

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

**Bell & Howell Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600**

UMI[®]

A

DO YOU SEE WHAT I SEE?
A CROSS-CULTURAL ANALYSIS OF THE SOCIAL IDENTITY
METAPHOR IN VISUAL PRINT ADVERTISEMENTS

by

MICHAEL A. CALLOW

A dissertation submitted to the Graduate Faculty in Business
in partial fulfillment of the requirements for the degree of Doctor of Philosophy,
The City University of New York

2000

UMI Number: 9969681

Copyright 2000 by
Callow, Michael Adrian

All rights reserved.

UMI[®]

UMI Microform 9969681

Copyright 2000 by Bell & Howell Information and Learning Company.

All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

Bell & Howell Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

© 2000

MICHAEL A. CALLOW

All rights reserved

This manuscript has been read and accepted for the Graduate Faculty in Business in satisfaction of the dissertation requirement for the degree of Doctor of Philosophy.

April 12, 2000

Date

Leon Schiffman

Chair of Examining Committee

April 14, 2000

Date

[Signature]

Executive Officer

Dr. Robert Ducoffe

Dr. Edward Wolf

Supervisory Committee

THE CITY UNIVERSITY OF NEW YORK

Abstract

DO YOU SEE WHAT I SEE?

A CROSS-CULTURAL ANALYSIS OF THE SOCIAL IDENTITY METAPHOR IN VISUAL PRINT ADVERTISEMENTS

by

Michael A. Callow

Adviser: Dr. Leon G. Schiffman

Previous studies in cross-cultural print advertising have neglected culture's impact on the consumer's metaphorical processing of visual messages. This dissertation addressed the issue by examining the role of the audience's culturally-determined social identity and contextual communication style in the interpretation and evaluation of visual print advertisements. Specifically, hypotheses were developed to examine the relationship between consumers' social identity and their appraisal of visual print advertisements depicting independent and interdependent appeals. Additionally, the research examined the effect of high-context and low-context communication styles on the interpretation and evaluation of simple versus complex visual messages. The hypotheses were tested using a quasi-experimental design conducted on subjects from America, Spain, and the Philippines. The data was analyzed using MANOVA and ANOVA. There was strong statistical support for the proposed relationship between contextual communication styles and the preference for developing metaphorical meaning for both complex and simple visual images. There was moderate statistical

support for the hypothesized relationship between consumers' social identity and the evaluation of independent versus interdependent visual appeals.

These findings provide significant insights that should appeal to academics and practitioners alike. The research contributes to the academic field by applying the theory of visual rhetoric to a cross-cultural setting, thus extending the current framework. The findings also suggest that practitioners should consider both the contextual communication style of their target audience and the level of congruency between the pictorial image and the audience's frame of mind when developing global advertising strategies.

ACKNOWLEDGEMENTS

A dissertation is rarely the work of one person. I am in particular thankful for the unwavering support provided by my Chair, Leon Schiffman, who acted both as a mentor and a believer throughout. In addition, I am grateful for the academic insight and advice provided by my two other committee members, Edward Wolf and Rob Ducoffe. I also wish to thank the marketing faculty at Baruch College, in particular Nermin Eyuboglu, Kaz Takada, Steve Gould, and Gloria Thomas, who were always responsive to my ideas and full of encouragement. A special thanks to my peers, Dawn Lerman and Deep Bhandari, for their counsel, friendship, and laughter.

The implementation of this dissertation would have been all that more difficult without the selfless assistance of various individuals. My thanks to Mayo, Chuck, and Issy for agreeing to administer the questionnaires in far away places. Also, to Amy and Stan for their coding input, and Joan and John for their translation efforts.

Last, but far from least, my eternal thanks to my wife Amy, my son Daniel, and my daughter Sydney, who have been undeniably the best of sports and a constant source of motivation throughout my doctoral odyssey.

TABLE OF CONTENTS

	Page
APPROVAL PAGE	iii
ABSTRACT	iv
ACKNOWLEDGMENTS	vi
LIST OF TABLES	xii
LIST OF FIGURES	xiii
LIST OF GRAPHS	xiii
CHAPTER I: INTRODUCTION	1
Purpose of the Study	2
Conceptual Framework	4
Interpreting the Pictorial Element of Print Advertisements	5
The Cross-Cultural Framework	8
The Motivation Framework	11
Overview of the Research Strategy	12
Major Contributions of Study	13
Managerial Contribution	13
Knowledge Contribution	14
Methodological Contribution	14
Organization of the Remainder of the Dissertation	14
CHAPTER II: LITERATURE REVIEW	16
The Visual Framework	17
The Meaning of Pictures: Natural or Arbitrary?	17
Semiotics and Visual Signs	19
The Picture as an Icon	19
The Picture as an Index	21
The Picture as a Symbol	22
A Theory of Visual Rhetoric in Print Advertisements	23
Encoding the Visual Advertisement	24

Decoding the Visual Advertisement	25
The Cultural Framework	28
Defining Culture	29
Culture is a Symbolic System	29
Culture is Learned	30
Culture is Shared	30
Culture is Communicated	30
Visual Language as a Symbolic System	31
Cultural Models Used in Marketing Research	32
Cultural Context and Meaning	33
Individualism-Collectivism and Social Identity	34
Cultural Syndromes	36
Optimal Distinctiveness Theory	38
Vertical and Horizontal Dimensions of Individualism-Collectivism	41
The Personal Individualism-Collectivism Dimension	41
Idiocentrism	42
Allocentrism	43
The Authority Relationship Dimension	44
Vertical Relationship	44
Horizontal Relationship	45
Classifying Cultural Patterns at the Individual Level	46
Cross-Cultural Measurement in Consumer Behavior and Advertising	47
The Motivation Framework	49
Defining Motivation	50
Motives are Learned	52
Motives as Goal-Directed Behavior	52
Prioritizing Motives	53
Motives and Cross-Cultural Behavior	54
Motives as a Nonconscious State	55
McClelland's Trio of Needs	56
The Achievement Motive	56
Task oriented Achievement	57
Ego oriented Achievement	57
The Affiliation Motive	58
Affiliation versus Achievement	59
The Power Motive	60
Power versus Achievement	60
Power versus Affiliation	61
Culture's Influence on Motivation	62
Pictorial Advertising and Motives	63
Summary	64

CHAPTER III: HYPOTHESES DEVELOPMENT	66
Complexity of the Visual Metaphor	68
The Simple Visual Image and Meaning	68
The Complex Visual Image and Meaning	69
Context and Its Effect on Complex and Simple Visual Images	70
Complexity of the Visual Metaphor and Attitude Towards the Advertisement	72
The Visual Metaphor and the Consumer's Frame of Mind	74
Culture's Influence on a Consumer's Social Identity	77
Vertical Idiocentrism and Ego Oriented Achievement	77
Horizontal Idiocentrism and Task Oriented Achievement	79
Vertical Allocentrism and Power	79
Horizontal Allocentrism and Affiliation	80
Interdependent Versus Interdependent Social Settings in Pictorial Metaphors	80
The Solitary Figure as a Metaphor for Independence	81
The Group as a Metaphor for Interdependence	82
Country-level Attitudes towards Pictorial Metaphors	82
National Attitudes towards Independent versus Interdependent Visual Metaphors	84
CHAPTER IV: METHOD	86
The Sample	87
The Study	87
Pictorial Stimuli	88
Independent Appeal	91
Interdependent Appeal	91
Simple versus Complex Appeal	92
Personal Narrative Section	92
Attitude toward the Pictorial Stimuli	93
Cognitive Dimension	93
Affective Dimension	94
Measure Assessment	94
Interpretation of Advertising Appeals	95
Task Oriented Achievement Appeal	97

Ego Oriented Achievement Appeal	97
Affiliation Appeal	98
Power Appeal	98
Measure Assessment	98
Measuring the Consumer's Cultural Orientation	99
The Vertical Idiocentrism Dimension	101
The Horizontal Idiocentrism Dimension	102
The Vertical Allocentrism Dimension	102
The Horizontal Allocentrism Dimension	103
Measure Assessment	104
Qualitative Analysis	106
Summary	107
 CHAPTER V: RESULTS	 108
Manipulation Checks	108
The Effect of Context on Interpreting Visual Metaphors	109
Complexity of the Visual Metaphor and Attitude Towards the Advertisement	129
Advertising Appeals and the Consumer's Frame of Mind	132
The Contextual Covariate	133
Vertical Idiocentrism and the Elitism Metaphor	134
Horizontal Idiocentrism and the Achievement Metaphor	138
Allocentrism and the Affiliation Metaphor	141
Attitude towards Independent and Interdependent Social Appeals	143
Idiocentrism and Attitude Towards Independent Appeals	144
Allocentrism and Attitude Towards Interdependent Appeals	145
National Attitudes towards Independent and Interdependent Visual Metaphors	146
Attitude Towards Independent Appeals	147
Attitude Towards Interdependent Appeals	151
 CHAPTER VI: DISCUSSION	 154
Cultural Context and its Effect on Visual Meaning	154
Visual Complexity and Attitude Towards the Advertisement	163

Interpretating and Evaluating Interpersonal Visual Metaphors	165
An Allocentric Perspective	165
An Idiocentric Perspective	166
A Cross-National Comparison of Visual Metaphors	168
Limitations	173
Future Research	175
Managerial Implications	177
APPENDIX A: VISUAL STIMULI USED IN THE STUDY	183
Image 1: Male Oriented Independent Stimulus	184
Image 2: Female Oriented Independent Stimulus	185
Image 3: Male Oriented Interdependent Stimulus	186
Image 4: Female Oriented Interdependent Stimulus	187
Image 5: Simple Visual Stimulus	188
Image 6: Complex Visual Stimulus	189
APPENDIX B: COVER LETTER AND QUESTIONNAIRE IN ENGLISH AND SPANISH	190
1. Cover Letter in English	191
2. Cover Letter in Spanish	192
3. Questionnaire in English	193
4. Questionnaire in Spanish	200
APPENDIX C: ASSESSING THE ROBUSTNESS OF THE CONTEXTUAL COVARIATE ESTIMATES WHEN CHANGING VALUES FOR SPANISH RESPONDENTS	207
APPENDIX D: ALLOCENTRISM BY COUNTRY SAMPLE	208
APPENDIX E: HORIZONTAL IDIOCENTRISM BY COUNTRY SAMPLE	209
APPENDIX F: VERTICAL IDIOCENTRISM BY COUNTRY SAMPLE	210
APPENDIX G: HUMAN SUBJECTS APPROVAL FORM	211
REFERENCES	213

LIST OF TABLES

4.1	Measure Assessment for Attitude towards the Advertisement	96
4.2	Measure Assessment for Advertising Appeals	100
4.3.	Measure Assessment for Cultural Syndromes	105
5.1	Paired Comparison <i>t</i> -test for Independent versus Interdependent Appeals	110
5.2	Overview of Hypothesis 1	111
5.3	Comparing Emotional Appeals by Country Sample for Solitary Man Advertisement	113
5.4	Comparing Emotional Appeals by Country Sample for Solitary Woman Advertisement	114
5.5	Comparing Emotional Appeals by Country Sample for Group of Men Advertisement	115
5.6	Comparing Emotional Appeals by Country Sample for Group of Women Advertisement	117
5.7	Table of Results for Hypotheses 1(a), 1(b), 1(c).	122
5.8	Comparing Emotional Appeals by Country Sample for the Complex Advertisement	125
5.9	Comparing Emotional Appeals by Country Sample for Simple Advertisement	126
5.10	Table of Results for Hypothesis 1(d)	131
5.11 (a)	Bivariate Regression Analyses for Achievement and the Contextual Covariate	135
5.11 (b)	Bivariate Regression Analyses for Supremacy and the Contextual Covariate	136
5.11 (c)	Bivariate Regression Analyses for Affiliation and the Contextual Covariate	137
5.12	Pairwise Comparison of Elitism Scores for Vertical Idiocentrism using Tukey's <i>T</i> Test	139

5.13	Pairwise Comparison of Affiliation Scores for Allocentrism using Tukey's <i>T</i> Test	142
5.14	Pairwise Comparisons of each Country's Attitudinal Scores using Tukey's <i>T</i> Test	148
6.1	Overview of Results	155

LIST OF FIGURES

Figure 1	Culture, Motivation, and the Communication of Pictorial Cues in Print Advertisements	6
Figure 2.1	Analysis of Pictorial Signs	20
Figure 2.2	The Optimal Distinctiveness Model and Social Identity	39
Figure 2.3	A Typology of Cultural Syndromes	42
Figure 3.1	The Effect of Context and Social Identity on the Evaluation of Visual Images	67
Figure 3.2	An Individual's Cultural Orientation and its Bearing on Social Identity	78

LIST OF GRAPHS

5.1	Achievement scores for each stimulus by country	118
5.2	Affiliation scores for each stimulus by country	119
5.3	Elitism scores for each stimulus by country	121
5.4	Achievement score for simple vs. complex stimuli by country	127
5.5	Affiliation score for simple vs. complex stimuli by country	128
5.6	Elitism score for simple vs. complex stimuli by country	130

CHAPTER I

INTRODUCTION

“Nowadays people's visual imagination is so much more sophisticated, so much more developed, particularly in the young people, that now you can make an image which just slightly suggests something, they can make of it what they will.”

Robert Doisneau, French photographer.

In today's global environment, the consumer is constantly faced with a barrage of visual images that claim to satisfy his or her needs, wants, and desires. Multinational corporations are increasingly relying on visual persuasion as a means for communicating with the global consumer. In an era of growing standardization, it has been suggested that the picture is a truly universal communication tool in international print advertising (Bourgerly and Guimaraes, 1993; Kernan and Domzal, 1993). It may come as a surprise, therefore, that this important topic has received minimal attention within the academic literature.

The notion of a “visual Esperanto” has become an appealing concept in international advertising, since it claims to provide a consistent and universal interpretation of messages through the use of strong visual images. Bourgerly and Guimaraes (1993) point out that this so-called universal language stems from the assumption that “visual imagery is more powerful and precise than verbal description (which leaves too much room for personal interpretation). Moreover, all people can comprehend the messages of visual imagery” (p. 24). The underlying assumption is that culture plays no part in shaping the consumer's interpretations of these images. Kernan and Domzal (1993) make a similar assumption in their article titled “International

Advertising: To Globalize, Visualize.” This would seem to explain why there has been a shift to global positioning strategies and the creation of global brands, such as Benetton, that rely almost exclusively on visual images instead of copy in their advertising (Evans and Riyait, 1993). This is especially true for print advertisements, where there is a growing tendency for standardized visual images to appear across national borders, with only the copy part of the advertisement translated (Cateora and Graham, 1999).

Does the mere fact that we can all "read" these pictorial representations—no matter what our cultural background—really mean that we tend to interpret them in a similar fashion? Or, do cultural forces shape the meaning that consumers attach to images? This is an important issue for the multinational marketer since the purpose of using visual communication strategies in international advertising campaigns is to standardize the meaning of the message as well as to benefit from economies of scale (Levitt, 1983). Whereas most within the academic and practitioner community are inclined to question the true equivalence of meaning for translations of copy in advertising, it seems that they are less inclined to question the universality of meaning of visual images across cultures.

Purpose of the Study

This study explores the extent to which cultural forces influence the consumer's interpretation of pictorial representations of social behavior in print advertisements. It centers on how consumers from three countries—the United States, Spain and the Philippines—interpret a selection of standardized pictorial images depicting independent and interdependent social interactions in print advertising. It explores whether the interpretation of the pictorial stimuli in print advertisements is similar across the three

countries, or whether systematic differences in interpretation exist as a result of cultural nuances relating to a person's social identity.

The assumption that the interpretation of global visual advertisements is standardized across countries is questionable. An alternative position is that consumers from different cultural backgrounds decode the same images differently. Contrary to the universalistic—or Esperanto—approach (Levitt, 1983; Boddewyn, Soehl, and Picard, 1986; Bourgerly and Guimares, 1993) to visualization, the underlying belief behind this dissertation is that international marketers are underestimating the role that culture plays in shaping the consumer's interpretation of pictorial images in print advertisements. This has important ramifications for the international marketer. The goal of this dissertation is to explore this issue and to test whether consumers from three different countries differ in their analysis of standardized pictorial cues that highlight independent and interdependent advertising appeals.

The current research explores the following: (a) Do cultural forces help determine the consumer's perceived importance of independent and interdependent goals? (b) Does the consumer's goal-oriented behavior (motivation) guide his or her interpretation and *evaluation of external cues such as print advertisements that visually depict independent or interdependent appeals?* (c) Does the consumer prefer advertising appeals that are considered important to his or her goals. When these issues are applied to a cross-cultural framework, two important issues emerge.

The first issue is whether the relative importance of specific motives differs from one country to another. If, for instance, the need for achievement is more important among consumers in the United States than among consumers in the Philippines, then

American advertisements that depict achievement appeals in the pictorial element of a print advertisement may not be as effective in the Filipino market. Perhaps the pictorial element of the advertisement needs to be customized to reflect motives that are of greater importance to the *Filipino social identity*.

The second concern is whether the intended meaning of the pictorial cue translates correctly from one country to another. Does the image of a white carnation flower maintain the same symbolic meaning and associations in the United States as in Spain, where it represents mourning? This dissertation posits that the language of pictures is in part culture-specific, and that consumers from different cultures may, in fact, interpret visual cues differently. Even if the relative importance of motives is similar across two cultures, multinational marketers should be wary about standardizing the visual appeal, since its metaphorical meaning may be culture-specific. In other words, if consumers from two countries have a similar affinity for achievement-oriented appeals, then advertising creators need to consider which pictorial images best represent this appeal. The advertising creator may customize the pictorial appeal for each market, or he may search for an image that conveys a similar meaning and associations in both markets. Most important is that advertising creators should not assume that all images have universal meanings.

Conceptual Framework

In order to test the assumption that consumers from different countries interpret and relate to pictorial images differently, a model was developed to help explain how certain cultural factors influence consumer-derived meaning of pictorial images highlighting social interaction in print advertisements. To accomplish this, constructs

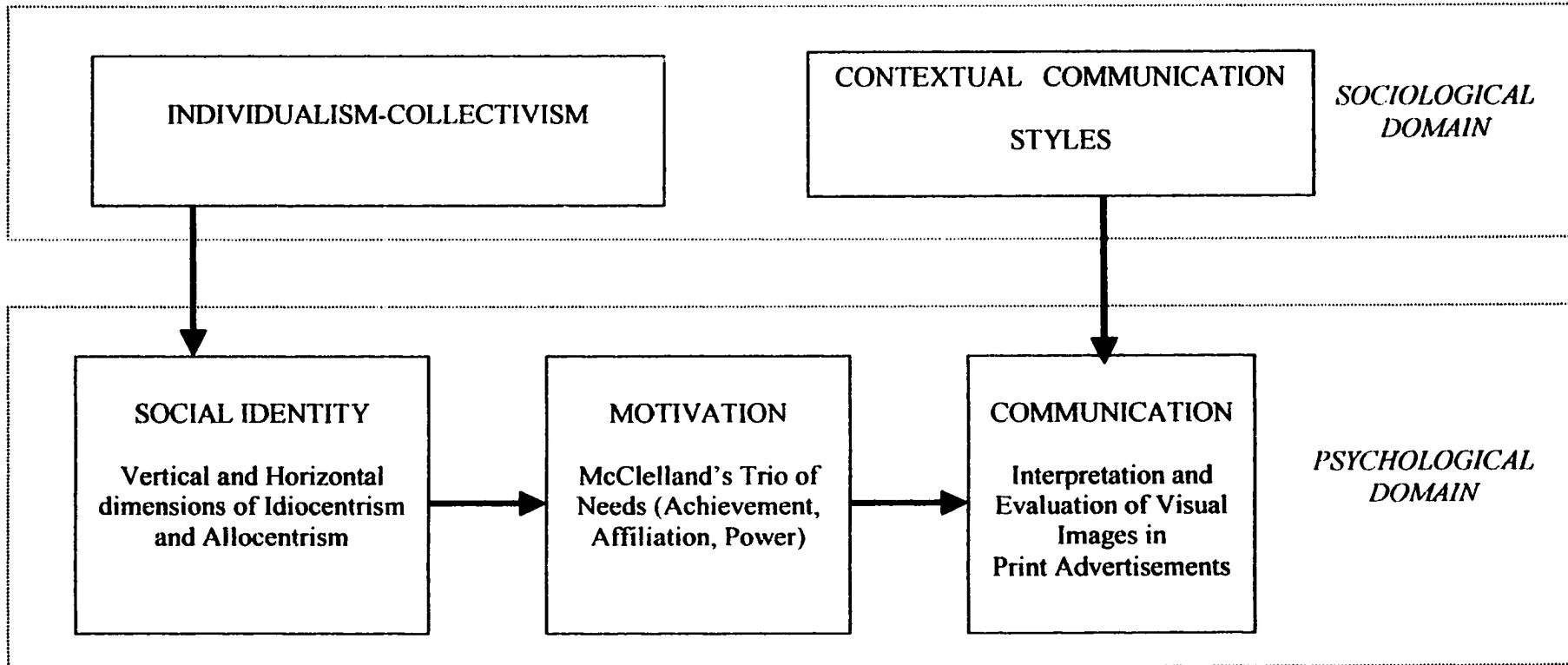
from three conceptual domains were merged. The first conceptual domain looks at the role of pictures in the communication of advertising appeals. The second domain examines culture's influence on how consumers derive meaning from visual imagery. Third, McClelland's trio of needs is borrowed from the motivation domain as a mediating variable between the cultural constructs and an individual's interpretation of pictorial images that depict social appeals within print advertisements. Figure 1 highlights the proposed relationship between these domains.

Interpreting the Pictorial Element of Print Advertisements

The metaphorical content of pictorial elements in print advertising plays an integral part in the proposed model. A metaphor can be defined as "understanding the experience of one kind of thing in terms of another" (Lakoff and Johnson, 1980). This dissertation suggests that culture's influence on the perceived meaning of the pictorial stimuli will be in part related to the complexity of the metaphor contained within the image. The semiotic literature suggests that complex—also known as symbolic—metaphors are culture-specific, whereas simplistic—iconic and indexical—metaphors are more universal in meaning.

The image of apple pie can be used in an advertisement to convey three levels of meaning. At the iconic level, the image is used to show the consumer what the end product looks like (i.e. the image of an apple pie represents a real apple pie). At the indexical level, the advertisement may be informing the consumer about the product's use (the advertisement highlights an apple pie recipe that makes use of a particular brand of apples). At the symbolic level, the apple pie may be associated with a more complex

Figure 1

Culture, Motivation, and the Communication of Pictorial Cues in Print Advertisements

meaning such as “Americana,” a way of life. The symbolic meaning is then related to the advertisement’s brand or product (for example, an American-made car).

The iconic and indexical levels of meaning are not considered to be culture specific. In other words, a Spanish or Filipino consumer is just as likely to make an iconic or causal association as an American consumer. The symbolic level, however, is culture specific. If the image of apple pie were to be associated with an American-made car in a print advertisement, an American consumer instinctively associates the advertisement’s picture as a symbol of American ideals such as individuality and freedom. A Spanish or Filipino consumer, on the other hand, is less likely to have learned this symbolic association and may therefore misinterpret an important aspect of the advertisement’s intended appeal, questioning what the image of apple pie has to do with selling cars.

