,13) = 18,155) was found with an R^2 of ,583, with uncertainty avoidance as a predictor. The predicted shares/comments ratio is equal to -11,312 + ,441(UAI score). The shares/comments ratio increased ,441 for each increase of 1 on the UAI dimension.

We can thus accept hypothesis 1 that the shares/comments ratio is negatively related to individualism and positively related to power distance. There is the caveat that uncertainty avoidance is an even better predictor than the two hypothesized dimensions.

Hypothesis 2

The second hypothesis posits that the emoticon responses/likes ratio is positively related to individualism and uncertainty avoidance.

Table 6 - Correlation analysis emoticon responses/likes ratio (Source: Own elaboration)

		IDV	*PDI*	*UAI*	*MAS*	*LTO*	*IVR*
emoticon responses/likes	Pearson Correlation	,225	,265	,171	,104	,135	,214
	Sig. (2-tailed)	,420	,340	,541	,712	,632	,445

As the correlation table indicates, none of the dimensions are significantly correlated to the emoticon responses/likes ratio. Table 7 provides the regression results.

Table 7 - Regression results emoticon responses/likes ratio (Source: Own elaboration)

	Model A (IDV)	Model B (UAI)
Constant	1,257	1,437
	(,505)	(,385)
IDV	,007	
	(,008)	
UAI		,003
		(,005)
R^2	,051	,029

Standard errors are reported in parentheses.

, **, * indicates significance at the 90%, 95%, and 99% level, respectively.*

No significant regression equations were found with either individualism (p = ,420) or uncertainty avoidance (p = ,541). The other dimensions were all not significant predictors of the emoticon responses/likes ratio as well. Hypothesis 2 is rejected based on these results.

Hypothesis 3

Hypothesis 3 posits that the funny/like ratio is positively related to individualism, and negatively related to power distance and uncertainty avoidance. Table 8 provides the correlations.

Table 8 - Correlation analysis funny/likes ratio (Source: Own elaboration)

		IDV	*PDI*	*UAI*	*MAS*	*LTO*	*IVR*
funny/likes	Pearson Correlation	,609*	-,372	-,514	-,023	,438	-,062
	Sig. (2-tailed)	,016	,172	,050	,936	,103	,827

Significant correlations were found with individualism at ,609 (p = ,016) and uncertainty avoidance at -,514 (p = ,050). The other dimensions, including power distance (p = ,172), were not found to be significantly correlated. Table 9 provides the regression results.

Table 9 - Regression results funny/likes ratio (Source: Own elaboration)

	Model A (IDV)	Model B (PDI)	Model C (UAI)
Constant	-,124	,499	,604
	(,168)	(,130)	(,137)
IDV	,007*		
	(,003)		
PDI		-,004	
		(,003)	
UAI			-,004*
			(,002)
R^2	,371	,138	,264

Standard errors are reported in parentheses.

, **, * indicates significance at the 90%, 95%, and 99% level, respectively.*

With individualism as a predictor, a significant regression equation was found (F(1, 13) =7,669, p = ,016) with an R^2 of ,371. The predicted funny/likes ratio is equal to -,124 + ,007(IDV score). The funny/likes ratio increased ,007 for each increase of 1 on the IDV dimension.

Power distance was found to be an insignificant predictor (p = ,172).

With uncertainty avoidance as a predictor, a significant regression equation was found (F(1, 13) =4,662, p = ,050) with an R^2 of ,264. The predicted funny/likes ratio is equal to ,604 - ,004(UAI score). The funny/likes ratio decreased ,004 for each increase of 1 on the UAI dimension.

The other dimensions were tested as well, but were not found to be significant predictors of the funny/likes ratio. We can thus partly accept hypothesis 3, since individualism is positively related and uncertainty avoidance negatively, but power distance was not found to be a significant predictor.

Hypothesis 4

The third hypothesis posits that the wow/likes ratio is positively related to individualism. Below the correlations are displayed in table 10.

Table 10 - Correlation analysis wow/likes ratio (Source: Own elaboration)

		IDV	*PDI*	*UAI*	*MAS*	*LTO*	*IVR*
wow/likes	Pearson Correlation	,453	-,400	-,311	,134	,039	-,233
	Sig. (2-tailed)	,090	,139	,259	,633	,891	,403

None of the dimensions are significantly correlated to the wow/likes ratio. The hypothesized dimension individualism is insignificantly correlated (p = ,090) to the wow/likes ratio at ,453. The regression results are displayed in table 11.