This proposed relationship is of strategic importance to international marketers since it suggests that the complexity of the metaphor will determine the universality in meaning of, and thus attitudinal disposition towards, the pictorial cue in print advertising. Given the trend towards complex visual advertisements that challenge consumers to “think into” the meaning of the pictorial appeal (Phillips, 1997), there are risks associated with standardizing these visual appeals across cultures. It would seem that in order to provide a universality of meaning the truly standardized pictorial appeal should use visual metaphors that rely on iconic or causal interpretations. This approach would only be justified if the audience does in fact interpret pictorial advertisements at a more simplistic level. If, however, the strategic inclination is to challenge the consumer with complex visual metaphors, then the multinational advertising campaign may need to customize the

visual elements of the print advertisement. This would definitely be the case if cross-cultural differences in the symbolic meaning of an image are not consistently positive and/or if the various interpretations do not coincide with the brand or product's global positioning strategy. In order to avoid any of these negative effects, marketers need to understand how cultural differences can lead to different interpretations of the visual metaphor.

The Cross-Cultural Framework

In order to understand how these cultural differences can be measured, a relevant definition of culture is needed. For the purposes of this study, culture is defined as the sharing of a symbolic system among members of a society. This symbolic system enables an individual to make sense of his or her environment. Visual language (i.e. the meaning of pictures) is a part of this symbolic system. Whereas culture is shared within a society, it often differs between societies. Inasmuch as verbal and written languages differ from one culture to another, visual language also differs to some extent between cultures.

Cross-cultural researchers have applied sociological and psychological models to make comparisons of a multitude of behavioral variables at the national and individual level. This study encompasses a cross-cultural perspective at the individual level and borrows two cultural models to explain how visual symbols are interpreted. The first model developed by Hall (1989) examines how contextual communication styles determine the level of metaphorical interpretation of visual symbols. The second model by Singelis, Triandis, Bhawuk and Gelfand (1995) looks at culture's influence on the

consumer's social identity and the impact it has on how he or she interprets visual images highlighting social appeals in print advertisements.

Hall's contextual typology is included to examine different communication styles that can be used to interpret visual images that vary in complexity. High-context cultures rely primarily on implicit meaning, whereas low-context cultures rely fundamentally on explicit meaning when communicating with one another. These two opposing types of communication styles are expected to produce different levels of metaphorical processing when interpreting simple and complex visual images.

The second cultural model used in this study was initially developed by Singelis, et al. (1995). It adopts the notion of "cultural syndromes" as a means for explaining how a psychological variable such as social identity is in part shaped by culture. A cultural syndrome has been described as a pattern of shared attitudes, beliefs, categorizations, self-definitions, norms, role definitions, and values that are organized around a theme (Triandis, 1996). The growing interest in cross-cultural psychology has led to the creation of cultural syndromes as a means for bridging the gap between Western and non-Western theories on individual behavior and creating a truly universal perspective (Triandis, 1996). This dissertation adopts the vertical and horizontal dimensions of individualism and collectivism (Singelis, 1995) as a cultural typology whose theme revolves around the relative importance and nature of social identity for consumers from Spain, the United States, and the Philippines. These three countries were chosen primarily to capture varying degrees of importance of the different cultural syndromes as they relate to individualism and collectivism as well as varying degrees of contextual communication styles. Filipino culture is considered highly collectivist with a high-

context communication style, whereas American culture is considered highly individualist with a low-context communication style. Spanish culture, on the other hand, is viewed as being moderately individualist and moderately low-context. Historically, Filipino culture has been strongly influenced by both the United States and Spain, which makes the comparison between these three countries all the more interesting.

Cross-cultural researchers assume that cultural forces shape an individual's personality, which in turn guides the person's behavior (Church and Lonner, 1998). There is both theoretical (D'Andrade and Strauss, 1992) and empirical (McClelland, 1987) support for conducting a cross-cultural comparison of various personality constructs. Whereas one would expect some variation of these personality characteristics within a country, one can also assume that the tendency of certain motives may differ from country to country, especially when these traits are influenced by cultural norms. Cross-cultural psychologists, anthropologists, and sociologists generally agree that similar cultural forces and experiences within a society will lead to similar personalities among its citizens (Church and Lonner, 1998). Anthropologists and sociologists often refer to the relationship between culture and personality as "modal personality" or "national character." At the same time, cultural forces and experiences often differ between cultures, and so one would expect to see this reflected in different collective personalities across countries.

The model proposes that vertical and horizontal dimensions of individualism and collectivism shape personality constructs that focus on the relative importance and role of an individual's social identity. These personality constructs shape goal-directed behavior

and help the consumer give meaning to the external environment. This goal-directed behavior therefore influences how consumers interpret and evaluate visual images depicting social appeals, be they independent- or interdependent-oriented, in print advertisements.

The Motivation Framework

Motivation is the study of goal-directed behavior (McClelland, 1987). This framework explains behavior in terms of motives that provide the individual with a meaningful external environment. McClelland's achievement, affiliation, and power motives are used in this dissertation to explain how individuals from different cultural backgrounds learn and interpret the symbolic meaning of independent and interdependent metaphors in visual print advertisements. They are of particular relevance to the purpose of this study, since each motive requires a different assumption about the nature of a consumer's social identity. An achievement-oriented motive may reflect a more independent-oriented behavior, whereas an affiliation-oriented or power-oriented motive may stress greater interdependence within a group setting.

The model proposes that a person's predisposition towards these motives is culturally determined, and that the pictorial images can act as cues that trigger the affective states linked to each motive. In other words, a person who values collectivist principles is more likely to exhibit affiliation tendencies than someone who values individualist principles. The perceived meaning contained within the print advertisement's pictorial cue may trigger these culturally determined motivation levels, producing an affective response that influences the individual's attitudinal reaction towards the advertisement. Cultural variability among individuals and between cultures

would therefore lead to variations in motive tendencies. This may in turn influence the perceived interpretation and attitudinal disposition towards a pictorial image. For instance, an achievement-oriented consumer may interpret a print advertisement with two people playing golf together as a competitive appeal. At the same time, an affiliation-oriented consumer may focus more on the friendship and unity appeal of a game of golf. A power-oriented consumer may perceive a hierarchy in the relationship between the two golfers, with one of the individuals having a lower handicap than the other and therefore being able to provide a mentoring role.

Overview of the Research Strategy

To examine the robustness of the proposed model, a survey was developed to test each hypothesis. A selection of visual print advertisements, together with traditional scale measurement techniques and open-ended questions designed to elicit narrative texts, was included in order to measure the various constructs contained within the model. The data was collected from three sample groups: one in the United States, one in Spain, and one in the Philippines. A variety of quantitative and qualitative analyses were conducted on the data.

The quantitative analyses were used to directly test the proposed hypotheses derived from the model. Multiple analysis of variance was the principle research procedure used to test the predicted relationships between the interpretation and subsequent attitude towards the advertisement (dependent variables) and the subjects' cultural identity at the national and individual level (independent variables).

The qualitative analysis provided a richer description and understanding of the various metaphors that the subjects identified within the pictorial stimuli at the cross-

national level. This allowed a systematic analysis of the levels of meaning (iconic, causal, and symbolic) that the subjects from the United States, Spain, and the Philippines used to interpret the stimuli. This type of data analysis enabled the possibility for further clarification, refinement and/or additions to the proposed model.

Major Contributions of the Study

Managerial Contribution

The strategic implications of the findings in this study revolve around the customization versus standardization issue in cross-cultural print advertising. Since many advertisements rely almost exclusively on visual images to convey the message (Phillips, 1997), we need to better understand how consumers go about decoding these pictorial messages, and to what extent this translation process is culturally determined. This dissertation questions the wisdom of treating the picture as a universal language system and argues that the decoding of pictorial metaphors is in part culturally determined. If this is the case, then multinational marketers should consider paying greater attention to the visual elements of print advertisements and determine which pictorial images require customization in order to provide a culturally relevant and appealing message.

Knowledge Contribution

The major contribution of this dissertation to the fields of consumer behavior and advertising is the extension of the meanings-based model of advertising (Mick and Buhl, 1992; Scott, 1994) to a cross-cultural perspective. The focus on the consumer's perceived representation of meaning in pictorial elements of print advertisements extends

current scholarly understanding on how individuals from different cultural backgrounds interpret metaphors in the visual element of print advertisements. The inclusion of a semiotic perspective to visual language provides a solid theoretical justification for arguing that the meaning of pictorial advertisements may vary from one culture to another. The use of cultural patterns to explain these differences at both the national and individual level provides a much-needed theoretical framework that considers the mediating role of motivation in a person's interpretation and assessment of these visual advertisements.

Methodological Contribution

From a methodological standpoint, the main contribution of this dissertation is the application of a research agenda that balances both emic and etic perspectives. An emic perspective is the meaning that is derived from within a specific culture, whereas an etic perspective is a comparison of meaning between cultures that is based on dimensions that are considered universal (Triandis, 1995). The implementation of open-ended questions designed to elicit personal narrative texts allows for qualitative insights into the subject's culturally based interpretation of the stimuli. The use of scales to measure various constructs at the same time allows for a more generalizable and quantitative comparison of responses between subjects from different cultural backgrounds.

Organization of the Remainder of the Dissertation

The remainder of the dissertation is presented in the following format. Chapter II provides a literature review on the three principal frameworks that will be used in this study's proposed model on the cross-cultural interpretation and evaluation of pictorial

images in print advertisements. It starts with the visual framework, discussing the use of pictures in communication and examining the various levels of interpretation of pictorial signs. The cultural framework is then reviewed, paying particular attention to the role that culture has on the communication process. Finally, the chapter looks at the underlying premises in motivation theory and discusses its role as a mediator between cultural forces and the interpretation of visual images. Chapter III proposes a model and develops testable hypotheses relating to how consumers from different cultural backgrounds are likely to project socially-relevant motivational goals dependent on the interpretation of pictorial codes within print advertisements, and how this affective reaction influences the consumer's evaluation of an advertisement. Chapter IV provides an overview of the research methodology. Chapter V describes the analysis and the results of the research program. Finally, Chapter VI discusses the implications of the results, the limitations of the study, suggestions for future research, and managerial implications.

CHAPTER II

LITERATURE REVIEW

This chapter provides an overview of the literature on visual communication, culture, and motivation in advertising. This is done with the goal of identifying knowledge gaps within the literature and of discussing the main constructs that will be used in the proposed model in Chapter III. The relationship between these frameworks is examined and the importance of motivation as a mediating variable between culture and a person's interpretation and evaluation of pictorial cues in print advertisements is underlined.

First, the literature on visual analysis is described, paying particular attention to what is, and what is not, known about how consumers from different countries interpret pictorial images in print advertisements. Following this, the cultural framework is reviewed in order to examine how cross-cultural differences can lead to various interpretations of visual images. This section considers how academics have conceptualized and applied this framework to models in cross-cultural research and discusses the role of cultural syndromes as a means for explaining consumption differences between countries from a psychological perspective. The chapter concludes by describing the motivation framework, providing a discussion on how it has been applied to cross-cultural studies, and justifying motivation as a useful mediator between culture and an individual's perceived meaning of pictures depicting social interaction in print advertisements.

The Visual Framework

A major component of this study is the role that pictures in print advertisements play in communicating meaning to consumers. In print advertising, the advertising creator uses copy and/or pictures to convey a message to the target consumer. In an ideal world, the consumer's decoded interpretation of the message will be the same as the advertising creator's encoded--and intended--meaning. In the real world, however, this will depend on the extent to which the advertising creator and the target audience share similar communication systems (Rogers, 1995). One such communication system is the interpretation of pictorial information. This section examines how consumers derive meaning from pictures, how advertising creators use this knowledge for visual persuasion in print advertisements, and how pictorial images may hold different meanings from one country to another.

The Meaning of Pictures: Natural or Arbitrary?

Within the consumer behavior literature, the traditional assumption of a picture's meaning has been that it reflects objects in the real world (Scott, 1996). Images are therefore viewed as being different from words. Words are arbitrary creations (Saussure, 1959, 1971), whereas images are naturalistic representations of the external environment. This implies that a person does not learn the meaning of pictures as he or she does the meaning of words. This is the view held by those endorsing the "visual Esperanto" approach to international advertising. The picture is therefore considered to be a universal language since its meaning is not deemed to be arbitrary. Fowles (1996, p. 84, *italics original*) sums it up as follows:

“Because images are one kind of symbol and words are distinctly another, a deep, modal tension exists between them within advertising. Words are completely arbitrary creations; whether we call the domesticated pet *dog* or *Hund* or *chien* makes absolutely no difference so long as those with whom we are most likely to converse are willing to employ the same symbol. An illustration of a dog, however, is another matter; it is a similar figure irrespective of the local language and thus is not arbitrary but a naturalistic representation.”

Recently, however, consumer behaviorists have begun to question the assumption that the meaning of a picture does not exhibit any metaphorical or symbolizing properties of its own (Fowles, 1996; Scott, 1996). Indeed, the fields of visual art, anthropology, and psychology acknowledge that individuals do infer metaphorical associations with images much as they do with words (Scott, 1996). The art historian Sir Ernst Gombrich suggested that the systems of words and images were interrelated (Fowles, 1996; Gardner, 1982). A person has to already have an association and metaphorical schema of an object such as a dog in order to make sense of the pictorial representation of the object. The image therefore is partly naturalistic and partly learned; the person identifies the image of a dog (naturalistic) and then makes a connection with the learned word “dog” (or *chien* or *hund*) and its associations (for example, “dog is man’s best friend” to symbolize loyalty, “it’s a dog-eat-dog world” to symbolize competition, or “it’s a dog’s life” to symbolize hardship). Thus, the meaning of images is not constrained to a one-to-one representation of the external object, but has other symbolic meanings. In advertising, more often than not it is the arbitrary meaning that makes most sense. For instance, naming the Jaguar sports car after a wild animal is meant to elicit positive

associations between the feline and the product. The association is not natural (the car is not a jaguar), instead it is arbitrary (the car exhibits characteristics that resemble the animal's reputation for power and stealth). ◦

Within the semiotic literature, there are three levels of interpretation of a sign. These signs differ in terms of whether a naturalistic or an arbitrary interpretation is required.

Semiotics and Visual Signs

Semiotics, which is sometimes referred to as semiology, is the study of signs. A sign is made up of a signified and a signifier (Saussure, 1972; Culler, 1986). The signified is essentially something in the external world that the language is referring to (for example, a chair), or what Saussure refers to as the “concept.” The signifier, on the other hand, is the term that is used to label the signified in order for individuals to communicate with one another (for example, the word “chair” in English, or the word *silla* in Spanish). The signifier can be in the form of a word or a picture.

The philosopher Charles Sanders Peirce identified three types of signs. He suggested that a sign could have iconic, indexical, or symbolic meaning. According to his typology of signs, a picture could be interpreted at any one or more of these three levels of meaning (see Figure 2.1).

The Picture as an Icon

An icon is defined as a sign in which the signifier resembles the signified (Berger, 1984, 1987). For example, a picture of the Statue of Liberty can be interpreted at the basest level as an artistic reflection (a photo or painting) of the actual statue. This level

Figure 2.1

Analysis of Pictorial Signs

	Type of Signs		
	Icon	Index	Symbol
Mode of Interpretation	Resemblance	Causal connection	Convention
Signified-signifier Relationship	Naturalistic	Logical	Arbitrary
Example – Photo of Statue of Liberty	Statue of Liberty	New York, U.S.A.	Capitalism, Cultural Imperialism
Meaning across cultures	Universal	Universal	Culture-specific

of interpretation requires no prior learning, since the image is seen as a replica of an external object.

The notion of an iconic image fits in well with the traditional view of pictorial images in advertising, since it suggests that the meaning of the picture is universal. As long as the consumer is familiar with the object in the picture, then the iconic meaning of the picture is evident since it reflects reality. For example, the concept of a chair is similar in both the United States and Spain. Thus, the iconic meaning of a pictorial representation of this object would be understood among Spanish and American consumers without the need for translation. If the main goal of a print advertisement were to show the product (i.e. a brand of car), then one would assume that this pictorial image could be standardized across both cultures. The Spanish and American market would see

the same image and identify the same concept, even though the words they use to label the object differ.

At this level of analysis, the notion of a “visual Esperanto” makes sense. All that is required for interpreting the signified is that the consumer can see the image. The image is a reflection of something that exists in the external environment. It is the equivalent of seeing the “real thing.” The relationship between the concept and the image is completely naturalistic and non-arbitrary.

Whereas a picture may be an example of an icon, a word in its truest sense is not. The Spanish word for chair is *silla*, which like the word “chair” is arbitrarily chosen.¹ This explains why the copy of a print advertisement is generally customized from one country to another. Based on this logic, Bourgerie and Guimares (1993) suggested that multinational advertisers needed to rely on the pictorial element in order to standardize their print advertisements.

The Picture as an Index

An indexical interpretation of a sign suggests that there is a causal connection between the signified and the signifier. In other words, there is a logical, non-arbitrary connection between the image and the object it represents. As with the icon, the consumer does not have to learn the meaning of the index. The consumer should be able to figure out based on universal experiences a connection between the signifier and the signified. For example, smoke is an indicator of fire, and a smile indicates happiness. The signifier acts as a symptom of the signified. Thus, someone who sees a picture of the

¹ Some linguists suggest that the onomatopoeia is an anomaly to this categorization, since one could argue that these types of words are not arbitrarily chosen. However, Saussure pointed out that onomatopoeia is only an approximation of a sound, evolving and changing like other words.

Statue of Liberty in a print advertisement may interpret the image as a metaphor for New York or America, since most are aware of where the statue is located. Indeed, the image of the Statue of Liberty is often used to promote the state and city of New York.

This seems to imply that indexical types of pictorial signs also have a universal meaning, since they do not rely on an arbitrary code between the signifier and the signified. However, this level of meaning is not naturalistic, since it relies on a metaphor that can be logically inferred. According to Fraser (1993, p. 332), a metaphor is “an instance of nonliteral language in which the intended propositional content must be determined by the construction of an analogy.” It compares two experiences through analogy by stating that one experience is figuratively like the other experience, even though the two are literally very different (Stern, 1990; Phillips, 1996). In this case, a person can make a logical connection between the two concepts. Since most people know that the Statue of Liberty is in New York City, they can make a connection between the image of the statue and the concept of the city.

The Picture as a Symbol

The third and final type of sign is known as the symbol. It assumes that the relationship between the signifier and the signified is arbitrary. Cultural convention dictates that the signifier represents the signified. This means that the person needs to learn the cultural meaning of the symbol, since it is not natural or logical. For example, in the United States apple pie is a symbol of traditional American values, Uncle Sam is a symbol of patriotism, and the Statue of Liberty is a symbol of freedom and capitalism.

Unlike the iconic and indexical types of signs, the symbol is culture-specific. Whereas the American sees the Statue of Liberty as a symbol of American ideals,

individuals from other countries may have a different metaphorical interpretation of the sign. For example, the sign could conceivably be interpreted as a symbol of American cultural imperialism. Or the sign may not have a symbolic meaning for people from other countries, instead relying on the iconic and/or lexical levels of interpretation.

The semiotic literature therefore suggests that the symbolic meaning of pictures is culture-specific, contrary to the Bourgerie and Guimares “visual Esperanto” hypothesis. To date, the author of the current research is unaware of any cross-cultural study that tests the universality of meaning from one culture to another of different types of pictorial signs. Conceptually, however, it would seem that symbolic interpretations of pictures in print advertisements do not have a universal, non-arbitrary meaning. Given that pictures do have various levels of meaning, it is important to consider how advertising creators have used pictorial images in print advertisements to communicate advertising appeals and to determine how consumers go about interpreting these symbols. This dissertation applies the notion of ‘visual rhetoric’ to explain this process.

A Theory of Visual Rhetoric in Print Advertisements

Rhetoric deals with the formal elements of an argument used to persuade an audience (Phillips, 1997). The rhetorical approach has been applied in advertising to explain how advertising creators craft visual messages and how consumers in turn interpret these messages (McQuarrie and Mick, 1996; Scott, 1994). This new approach frames the image as the interested party’s (i.e. the advertising professional) attempt to persuade its audience by anticipating their probable response to the advertisement. It relies on the idea that consumers learn how to interpret advertising images that do not make literal sense by relying on learned cultural conventions.

Encoding the Visual Advertisement

Rhetorical theory states that the formal elements of an argument are selected according to the sender's expectations about how the audience will react (Burke, 1969; Scott, 1994). The sender anticipates how the consumer interprets advertisements and must therefore relate to the audience in terms of common experience and shared cultural knowledge. In order for communication to be effective, the sender and receiver of the message must share a common symbolic system (Rogers, 1995).

Scott (1994) states that the rhetorical approach applies to visual messages in advertising. The advertising creators select the pictorial metaphors to be included in a print advertisement by considering how the target audience will interpret the image. Phillips (1997) goes one step further by suggesting that advertising creators try to challenge the audience. Advertising professionals use complex pictorial images that stray from convention and therefore require consumers to "think into" the intended meaning of the advertisement. The purpose, however, is not to leave the audience guessing as to the meaning of the image, since this will lead to frustration. Instead, the creative strategy relies on the notion that the audience uses learned cultural conventions to uncover the advertisement's meaning. In order to achieve this, the advertising professional must be aware of and understand these cultural conventions.

Cross-cultural content analyses of print advertisements have revealed that differences in execution styles do exist between countries. For instance, cross-cultural differences were examined relating to an advertisement's emotional appeal (Albers-Miller and Gelb, 1996; Biswas et al., 1992), product information (Biswas, Olsen, and Carlet, 1992; Mueller, 1990), values (Wiles, Wiles and Tjernlund, 1996; Tansey, Hyman,

and Zinkhan, 1990), humor (Alden, Hoyer, and Lee, 1993; Biswas et al., 1992), use of comparative advertising (Hong, Muderrisoglu, and Zinkhan, 1987), and sexual stereotyping (Wiles and Tjernlund, 1991; Javalgi, Cutler, and Malhotra, 1995). The assumption that an advertisement's content mirrors the cultural values held by the target market helps explain these differences. The rhetorical framework adds to this relationship by stating that advertising professionals use the target audience's cultural values to create the advertisements.

The article by Taylor, Hoy, and Haley (1996, pg. 1) provides examples of how visual rhetoric can explain differences in creative strategy between advertisers from other cultures:

“Plastic wrapping surrounding packaged salad is a windbreak. Compatibility between computers and software simulates sexual intercourse. An industrial machine can be your mistress. Such metaphorical thinking – in which one thing stands for another – sounds strange to American advertisers, but these examples represent the way French professionals think about products and how they should be presented to French consumers.”

In order for these complex visual metaphors to be effective, the encoder must be knowledgeable about the metaphorical meaning of pictures within the culture. Advertisers need to understand how the audience goes about interpreting pictorial images in advertisements.

Decoding the Visual Advertisement

The audience of the visual advertisement uses its cultural knowledge to read the message, infer the sender's intention, evaluate the argument, and form an overall

impression of the advertisement (Scott, 1994). This means that visual images are capable of representing concepts and arguments in a meaningful manner, much as the copy of a print advertisement does. Pictures are therefore viewed as information in symbolic form. The consumer uses his or her pictorial schemata to cognitively process the visual images and converts them into meaningful information. This pictorial schemata is learned in a similar manner as language is learned, with individuals from the same culture sharing a common symbolic system that can be used to communicate with one another (Scott, 1994; McCracken, 1986).

This symbolic system is only needed if the consumer identifies the visual image as a metaphor. In other words, the audience makes a judgment about the advertising creator's intention in using the picture. If the consumer assumes that the advertiser's intended meaning is at the iconic level, then no metaphorical interpretation is needed. Instead, the picture is interpreted literally, as a reflection of reality. An example of an image that elicits a primarily iconic interpretation may be a picture of the product by itself. The advertisement literally lets the product or brand "speak" for itself, and does not rely on any metaphors to communicate the message. Thus, the consumer does not need to think into the meaning of the picture, and does not need to rely on cultural knowledge to decode the message. It is not clear from the literature, however, whether consumers interpret these simplistic images in advertisements at the iconic level. This issue is addressed later on in Chapter III.

Many advertisements, nonetheless, rely on a metaphorical association between the picture and the product or brand. There is an increasing use of complex visual images in advertisements that attempt to catch the target audience's attention and elicit a cognitive

response (Dyer, 1982; Scott, 1993). These complex visual images rely on figurative interpretations at the indexical or symbolic level. The indexical metaphor does not require cultural knowledge to decode the advertisement, even though the picture is figuratively associated with the product or brand. The symbolic metaphor, however, does rely on a consumer's cultural knowledge or pictorial schemata. The person has to have learned how to associate the picture with the product or brand.

In order to interpret the metaphorical meaning of a picture, the audience must form an implicature. An implicature is defined as information that is implicitly communicated to an audience (Sperber and Wilson, 1986; Phillips, 1997). A "strong" implicature provides the audience with the obvious or primary meaning of the picture and requires limited cognitive processing. A "weak" implicature, on the other hand, is less obvious and requires a greater degree of cognitive processing. The study by Phillips (1997) points to the fact that the picture's deviance from reality can trigger greater cognitive processing of the advertisement, and that consumers rely on their cultural and product knowledge to interpret the visual image.

Based on the above discussion, it seems that standardized visual advertisements would be best served using simple images that elicit primarily iconic interpretations, since the meaning of the message becomes highly explicit. Pictorial advertisements that rely on implicit types of metaphors in their images, however, are more open to a variety of interpretations that are in some cases explained by cultural differences. Indeed, Evans and Riyait (1994) found in their study that there are significant differences in interpretation of complex visual print advertisements across national groups. They asked respondents from Britain, Norway, France, and Germany to interpret four Benetton print

advertisements, and their findings suggest that the pictorial images failed to convey a consistent image between countries. These pictorial images consisted of highly symbolic visual metaphors. To date, however, no research exists in cross-cultural advertising on the relationship between a picture's metaphorical complexity and its interpretation across cultures. It seems that the meaning of simple signs that are meant to elicit iconic and indexical meanings would be similar across countries, since the interpretation processes are not culture-specific. On the other hand, cross-cultural differences would have a greater influence on the meaning of more complex signs in pictorial advertisements.

The Cultural Framework

The second major component included in this study is culture and its role in shaping the consumer's interpretation of pictorial images in print advertisements. Indeed, culture is generally accepted by marketing academics as one of the underlying determinants of consumer behavior (Henry, 1976). The means and extent to which culture influences visual analysis provides an insight into how cross-cultural differences can lead to manifold interpretations of visual images.

Take, for example, the image of a white carnation flower. In Spain, this object is generally regarded as a symbol for mourning. An American consumer, on the other hand, is not conditioned to view the white carnation flower as a metaphor for mourning, and would be more inclined to see it as a symbol of purity and/or beauty. Why is it that consumers from one country apply one metaphor to an object and consumers from another country apply another metaphor? Given that there is uniformity of meaning within each country (most Spaniards would recognize the "white carnation signifies mourning" metaphor), one can safely assume that culture is an important piece to this

puzzle. This raises two fundamental questions: (a) Why does culture influence how consumers derive meaning from pictures, and (b) to what extent will cross-cultural differences between consumers lead to systematic differences in how they interpret pictures?

Defining Culture

Before discussing the relationship between culture and a consumer's interpretation of a pictorial cue, it is necessary to explain what is meant by the word "culture" from a cross-national perspective. Culture is by no means a simple concept to define, since there is little consensus among academics and across disciplines as to the exact meaning of the construct. In fact, by the 1950's Kroeber and Kluckhohn (1952) reported some 164 different definitions of culture. For the purpose of this dissertation, culture is defined as a symbolic system that is learned, shared, and transmitted between members of a society. This definition encompasses several elements that consistently recur amidst the numerous definitions of this construct.

Culture is a Symbolic System

Culture involves the sharing of a symbolic system among members of a society (Geert, 1973). Hofstede (1991) refers to this symbolic system as the collective programming of minds. It allows an individual to make sense of his or her external environment, allowing the person to perceive, explain, make choices, and act (Maehr, 1976). It enables a person to structure experiences in the form of a cultural schema, thus providing him or her with the necessary tools to assimilate new information. For example, a country's language constitutes part of the symbolic system that is used among

its inhabitants to communicate with one another. Semiotic theory assumes that the symbolic meaning of pictures is also a part of a country's language system.

Culture is Learned

This symbolic system is not inherent in a person right from the start. Instead, it is the consequence of the individual's conditioning to his or her surrounding environment. American citizens are not born with the innate ability to speak English. They learn the meaning and structure of English words over time, much as they learn the symbolic meaning of pictures over time.

Culture is Shared

The symbolic system is also shared among individuals within a society. This is due to the fact that individuals within a society are faced with similar situations in the external environment and that the symbolic system used to deal with the environment is communicated from generation to generation (Berry, 1993; Kale, 1991).

Culture is Communicated

The very fact that culture is shared implies that it involves communicating meaning between individuals within the society. Hall (1989) goes so far as to claim that culture is in fact communication, although it is perhaps more correct to argue that culture is a symbolic system (i.e. a language) that enables individuals to communicate efficiently with others within the society. In a similar vein, Adler (1986) suggests that communication is an important vehicle for culture, since translating meanings into words and behaviors and back again into meanings is based on a person's cultural background. The relationship between culture and communication may in fact be cyclical, since

communication plays an important role in the development and maintenance of culture (McQuail, 1994; Kroeber and Kluckhohn, 1952), and is in turn affected by culture (Hall, 1989; Adler, 1986).

Visual Language as a Symbolic System

The above definition of culture provides the desired emphasis for this study's assertion that culture is likely to have an effect on the consumer's interpretation of visual metaphors in print advertisements. Pictorial cues act as nonverbal communicators of meaning that need to be interpreted within the context of a symbolic system (Gardner, 1982; Herbig and Palumbo, 1994). Thus, a consumer learns to identify the meaning of a pictorial metaphor by using a cultural schema that is shared among members of a society. In Spain, for instance, the image of a bull is used as a symbol for passion and pride. In fact, a popular brand for red wine in Spain called *Sangre de Toro* ("Bull's Blood") uses the image of a red bull to market its product. Spanish consumers pick up on the symbolic meaning of this metaphor, associating passion, tradition, and national pride with the brand. Non-Spanish citizens, on the other hand, may question the analogy between the bull's blood and red wine, perhaps finding it unappealing.

This cultural schema is in essence a language map that helps individuals within a society encode and decode messages to one another. The fact that this language map is shared amongst members within a society implies that the communication process is much easier between these members than between individuals from different societies. In other words, it is easier for a Spaniard to communicate with a fellow countryman than with an Englishman. Not only do the two Spaniards share a common language; they share a common symbolic system that includes nonverbal types of communication such

as the metaphorical meaning of images. Cultural models are therefore needed to explain why consumers from different countries differ in their interpretation of pictorial messages in print advertisements.

Cultural Models used in Marketing Research

Edward T. Hall's contextual model and Geert Hofstede's Individualism-Collectivism (I-C) model have been widely used to explain cross-cultural similarities and differences in consumer behavior. The contextual model focuses specifically on the use of implicit versus explicit meaning in communication. It is therefore an important link in this dissertation, since it can provide us with an insight into how consumers from different contextual communication systems interpret images of varying degrees of metaphorical complexity. The I-C model, on the other hand, examines the relationship between the individual and other members of society. This cultural value is therefore employed within this dissertation to examine its effect on the metaphorical interpretation of visual images that depict social interaction.

For a cultural model to be useful in cross-cultural research, it should ideally hold an etic point of view. An etic point of view is a "view from the bridge," comparing different cultures according to criteria that is supposed to apply to all of them (Church and Lonner, 1998). In other words, in order to use a cultural syndrome to make a cross-cultural comparison, it must be relevant to all individuals (be they Filipino, Spanish, or American) involved in the research. An emic point of view, on the other hand, is taken from within a culture, and expresses the more subjective opinions of the researcher and/or the subject. An etic perspective, therefore, provides a meeting point and a common terminology between the various cultures under scrutiny, allowing the researcher to

explore commonalities and differences between them. The individualism-collectivism framework and the contextual framework have been applied in numerous cross-cultural studies and are therefore considered relevant for most cultures, including the United States, Spain, and the Philippines.

Cultural Context and Meaning

Hall classifies cultures according to the level of context that is used in their communication systems. In high-context messages, most of the information is either in the physical context or internalized in the person. There is very little explicit meaning in the coded part of the message. In order for individuals to communicate, therefore, they must share a mutual understanding of this indirect form of communication. Low-context messages are just the opposite, with most of the information embedded within the explicit code.

Context relies on the collective programming of the mind, whereby the members of high-context cultures must learn a highly metaphorical and contextual language that is needed to decode these implicit messages. Not surprisingly, Hofstede found a positive correlation between collectivism and high context in cultures (de Mooij, 1998). National cultures are positioned between the two ends of the contextual scale; Asian cultures are generally high context, whereas Western cultures are low-context. The United States is very much a low-context culture, with Spain being a moderate to low-context culture. The Philippines is a high-context culture.

The contextual communication style of a nation will have an effect on the use of verbal and visual elements in advertising. Low-context messages rely more on the copy of an advertisement to transmit information, whereas high-context messages rely more on

the visual of an advertisement (de Mooij, 1998). Based on the discussion of semiotics above, we may also expect that the visual element of the advertisement will also have an effect dependent on the level of context. It seems that more complex visual images that rely on implicit codes would be more widespread in a high-context environment. In a similar vein, more simplistic visual messages that rely on explicit codes would be more prevalent in a low-context environment. This relationship between context and the meaning of visual imagery has not been addressed in the literature to date and will be discussed later on in Chapter III.

Individualism-Collectivism and Social Identity

The last two decades have seen one of Hofstede's values—Individualism-Collectivism—take center stage as the construct of choice for numerous studies from different disciplines in and across various cultures and societies (Kim, Triandis, Kagitcibasi, Choi and Yoon, 1994). This bipolar dimension looks at the person's relationship in society and is anchored by a collectivist and an individualist orientation. Hofstede's original conceptualization was taken from a sociological standpoint, making generalized comparisons across societies, and labeling a country as either collectivist or individualist.

Hofstede (1991) defines individualism as pertaining to “societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family” (p. 51). In a highly individualistic society, the members value autonomy, variety, and self-orientation, and are free from any group pressure to conform. The individual prioritizes personal goals over the goals of the group, allowing individual interests to prevail over the interests of the collective (Leung and Bond, 1984).

Individualist societies emphasize such characteristics as the “I” consciousness, autonomy, emotional independence, individual initiative, and right to privacy (Hofstede, 1984).

Collectivism is the opposite of individualism, and “pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 1994, p. 51). Members within the group have very strong ties with each other, and are strongly influenced by the norms of the collectivity. In contrast to individualist societies, collectivist societies emphasize such characteristics as the “We” consciousness, collective identity, emotional dependence, group solidarity, and sharing (Hofstede, 1984).

Hofstede’s generalized framework for comparing societies does not fit in well with the current research, since it does not take into account differences at the individual level. The sociological model implicitly assumes that all individuals within a culture are identical in regard to the individualism-collectivism dimension (Kim, Hunter, Ahara, Horvath, Bresnahan, and Yoon, 1996). In other words, individuals from a collectivist culture are all alike in their collectivist behavior. From a behavioral perspective, however, empirical data suggests that there is substantial variation between individuals within a culture. Indeed, these sociological dimensions have recently come under attack for their lack of explanatory power (Schwartz, 1990; Kim et al., 1996). Cross-cultural researchers in psychology have therefore started exploring how cultural forces shape behavior at the individual level in order to better explain culturally-determined behavior.

This dissertation is interested in how the individual interprets pictorial images that highlight social interaction, and makes the point that cultural forces may influence this

psychological process. Hofstede's sociological values were not intended for making cross-cultural psychological comparisons (Hofstede, 1994). This does not mean that societal forces should be excluded from explaining systematic differences in an individual's interpretation of visual images. Instead, this dissertation is primarily interested in how individuals are influenced by societal forces, and is less interested in making sociological claims relating to each of the three countries from which this research pooled its subjects. The primary goal is to understand how cultural differences between the three societies (Spain, the United States, and the Philippines) may explain differences in visual interpretation at the psychological level.

A reformulated version of Hofstede's dimension has been widely used in cross-cultural psychology (Triandis, 1996). Whereas Hofstede's dimension is sociological and therefore bipolar in nature (Hofstede, 1994), cross-cultural psychologists have found it useful to treat it as two separate dimensions (Triandis, 1994). In other words, a society is viewed as being either individualist or collectivist, whereas a person is seen as carrying both individualist and collectivist tendencies which are triggered with higher or lesser frequency depending on the individual's cultural orientation (Kim et al., 1996). The individual and the cultural levels are therefore functionally interrelated (Schwartz, 1994), with culture helping shape a person's attitudes, beliefs, emotions, and behaviors and at the same time individuals contributing to the process of maintaining, synthesizing, and changing existing culture (Kim et al., 1994). The influence of a cultural force at the individual level is often referred to as a cultural syndrome (Triandis, 1995).

Cultural Syndromes. A cultural syndrome is a “pattern of shared attitudes, beliefs, categorizations, self-definitions, norms, role definitions, and values that is

organized around a theme that can be identified among those who speak a particular language, during a specific historic period, and in a definable geographic region” (Triandis, 1996, p.409). The cultural syndrome provides meaning for the social self and thus fits in well with this dissertation’s definition of culture as a meaning-based symbolic system that is shared and transmitted among members of a society. Cultural syndromes help shape a person’s symbolic system, providing him or her with a “view” of the world.

The appeal of cultural syndromes to cross-cultural research is that it enables the measurement of a cultural variable’s impact on an individual consumer. It taps into the variability that inherently exists between members of different societies, and can also take into account variability that may exist between individuals within a society. For example, a Filipino consumer’s interpretation of a visual print advertisement may differ from a Spaniard’s interpretation because of cultural differences between the two. At the same time the Filipino’s interpretation of the advertisement may differ from that of other Filipinos, since the influence of Filipino culture may differ in intensity from one consumer to another.

The individualism-collectivism dimension is adapted in cross-cultural psychology to relate to a person’s independent versus interdependent social identity (Brewer, 1991). In other words, does a consumer view him or herself as an independent, autonomous entity or as interdependent with others in society? Brewer’s optimal distinctiveness theory explains how cultural norms will shape an individual’s need for independence or interdependence (Brewer, 1991; Triandis, 1995).

Optimal Distinctiveness Theory

The optimal distinctiveness theory proposes that a person's social identity "derives from a fundamental tension between human needs for validation and similarity to others (on the one hand) and a countervailing need for uniqueness and individuation (on the other)" (Brewer, 1991, p.477). Social identity is therefore a consumer's compromise between assimilation (interdependence) with, and differentiation (independence) from, others within society.

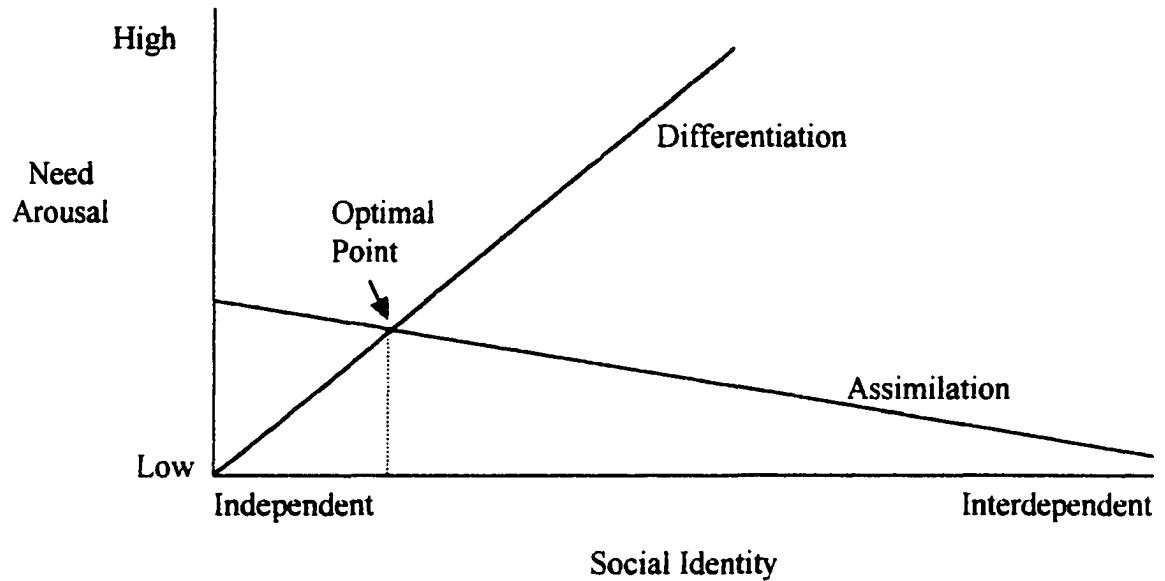
A basic assumption of the optimal distinctiveness model is that cultural forces will determine the relative strength of a person's tendency towards assimilation or differentiation (Brewer, 1991). Indeed, consumers from collectivist cultures such as the Philippines are likely to exhibit an optimal distinctiveness point that is high in group inclusiveness. These individuals stress the social self over the personal self, focusing on interdependent goals (Triandis, 1995). People from individualist cultures such as the United States, on the other hand, are likely to exhibit an optimal distinctiveness point that is low in group inclusiveness. These individuals focus on the personal self over the social self, and are more interested in independent goals (Triandis, 1995). Figure 2.2 shows the effects of the optimal distinctiveness model among consumers from individualist and collectivist cultures.

Instead of Hofstede's bipolar model of individualism and collectivism, the optimal distinctiveness model views social identity as a function of two opposing forces that can manifest themselves within a person at the same time. Both independent and interdependent needs coexist within the individual, although their relative importance will vary from one culture to another. An individual's optimal distinctiveness is the point

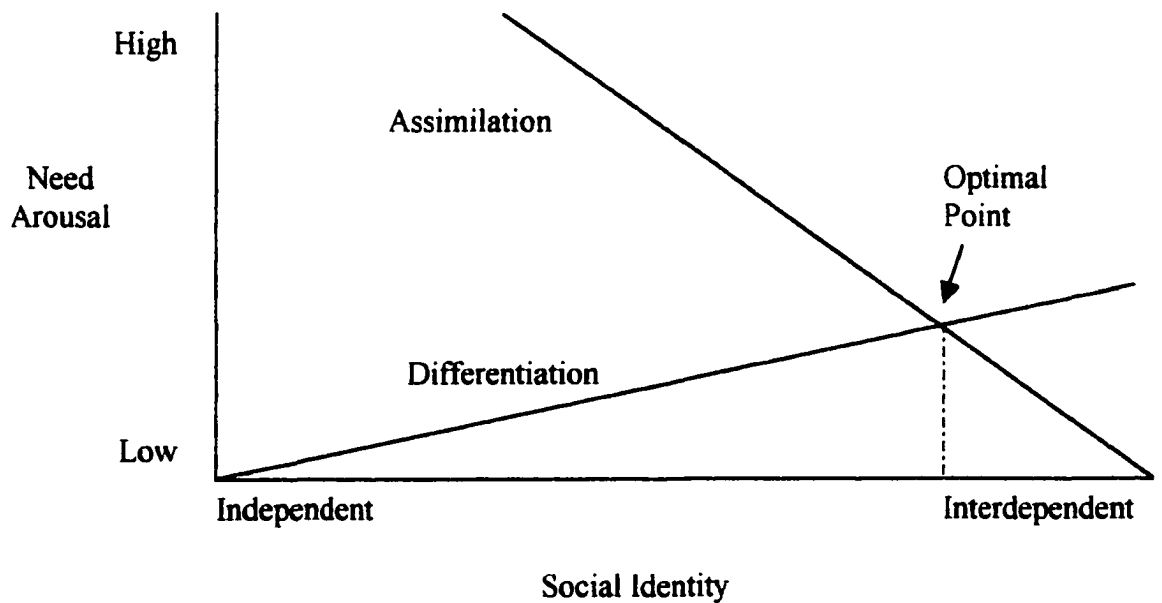
Figure 2.2

The Optimal Distinctiveness Model and Social Identity

(a) Person from an Individualist Society



(b) Person from a Collectivist Society



of equilibrium between these two forces, where the need for differentiation and the need for assimilation are satisfied.

The optimal distinctiveness point for people within an individualist culture will tend towards an independent social identity. In this case, the need for differentiation from other members of society is much greater than the need for assimilation. Consumers with such a high need for differentiation will therefore relate to advertising appeals that highlight motives derived from this cultural value. For example, appeals for uniqueness, individuality, personal achievement, and competition would be relevant to the consumer.

Within a collectivist culture, the optimal distinctiveness point for the consumer will gravitate towards the interdependent self-categorization. The need for assimilation is generally stronger than the need for differentiation. Interdependent goals such as affiliation, group success, and loyalty will therefore be more relevant to the individual.

The optimal distinctiveness model provides the cross-cultural psychologist with a link between sociological forces (individualism-collectivism) and higher-order psychological processes (independence-interdependence). It provides an understanding of how culture influences a person's psychological processing, and in the case of this dissertation, provides a framework for exploring how a consumer's cultural orientation may influence the way he or she evaluates external stimuli such as pictorial advertisements that depict social interaction. Researchers have further refined this independence-interdependence framework into a more complex typology that considers the vertical and horizontal nature of a person's need for individualism and collectivism (Singelis et al., 1995). This typology provides greater insight into how cultural forces

help shape a person's motivational framework, thus providing insight into how they may interpret social metaphors in visual advertisements.

Vertical and Horizontal Dimensions of Individualism-Collectivism

Singelis et al.'s (1995) typology of cultural syndromes examines the nature of a person's perceived role within society. It converts the bipolar individualism-collectivism dimension into four separate constructs that can be used to identify a person's disposition towards his or her social identity within a culture. This is an important issue for international advertisers, since advertising appeals often focus on social as well as personal appeals. It may be the case that social appeals are more effective than personal appeals in some cultures than in others.

The authors proposed two important dimensions that categorize cultural syndromes. The first dimension deals with the issue of individualism-collectivism that was discussed earlier. The second dimension focuses on the authority relationship that exists between the individual and other members within the society. These two dimensions are combined to create four constructs as seen in Figure 2.3.

The Personal Individualism-Collectivism Dimension

At the individual level of analysis, the individualism-collectivism dimension is referred to as idiocentrism-allocentrism (Triandis, 1995). Unlike the bipolar nature of Hofstede's individualism-collectivism dimension, the idiocentrism and allocentrism syndromes are treated as separate constructs. This means that a person can exhibit both idiocentric and allocentric tendencies, as proposed by the optimal distinctiveness theory discussed earlier. Whereas one would expect a consumer from a collectivist culture to

Figure 2.3

A Typology of Cultural Syndromes

		Authority Relationship	
		Horizontal	Vertical
Personal Individualism-Collectivism	Idiocentrism	<p>Horizontal Idiocentrism</p> <p>The person perceives himself/herself as independent and similar to other members of society</p>	<p>Vertical Idiocentrism</p> <p>The person perceives himself/herself as independent and different from other members of society</p>
	Allocentrism	<p>Horizontal Allocentrism</p> <p>The person perceives himself/herself as interdependent and similar to other members of society</p>	<p>Vertical Allocentrism</p> <p>The person perceives himself/herself as interdependent and different from other members of society</p>

exhibit predominantly allocentric tendencies, it does not preclude the possibility of consumers within a collectivist culture from exhibiting idiocentric types of behavior.