Table 11 - Regression results wow/likes ratio (Source: Own elaboration)

	Model A (IDV)
Constant	,068
	(,055)
IDV	,002
	(,001)
R^2	,206

Standard errors are reported in parentheses.

, **, * indicates significance at the 90%, 95%, and 99% level, respectively.*

An insignificant regression equation (F(1,13) = 3,365, p = ,090) was found with an R^2 of ,206. The predicted wow/likes ratio is equal to ,068 + ,002(IDV score). The wow/likes ratio increased ,002 for each increase of 1 on the IDV dimension.

All other dimensions were tested as well, but none were found to be a better predictor than individualism. Since the model is not significant, we cannot fully accept hypothesis 4. These findings will be addressed in more detail in the discussion.

Love/likes ratio

The descriptive results displayed a relationship between the love/likes ratio and uncertainty avoidance. This ratio was therefore also statistically tested to find out whether the observed relationship is statistically significant. The correlations are displayed below.

Table 12 - Correlation analysis love/likes ratio (Source: Own elaboration)

		IDV	*PDI*	*UAI*	*MAS*	*LTO*	*IVR*
love/likes	Pearson Correlation	-,084	,501	,468	,120	-,039	,296
	Sig. (2-tailed)	,765	,057	,079	,669	,891	,284

None of the dimensions are significantly correlated, but PDI is close at ,501 (p = ,057) and UAI at ,079 (p = ,079).

Table 13 - Regression results love/likes (Source: Own elaboration)

	Model A (UAI)
Constant	,534
	(,316)
UAI	,008
	(,004)
R^2	,219

Standard errors are reported in parentheses.

, **, * indicates significance at the 90%, 95%, and 99% level, respectively.*

An insignificant regression equation (F(1,13) = 3,636, p = ,079) was found with an R^2 of ,219. The predicted love/likes ratio is equal to ,534 + ,008(UAI score). The love/likes ratio increased ,008 for each increase of 1 on the UAI dimension, but these findings are not significant.

These results are not significant, though, but uncertainty avoidance and power distance were found to be the best predictors of the love/likes ratio.

4.2.1. Summary

The statistical analyses have provided the results on which the hypotheses will be either accepted or rejected. The table below provides each decision and the Discussion will connect these results back to the literature and provide implications of the findings.

Table 14 - Decision per hypothesis (Source: Own elaboration)

Hypothesis	Results
H1: The amount of shares compared to comments (shares/comments ratio) is negatively related to individualism and positively related to power distance.	Accept, with the caveat that uncertainty avoidance is an even better predictor.
H2: The total use of emoticon responses (emoticon responses/likes ratio) is positively related to individualism and uncertainty avoidance.	Reject.
H3: The use of the funny emoticon (funny/likes ratio) is negatively related with uncertainty avoidance and power distance, and positively related to individualism.	Accept (partly), power distance is not a significant predictor. Individualism and uncertainty avoidance are significant predictors.
H4: The use of the wow emoticon response (wow/likes ratio) is positively related to individualism.	Reject, but individualism was found to be the best predictor at p = ,090 significance.

5. Discussion

The results of both the descriptive analysis and the statistical analysis have brought some interesting concepts to explore. With organically gathered data from Facebook brand pages, differences were found in how consumers from different cultures engage with brands on social media. Hofstede's cultural dimensions could be used to predict these differences. The findings have theoretical and practical implications, which will be discussed below.

First of all the shares/comment ratio seems to be explained by a higher power distance and lower individualism as was hypothesized. Meaning that as scores on power distance rise, people have a higher propensity to share than to comment, the opposite is the case for the individualism dimension. Uncertainty avoidance was also found to be a strong predictor, as countries score higher on this dimension the shares/comments ratio rises. This could be because the countries in this sample tend to score higher on uncertainty avoidance when the scores on individualism get lower and power distance get higher. It could also be because people from higher uncertainty avoidance countries might want to share company communications to get feedback from their peers before they make a decision.