Idiocentrism. Idiocentrism refers to a person's tendency to exhibit individualist behavior, with a sense of self that focuses on autonomy and prioritization of personal goals over social goals. This construct has been linked in the theoretical literature to a number of personality and value tendencies. Hypothesized associations with

idiocentrism include independence, pleasure seeking, assertiveness, creativity, superiority, self-assurance, directness, and efficiency (Church and Lonner, 1998; Markus and Kitayama, 1991). Cross-cultural and within-culture studies have generally provided empirical support for these hypothesized associations (Church and Lonner, 1998).

Allocentrism. Allocentrism refers to a consumer's tendency to exhibit collectivist tendencies, with a sense of self that focuses on interdependence over autonomy and prioritizing group goals over personal goals (Church and Lonner, 1998). Personality and value tendencies theoretically and empirically associated with allocentrism include attentiveness, respect, dependence, empathy, self-control, duty, self-sacrifice, conformity, and cooperation (Markus and Kitayama, 1991; Church and Lonner, 1998).

Whereas Hofstede's sociological dimension has been widely used within the marketing literature, the idiocentrism and allocentrism constructs have been largely overlooked. This is somewhat surprising, since the construct provides a much-needed link between culture and personality variables of interest in consumer behavior and advertising. In particular, it focuses on what is important to the consumer's social identity. Since advertising themes in print advertisements typically reflect the values held by the target audience (Albers-Miller and Gelb, 1996), one would expect that psychological constructs that measure the consumer's sense of social identity would provide key information regarding the effective use of independent- and interdependent-oriented advertising appeals. For example, an idiocentric person values independent motives, and would therefore have a more positive outlook on advertising themes (verbal and nonverbal) that highlight this type of personality trait. An allocentric consumer, on

the other hand, would value more interdependent motives, and would therefore favor advertising themes that reflected these motives.

The Authority Relationship Dimension

The second dimension focuses on the authority relationship that is perceived to exist between the individual and the group (Triandis, 1998; Singelis et al., 1995). As with the first dimension, there are two separate constructs that describe opposing structural relationships. The vertical and horizontal relationship answers the question of whether a person perceives and accepts inequality within his or her society.

Vertical Relationship. A vertical relationship is described as one where individuals recognize differences between one another within a hierarchical framework (Triandis, 1998, 1996). According to Singelis et al. (1995), the vertical relationship's recognition of a hierarchy is similar to Fiske's authority ranking and Rokeach's low equality dimensions. There also appears to be a similarity with Hofstede's (1984) high power distance. Power distance is defined as the extent to which a culture accepts and reinforces social inequality between its members. High power distance cultures emphasize social consciousness and shape vertical social boundaries that individuals within the society conform to and/or aspire to. This creates a highly unequal society.

Singelis et al. (1995) adopt the vertical relationship to further refine idiocentrism and allocentrism. A vertical idiocentric is someone who sees himself or herself as independent and different from others. This person is autonomous and self-reliant, yet at the same time expects inequality between others. Triandis, Bontempo, Villareal, Asai, and Lucca (1988) found that the most important factors among vertical idiocentrics were

self-reliance and competition. Triandis (1995) has suggested that the type of individualism predominant in American culture accounts for high tendencies of vertical idiocentrism among U.S. citizens. One would therefore expect that American print advertisements would focus on appeals relating to motivational factors such as self-reliance and competition.

A vertical allocentric is an individual who sees the self as interdependent with society and expects inequality amongst its members. Serving the goals of the collective, of doing one's "duty," is deemed more important than personal goals. Unlike the vertical idiocentric, personal goals will be sacrificed for the "better good of society." Similar to vertical idiocentrism, however, a social hierarchy is in place and the person accepts the inequality of status amongst members of society. Examples of countries that harbor this type of collectivist orientation include many Asian cultures, such as the Philippines. One would again expect that print advertisements within these cultures would use motivational appeals that reflect the interests of vertical allocentrics.

Horizontal Relationship. In horizontal relationships, individuals view themselves as similar to others, and social behavior is seen as more egalitarian. This relationship is similar to Fiske's equality matching, Rokeach's high equality value, and Hofstede's low power distance dimension. These sociological dimensions highlight a lack of social stratification within a particular culture.

A horizontal idiocentric is defined as a person who postulates an autonomous self that is similar in social status to others. This type of consumer maintains the priority for personal goals over group considerations, but does not view the structure of society as hierarchical in nature, believing instead that its members are (or should be) similar in

social status. The horizontal idiocentric is similar to the vertical idiocentric by embracing independence, yet is different by renouncing inequality among members. Sweden and Australia are considered examples of cultures where there is a tendency towards horizontal idiocentrism.

A horizontal allocentric is someone who views the self as interdependent and the same as the self of others (Singelis et al., 1995). This person is different from the horizontal idiocentric, since he or she lacks a sense of autonomy. The horizontal allocentric also differs from the vertical allocentric, since he or she does not perceive a hierarchy of status within society. The Israeli kibbutz and many monastic orders are examples of cultures that foster this type of collectivism at the individual level (Triandis, 1995).

Since advertising creators attempt to reflect the core values held by target audiences, one would expect that individuals who view social equality as an important vehicle for self-definition will be more open to advertisements that highlight this characteristic than individuals who deem social stratification to be a defining value.

Classifying Cultural Patterns at the Individual Level

Given that Hofstede found a positive correlation between power distance and collectivism, it could be argued that most collectivist cultures exhibit a vertical orientation, whereas most individualist cultures are horizontal (Triandis, 1995). However, the current research concentrates on the individual level and relies on tendencies rather than cut-and-dry classifications. This dissertation assumes that individuals exhibit each of these patterns at different times or in different situations.

One would, however, expect consumers from different cultures to differ in the emphasis and prevalence of these four patterns (Singelis et al., 1995). For instance, in one country, individuals may exhibit the following pattern of behavior across different situations: vertical idiocentrism 60% of the time, horizontal idiocentrism 20% of the time, vertical allocentrism 15% of the time, and horizontal allocentrism 5% of the time. Another culture may have the following profile: vertical idiocentrism 40%, horizontal idiocentrism 40%, vertical allocentrism 10%, and horizontal allocentrism 10%. Both cultures would be labeled as individualistic (they both have an 80% tendency towards idiocentrism), but this could mistakenly lead us to assume that they are highly similar, when in fact they are not. We would expect the first culture to be less egalitarian in its outlook than the second culture. It would therefore be more discerning to label the first culture as more vertically oriented than the second one. This typology therefore provides the cross-cultural researcher with a more precise classification system at both the individual and the sociological level. It therefore provides the international marketer with additional information that relates to the adequacy of a product or brand's intended appeal across countries.

Cross-Cultural Measurement in Consumer Behavior and Advertising

Researchers in consumer behavior and advertising have recently begun to use Hofstede's model of culture as a framework for testing cross-cultural differences (Albers-Miller and Gelb, 1996). Some question whether Hofstede's dimensions are appropriate in consumer behavior, since the scales were developed inductively within an organizational setting in the late 1970s. Albers-Miller and Gelb (1996) suggest that Hofstede's dimensions should therefore only apply within an organizational setting and

question whether country scores collected over two decades ago are relevant for categorizing these countries today.

Whereas one may question whether the original data should be used to reflect today's underlying cultural values within countries, it is another thing to argue that the dimensions that Hofstede discovered bear no relevance to consumer behavior. Indeed the numerous interdisciplinary studies that have applied and refined the individualism construct point to its validity and applicability within cross-cultural research, reaching an axiomatic status in cross-cultural theory (Hunt, 1967; Triandis, 1995).

Researchers in consumer behavior and advertising need to face the issue of measurement when dealing with the individualism-collectivism dimension. Should researchers conduct their research at the national or the individual level? Most researchers have focused on the former, especially in advertising. Individuals within each country are therefore assumed to reflect either an individualist or collectivist orientation, dependent on their national identity. Given the difficulty of obtaining national data, however, those that use Hofstede's sociological model rely on his classification of countries that were made over two decades ago. It comes as no surprise, then, that research in this area has focused primarily on differences between West European, American and Asian countries, since Western Europe and America are considered to be primarily individualist in nature whereas Asian countries are considered to be collectivist in nature. This assumption is rarely tested, however.

Whereas cross-cultural research is becoming increasingly popular in the field of psychology (Church and Lonner, 1998), consumer behaviorists and advertisers have been remiss in measuring culture's effect at the individual level. This is surprising, since the

vertical and horizontal varieties of idiocentrism and allocentrism allow the researcher to measure culture's influence on the consumer, and to establish how it will affect other psychological constructs that are of interest to the cross-cultural researcher.

The use of cultural syndromes provides the cross-cultural psychologist with a framework for explaining psychological domains that shape action. Indeed, idiocentrism and allocentrism are high-level psychological concepts that are used to explain cross-cultural differences in behavior over a wide range of situations (Fijneman, Willemsen, and Poortinga, 1996). They are assumed to be reflected in a wide range of personality domains that include self-perception (Markus and Kityama, 1991), attribution theory, (Newman, 1993), emotions (Matsumoto, 1989), and motivation (Yu and Yang, 1994). A person's idiocentric or allocentric tendencies are assumed to have a direct bearing on these personality domains, which in turn helps explain the person's attitudes and actions. The motivation domain is used in this dissertation to provide additional insight into how cultural syndromes may shape the way that consumers derive meaning from pictorial cues highlighting social interaction in print advertisements.

The Motivation Framework

The third and final component included in this dissertation is the motivation framework. Motivation mediates the effect that culture has on a consumer's actions (D'Andrade and Strauss, 1992). It is generally believed that advertising appeals need to tap into the target audience's goal-oriented behavior in order to be effective (Albers-Miller and Gelb, 1996). The majority of cross-cultural studies in advertising assume that since countries have different cultures, the advertising appeals between these countries will differ. The nature of the relationship between cultural forces and advertising

appeals, however, is rarely discussed. The theory on visual rhetoric sheds light on this issue, suggesting that advertisers create their messages by anticipating how the target audience will respond to the advertisement. Thus, an understanding of culture's influences on the communication process will enable advertisers to successfully encode their messages. This study proposes that cultural forces help shape a person's social identity, and that this personality characteristic is (or should be) targeted by advertisers to communicate advertising appeals that are of relevance (and therefore desirable) to the consumer. The motivation framework is of particular interest to this dissertation, since it provides the consumer with goal-oriented behavior (for example, achievement) which advertisers use to design their advertising appeals.

Defining Motivation

Motivation refers to the initiation, intensity, and persistence of behavior (Geen, 1995). It helps us understand why people behave in the manner that they do. Motivation is therefore an important concept for understanding human behavior and is an important mediating variable between culture and action. It provides the individual with a meaning to his or her behavior, and this meaning is used by the individual to understand other people's behavior and similar external events. Motives will therefore influence how consumers interpret advertising appeals in print advertisements. Their motive framework will influence not only the metaphorical associations of the advertisement, but also will determine which appeals are of importance and therefore appealing. For example, a cereal print advertisement that shows a male model in his business suit eating cereal with his family (who are still in their pajamas) before going to work could elicit a variety of socially oriented motivational metaphors dependent on the audience's frame of mind. An

affiliation-oriented consumer may associate the image with strong family values, underscoring the importance of spending time with the family. The male model is seen first and foremost as a husband and a father, someone who enjoys starting off the day with his family eating breakfast. An achievement-oriented consumer, on the other hand, may emphasize the business aspect of the equation. The man works to provide financial security for his family, figuratively putting food on the table. His role as a provider is associated with being a "good" father. He shoulders responsibility for the family, allowing them to enjoy a care-free life (they are in pajamas, whereas he wears a suit). A power-oriented consumer may focus on the contrast between the suit and the pajamas as a metaphor for the authority structure in the family. The father in this case is seen as the dominant and authoritative figure of the household. Dependent on the consumer's motivational disposition, therefore, the advertisement can be seen as a metaphor for warmth, success, or authority. The advertising creator needs to be aware of these potentially conflicting interpretations and identify the target market's underlying motivation to help develop a uniform advertising theme that reflects the product or brand's intended positioning strategy.

In the 1950's McClelland and his associates (McClelland, Atkinson, Clark and Lowell, 1976) established what was to become a major tradition in the study of human motivation. Their approach was an attempt to explain the origins of motives. They define a motive as "*the redintegration by a cue of a change in an affective situation.*" (McClelland et al., 1977, p. 28; italics original). The word *redintegration* means prior learning.

Motives are Learned

This implicitly Pavlovian approach to motivation suggests that motives are constructed from previous experiences where the individual undergoes an affective response to a specific stimuli. For example, Troy is a young child that becomes elated (affective state) when his parents praise him for performing well in a test (the stimulus). Following McClelland's framework, the test becomes a cue for "redintegration," and is likely to elicit a similar affective state in the future. These motives are developed in the early stages of childhood (Hall and Lindzey, 1967) and help shape the personality and drive of the individual. In a similar vein, a pictorial cue in a print advertisement can act as a stimulus that generates an affective response within the individual. For instance, Troy sees an advertisement that displays a graduating student and interprets the image as a metaphor for achievement. Since scholastic achievement is important to him, he finds the advertisement appealing.

Motives as Goal-Directed Behavior

The motivation process starts with the formation of a set of goals. The underlying assumption here is that goals are the immediate regulators of human action (Locke, Shaw, Saari, and Latham, 1981), setting in motion a process that drives the person towards the fulfillment of these goals. Thus, the selection and setting of goals is the first (and some would argue the most important) step in the complex process of motivation (Geen, 1995).

Two antecedent conditions that are assumed to determine a goal are the condition of a need in the person in conjunction with a condition that arises in the external environment. For instance, the combination of a need such as personal achievement and

an environmental condition such as an advertisement for a prestigious university produces a potential goal in the mind of a high-school teenager, namely to further his or her education. The higher-order goal that is formed by combining a need with a situational condition is often referred to as an *incentive*, and is essentially a “broadly defined desired outcome that subsumes several classes of lower-order goals” (Green, 1995, p. 27). In effect, an advertisement that appeals to a consumer’s need creates the incentive that leads him to purchase the particular product or brand in the advertisement. In our example above, the student’s incentive on seeing the advertisement is to excel, and lower-order goals could be as varied as maintaining a high GPA to engaging in noteworthy extracurricular activities that would get him into the university of his choice. Goal-directed behavior (action) in this case could involve studying and volunteering on the weekend.

In some instances, there may be a conflict between goals, between incentives, and/or between needs. For instance, the person may be inclined to ask himself “How can I possibly study and volunteer during the weekend and still have time to go out and have fun with my friends?” In this case, he may decide to choose between volunteering and studying. Or he may forego his socializing goal, which is driven by the popularity incentive. This incentive in turn is derived from a need for approval or affiliation, in this case from or with his peers (the external condition).

Prioritizing Motives

Whether or not the student chooses one goal over another is determined by a variety of factors. Tolman’s expectancy-value theory, for example, suggests that the individual’s action is rationally determined by a desire to seek the greatest possible

utility. Utility is defined as the product of the expectancy of success and the value of the outcome (Geen, 1995). Many factors that influence goal choice can be subsumed under the two general categories of goal content (for example, difficulty, specificity, and complexity) and goal commitment (for example, situational constraints, rewards, and publicness of commitment). Goal commitment is an important concept in this dissertation, since it is assumed that cultural forces determine the level of priority (i.e. commitment) that is given to certain motives. For instance, motives that reflect interdependence would be more important to allocentric (collective-oriented) consumers, whereas motives that reflect independence would be more important to idiocentric (individualist-oriented) consumers.

Motives and Cross-Cultural Behavior

Since motives are learned, it is generally assumed that individuals within a country will have a similar motivation framework (McClelland, 1987). This motivation framework is also expected to be different between countries, since the experiences that influence a person's goal-oriented behavior are not shared. For instance, McClelland hypothesized that the achievement motive is higher in a nation where child-rearing practices emphasize self-reliance and mastery, and that the nation's overall level of achievement is a good predictor of economic growth rates. Cross-cultural research has provided support for these hypotheses (Church and Lonner, 1998; McClelland, 1987).

Dornbusch and Hickman (1959), deCharms and Moeller (1962), and Zinkhan et al. (1990) examined the historical trend of achievement-oriented and affiliation-oriented advertising appeals in American print advertisements. Using Riesman's theory on inner-directedness and other-directedness, the studies hypothesized an increasing propensity

towards affiliation appeals over time. Inner-directedness is similar to Hofstede's notion of individualism, whereas other-directedness is closely related to collectivism. Along similar lines, the study by Callow, Lerman and de Juan Vigaray (1996) compared print advertisement appeals between the United States and Spain. Their research suggests that there is a cultural influence on motives, and that advertising appeals in print advertisements reflect society's affinity for particular motives. For instance, the United States was seen as a more individualist culture than Spain, and would therefore exhibit a greater proportion of achievement-oriented appeals in its print advertisements.

Motives as a Nonconscious State

One of the underlying assumptions in McClelland's original theory of motivation is that a motive is a nonconscious state. This term was originally used by Henry Murray, and should be differentiated from the term unconscious (Geen, 1995). According to Murray, individuals often satisfy their needs without being consciously aware of what they are doing, reflecting a more or less routine and automatic response. In other words, some of the more routine types of behavior are "mindless" in nature, in that we do not spend time rationalizing our actions. This does not mean to say that the motives behind this type of behavior are unconscious (almost impossible to comprehend); instead, what Murray meant was that individuals are not second-guessing their actions, and that this type of behavior is perhaps even perceived as being instinctive. This helps distinguish motives from cultural values, since cultural values are by their very definition conscious states (Schwartz, 1997; Geen, 1995).

This characteristic of a motive may help explain why consumers "instinctively" interpret a pictorial metaphor one way, whereas others interpret it a different way.

Consumers are nonconsciously conditioned to interpret advertising appeals, including complex visual images in print advertisements. To some, an advertisement that depicts a crowd of people in a social setting is unquestioningly a metaphor for the need to fit in, whereas others may just as easily interpret it as a metaphor for the need to stand out in a crowd.

McClelland's Trio of Needs

Three popular motives--achievement, affiliation, and power--have been used extensively by researchers across numerous disciplines. These three needs are of particular relevance to this dissertation, since they can be compared in terms of the relationship between the individual and others, which is of primary importance for the four cultural syndromes discussed earlier. Additionally, advertising creators developing advertising appeals that are relevant to the target audience often use these motives (Zinkhan, Hong, and Lawson, 1990; Callow, Lerman, and de Juan Vigaray, 1996).

The Achievement Motive

McClelland (1985) defines the achievement motive as a personality disposition to compete with a standard of excellence. In this case, the external stimulus is a difficult task. The emotional response to this task can best be defined as challenge. The consummatory response to this challenge is effort. The demands made by this task, followed by the successful completion of the task and a feeling of satisfaction over having met the challenge establishes the origins of achievement motivation.

Xiang et al. (1997) make a distinction between task oriented and ego oriented achievement. Their study suggests that the relative importance of each type of

achievement is determined by culture.

Task Oriented Achievement. According to Xiang et al. (1997), “task orientation involves the goal of developing one’s ability through learning or task mastery” (p. 646). The notion of a standard of excellence is internalized within the individual. The person is competing with his or her own standards, and does not make comparisons with others to determine success. This motive is highly individualistic and at the same time rejects the notion of a hierarchy within a social setting. In other words, the person has set a personal goal and at the same time ignores direct comparison with how other individuals within society are doing. This definition of achievement therefore lends itself to the notion of horizontal idiocentrism, since it requires assumptions of independence and equality.

Ego Oriented Achievement. Xiang et al. (1997) define ego oriented achievement as a demonstration of one’s superiority over others. As opposed to task orientation, ego orientation does require a direct comparison with the performance of others. A person who is task oriented derives satisfaction from meeting his or her own expectations that are based on previous performance (i.e. “My golf game is improving”). The ego oriented individual, however, would base his or her expectations in terms of how he/she performs relative to others (i.e. “I hit the golf ball further than he does”).

The study by Xiang et al. (1997) on the achievement goals of American and Chinese students supports the validity of these two dimensions in a cross-cultural setting. More importantly, America is viewed as a highly individualist society whereas China is often positioned at the other end of the spectrum as a highly collectivist society. We can therefore assume that task orientation and ego orientation are relevant dimensions that

carry across cultures, at least from an individualism-collectivism point of view.

McClelland et al. (1976) also implicitly acknowledge this distinction between task and ego orientation in their description of a standard of excellence. They point out that “often the standard of excellence involves no competition with others but meeting self-imposed requirements of good performance” (p. 112).

The Affiliation Motive

Affiliation has been defined as "a concern for establishing, maintaining, or restoring positive friendship or love relationships with another person" (Chusmir, 1989, p. 3). This is based on Murray's original affiliative motive, which is described as the tendency to receive gratification from harmonious relationships and from a sense of communion (Hill, 1987).

Some academics have suggested that the affiliation motive may essentially be an avoidance type of motive. They point out that fear of rejection may ultimately be the incentive for the affiliation motive. However, others have argued that need for affiliation leads to an active pursuit of good relationships, whereas fear of rejection is a defensive desire to be accepted by others (Geen, 1995). This would lead to different actions. A person driven by a need for affiliation would be primarily interested in developing close friendships, whereas a person driven by a fear of rejection would be more interested in maintaining similar beliefs to his or her close friends.

In response to the “fear of rejection” criticism leveled at the traditional need for affiliation construct, McAdams (1980) developed a new measurement tool that focused on the more affirmative aspects of affiliation. This new construct was labeled the intimacy motive. He defined the goal state of the intimacy motive as “experiencing a warm, close, and communicative exchange with another person“ (p. 413). These two motives, although

conceptually different, do seem to converge and overlap to some extent, and do seem to have some common behavioral traits relating to the nature of the interpersonal relationship (McAdams and Constantian, 1983). Intimacy, however, focuses more on the enjoyment of contact and of maintaining it once it has been established, whereas affiliation also includes the notion of not wanting to be alone (McAdams and Constantian, 1983).

Hill (1987) points out that there are a variety of reasons why people seek group interaction. He states that the desire for social contact can reflect a need for emotional support, for attention, for positive stimulation, and for social comparison. These incentives all provide similar types of satisfaction, even though they are conceptually different from one another. Thus intimacy could be viewed as focusing primarily on the need for positive stimulation (i.e. the enjoyment of contact), whereas affiliation could encapsulate all of these four incentives.

For the purpose of this dissertation, the original conceptualization of affiliation provides us with goal-setting behavior that centers on the consumer's social identity. The concern for establishing, maintaining, or restoring positive friendship or love relationships with another person or persons looks at why individuals are willing to compromise personal preferences in order to maintain an interdependent relationship. This definition of affiliation is therefore most appropriate for the needs of this study.

Affiliation versus Achievement. Individuals with a high need for affiliation are concerned about the feelings of others, and tend to avoid competition (McClelland, 1987; Chusmir, 1989). This finding suggests that people with a high need for affiliation possess certain characteristics and behave in specific ways that differentiate them from other people that exhibit a high need for achievement. In other words, if you have a high need for

affiliation, it is unlikely that you also have a high need for achievement, since the two seem to conflict with one another. This does not imply that a consumer with a high need for achievement has no need for affiliation. It just suggests that the consumer's need for affiliation is relatively less important than his or her need for achievement.

The Power Motive

The final motive in McClelland's trio of needs focuses on a person's "desire to coach, influence, teach, or encourage others to achieve, with little interest in doing things alone" (Chusmir, 1989, p. 4). Veroff (1957) defined the goal of the power motive as *exerting influence*, focusing on one person's impact, control, or influence over others.

High need for power people like to work, respect institutional authority, are concerned with discipline and self-respect, and have high levels of social competence (Chusmir, 1989; McClelland, 1989). Thus, a belief in the prioritization of collective goals over individual goals, of achieving solidarity within the group and directing the group toward a common goal, would be more likely in a person with a high need for power. Indeed, there is a strong collectivist orientation in the power motive, since by its very definition it discounts the notion of doing things independently. Inherent in the power motive is the idea of a hierarchical structure: some lead, whereas others follow. Therefore, by its very nature, the power motive acknowledges that individuals are interdependent yet different in status.

Power versus Achievement. The power motive differs from achievement, since it requires an assumption of interdependence between individuals. It is, however, somewhat more similar to the ego oriented achievement motive than the task oriented achievement

motive. The power motive assumes that there is a hierarchy of status between individuals. The ego-oriented achievement motive also recognizes this difference between people. However, a person with a high power motive wants to influence others, which does not necessarily imply competition. There is a notion of reliance within the power motive, something that is not expressed in the ego oriented achievement motive. In other words, the power-oriented consumer seeks solidarity over conflict, whereas the ego-oriented achiever seeks rivalry over cooperation.

Power versus Affiliation. Unlike the affiliation motive, the power motive assumes that a hierarchical structure exists between members of society. The affiliation motive seeks to establish friendships, focusing on similarities with others as opposed to differences. It is unlikely that individuals with a high need for affiliation heed to differences in status, instead assuming that individuals are of equal status. Individuals with a high power motive therefore perceive a vertical relationship in society, whereas individuals with a high affiliation motive perceive a horizontal relationship.

The above discussion has provided us with an outline of McClelland's motivation theory and with a description of the achievement, affiliation, and power motives. Intuitively, it seems that there is a relationship between the vertical-horizontal and idiocentric-allocentric tendencies and this trio of needs. Exploring the general relationship between culture and motivation will help us understand why individuals from different countries vary in their interpretation of pictorial appeals depicting social interaction in print advertisements.

Culture's Influence on Motivation

Researchers from the fields of anthropology, sociology, and psychology have examined the relationship between culture and personality constructs (Church and Lonner, 1998). There is general agreement that cultural forces shape a variety of personality constructs, including motivation. The underlying argument for culture shaping personality was deductively reasoned by Kardiner in 1939 (Hunt, 1967). He stated that personality is formed as a response to a child's early environment. Since the early environment is similar for most individuals within a culture, significant parts of a person's personality will be similar within that culture. Additionally, since early childhood environments vary from culture to culture, one would expect personalities to vary from culture to culture.

For example, consumers living in a country such as the United States where child-rearing practices and early learning experiences foster individualism and inequality among its members would likely share similar motives that reflect vertical idiocentrism. In this case, the achievement motive would be strong among the population, since it is a personal motive (i.e. independence) that focuses on competition (i.e. inequality). In a country such as the Philippines, early learning experiences foster collectivism and inequality among the population. Church and Katigbak (1992) suggest that child-rearing practices in the Philippines are often overprotective, emphasizing deference and obedience over self-reliance. This likely fosters vertical allocentrism among Filipinos. The power motive is an interdependent motive that encourages inequality. It is thus an appealing and important motive for the Filipino population, since it is based on a sense of interdependence and inequality.

Schwartz (1997) posits that cultural values are important sources of motivation. Since cultural values are broad goals of varying importance, they can “account for both the initiation and direction of action. The importance of the values pursued through an action influences the intensity with which it is carried out and the persistence of action in the face of obstacles” (Schwartz, 1997, p. 71). Based on this study’s definitions of culture and motivation, an important difference between the two is the fact that motivation is viewed as a nonconscious state whereas cultural syndromes are shared values, beliefs, categorizations, and attitudes that are self-defined. Thus, individuals are likely to be able to identify their cultural values, and at the same time they take for granted or are perhaps unaware of the underlying motives behind their actions. A person who has a high need for affiliation actively seeks companionship, yet may not be altogether conscious of the importance of this motive in guiding his behavior. Advertising appeals reflect these nonconscious motives, since they are “instinctively” appealing to the target audience.

Pictorial Advertising and Motives

An underlying assumption within this dissertation is that the interpretation of complex pictorial images in print advertisements helps cue a consumer’s motives. The pictorial cue in essence becomes a metaphor for these motives. The advertisement triggers an affective response that will likely have an effect on the individual’s attitude towards the advertisement. If the motives are culturally determined then one would expect pictorial images to trigger different motives between consumers from different countries, especially when the meaning of the metaphor contained in the picture is interpreted at the symbolic level.

For instance, a print advertisement with a picture of two businessmen working together in front of a computer could elicit an achievement interpretation among vertical idiocentrics and power interpretations among vertical allocentrics. An example of an achievement-oriented interpretation would be that the two businessmen are working on an original presentation that will beat out the competition. An example of a power-oriented interpretation would be that the senior businessman is instructing the junior businessman what to do on the computer.

In some cases, the pictorial cue may elicit a negative affective reaction from the audience. For instance, a picture showing a person at a computer by himself may spark a negative impression among an affiliation-oriented audience. To them, the person in the advertisement is alone and therefore leads an unhappy existence since companionship is desirable. An achievement-oriented consumer, however, would be less inclined to react negatively to an image of a solitary figure, since the affiliation motive is perceived as less important.

Summary

This chapter has outlined the three major components that are included in the dissertation's proposed model in Chapter III. A review of the international advertising literature points to a lack of research on the role that a consumer's cultural background plays in interpreting complex visual images in print advertisements. The semiotic literature on pictorial analysis, however, suggests that the metaphorical nature of images is in part culture-specific and will therefore differ from one nation to another. The contextual variable provides us with an indication as to the extent to which consumers from different cultures rely on metaphorical interpretation when interpreting visual cues

in print advertisements. Additionally, a person's social identity (which is influenced by cultural forces) plays a part in his or her metaphorical interpretation of visual print advertisements that depict social interaction. Motives act as a mediating variable between a consumer's culturally-determined social identity and his or her evaluation of pictorial appeals in these types of print advertisements. This means that international advertising creators should be aware of the motives that are important to each target market in order to develop pictorial advertising appeals that translate successfully from one country to another.

CHAPTER III

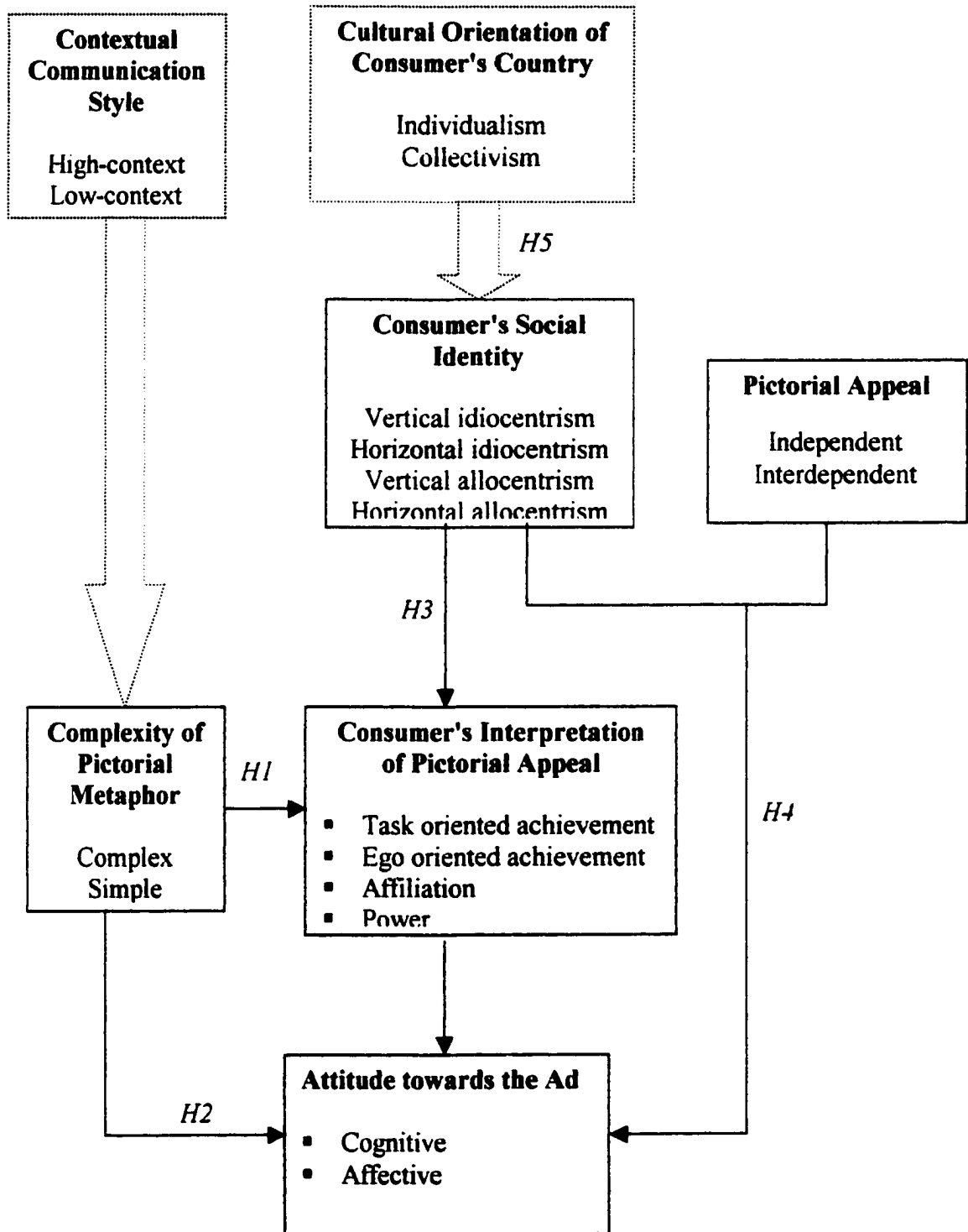
HYPOTHESIS DEVELOPMENT

This chapter explores the relationship between a consumer's culturally shaped motives and his or her interpretation and evaluation of pictorial appeals highlighting social interaction in print advertisements. It builds on the literature in Chapter II to develop a model and to derive hypotheses that predict how consumers from three different countries (Spain, the United States, and the Philippines) will interpret and evaluate these visual advertisements.

The literature review in Chapter II points to the fact that there is a dearth of research on how consumers from different cultural backgrounds interpret and evaluate standardized pictorial appeals in print advertisements. Empirical research is needed to determine whether pictorial images used in print advertisements hold a universal meaning that crosses cultures (the visual Esperanto argument) or whether their meaning is at least in part culture-specific (the semiotic argument). This study attempts to shed light on this issue by developing a theoretical relationship between the consumer's cultural background and his or her interpretation of pictorial metaphors depicting independent and interdependent social interaction. The proposed model examines the relationship between the pictorial image and the consumer's cultural and motivational frameworks relating to social identity (see Figure 3.1). The model proposes that a consumer's attitudinal disposition towards a pictorial appeal is dependent on (i) the complexity of the pictorial metaphor and (ii) the relevance of the perceived motivational appeals in the pictorial advertisement to the consumer's social identity. Furthermore, cultural forces that differ in intensity from one country to

Figure 3.1

The Effect of Context and Social Identity on the Evaluation of Visual Images



another influence the consumer's social identity. The model therefore provides a framework for predicting differences in the attitude towards a standardized pictorial appeal between consumers from different countries (Spain, the United States, and the Philippines).

Complexity of the Visual Metaphor

A fundamental assumption underlying this dissertation is the fact that pictures can convey meaning at different levels of interpretation. In other words, the image is not necessarily just a reflection of the real world, but also contains additional metaphorical qualities. This assumption has a strong following within the semiotic literature.

Semiotics, which Ferdinand de Saussure referred to as semiology, deals with the study of signs within a society (Culler, 1986). The sign is made up of a signifier (sound-image) and a signified (concept). The perceived complexity (ambiguity) of a visual image will determine the level of metaphorical processing required to decipher the message.

The Simple Visual Image and Meaning

For the purpose of this dissertation, a simple visual image can be defined as a pictorial representation of the product by itself. This means that the picture is primarily a depiction of reality, whereby meaning is intended to be literal and straightforward, thus exhibiting iconic qualities.

The icon involves an actual resemblance between the signifier and the signified. In other words, a picture of a tree depicts the concept of a tree. The meaning of icons is generally easy to interpret, since icons reflect an explicit visual image of the concept. According to semiotics, one would expect little cross-cultural differences in meaning, since the audience would recognize the image for what it is at its most basic level. Thus, a picture

of the product in a print advertisement would be an example of an icon, since it is showing the audience what the product looks like. Many print advertisement for automobiles generally rely on these supposedly iconic interpretations by merely showing the audience what the product looks like. The advertisement essentially allows the product to “speak” for itself. We shall see later on in this chapter, however, that these simple visual images in print advertisements may not always be interpreted at the iconic level across all (if any) cultures.

The Complex Visual Image and Meaning

A complex visual image is a pictorial representation that relies on implicit—as opposed to explicit—meaning. This means that the picture is primarily a metaphor, whereby meaning is figurative and the relationship between the signifier and the signified is considered arbitrary. The implicit meaning of the symbol is based on convention and requires learning in order to be understood. For instance, the image of a tree is sometimes used implicitly as a metaphor for life. In the English language there is the concept of a “family tree.” There is a strong implicature between the signifier (tree) and the signified (life). These culturally-determined symbols frequently seem natural for those who use them (Culler, 1986), and will therefore elicit a common interpretation. For instance, in Spain, most Spaniards would immediately associate the image of a bull with machismo, whereas in the United States one would expect this implicature to be much weaker. There should therefore be greater disparities in interpreted meaning across cultures at this level of interpretation, since the codes that are used to decipher signs vary to some degree from country to country (Berger, 1987, 1984).

Context and Its Effect on Complex and Simple Visual Images

According to the semiotic literature, the meaning of an iconic image is naturalistic, whereas the meaning of a symbolic image is culture-specific. The question remains whether there is such a thing as an iconic interpretation of a visual image in print advertisements. It may be the case that the target audience “over-reads” into the meaning of a visual print advertisement. In other words, what was intended to be an iconic representation by the part of the advertising creator is interpreted from a symbolic perspective in the eyes of the target audience.

Furthermore, certain consumers are more likely to “over-read” the meaning of a simplistic visual image than other consumers. Indeed, the tendency to communicate at an implicit level would most likely lead a consumer to search for an implicit meaning in what is meant to be an explicit visual message. In other words, when a consumer sees a print advertisement that relies on a visual to simply display the product, does the consumer merely view the image as a reflection of reality, or does the consumer make implicatures as to the metaphorical meaning of the image?

Hall’s (1989) classification of high-context and low-context communication styles provides an insight into how consumers from different cultural backgrounds go about interpreting both simple and complex visual messages. Communication styles vary in the amount of implicit meaning that is ingrained in the message. In a high-context culture, the communication style relies heavily on implicit meaning, whereas in a low-context culture, the communication style is predominantly explicit. According to Hall (1989), most Eastern cultures (the Philippines) exhibit high-context communication styles, whereas most Western cultures (the United States and Spain) communicate within a low-context framework.

This being the case, it is likely that a consumer from a high-context culture has a greater tendency to search for the symbolic meaning of a visual image in a print advertisement than a consumer from a low-context culture. This implies that a Filipino (high-context communication style) is more likely than an American or a Spaniard (low-context communication styles) to be more metaphorical when interpreting visual images, even when there is no intended implicit meaning by part of the advertising creator. Additionally, Spaniards have a greater tendency than Americans to interpret visuals at a metaphorical level, since the Spanish communication style is considered to be more high-context than the American communication style (Cateora and Graham, 1999; de Mooij, 1998).

We would therefore expect the metaphorical creation of emotional advertising appeals to be stronger in a high-context culture such as the Philippines than in low-context Western cultures. This is especially true in the case of complex visual images. Thus, the first hypothesis of the proposed model reads as follows:

H1(a): The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than the American audience.

H1(b): The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than the Spanish audience.

H1(c): The interpretation of complex visual images in print advertisements will be higher among the Spanish audience than the American audience.

According to the semiotic literature, however, an iconic image is naturalistic in meaning and is therefore not culture-specific. The contextual effect, nonetheless, would seem to dispute the possibility of interpreting even a simple visual image at the iconic level,

since a high-context culture is more likely to read into the meaning of simplistic images and interpret them at a more metaphorical level than low-context cultures. In other words, a culture that is accustomed to implicit means of communication may try to uncover the “hidden meaning” of these otherwise simplistic cues. It therefore seems that simplistic visual images are more likely to be interpreted at a more iconic level within a low-context culture and at a more symbolic level within a high-context culture. This means that in high-context cultures consumers are more likely to create metaphors for emotional appeals from both simple and complex visual advertisements compared to consumers from more low-context cultures. Therefore, hypothesis 1(d) reads as follows:

H1(d): The contextual effect will be present in simple visual signs in print advertisements.

Complexity of the Visual Metaphor and Attitude Towards the Advertisement

When this contextual effect is taken into account, one would expect that the simple visual sign is more likely to be viewed as an information source compared to a more complex visual sign. Essentially, the simple visual sign is meant to provide the audience with an image of the product or brand and little else. The more complex visual, on the other hand, challenges the audience to infer the meaning of the advertisement, yet these inferences are generally based on advertising appeals that rely less on information content and more on product and brand positioning (i.e. achievement vs. affiliation oriented appeals). These appeals are more likely to elicit an affective attitudinal response to the advertisement. This relationship is expected to hold across the three cultures. Thus, the second hypothesis proposes the following:

H2(a): The target audience will perceive the simple visual image in a print advertisement to be more informative than the complex visual image in a print advertisement.

H2(b): The target audience will perceive the complex visual image in a print advertisement to be more affective than the simple visual image in a print advertisement.

The above hypotheses have examined the role that the complexity of the visual image has in the interpretation and evaluation of print advertisements. The first hypothesis proposes that both simple and complex visual signs are more likely to be interpreted at a symbolic level in countries with high-context communication styles, thus questioning the universality of meaning of both types of signs. The second hypothesis suggests that complex visual signs are perceived as being more affective—and less informational—than simple visual signs. The remainder of the hypotheses further examines the nature of these complex visual signs in print advertisements, exploring how symbolic metaphors of a person's social identity are developed and evaluated.

Symbolic interpretations of the visual advertisement will trigger a series of implicatures within the target audience. These implicatures help form metaphors, whereby the signifier is the iconic interpretation of the image and the signified is the implicit meaning that the consumer attaches to the image. The consumer therefore needs to think into the implicit meaning of the metaphor in order to understand the advertisement. The consumer's mindset helps decipher the perceived meaning of the sign, making both strong and weak implicatures. Given that the consumer's mindset is formed based on past experiences, one would expect that these implicatures are of personal relevance to the consumer. In other

words, the symbolic meaning of a visual metaphor is decoded based on the consumer's frame of mind.

The Visual Metaphor and the Consumer's Frame of Mind

Once a consumer begins to think about the symbolism of the pictorial content within an advertisement, he or she is likely to develop strong and/or weak implicatures (Phillips, 1997). In this case, the strong implicature is the most obvious inference that the consumer makes in interpreting the picture in the advertisement. Weak implicatures are inferred based on the consumer's idiosyncratic reading of the advertisement's image based on specific personal knowledge. One would therefore expect that, within a target audience, there will be a stronger commonality in inferred meaning for strong implicatures, and a wider variability in meaning for weak implicatures. For instance, most Spanish consumers will likely infer that the obvious symbolic meaning of a bull (the signifier) is passion (the signified). There will, however, be other, more idiosyncratic interpretations of the implicit meaning of the advertisement. For instance, a Spanish consumer may also infer shame as a weak implicature, based on his or her personal feelings about the practice of bullfighting. The notion of the bull as a metaphor for shame is more idiosyncratic in nature, and is less likely to be as common an interpretation for the majority of the Spanish.

Motivation researchers have consistently found that subjects are more sensitive to motive-related stimuli (such as pictures) when this stimulus reflects the underlying motives of the individuals in question (see for example McClelland, 1987). Within the semiotic framework, this finding is explained by the fact that consumers communicate the importance of their motivational framework through the use of metaphors. Indeed, projective techniques used in qualitative research rely on the metaphorical nature of the

consumer's communication process to identify his or her frame of mind (Zaltman, 1997). Consumers with a similar frame of mind, based on a common experience, will therefore tend to have a common metaphorical interpretation of an external stimulus. Thus, a person's motivational frame of mind is likely to emerge in the shape of metaphorical associations when interpreting the symbolic meaning of a pictorial message in a print advertisement. For the purpose of this dissertation, motives of interest are those that relate to the consumer's social identity.

A person's social identity focuses on the relative importance of the independent versus the interdependent self (Brewer, 1991). According to Brewer's optimal distinctiveness model, a person's social identity develops out of a compromise between assimilation and differentiation from members of society.

The four motives outlined previously in Chapter II are of particular relevance to a person's social identity, since they focus on the person's relationship with others. Ego oriented achievement and task oriented achievement deal with the independent self, whereas affiliation and power relate to the interdependent self.

The achievement motive deals with a person's drive to compete with a standard of excellence. This motive can be divided into two subcategories, ego orientation and task orientation (Xiang et al., 1997). In the case of task oriented achievement, this standard of excellence is internalized within the individual. The person calibrates excellence based on his or her own expectations, and not based on a comparison with someone else's performance. The motivation literature assumes that consumers with a high need for task oriented achievement will tend to project this need when interpreting the symbolic nature of pictorial images relating to social interaction (McClelland, 1987).

The second type of achievement motive is the ego orientation. This type of achievement outlines the standard of excellence as a measure of success that is external to the individual. It therefore differs from the task oriented form of achievement by making a comparison with the performance of others. As above, consumers with a high need for ego oriented achievement will be more inclined to project this need when interpreting complex pictorial images that highlight social interaction.

Another need that is related to a person's social identity is the drive for establishing, maintaining, or restoring a close relationship with someone else (Chusmir, 1989). This affiliative relationship can be expressed in the form of friendship or love. Once again, consumers with a high need for affiliation are more likely to project this motive when interpreting socially oriented pictorial metaphors.

The final motive that this dissertation considers within the social identity framework is a person's need for power. The power motive expresses the desire to exert influence over others, and focuses on the hierarchical relationship between individuals within a group (Veroff, 1957). As with the other motives, a consumer with a high need for power will tend to project this motive when interpreting complex pictorial images depicting social interaction.

Based on the above description of these four motives, it is reasonable to assume that a person's social identity comprises hierarchical and non-hierarchical types of differentiation and assimilation. Indeed, the proposed model for this dissertation suggests that a person's cultural orientation will help shape his or her social identity.

Culture's Influence on a Consumer's Social Identity

Singelis et al.'s (1995) typology of cultural syndromes highlights cultural forces that are assimilation-oriented and those that are differentiation-oriented. The distinction between idiocentrism and allocentrism gets to the very heart of this issue, with the former stressing independent values and the latter focusing on interdependent values. The Singelis et al. typology further refines these two value systems by considering their vertical and horizontal nature. The vertical relationship recognizes a hierarchical structure between individuals, whereas the horizontal relationship upholds an egalitarian outlook among individuals. A vertical idiocentric is therefore someone whose social identity revolves around a hierarchical form of independence. A horizontal idiocentric, on the other hand, will be oriented towards an egalitarian type of independence. Similarly, a vertical allocentric will focus on a hierarchical system of interdependence, whereas a horizontal allocentric will gravitate towards an egalitarian type of interdependence. The implications of this distinction to the interpretation of pictorial metaphors becomes clear when we consider how these cultural forces relate to the four motives as seen in Figure 3.2.