The theoretical implications are that even though social media could have influenced the convergence of cultures, which is an active discussion nowadays (Sobol et al., 2018), cultural dimensions still could be used to predict some behaviors on this medium. One thing in particular it can be used for is predicting whether a country has more of a propensity to share a post than comment on it. Collectivists view themselves to be part of a group so sharing something to your entire group of Facebook friends is preferable to commenting and tagging one or more people specifically. Individualists on the other hand are not organically part of a group and thus feel the need to build and maintain friendships more (De Mooij & Hofstede, 2010). Tagging a friend in a post is a good way to build or maintain a relationship with someone. Furthermore, high power distance is related to people using social media and WOM more to form an opinion (Goodrich & De Mooij, 2013), so sharing something is facilitating this process by providing new information to your group of friends and simultaneously getting feedback from them on your shared post. Another reason that people from low power distance countries comment more, could be that the company is not regarded as an entity that is above them, but rather as an equal. Power distance explains the degree to which people are comfortable with wealth and status being distributed unequally (Hofstede et al., 2010b), and this might also translate into how companies are regarded and communicated with. There

might be more distance in high power distance countries between the company and the customer, which makes people more hesitant to comment. More research could be conducted to find out more about the reasons why these differences exist, in the form of surveys perhaps.

There are also practical implications of this finding. When a post gets shared it takes a more prominent place on the timeline of the friends of the person who shared the post. Furthermore, it is displayed on the profile of the person who shared it. When someone comments it is only displayed for a short time on their friend's feeds and if they have tagged someone that person will receive a notification. Viral marketing campaigns which work best when content is continuously shared to an expanding group of people might work better in collectivistic countries and countries high in power distance. Furthermore, asking people to tag their friends might be more effective in individualistic countries and countries that are low in power distance.

The second hypothesis posits that the use of emoticon responses is positively related to individualism and uncertainty avoidance. The results revealed that these two dimensions cannot explain variance in the emoticon responses/likes ratio. The other dimensions were also found to be unfit to predict differences in this ratio. These findings suggest that the use of total emoticon responses on posts of companies is not related to culture.

Differences in the use of particular emoticon responses were found. Hypotheses 3 posits that the use of the funny emoticon is positively related to individualism, and negatively related to power distance and uncertainty avoidance. Hypothesis 4 posits that the use of the wow emoticon is positively related to individualism. These findings were partly supported by the results. The use of the funny emoticon was found to be significantly positively related to individualism and significantly negatively related to uncertainty avoidance. Power distance was found to be an insignificant predictor. The use of the wow emoticon was not found to be significantly positively related to individualism, but the significance was at p = ,090, which is not far off. Also, individualism was the best predictor of the use of the wow emoticon. More data with different samples should be conducted to verify these results over more countries and companies. De Mooij posited that humor is most often used as an advertising style in countries that are high in individualism, and low in power distance and uncertainty avoidance (De Mooij, 2004). The findings from this study support that claim partly, it seems that these countries are also more keen on recognizing humor in Facebook posts and reflecting this sentiment through using the funny emoticon response. It is also posited that countries high in individualism are more open to express amazement and surprise (Matsumoto et al., 2008).

Even though it was not found to be a significant result, individualism still was found to be the best predictor of using the wow emoticon, which could be interpreted as some form of validation for this claim with real world data.

Finally, the love/likes ratio was not directly hypothesized to have a relationship with the cultural dimensions, but revealed to have some connection to uncertainty avoidance in the descriptive graphs. These findings were not significant (p = ,079), but this could have been due to some of the more extreme outliers, like Turkey. There is reason to believe that countries high in uncertainty avoidance would love brand posts more, because research has indicated that they value frequent social interaction with brands and tend to anthropomorphize brands more than countries low in this dimension (Epley et al., 2007; Hudson et al., 2016). Loving a brand post might be more natural when the brand is highly anthropomorphized, but no studies have been found that have connected these emoticon responses to motivations in consumers as of yet.

It is useful for managers to be aware of what emoticon responses are used more in which culture, because it allows them to cater to these sentiments more effectively. For example, humorous posts might be more in line with what consumers are expecting in countries high in individualism and low in uncertainty avoidance. More research should be conducted to find out what it means when a consumer engages with these emoticon responses. Does loving a post instead of liking it mean that there is a stronger brand relationship? Does responding with the funny or wow emoticon mean that customers are more engaged and interested in the posts? Or do these sentiments reveal nothing about the customer's actual feelings towards the brand. To the author's knowledge, these types of studies have not yet been conducted, which is not surprising since these emoticon responses have only been available for a little over two years.