Vertical Idiocentrism and Ego Oriented Achievement.

According to Singelis et al., a vertically idiocentric consumer perceives himself or herself as independent and different from other consumers. His or her social identity therefore tends towards differentiation, and is hierarchical in nature. One would expect, therefore, that a vertical idiocentric would have a high need for ego oriented achievement, since this motive reflects an underlying need to compete against others, displaying in a less abstract fashion the importance of independence and status within a hierarchy. This need for ego oriented achievement will in turn be reflected in how consumers interpret the metaphorical

Figure 3.2

An Individual's Cultural Orientation and its Bearing on Social Identity

		Authority Relationship	
		Horizontal	Vertical
Personal Individualism-Collectivism	Idiocentrism	Task-oriented Achievement	Ego-oriented Achievement
	Allocentrism	Affiliation	Power

relationship between individuals portrayed in a pictorial advertisement. Thus,

H3 (a): A vertically idiocentric consumer is more likely to create a metaphor for ego oriented achievement when interpreting a visual image that depicts social interactions compared to a non-vertically idiocentric consumer.

Horizontal Idiocentrism and Task Oriented Achievement

A horizontally idiocentric consumer is someone who perceives himself or herself as independent yet similar to others. This cultural orientation therefore seems to have a positive impact on a person's need for task oriented achievement. A person who values horizontal idiocentric principles is therefore likely to exhibit a high need for task oriented achievement. This motive will be predominant in the interpretation of social interactions within pictorial advertisements. Thus,

H3 (b): A horizontally idiocentric consumer is more likely to create a metaphor for task oriented achievement when interpreting a visual image that depicts social interactions compared to a non-horizontally idiocentric consumer.

Vertical Allocentrism and Power

A consumer that values vertical allocentrism is someone who perceives himself or herself as interdependent and different from other consumers. This cultural syndrome will shape a consumer's social identity by promoting a need for power, underlying the importance of being with others whilst at the same time exerting one's influence. This need for assimilation and control will be reflected in how vertical allocentric consumers infer social relationships within pictorial advertisements. Thus,

H3 (c): A vertically allocentric consumer is more likely to create a metaphor for power when interpreting a visual image that depicts social interactions compared to a non-vertically allocentric consumer.

Horizontal Allocentrism and Affiliation.

A horizontally allocentric consumer is someone who sees himself or herself as interdependent and similar to others. In this case, the consumer's social identity will reflect the importance of assimilation and homogeneity through the drive for affiliation. Similarly, the consumer will project this underlying motive when making inferences about social relationships between individuals within pictorial advertisements. Thus,

H3 (d): A horizontally allocentric consumer is more likely to create a metaphor for affiliation when interpreting a visual image that depicts social interactions compared to a non-horizontally allocentric consumer.

Independent versus Interdependent Social Settings in Pictorial Metaphors

The above set of hypotheses propose that the consumer's culturally-determined mindset will influence his or her interpretation of a pictorial advertisement depicting a social setting. At the same time, one would expect that an interaction occurs between the consumer's mindset and the social setting depicted in the pictorial metaphor. In other words, the advertising creator can guide the consumer's evaluation of an advertisement by highlighting a desirable social setting. In particular, this dissertation considers the independent versus the interdependent nature of a social setting and its effect on a consumer's attitude towards the advertisement. By focusing on either an independent or an interdependent pictorial metaphor, the advertising creator can appeal to those consumers that are differentiation-minded or assimilation-minded. Advertising creators can therefore

choose between a solitary or a group social setting in the advertisement to try and elicit an independent or an interdependent interpretation from the consumer.

The Solitary Figure as a Metaphor for Independence

This study manipulates the number of people seen in the advertisement to control for the independent-interdependent dichotomy within a pictorial advertisement. The advertising stimuli that display only one person in the advertisement are expected to elicit a strong independent-oriented interpretation compared to the advertising stimuli that display more than one person. The assumption in this study is that the image of a solitary figure acts as a universal metaphor for individualism. Indeed, Aaker and Williams (1998) operationalized independence in such a manner for their referencing framework. Furthermore, informal discussions with peers from the U.S.A. and from sources familiar with the Filipino and Spanish culture suggest that this metaphor holds true for the three countries used in this study.

The pictorial stimuli with only one character in the advertisement is expected to elicit either positive or negative attitudes among the subjects, dependent on their cultural mindset. The advertising literature suggests that consumers prefer advertisements that reflect their own values. This being the case, consumers that value independence will prefer these solitary metaphors more than consumers that value interdependence. Since idiocentric-minded consumers value independence, one would expect them to have a more favorable appraisal of the advertisements than allocentric-minded consumers.

H4 (a): Idiocentric consumers will have a more positive attitude towards solitary-oriented pictorial advertisements than allocentric consumers.

The Group as a Metaphor for Interdependence

Whereas the solitary figure in an advertisement acts as a metaphor for independence, the image of a group of people is expected to elicit a strong association with interdependence among idiocentrics and allocentrics. This time, however, one would expect allocentrics to favor this type of group-oriented metaphor compared to idiocentrics. Thus,

H4 (b): Allocentric consumers will have a more positive attitude towards group-oriented pictorial advertisements than idiocentric consumers.

Country-level Attitudes towards Pictorial Metaphors

The final set of hypotheses move from an analysis at the individual level to a comparative analysis between the three countries. The three samples used in this study originate from three distinct cultures that can be compared in terms of Hofstede's cultural dimensions.

The American culture has often been characterized in the literature as highly assertive and highly independent (Hofstede, 1984; de Mooij, 1998). Indeed, the United States ranks as one of the highest in the individualism index (IDV score of approximately 92) developed by Hofstede (1983). It also scores relatively high on the masculinity index (MAS score of approximately 61), explaining its competitive nature. It comes as no surprise, therefore, that American advertising is characterized by a highly competitive and direct approach (de Mooij, 1998). Comparisons with other brands are commonplace, as is the use of other explicit communication tactics to persuade its audience.

The Filipino culture is primarily seen as collectivist (IDV score of approximately 33) and masculine (MAS score of approximately 63) in orientation. The indigenous term *kapwa* is a core value of Filipino culture, and can be described as a shared awareness of identity

with others (Watkins and Gerong, 1997). There is also an emphasis on deference and obedience in the Filipino culture, in line with other collectivist cultures (Watkins and Gerong, 1997). The author of this dissertation is unaware of any academic studies focusing on Filipino advertising practices. However, there is empirical evidence in cross-cultural literature to suggest that advertising appeals mirror cultural values (Albers-Miller and Gelb, 1996). Within a collectivist culture, therefore, one would expect advertising appeals to reflect the interdependent and hierarchical system that exists within Filipino society.

According to Hofstede's classification system, Spain's cultural orientation on the individualism scale (IDV score of approximately 54) is halfway between the Philippines and the United States. Compared to its Northern European neighbors and the United States, Spain is indeed considered a collectivistic culture, although not to the same extent as the Philippines (de Mooij, 1998). It also has a more feminine orientation (MAS index of approximately 44) compared to the other two countries. Its culture is therefore seen as less competitive in nature. Spanish advertising, what little has appeared in academic work, has been categorized as warm and mutually caring, following a more affiliative and collectivist approach than its northern neighbors (de Mooij, 1998). Interestingly, Spanish advertisements rely heavily on visual images (simple and complex) to convey their message, using a less direct advertising style than their Northern European and American counterparts. This provides indirect support for our first hypothesis that Spain's high-context communication style relative to the United States allows for more implicit communication patterns in print advertising.

National Attitudes towards Independent versus Interdependent Visual Metaphors

Based on the above descriptions of American, Filipino, and Spanish cultures, there is a clear distinction between the three countries in terms of the level of individualism-collectivism within each society. The Filipino culture is viewed as the most collective, whereas the American culture is seen as the least collective. One would therefore expect the Filipino sample to exhibit a higher degree of allocentrism than their American and Spanish counterparts. At the same time, one would expect the American sample to be more idiocentric. This being the case, it becomes evident that a country with a high proportion of allocentric consumers will tend to exhibit more interdependent behavior, whereas a country with a high proportion of idiocentric consumers will tend to exhibit more independent behavior. This is also likely to pervade the advertising environment in terms of the interpretation and evaluation of visual appeals depicting social interaction.

At the country-level of analysis, there is an expected difference in interpretation and evaluation between the three samples in their exposure to independent versus interdependent advertising appeals in visual images. The more collectivist the culture, the more likely that interdependent appeals are preferred over independent appeals, and vice versa. Based on Hofstede's classification of the three countries under investigation in this dissertation, therefore, one would expect that:

H5 (a): The American audience will have a more positive attitude towards solitary-oriented advertisements than the Spanish and Filipino audience.

H5(b): The Spanish audience will have a more positive attitude towards solitary-oriented advertisements than the Filipino audience.

H5 (c): The Filipino audience will have a more positive attitude towards group-oriented advertisements than the Spanish and American audience.

H5(d): The Spanish audience will have a more positive attitude towards group-oriented advertisements than the American audience.

This chapter has produced various sets of testable hypotheses that examine how consumers from America, Spain, and the Philippines are expected to interpret and evaluate visual print advertisements that vary in metaphorical complexity and in the type of interpersonal appeals used. The next chapter looks at the methodology employed in this dissertation and discusses the measurement of the dependent and independent variables that are outlined in the proposed model.

CHAPTER IV

METHOD

In order to measure the impact of culture on a consumer's interpretation of pictorial advertisements depicting social appeals, the study was conducted in three countries, the United States, Spain, and the Philippines. These countries were selected to tap into cultural variability, language effects, and the author's bilingual ability in Spanish and English.

First, it was important to obtain an adequate sample pool that includes consumers from all four cultural orientations within the vertical-horizontal and idiocentric-allocentric typology. Triandis (1995) suggests that individuals from highly individualistic societies are more likely to exhibit horizontal and/or vertical types of idiocentric behavior, whereas individuals from highly collectivist societies will tend to exhibit horizontal and/or vertical types of allocentric behavior. According to Hofstede's (1983, 1980) original classification of countries, the United States possesses a highly individualist orientation (Individualism Index of approximately 92), whereas the Philippines are seen as a more collectivist culture (Individualism Index of approximately 33). Spain, on the other hand, was measured as being towards the middle of the continuum (Individualism Index of approximately 54). The selection of these three countries, therefore, is desirable as a means for providing variability in cultural orientation between consumers. This variability is expected to influence how consumers identify with social appeals in visual print advertisements.

Second, the selection of two English-speaking countries and one Spanish-speaking country allows us to look at the effect of standardized visual appeals between two countries that share a common language and a third one that does not. According to the visual Esperanto hypothesis espoused by Bourgerly and Guimares (1993), pictorial images are

universal in meaning and therefore transcend language barriers. The semiotic literature, on the other hand, suggests that pictorial images are a type of non-verbal language. The inclusion of these three countries therefore enables us to explore the effect of language on the interpretation of standardized visual appeals.

Finally, English and Spanish speaking countries were selected because the author is fluent in both languages. The author has spent considerable time living in Spain and the United States, and therefore enjoys an added insight into the sociocultural factors that exist within these two countries. The addition of the Philippines as a third country is also desirable given its collective orientation and the fact that the survey does not require translation into a third language.

The Sample

Undergraduate students were recruited from an American university ($n = 143$; mean age = 20.3, male = 33.3 percent, all were of American nationality), a Spanish university ($n = 146$; mean age = 22.3, male = 35.4 percent, all were of Spanish nationality), and a Filipino university ($n = 134$; mean age = 17.0², male = 34.6 percent, all were of Filipino nationality) to take part in the study.

The Study

A questionnaire was developed to measure each subject's reaction towards a selection of advertisements that incorporated the pictorial stimuli. The advertisements were

² The mean age of the Filipino sample was significantly lower than the other two samples. Any potential confounding to the analysis, however, would err on the conservative side (increasing the β type error), since age and experience are likely to be positively rather than negatively correlated with the ability to communicate metaphorically when dealing with this age band. Since the Filipino sample was expected to display the highest level of metaphorical communication, the fact that they were younger than the other two samples would suggest that the sample difference in metaphorical communication between the groups may be less than the true difference.

presented to the respondents in the form of a booklet. The original questionnaire and booklet were drafted in English and then translated into Spanish (see Appendix B). The accuracy of the Spanish version was verified by using a back-translation procedure (Hui and Triandis, 1985).

The questionnaire was divided into four sections. The first section consisted of open-ended questions relating to the respondent's interpretation of five pictorial stimuli contained within the booklet. The second section incorporated close-ended questions relating to the respondents' interpretation of, and attitude towards, each pictorial stimuli. The third section focused on scales measuring each respondent's cultural orientation. The final section collected demographic information from the respondents. The questionnaire took approximately thirty minutes to complete.

Pictorial Stimuli

The pictorial advertisements included in the research were selected from a variety of popular fashion magazines. The goal of this research is to determine how American, Spanish, and Filipino respondents vary in their interpretation and evaluation of visual print advertisements. The selection criterion for these advertisements was non-random, focusing on the use of social appeals, the absence of copy, and the type of product category in the print advertisement.

The first criterion for selection involved the use of social appeals in the advertisement. This study is interested in the role of the consumer's social identity when interpreting pictorial advertisements that focus on social appeals. As was mentioned in Chapter II, a person's social identity co-exists between the needs for assimilation (interdependence) and differentiation (independence) from other members of society. Print

advertisements that could be construed as metaphors for interdependent and/or independent appeals were therefore considered. Following the referencing framework used by Aaker and Williams (1998), these appeals were operationalized in terms of the number of people that were present in the advertisement. For instance, a picture that features a person alone would be viewed as a metaphor for independence. Alternatively, a picture that depicts several people together would be seen as a metaphor for interdependence.

The second criterion focused on the absence of copy in the print advertisement. This study is interested in the pictorial element of the print advertisement, and so visual advertisements that include the brand name and at most a slogan were considered for inclusion in the survey. However, pictorial advertisements with a minimum amount of copy were also considered. In this instance, the text could be removed from the print advertisement.

The product category of the print advertisement was the final selection criterion. Product use conditions may determine whether an advertising appeal focuses on social or personal appeals (Zhang and Gelb, 1996; Han and Shavit, 1994). For instance, a camera is primarily used in social settings, and so camera advertisements will tend to focus on collective appeals in both individualist and collectivist cultures. The purpose of this study is to investigate the use of social appeals based on cultural values, and not based on product use conditions. The advertisements of products that are used primarily in socially visible settings or in personal situations would therefore not be appropriate in the study. Additionally, the product category in the print advertisements should be familiar, readily available, and used for relatively the same purpose in each of the three countries (Lee and Green, 1991). In this instance, perfumes and colognes were selected as the product

category, since—based on discussions with various colleagues from the United States, Spain, and the Philippines—they can be used in both social and personal settings and are familiar, readily available, and used for the same purpose in the three countries.

A total of six pictorial stimuli were selected to test the proposed hypotheses developed within this dissertation. These six images were selected based on qualitative pre-testing of numerous visual print advertisements. Undergraduate students in a marketing class were asked to collect highly visual print advertisements. Some students were told to collect advertisements that simply showed the product (cologne for men or women) and nothing else. Another group of students was instructed to collect highly visual cologne advertisements that they found visually interesting and ambiguous. A third group of students was asked to collect visual print advertisements that showed either one person all alone (independent appeal) or a group of people (interdependent appeal). The students were asked to write down their interpretation of each advertisement's meaning. The final selection of the pictorial stimuli was based on an analysis of the visual images together with their narrative texts. Finally, various colleagues within the marketing department were asked to comment on the perceived fit between the selected advertisements and the constructs they were meant to represent.

The brand names of the selected advertisements were replaced with a fictional name in order to reduce the effect of brand familiarity among the subjects. Brand awareness would confound the results, since the intention of this study is to isolate the effect that pictorial messages have in cross-national advertising. The fictional brand name “Laroy Monit” was used, since both are nonwords in the English and Spanish language and therefore are not expected to have any cultural meaning (Cheung, 1996). Qualitative

pretests also suggested that this name was appropriate for a brand of cologne and perfume for men or women. Additionally, the pictorial stimuli were presented to the subjects in black and white rather than color. This was done in order to avoid any cultural differences in meaning relating to color between the three countries.

Independent Appeal

Of the six pictorial stimuli chosen for this dissertation, two related to independent appeals. The first advertisement (Appendix A.1) shows the silhouette of a man by himself on top of a mountain, looking out over the horizon with the clouds beneath him. On the bottom right hand side is an inset of the cologne bottle, and to the left is the caption "Laroy Monit: Fragrance for Men." The second independent oriented advertisement (Appendix A.2) shows a woman in the middle of a leap in her living room. She is the only person in the room, and her two cats are on the couch watching her. The bottle of perfume is displayed on the inset in the bottom right hand corner. Underneath the product is the caption "Laroy Monit: Fragrance for women."

Interdependent Appeal

Two additional pictorial stimuli were selected as interdependent appeals. The male-oriented stimulus (Appendix A.3) shows three men leaning against a fence. Two of them are not wearing shirts. The caption "Laroy Monit: Fragrance for men" appears at the bottom. The female-oriented stimulus (Appendix A.4) displays five women all dressed in white clothing and in a variety of poses. On the top right hand corner is the caption "Laroy Monit: Fragrance for women."

Simple versus Complex Appeal

The final two pictorial stimuli were selected to test the first two hypotheses relating to simple versus complex visual images. In this instance, what was needed was one image that was iconic in nature and another that was symbolic. The visually simple pictorial stimulus (Appendix A.5) is a picture of a very plain looking bottle of perfume for women. A ray of light shines around the bottle. At the bottom of the picture are the words “Laroy Monit: Fragrance for women.” For the visually complex pictorial stimulus (Appendix A.6), the bottle of perfume is in the shape of a woman’s body. The product is lit up by a spot of light. Behind the bottle is a woman’s head, her eyes looking at the bottle. At the bottom of the perfume are the words “Laroy Monit: Fragrance for women.”

Each subject was shown a total of five pictorial stimuli. All of the subjects were shown the two independent pictorial stimuli and the two interdependent pictorial stimuli. The subjects were also shown either the complex pictorial stimulus or the simple pictorial stimulus.

Personal Narrative Section

The first section of the questionnaire consisted of open-ended questions that asked the respondents to develop imaginative interpretations about each of the five pictorial stimuli presented in the booklet. This section of the survey was meant to develop personal narratives that reflect the perceived meaning of the visual advertisements and the respondent’s underlying motivational framework. Following the methodological framework proposed by Mick and Politi (1989) and used by Phillips (1997), the subjects were given four questions to answer for each pictorial stimulus:

- (i) In your own words, please describe the ad.
- (ii) Ignore what the advertiser may have intended and describe your opinions and feelings about the ad.
- (iii) What do you think the advertiser was trying to communicate with this ad?
- (iv) How do you know what the advertiser was trying to communicate with this ad? What makes you think so?

These questions were included to determine the respondent's emic interpretation of each pictorial appeal.

Attitude towards the Pictorial Stimuli

The second section of the survey asked the respondent to complete self-report semantic questions relating to his or her evaluation of each pictorial advertisement. Baker and Churchill's (1977) Advertising Attitude Measurement scale is used to measure this variable. This scale was chosen for this study since it includes the cognitive and affective dimensions of attitude and has been used previously in cross-cultural research (Wilcox et al., 1996).

Cognitive Dimension

The first dimension focuses on the more cognitive aspects of a person's evaluation of an advertisement. Subjects are asked the extent to which they agree that the advertisement in question is believable, informative and clear. The scale consists of the following semantic word differentials:

On each of the scales below, please check the space which you feel best describes the advertisement you just saw.

Clear	___	___	___	___	___	___	___	Confusing
Informative	___	___	___	___	___	___	___	Uninformative
Believable	___	___	___	___	___	___	___	Unbelievable

Affective Dimension

The second attitudinal dimension deals with the subject's affective response to each pictorial stimulus. As with the cognitive dimension, the scale consists of semantic word differentials that focus on whether the advertisement is interesting/dull, appealing/unappealing, impressive/unimpressive, attractive/unattractive, and eye catching/not eye catching. In the original study by Baker and Churchill (1977), the factorial analysis loading of the item "interesting/uninteresting" was considered too low (0.69) to be included in the affective dimension. However, Wilcox et al. (1996) obtained a higher factorial loading (0.79) in their U.S. sample, and the item was therefore included in the current study.

Measure Assessment

The reliability of the two attitudinal scales was measured through coefficient alpha. The alpha value was calculated using the data from all three samples and across the five pictorial stimuli. The reliability for the affective dimension averaged out at 0.91 for all five pictorial stimuli, ranging from 0.86 to 0.94. All of these values are well above the minimum recommended level of 0.70 suggested by Nunnally (1967). The reliability value for the

cognitive scale averaged at 0.73, ranging from 0.58 to 0.81. Only one of the five measurements—in this case, the “solitary man” stimulus—fell below the 0.70 level.

The dimensionality of both scales was measured using factor analysis. An orthogonal rotation (varimax) was run to obtain a simple factor loading structure (Dillon and Goldstein, 1984). A two factor solution was achieved across the five stimuli. The factor analysis output for the interdependent women stimulus is presented below in Table 4.1. All four items from the affective scale loaded on one factor, whereas the other three items from the cognitive scale loaded on the second. This provides evidence of dimensionality and discriminant validity for both scales.

Interpretation of Advertising Appeals

Whereas the storytelling section of the survey is meant to elicit the respondent’s emic interpretation of the pictorial advertisement, several self-report scales were also included to determine whether the subject felt that the metaphorical content of the advertisement relates to particular motives of interest in this study.

The items included in the questionnaire focus on appeals relating to task oriented achievement, ego oriented achievement, affiliation, and power. The author of this dissertation developed the items included within each of these scales. Due to time constraints regarding the administration of the Spanish and Filipino questionnaires, a quantitative pre-test of the constructs could not be carried out. Instead, two individuals were shown a randomized list of all of the items as well as a definition of the four constructs. They were then asked to determine whether each item was measuring task oriented achievement, ego oriented achievement, affiliation, or power.