To summarize the main findings of this study is that cultural dimensions could still play a predictive role in marketing, also on a new medium such as social media. Companies should employ more viral marketing campaigns in countries high in power distance and low in individualism, whereas posts inviting people to tag their friends will work better in the opposite countries. Also emoticon sentiments in posts evoking humor might work better in countries high in individualism and low in uncertainty avoidance. Posts evoking amazement might work best in countries higher in individualism.

6. Conclusion

This dissertation has outlined differences between cultures and consumer behavior on Facebook. Interesting results were found especially the explanatory power of cultural dimensions in whether consumers prefer to share or comment on a post. This has implications for managers that wish to optimize their social media strategy in different countries. Viral marketing campaigns might work better in countries high in power distance and low in individualism, whereas posts inviting people to tag their friends are more suited for the opposite countries. The main difference that was found in emoticon responses was that the funny emoticon response is positively related to individualism and negatively to uncertainty avoidance. This dissertation has proven with organically gathered data that differences between cultures still exist, even on a new platform such as social media which is assumed to converge cultures. Also, Hofstede's cultural dimension, which are found to be outdated by some people, still hold an explanatory power for some behaviors. There were also hypotheses that were not met and variables that do not differ between the countries.

Limitations and future research directions

Since this was the first study to the author's knowledge that analyzed differences between cultures with organically gathered Facebook data, there are several future research directions to go with the findings and limitations of this study.

First of all a larger sample of countries and posts could be gathered, ideally with automatic extraction programs to find out whether these results hold up on a larger scale and in different continents. Also, local companies were not included in this study, but could provide more knowledge on these cultural differences on social media. Lastly, only the platform Facebook was studied. Other social media platforms should also be studied, for example Instagram and Twitter. There are less metrics to take from these platforms, but it would be interesting to observe whether the same behavior patterns emerge.

This research has not taken into account differences in content and advertising appeals. To do a content analysis of advertising content there have to be more researchers to calculate inter-researcher reliability. This study was conducted by just one researcher so this was not possible. For future studies it would be interesting to analyze whether culturally congruent posts generate more likes, comments and/or shares.

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Appendix 1

Hereunder the countries that are used in the studies are displayed with their scores on the Hofstede dimensions in table 10 and their populations and Facebook users in table 11.

Table 15 - Hofstede Dimension Scores (Hofstede et al., 2010b)

Country	Individualism - Collectivism	Power Distance	Uncertainty Avoidance	Masculinity - Femininity	Long-term Orientation	Indulgence - Restraint
Austria	55	11	70	79	60	37
Denmark	74	18	23	16	35	30
Finland	63	33	59	26	38	43
France	71	68	86	43	63	52
Germany	67	35	65	66	83	60
Greece	35	60	112	57	45	50
Italy	76	50	75	70	61	70
Netherlands	80	38	53	14	67	32
Norway	69	31	50	8	35	45
Poland	60	68	93	64	38	71
Portugal	27	63	104	31	28	67
Spain	51	57	86	42	48	56
Sweden	71	31	29	5	53	22
Switzerland	68	34	58	70	74	66
Turkey	37	66	85	45	46	51

Table 16 - Population and Facebook users of every country (Internet World Stats, 2018)

Country	Population	Facebook Users Percentage	Facebook Population
Austria	8.700.000	42,3	3.700.000
Denmark	5.700.000	64,3	3.700.000
Finland	5.500.000	48,7	2.700.000
France	65.200.000	50,6	33.000.000
Germany	82.200.000	37,7	31.000.000
Greece	11.100.000	44,9	5.000.000
Italy	59.000.000	50,6	30.000.000
Netherlands	17.000.000	57,4	9.800.000
Norway	5.300.000	63,5	3.400.000
Poland	38.100.000	36,7	14.000.000
Portugal	10.200.000	56,4	5.800.000
Spain	46.300.000	49,6	23.000.000
Sweden	9.900.000	63,1	6.300.000
Switzerland	8.540.000	43,3	3.700.000
Turkey	81.000.000	53,7	44.000.000

Appendix 2

In this appendix the full regression results of all the hypotheses and significant cultural dimension are displayed.