Table 4.1

Measure Assessment for Attitude towards the Advertisement

Reliability (coefficient alpha)	STIMULUS	AFFECTIVE		COGNITIVE				
	Independent man	0.86		0.58				
	Independent woman	0.93		0.81				
	Interdependent women	0.89		0.72				
	Interdependent men	0.94		0.81				
	Icon/Symbol	0.91		0.72				
Factor Analysis (Varimax Rotation) for Icon/ Symbol stimulus		1	2	3	4	5	6	7
	Eigenvalue	3.6822	1.4200	0.6290	0.4554	0.3731	0.2663	0.1740
	Proportion	0.5260	0.2029	0.0899	0.0651	0.0533	0.0380	0.0249
	Cumulative	0.5260	0.7289	0.8187	0.8838	0.9371	0.9751	1.0000
	DIMENSION	ITEM		FACTOR 1		FACTOR 2		
	Affective	Appealing		<u>0.90488</u>		0.19107		
		Impressive		<u>0.84913</u>		0.15170		
		Attractive		<u>0.81903</u>		0.23448		
		Interesting		<u>0.89116</u>		0.07972		
	Cognitive	Believable		0.02886		<u>0.81397</u>		
Informative		0.35549		<u>0.68981</u>				
Clarity		0.14871		<u>0.82998</u>				

Task Oriented Achievement Appeal

Task oriented achievement deals with the consumer's internalized standard of excellence. The consumer sets his or her own standards for success, and does not make comparisons with others to evaluate performance. The three items that were included to measure this variable were:

	Strongly Disagree				Strongly Agree		
The ad communicates a desire for personal challenge.	1	2	3	4	5	6	7
The ad communicates a desire for meeting one's own expectations.	1	2	3	4	5	6	7
The ad communicates a desire for independence.	1	2	3	4	5	6	7

Ego Oriented Achievement Appeal

Ego oriented achievement deals with a person's standard of success that is externalized by comparing performance to others. Unlike task oriented achievement, this motive is not internalized, and consists of competing with others. The three items used to measure this variable were:

	Strongly Disagree				Strongly Agree		
The ad communicates a desire for rivalry.	1	2	3	4	5	6	7
The ad communicates a desire for competition.	1	2	3	4	5	6	7
The ad communicates a desire for winning.	1	2	3	4	5	6	7

Affiliation Appeal

The third advertising appeal deals with the notion of establishing, maintaining, or restoring friendship. Three items were used to measure this variable:

	Strongly Disagree					Strongly Agree	
The ad communicates a desire for friendship.	1	2	3	4	5	6	7
The ad communicates a desire for intimacy.	1	2	3	4	5	6	7
The ad communicates a desire for camaraderie.	1	2	3	4	5	6	7

Power Appeal

The final appeal that this study examines is the power motive. This motive focuses on the exertion of influence over others. Three items are included to measure this variable.

	Strongly Disagree					Strongly Agree	
The ad communicates a desire for authority.	1	2	3	4	5	6	7
The ad communicates a desire for dominance.	1	2	3	4	5	6	7
The ad communicates a desire for leadership.	1	2	3	4	5	6	7

Measure Assessment

A principal component analysis was run on all twelve items in the four scales measuring the advertising appeals. Based on the eigenvalues and scree plots, three factors were identified. A factor analysis using a varimax orthogonal rotation was then run using

three factors. The intimacy item from the affiliation scale did not load significantly on any factor and was deleted.

A systematic factorial pattern emerged across the items used to measure attitude towards the five stimuli. The task oriented achievement items all loaded on one factor, the affiliation items loaded on another factor, and the ego oriented and power items merged together in the third and final factor (see Table 4.2). It seems that the respondents could not distinguish between the power and ego oriented achievement items. These items therefore seem to be measuring a more abstract notion of hierarchical relationships amongst individuals. This third dimension was labeled as “elitism,” since power and competition seem to both reflect this sense of being superior to others.

Reliabilities were calculated for each factor. The coefficient alpha for the task oriented achievement scale averaged out at 0.73. The average coefficient alpha across the five stimuli for the affiliation scale was 0.77. Finally, the coefficient alpha for the elitism scale was an average of 0.90.

Measuring the Consumer’s Cultural Orientation

The third part of the survey focuses on the effect of cultural forces on the consumer. This study suggests that these cultural forces influence the consumer's interpretation and evaluation of the pictorial stimuli in print advertisements. The four cultural variables to be measured are vertical idiocentrism, horizontal idiocentrism, vertical allocentrism, and horizontal allocentrism. This study uses the scale by Singelis et al. (1995) to measure the four variables, since there is evidence of high reliability and validity (Triandis, 1996). In this self-report measure, subjects are asked their level of agreement on a number of attitudinal statements that reflect the four different cultural syndromes.

Table 4.2

Measure Assessment for Advertising Appeals

Reliability (coefficient alpha)	STIMULUS	ACHIEVE- MENT			AFFILIATION	ELITISM		
	Independent man	0.65			0.70			0.84
	Independent woman	0.75			0.77			0.90
	Interdependent women	0.76			0.75			0.92
	Interdependent men	0.73			0.77			0.92
	Icon/Symbol	0.73			0.83			0.91
Factor Analysis (Varimax Rotation) for Indep. Man Stimulus		1	2	3	4	5	6	7
	Eigenvalue	4.2406	1.5838	1.1343	0.8179	0.6887	0.5876	0.5415
	Proportion	0.3855	0.1440	0.1021	0.0744	0.0626	0.0534	0.0492
	Cumulative	0.3855	0.5295	0.6326	0.7070	0.7696	0.8230	0.8722
	DIMENSION	ITEM	FACTOR 1		FACTOR 2		FACTOR 3	
	Achievement	Challenge	0.18571		<u>0.66440</u>		0.27258	
		Independence	0.10352		<u>0.75958</u>		-0.16960	
		Expectations	0.23282		<u>0.73672</u>		0.12041	
	Affiliation	Friendship	0.03515		0.06942		<u>0.85329</u>	
		Camaraderie	0.11238		0.03027		<u>0.83102</u>	
Elitism	Competition	<u>0.61509</u>		0.20966		0.22724		
	Winning	<u>0.70473</u>		0.46874		0.01056		
	Rivalry	<u>0.78911</u>		-0.08009		0.27070		
	Leadership	<u>0.50079</u>		0.46539		0.02902		
	Authority	<u>0.73592</u>		0.39626		-0.04510		
	Dominance	<u>0.80440</u>		0.16810		-0.07298		

The Vertical Idiocentrism Dimension

The first cultural dimension contains eight items that relate to the independent-minded consumer's emphasis on inequality within a social hierarchy. The items focus on the individual's tendency to compete with others. Subjects are asked the extent to which they agree with a variety of competitive attitudes:

	Strongly Disagree				Strongly Agree		
It annoys me when other people perform better than I do.	1	2	3	4	5	6	7
Winning is everything.	1	2	3	4	5	6	7
Competition is the law of nature.	1	2	3	4	5	6	7
It is important that I do my job better than others.	1	2	3	4	5	6	7
When another person does better than I do, I get tense and aroused.	1	2	3	4	5	6	7
Without competition, it is not possible to have a good society.	1	2	3	4	5	6	7
I enjoy working in situations involving competition with others.	1	2	3	4	5	6	7
Some people emphasize winning; I'm not one of them. (reverse scoring)	1	2	3	4	5	6	7

The Horizontal Idiocentrism Dimension

The second dimension relates to the independent-minded consumer's emphasis on equality between individuals. This dimension consists of seven items that relate to the person's uniqueness as an individual and does not focus on competition with others:

	Strongly Disagree				Strongly Agree		
I often do "my own thing."	1	2	3	4	5	6	7
Being a unique individual is important to me.	1	2	3	4	5	6	7
I'd rather depend on myself than on others.	1	2	3	4	5	6	7
I rely on myself most of the time; I rarely rely on others.	1	2	3	4	5	6	7
My personal identity, independent from others, is very important to me.	1	2	3	4	5	6	7
I am a unique person, separate from others.	1	2	3	4	5	6	7
I enjoy being unique and different from others.	1	2	3	4	5	6	7

The Vertical Allocentrism Dimension

This dimension focuses on the importance of inequality among interdependent individuals within a society. It deals with issues such as duty and loyalty to others, placing importance on the well being of others over one's own self-interests. The eight items used to measure this dimension are:

	Strongly Disagree				Strongly Agree		
I would do what would please my family, even if I detested that activity.	1	2	3	4	5	6	7
I usually sacrifice my self-interest for the benefit of my group.	1	2	3	4	5	6	7
Children should be taught to place duty before pleasure.	1	2	3	4	5	6	7
We should keep our aging parents with us at home.	1	2	3	4	5	6	7
I would sacrifice an activity that I enjoy very much if my family did not approve of it.	1	2	3	4	5	6	7
It is important to me that I respect the decisions made by my groups.	1	2	3	4	5	6	7
Self-sacrifice is a virtue.	1	2	3	4	5	6	7
It annoys me if I have to sacrifice activities that I enjoy to help others. (<i>reverse scoring</i>)	1	2	3	4	5	6	7

The Horizontal Allocentrism Dimension

The final cultural dimension deals with the importance of equality among interdependent individuals. Horizontal allocentrism relates to an individual's respect and allegiance to others. At the same time, it differs from vertical allocentrism by negating the effect of a social hierarchy between one's peers. There are six items in this dimension.

	Strongly Disagree				Strongly Agree		
The well-being of my coworkers is important to me.	1	2	3	4	5	6	7
If a coworker gets a prize, I would feel proud.	1	2	3	4	5	6	7
If a relative were in financial difficulty, I would help within my means.	1	2	3	4	5	6	7
It is important to me to maintain harmony within my group.	1	2	3	4	5	6	7
I like sharing little things with my neighbors.	1	2	3	4	5	6	7
It is important to consult close friends and get their ideas before making a decision.	1	2	3	4	5	6	7

Measure Assessment

A principal component analysis was run using items from all four cultural scales. Whereas there were eight factors that had eigenvalues greater than one, the elbow of the scree plot indicated that there are three distinct factors. The cumulative proportion for the first three eigenvalues, however, was only 37%. Each item was analyzed for its loadings on each factor. Any item that did not load highly on one exclusive factor was deleted. After an iterative factor analytic process using the varimax rotation method, sixteen of the original twenty nine items were retained (see Table 4.3). The majority of the items deleted were from the vertical allocentrism scale. As a result, the cumulative proportion for the first three eigenvalues increased from 37% to 51%.

The first factor consisted of four items from the original vertical idiocentrism scale. Reliability as measured through coefficient alpha was 0.71. The second factor contained

Table 4.3

Measure Assessment for Cultural Syndromes

Reliability (coefficient alpha)	CULTURAL SYNDROME							
		Vertical Idiocentrism	0.71					
	Horizontal Idiocentrism	0.86						
	Allocentrism	0.67						
Factor Analysis (Varimax Rotation)		1	2	3	4	5	6	7
	Eigenvalue	4.0600	2.2796	1.8971	1.0466	0.9543	0.7919	0.7135
	Proportion	0.2537	0.1425	0.1186	0.0654	0.0596	0.0495	0.0446
	Cumulative	0.2537	0.3962	0.5148	0.5802	0.6399	0.6893	0.7339
DIMENSION	ITEM	FACTOR 1		FACTOR 2		FACTOR 3		
Vertical Idiocentrism	Compete against others	0.18360		-0.04205		<u>0.70059</u>		
	Law of competition	-0.02950		0.08483		<u>0.77255</u>		
	Winning is everything	0.22723		-0.08985		<u>0.61072</u>		
	Competition & society	0.00961		0.03247		<u>0.76347</u>		
Horizontal Idiocentrism	Rely on myself	<u>0.68245</u>		-0.08359		0.08674		
	My own thing	<u>0.50027</u>		-0.11173		0.29666		
	Independent from others	<u>0.85311</u>		-0.00391		0.02553		
	Unique individual	<u>0.83985</u>		0.05653		0.01138		
	Different from others	<u>0.76177</u>		0.08973		0.07702		
	Personal identity	<u>0.68441</u>		0.26815		0.02746		
	Depend on myself	<u>0.70562</u>		-0.12186		0.15555		
Allocentrism	Respect decision of others	0.01763		<u>0.64935</u>		-0.01729		
	Proud of co-worker	-0.12005		<u>0.57172</u>		0.00397		
	Help a relative	-0.01747		<u>0.57795</u>		0.02208		
	Maintain group harmony	0.06035		<u>0.66520</u>		-0.00964		
	Well-being of others	0.11897		<u>0.76675</u>		-0.04123		

seven items from the original horizontal idiocentrism scale. It had a coefficient alpha of 0.86. Finally, the third factor had a coefficient alpha of 0.67 and consisted of four horizontal allocentrism items and one vertical allocentrism item. The vertical allocentrism item that loaded onto the horizontal allocentrism scale read as follows: "It is important to me that I respect the decisions made by my friends and colleagues." It seems that in this case the respondents did not view this notion of respect as an issue of dominance, or of a sacrifice done for the good of the group. Instead, it was viewed in a similar light to the other horizontal allocentrism items, that of maintaining harmony and equality within the group. In retrospect, it seems that this item fits in better with the horizontal allocentrism scale, since it highlights the person's allegiance to the group without necessarily dictating a social hierarchy.

Qualitative Analysis

The data collected from the narrative section of the questionnaire was also used to conduct qualitative analyses. The use of interpretive frameworks for deriving marketing insights from the texts of consumer stories is becoming increasingly popular within the academic and practitioner communities (Thompson, 1997). From a cross-cultural perspective, these consumer meanings are grounded in a collective cultural memory (Thompson, 1997). Thus, personal texts will exhibit a number of thematic commonalities within the Spanish, U.S., and Filipino samples. In other words, there will be common themes that reflect strong implicatures of interpretation between the Spanish respondents, between the U.S. respondents, and between the Filipino respondents. One would also expect that these thematic commonalities would differ from one country to another. For example,

the common implicatures made by the Spanish sample would likely differ from the common implicatures made by the American and Filipino samples.

Two American coders were used to analyze the narrative texts from the American, Spanish, and Filipino samples. This meant that the Spanish narrative texts had to be translated first into English. Initially, the coders were asked to conduct a content analysis of each text. The four codes used were ego-oriented achievement, task-oriented achievement, affiliation, and power appeals. Whereas the intercoder reliability was relatively high (89.8%) given the complexity of the codes, the resulting scores were extremely low and could not be used for further quantitative analysis.

The narrative texts were therefore analyzed for emerging themes that related to the metaphorical meaning of the pictorial stimuli. These emerging themes did not center around the achievement, affiliation, and power appeals mentioned earlier. Instead, this part of the analysis was used to elaborate on the quantitative findings, thus enriching the study by providing a qualitative insight into the metaphorical nature of images from a cross-cultural perspective.

Summary

This chapter has provided an overview of the method that was applied to test the hypotheses developed in chapter III. It also provided data concerning the measurement of the various constructs that are included in the model. Chapter V now looks at the results of the analysis used to test the model and its hypotheses.

CHAPTER V

RESULTS

The results of the survey data collected among students from America, Spain, and the Philippines are discussed in this chapter. The manipulation checks are first presented to determine whether the iconic versus symbolic manipulation and the independent versus interdependent manipulation were effectively implemented. Following that, results pertaining to the context and complexity of the visual metaphor are discussed. Finally, the chapter covers results relating to the creation and evaluation of interpersonal appeals at both the individual and cross-national levels.

Manipulation Checks

The results of a two-group *T*-test indicated that the simple versus complex manipulation worked as expected. The subjects were asked to indicate how much the achievement, affiliation, and elitism emotions described the appeal that they were shown. Participants that saw the image of the bottle of perfume with the head of the woman rated the achievement emotion ($x = 10.21$) higher than those that saw the image of the product by itself ($x = 8.96$), which suggests that the former exhibits more symbolic properties than the latter ($t = -3.02, p < 0.01$). Additionally, participants that saw the image of the perfume with the woman's head rated the affiliation appeal ($x = 4.87$) significantly higher ($t = -3.06, p < 0.01$) than those that were shown the image of the bottle of perfume by itself ($x = 4.14$). Whereas the difference between the two groups was not statistically significant for the elitism appeal ($t = -0.39, p = 0.70$), there was directional support between the complex ($x = 18.26$) and simple ($x = 17.91$) stimuli.

Furthermore, the manipulation check for independent versus interdependent appeals worked as anticipated. Since all respondents were shown these appeals, a paired comparison *t*-test was run to see how they rated the achievement, affiliation, and elitism appeals. In this case we would expect that the independent appeals be rated as more achievement oriented, whereas the interdependent appeals would be viewed as more affiliation oriented. The appeals were paired together based on gender. In other words, the independent appeal showing the solitary male (female) figure was compared to the interdependent appeal showing the group of men (women). The results of the paired comparison *t*-test are shown in Table 5.1.

As expected, participants viewed the solitary male appeal to be more achievement oriented than the group of men appeal ($x = 4.64, t = 19.95, p < 0.01$), and at the same time viewed the group of men appeal as more affiliation oriented ($x = -2.31, t = -13.80, p < 0.01$) than the solitary male appeal. Similar results were obtained when comparing the solitary woman appeal to the group of women appeal. The solitary woman appeal was rated as more achievement oriented ($x = 6.05, t = 25.21, p < 0.01$), whereas the group of women appeal was rated as more affiliation oriented ($x = -6.17, t = -34.11, p < 0.01$).

The Effect of Context on Interpreting Visual Metaphors

The first set of hypotheses propose that the advertising appeals for both the simple and the complex visual images will be rated highest by the Filipino sample compared to the American and Spanish samples. Additionally, it is expected that the American sample will have the lowest ratings of the three samples when interpreting the pictorial advertisements. This is based on the assumption that the Filipino culture exhibits a high context communication style and that the American and Spanish cultures exhibit low

Table 5.1

Paired Comparison *t*-test for independent versus interdependent appeals

Paired comparisons	N	Mean	S.E.	<i>T</i>	Prob> <i>T</i>
Solitary man – group of men					
Achievement appeal	424	4.64	0.23	19.95	0.0001
Affiliation appeal	423	-2.31	0.17	-13.80	0.0001
Solitary female – group of women					
Achievement appeal	423	6.05	0.24	25.21	0.0001
Affiliation appeal	424	-6.18	0.18	-34.11	0.0001

context communication styles (the Spanish communication style is more high context than the American communication style).

The first set of hypotheses (see Table 5.2) was tested using a one-way MANOVA, with three dependent variables (achievement, affiliation, elitism) and one independent variable (respondents' nationality) containing three levels (Philippines, Spain, United States). Four separate MANOVA analyses were run for the two independent stimuli (solitary man and solitary woman) and the two interdependent stimuli (group of men and group of women). In each analysis the test criteria (Wilks' Lambda, Pillai's Trace, Hotelling-Lawley Trace, and Roy's Greatest Root) were statistically significant ($\alpha = 0.01$). The univariate analyses were therefore examined to determine which dependent variables were statistically significant and the Tukey *T* method was used for conducting

Table 5.2

Overview of Hypothesis 1

Hypothesis 1(a): The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than the American audience.

H1(b): The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than the Spanish audience.

H1(c): The interpretation of complex visual images in print advertisements will be higher among the Spanish audience than the American audience.

H1(d): The contextual effect will be present in simple visual signs in print advertisements.

pairwise comparisons between treatment effects (Berenson, Levine, and Goldstein, 1983).

In the case of the male oriented independent stimulus, there was no significant difference between respondents when rating it for the achievement appeal ($F = 0.23$, $p = 0.79$) and the elitism appeal ($F = 0.55$, $p = 0.58$). However, there was a difference between the three groups with respect to affiliation appeals ($F = 24.81$, $p < 0.01$). As expected, the Filipino sample had the highest ratings ($x = 5.51$) compared to the United States sample ($x = 4.32$) and the Spanish sample ($x = 3.48$). By examining the set of simultaneous confidence interval estimates for the true differences between each pair of means, Tukey's T method revealed that there were significant differences between the

Filipino and American samples, the Filipino and Spanish samples, and the Spanish and American samples (see Table 5.3). It should be noted that the mean difference between the Spanish and American samples was negative, which was contrary to what was hypothesized in 1(c).

For the female oriented independent stimulus, the univariate analyses indicated statistically significant differences between the three groups for achievement ($F = 5.10$, $p < 0.01$), affiliation ($F = 11.98$, $p < 0.01$) and elitism ($F = 8.32$, $p < 0.01$). As expected, the Filipino sample had the highest rating for all three appeals, and the Tukey T method revealed that the Filipino sample mean was significantly greater than the American and Spanish sample means (see Table 5.4). There was, however, no apparent difference between the Spanish and American sample means for achievement, affiliation, or elitism.

The univariate analyses for the male oriented interdependent stimulus also indicated that the means for the achievement appeal ($F = 28.66$, $p < 0.01$), the affiliation appeal ($F = 6.73$, $p < 0.01$), and the elitism appeal ($F = 18.92$) differed between at least two of the three samples. The Filipino sample scored the highest ratings for affiliation, whereas the Spanish sample had the highest mean evaluation for elitism. An examination of the various sets of simultaneous confidence interval estimates suggested that the Filipino respondents had significantly higher scores than their American and Spanish counterparts for affiliation (see Table 5.5). There was no mean difference between the Filipino and Spanish samples for achievement, although they were both significantly higher than the American sample. For the elitism scores, the Spanish sample had a significantly higher mean than the Filipino and American samples, and the American sample mean was significantly lower than the Filipino's.

Table 5.3

Comparing Emotional Appeals by Country Sample for Solitary Man Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
Filipino – American	-1.0138	-0.0897	0.8345
Filipino – Spanish	-1.1962	-0.2643	0.6676
Spanish – American	-0.7319	0.1746	1.0812

(ii) Affiliation Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.5119	1.1767	1.8414	***
Filipino – Spanish	1.3302	2.005	2.6709	***
Spanish – American	-1.4760	-0.8239	-0.1718	***

(ii) Elitism Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
Filipino – American	-1.3477	0.8501	3.0479
Filipino – Spanish	-2.1888	0.0275	2.2438
Spanish – American	-1.3334	0.8227	2.9787

Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by ‘***’.

Table 5.4

Comparing Emotional Appeals by Country Sample for Solitary Woman Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.1651	1.3720	2.5789	***
Filipino – Spanish	0.2693	1.4762	2.6831	***
Spanish – American	-1.2892	-0.1042	1.0808	

(ii) Affiliation Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.3412	1.1402	1.9393	***
Filipino – Spanish	0.8273	1.6263	2.4254	***
Spanish – American	-1.2707	-0.4861	0.2984	

(ii) Elitism Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	1.828	4.397	6.965	***
Filipino – Spanish	0.321	2.890	5.458	***
Spanish – American	-1.015	1.507	4.029	

Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by '***'.

Table 5.5

Comparing Emotional Appeals by Country Sample for Group of Men Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	2.1519	3.3839	4.6160	***
Filipino – Spanish	-1.1931	0.0451	1.2833	
Spanish – American	2.1294	3.3389	4.5484	***

(ii) Affiliation Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.4555	1.3429	2.2303	***
Filipino – Spanish	0.1841	1.0759	1.9677	***
Spanish – American	-0.6041	0.2670	1.1382	

(ii) Elitism Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.632	3.290	5.949	***
Filipino – Spanish	-6.337	-3.666	-0.994	***
Spanish – American	4.346	6.956	9.566	***

Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by ‘***’.

Finally, the univariate output for the female oriented interdependent stimulus indicated statistical differences between the three groups in terms of achievement ($F = 4.96, p < 0.01$), affiliation ($F = 12.03, p < 0.01$), and elitism ($F = 8.41, p < 0.01$). A clear pattern emerged across the achievement and competitive appeals, with the Filipino sample perceiving significantly higher evaluations than their American and Spanish counterparts (see Table 5.6). The mean differences for affiliation were somewhat unexpected, with the Spanish respondents having a significantly higher mean than their Filipino and American counterparts. Additionally, there was no significant difference in affiliation scores between the American and Filipino samples.

Graph 5.1 provides us with a comparison of the achievement scores for each stimulus across the three samples. It clearly shows that the Filipino sample perceived a higher achievement appeal for three out of the four stimuli compared to the American sample, thus providing general support for Hypothesis 1(a). Additionally, the Filipino respondents had significantly higher achievement scores than their Spanish counterparts in two of the four stimuli, providing partial support for Hypothesis 1(b). The Spanish sample had only one significantly higher achievement score compared to the Americans across the four stimuli, thus providing only weak support for Hypothesis 1(c).

A comparison of the affiliation scores in Graph 5.2 indicates a similar trend, with the Filipino sample scoring higher than the American and Spanish samples on three of the four stimuli, thus providing general support for Hypotheses 1(a) and 1(b). The Spanish sample only had one significantly higher affiliation score relative to the American sample, whereas it also had an unexpectedly lower score than its American counterpart for the male oriented independent appeal. This provided no support for Hypothesis 1(c).