Regression hypothesis 1

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,748[a]	,560	,526	10,12147266 7230226

a. Predictors: (Constant), IDV

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	1694,170	1	1694,170	16,537	,001[b]
	Residual	1331,775	13	102,444		
	Total	3025,945	14			

a. Dependent Variable: shares/comments

b. Predictors: (Constant), IDV

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	60,565	10,436		5,803	,000
	IDV	-,682	,168	-,748	-4,067	,001

a. Dependent Variable: shares/comments

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,588[a]	,346	,296	12,33857148 1514144

a. Predictors: (Constant), PDI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	1046,820	1	1046,820	6,876	,021[b]
	Residual	1979,125	13	152,240		
	Total	3025,945	14			

a. Dependent Variable: shares/comments

b. Predictors: (Constant), PDI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	-,955	8,418		-,113	,911
	PDI	,462	,176	,588	2,622	,021

a. Dependent Variable: shares/comments

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,763[a]	,583	,551	9,855175317 677528

a. Predictors: (Constant), UAI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	1763,327	1	1763,327	18,155	,001[b]
	Residual	1262,618	13	97,124		
	Total	3025,945	14			

a. Dependent Variable: shares/comments

b. Predictors: (Constant), UAI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	-11,312	7,661		-1,477	,164
	UAI	,441	,103	,763	4,261	,001

a. Dependent Variable: shares/comments

Regressions hypothesis 2

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,225[a]	,051	-,022	,489670107281169

a. Predictors: (Constant), IDV

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,166	1	,166	,694	,420[b]
	Residual	3,117	13	,240		
	Total	3,283	14			

a. Dependent Variable: emoticon responses/likes

b. Predictors: (Constant), IDV

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	1,257	,505		2,490	,027
	IDV	,007	,008	,225	,833	,420

a. Dependent Variable: emoticon responses/likes

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,171[a]	,029	-,045	,495125642276481

a. Predictors: (Constant), UAI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,096	1	,096	,394	,541[b]
	Residual	3,187	13	,245		
	Total	3,283	14			

a. Dependent Variable: emoticon responses/likes

b. Predictors: (Constant), UAI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	1,437	,385		3,733	,003
	UAI	,003	,005	,171	,627	,541

a. Dependent Variable: emoticon responses/likes

Regressions hypothesis 3

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,609[a]	,371	,323	,162595072220732

a. Predictors: (Constant), IDV

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,203	1	,203	7,669	,016[b]
	Residual	,344	13	,026		
	Total	,546	14			

a. Dependent Variable: funny/likes

b. Predictors: (Constant), IDV

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	-,124	,168		-,740	,472
	IDV	,007	,003	,609	2,769	,016

a. Dependent Variable: funny/likes

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,372[a]	,138	,072	,190320020261923

a. Predictors: (Constant), PDI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,076	1	,076	2,085	,172[b]
	Residual	,471	13	,036		
	Total	,546	14			

a. Dependent Variable: funny/likes

b. Predictors: (Constant), PDI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	,499	,130		3,842	,002
	PDI	-,004	,003	-,372	-1,444	,172

a. Dependent Variable: funny/likes

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,514[a]	,264	,207	,175891367076805

a. Predictors: (Constant), UAI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,144	1	,144	4,662	,050[b]
	Residual	,402	13	,031		
	Total	,546	14			

a. Dependent Variable: funny/likes

b. Predictors: (Constant), UAI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	,604	,137		4,416	,001
	UAI	-,004	,002	-,514	-2,159	,050

a. Dependent Variable: funny/likes

Regressions hypothesis 4

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,453[a]	,206	,144	,053667468599749

a. Predictors: (Constant), IDV

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,010	1	,010	3,365	,090[b]
	Residual	,037	13	,003		
	Total	,047	14			

a. Dependent Variable: wow/likes

b. Predictors: (Constant), IDV

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	,068	,055		1,237	,238
	IDV	,002	,001	,453	1,834	,090

a. Dependent Variable: wow/likes

Love/likes ratio

Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std. Error of the Estimate*
1	,468[a]	,219	,158	,406338068935854

a. Predictors: (Constant), UAI

ANOVA[a]

Model		*Sum of Squares*	*df*	*Mean Square*	*F*	*Sig.*
1	Regression	,600	1	,600	3,636	,079[b]
	Residual	2,146	13	,165		
	Total	2,747	14			

a. Dependent Variable: love/likes

b. Predictors: (Constant), UAI

Coefficients[a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig.*
1	(Constant)	,534	,316		1,691	,115
	UAI	,008	,004	,468	1,907	,079

a. Dependent Variable: love/likes