Table 5.6

Comparing Emotional Appeals by Country Sample for Group of Women Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	2.6443	3.7892	4.9341	***
Filipino – Spanish	1.9221	3.0670	4.2119	***
Spanish – American	-0.3953	0.7222	1.8398	

(ii) Affiliation Appeal

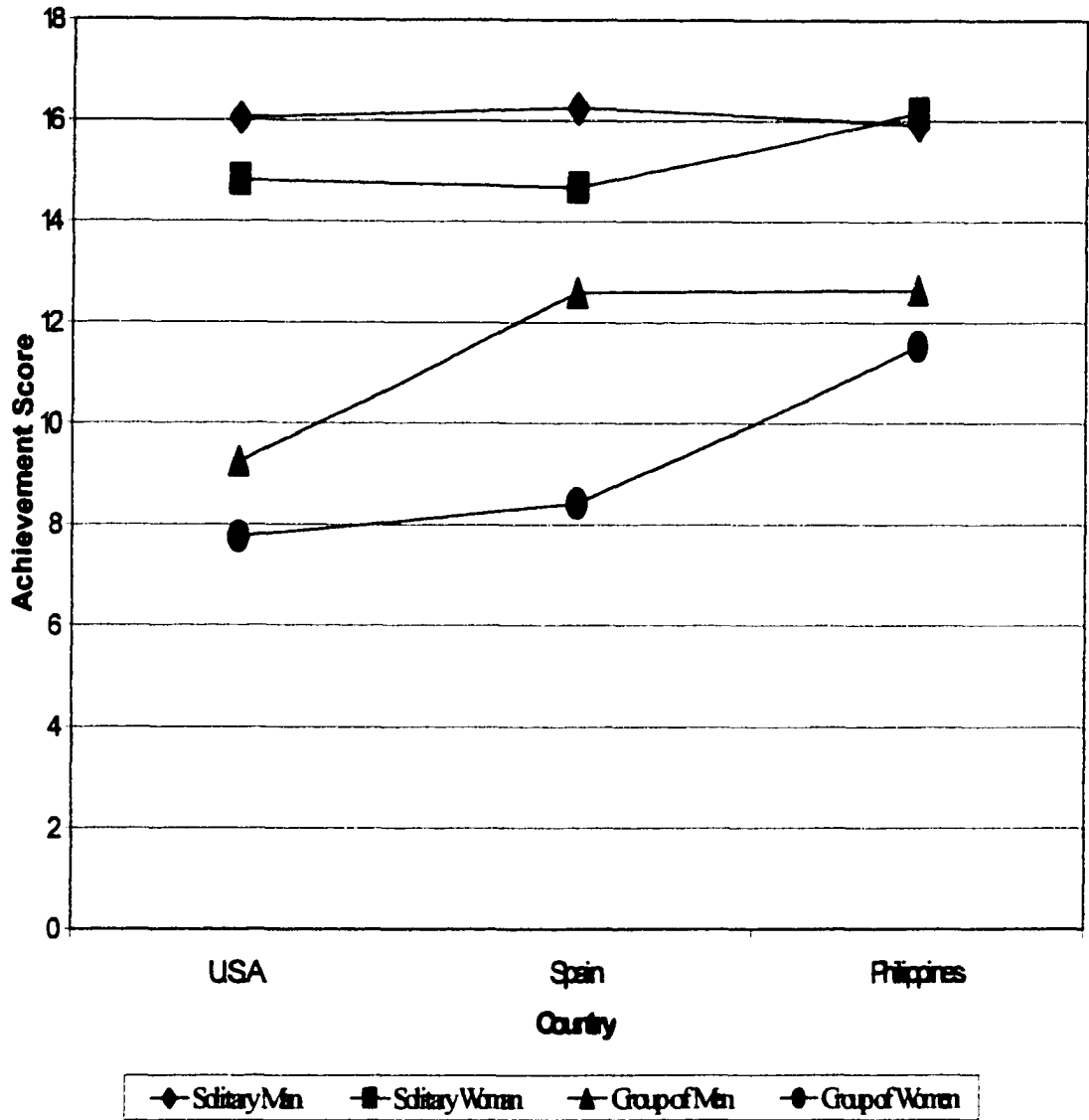
Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	-0.4338	0.2364	0.9065	
Filipino – Spanish	-1.6143	-0.9442	-0.2740	***
Spanish – American	0.5264	1.1806	1.8347	***

(ii) Elitism Appeal

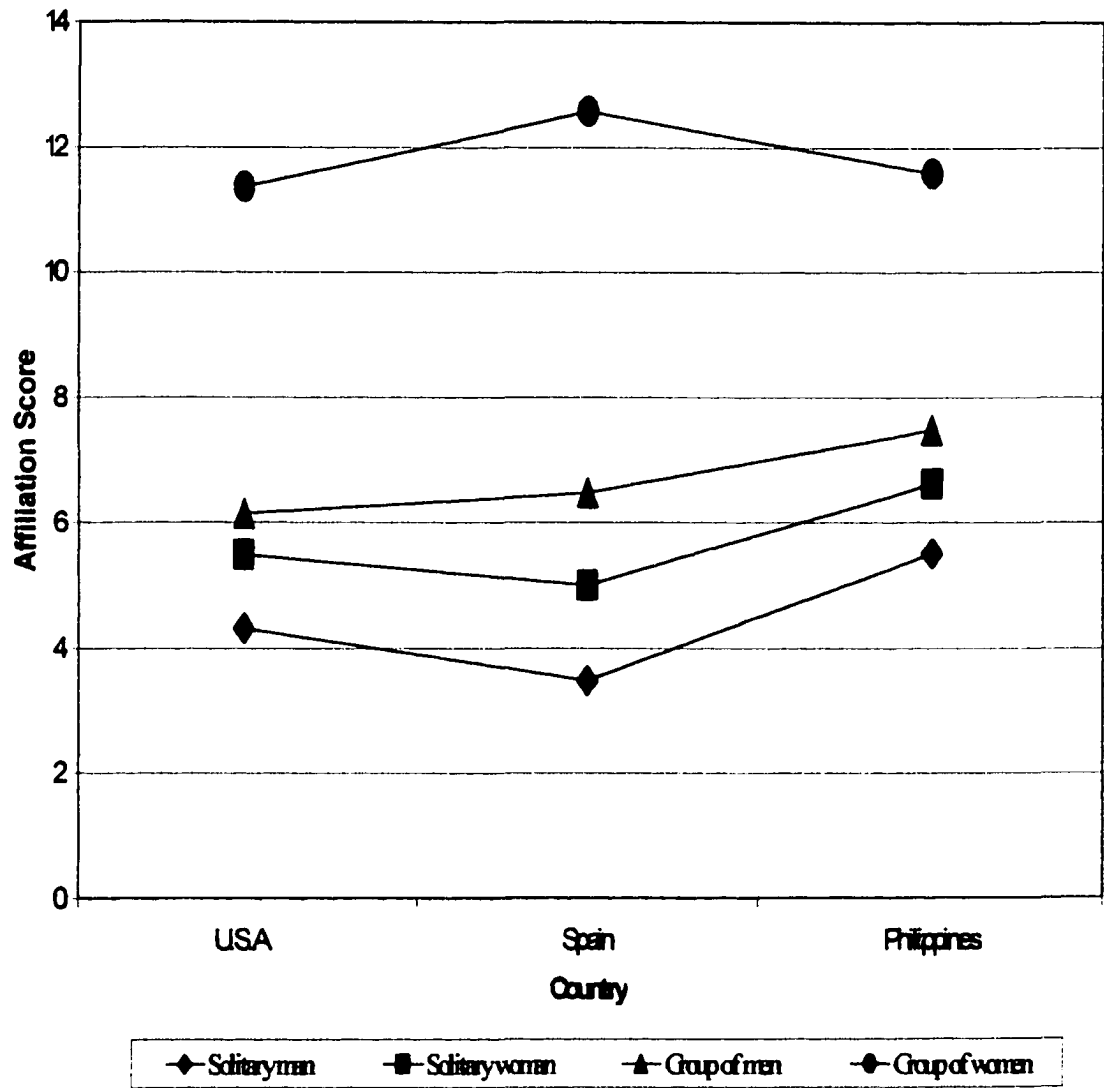
Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	2.165	4.651	7.136	***
Filipino – Spanish	3.186	5.672	8.157	***
Spanish – American	-3.447	-1.021	1.405	

Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by ‘***’.

Graph 5.1

Achievement scores for each stimulus by country

Graph 5.2

Affiliation scores for each stimulus by country

In Graph 5.3 the Filipino respondents perceived a higher emotional appeal for elitism compared to their American counterparts in three of the four stimuli, and perceived a similar level of elitist appeal for the fourth stimulus. This once again lends general support for Hypothesis 1(a). There is partial support for Hypothesis 1(b), since the Filipino respondents perceived two of the four stimuli to exhibit higher levels of elitism than the Spanish respondents. Finally, only one of the four means was significantly higher for the Spanish respondents relative to the American respondents for elitism, providing weak support for Hypothesis 1(c).

Table 5.7 summarizes the results for the first set of hypotheses. It suggests that there is general support for Hypothesis 1(a), which proposed that the Filipino sample would have a higher achievement, affiliation, and power scores for visual images in print advertisements compared to the American sample. There is also general support for Hypothesis 1(b), whereby the Filipino sample was expected to have higher achievement, affiliation, and power scores for visual images in print advertisements compared to the Spanish sample. Finally, there is only marginal support for Hypothesis 1(c), which stated that the Spanish respondents would have a higher achievement, affiliation, and power scores for visual images in print advertisements compared to American respondents.

Further analyses were run to determine whether the contextual effect was present not only in complex visual images, but in simple visual images as well. Hypothesis 1(d) proposed that the contextual effect exists for both simple and complex visual signs in print advertisements. This hypothesis essentially questions whether truly iconic interpretations are elicited among different target audiences when they are asked to

Graph 5.3

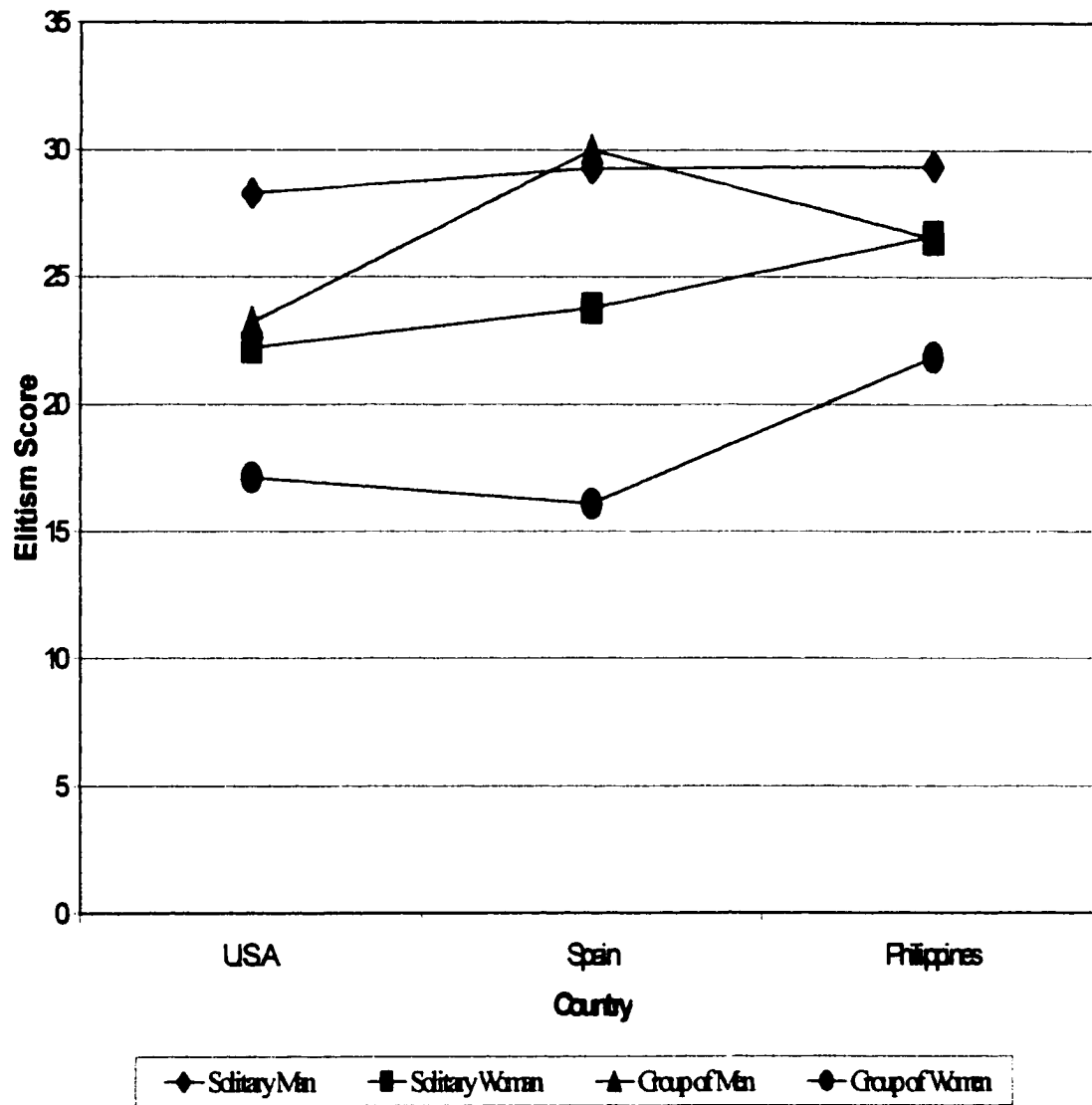
Elitism score for each stimulus by country

Table 5.7

Table of Results for Hypotheses 1(a), 1(b), 1(c)

Hypothesis	Stimulus	Emotional Appeal		
		Achievement	Affiliation	Elitism
1(a) Filipino > American	Independent Man	Not supported	<u>Supported</u>	Not supported
	Independent Woman	<u>Supported</u>	<u>Supported</u>	<u>Supported</u>
	Interdependent Men	<u>Supported</u>	<u>Supported</u>	<u>Supported</u>
	Interdependent Women	<u>Supported</u>	Not supported	<u>Supported</u>
1(b) Filipino > Spanish	Independent Man	Not supported	<u>Supported</u>	Not supported
	Independent Woman	<u>Supported</u>	<u>Supported</u>	<u>Supported</u>
	Interdependent Men	Not supported	<u>Supported</u>	Not supported*
	Interdependent Women	<u>Supported</u>	Not supported	<u>Supported</u>
1(c) Spanish > American	Independent Man	Not supported	Not supported*	Not supported
	Independent Woman	Not supported	Not supported	Not supported
	Interdependent Men	<u>Supported</u>	Not supported	<u>Supported</u>
	Interdependent Women	Not Supported	<u>Supported</u>	Not supported
<p>H1(a): 9 out of 12 test statistics support the hypothesis that Filipino sample had higher evaluations than American sample.</p> <p>H1(b): 7 out of 12 test statistics support the hypothesis that Filipino sample had higher evaluations than Spanish sample.</p> <p>H1(c): 3 out of 12 test statistics support the hypothesis that Spanish sample had higher evaluations than American sample.</p> <p>* indicates a statistically significant result ($\alpha = 0.05$), but direction is opposite of expected.</p>				

interpret the meaning of a simple visual advertisement. It proposes that the contextual communication style plays a similar role as with the case of complex visual images.

Two MANOVA analyses were run to examine whether the Filipino sample was just as likely to perceive higher emotional appeals than their Spanish and American counterparts when evaluating a simple visual print advertisement compared to a more complex visual print advertisement. In this case, the simple visual print stimulus consisted of the image of the bottle of cologne by itself (see Appendix A, Image 5). The complex visual print stimulus was in the form of the bottle of cologne in front of a woman's head (see Appendix A, Image 6).

The results for the MANOVA for the complex visual appeal were statistically significant for the Wilks' Lambda ($F = 9.93, p < 0.01$), Pillai's Trace ($F = 9.74, p < 0.01$), Hotelling-Lawley Trace ($F = 10.12, p < 0.05$), and Roy's Greatest Root ($F = 16.36, p < 0.05$) test statistics. The univariate analyses for the dependent variables achievement ($F = 12.06, p < 0.01$), affiliation ($F = 19.12, p < 0.01$), and elitism ($F = 3.87, p = 0.02$) indicated that there were mean differences between at least two of the three samples. Pairwise comparisons between the three samples using Tukey's T method are shown in Table 5.8. Essentially, the Filipino sample perceived significantly higher levels of achievement, affiliation, and elitism appeals compared to the American sample and a higher level of affiliation compared to the Spanish sample. Additionally, the Spanish sample perceived a higher level of achievement than the American sample. These results support the previous findings for Hypotheses 1(a), 1(b), and 1(c) and were used as a yardstick for comparing the results for the simple image.

A second MANOVA was run to determine whether there were significant differences between the three samples when interpreting appeals for a simple image. Once again, the Manova test criteria of Wilks' Lambda ($F = 4.59, p < 0.01$), Pillai's Trace ($F = 4.51, p < 0.01$), Hotelling-Lawley Trace ($F = 4.66, p < 0.01$), and Roy's Greatest Root ($F = 8.50$) were all statistically significant. The univariate analyses revealed that mean differences were present in the achievement ($F = 4.71, p = 0.01$) and affiliation ($F = 11.80, p < 0.01$) variables. The univariate test for elitism was not statistically significant ($F = 1.95, p = 0.14$).

Pairwise comparisons using Tukey's *T* method (see Table 5.9) revealed that the Filipino sample perceived higher levels of achievement than the American sample. The Filipino sample also perceived higher levels of affiliation compared to their American and Spanish counterparts.

Graph 5.4 provides us with a comparison of achievement scores for the complex versus simple visual image for each sample. There is a clear increase in scores as we move from the low context sample (United States) to the high context sample (Philippines). As proposed in Hypothesis 1(d), the contextual effect was present even when the samples were asked to evaluate the simple visual image. Indeed, the pattern for the simple visual stimulus mirrors the pattern exhibited in the complex visual stimulus.

A similar pattern emerges for the affiliation scores for the complex and simple visual stimuli, as shown in Graph 5.5. Once again, the contextual factor is present in both cases, the affiliation scores increasing as we move from the American to the Filipino samples. In this instance however, there is no difference in affiliation scores between the American and Spanish samples.

Table 5.8

Comparing Emotional Appeals by Country Sample for the Complex Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	1.7396	3.3539	4.9681	***
Filipino – Spanish	-0.0200	1.5997	3.2195	
Spanish – American	0.1636	1.7541	3.3446	***

(ii) Affiliation Appeal.

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	1.2457	2.1884	3.1311	***
Filipino – Spanish	1.1704	2.1162	3.0621	***
Spanish – American	-0.8567	0.0722	1.0010	

(iii) Elitism Appeal.

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.256	3.669	7.081	***
Filipino – Spanish	-0.107	3.317	6.741	
Spanish – American	-3.011	0.352	3.714	

Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by '***'.

Table 5.9

Comparing Emotional Appeals by Country Sample for Simple Advertisement

(i) Achievement Appeal

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.467	2.1956	3.9240	***
Filipino – Spanish	-0.9782	0.7330	2.4442	
Spanish – American	-0.2160	1.4626	3.1412	

(ii) Affiliation Appeal.

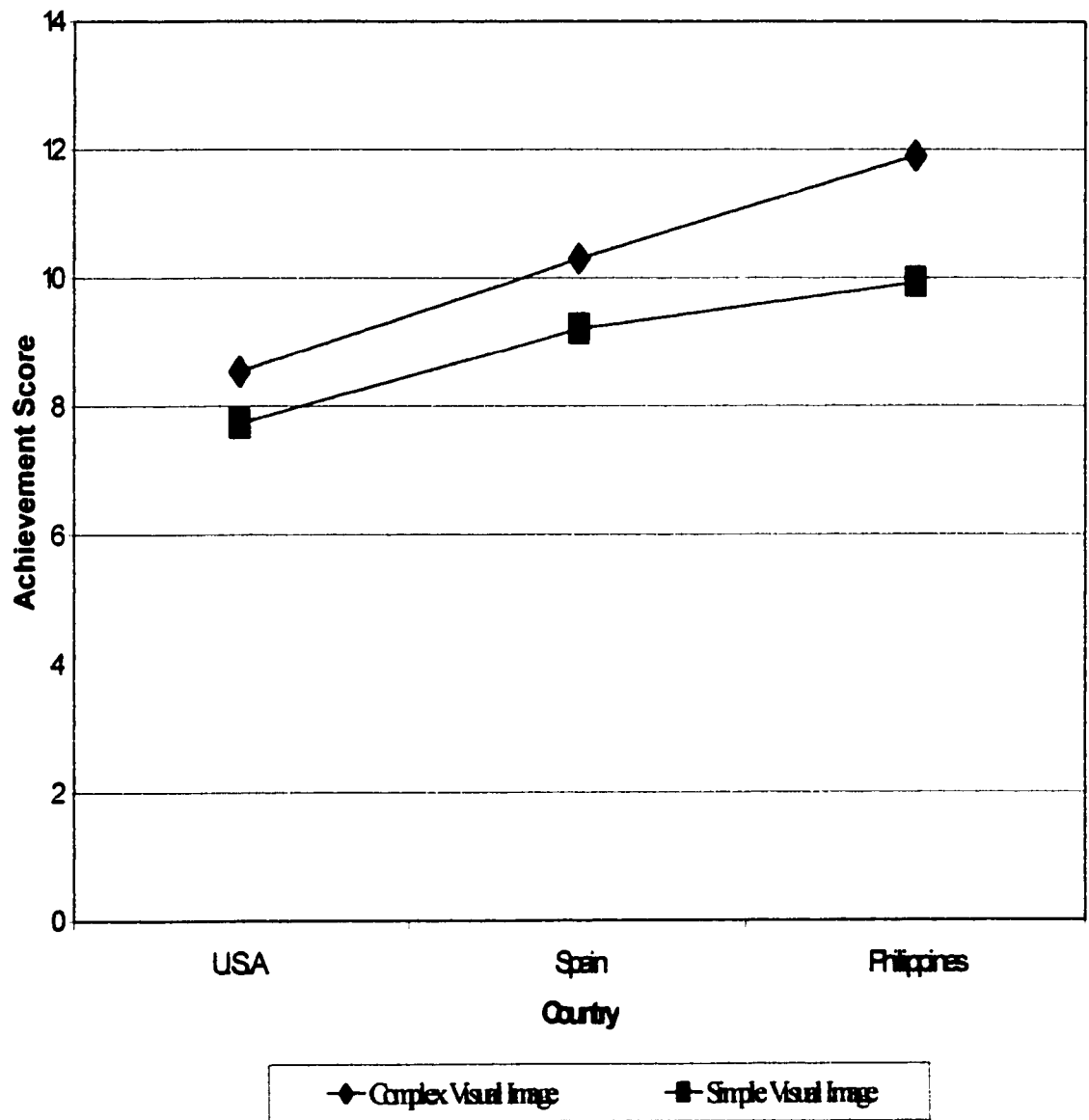
Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.9375	1.8758	2.8142	***
Filipino – Spanish	0.4284	1.3574	2.2865	***
Spanish – American	-0.3929	0.5184	1.4297	

(iii) Elitism Appeal.

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	-0.997	2.898	6.793	
Filipino – Spanish	-3.613	0.243	4.100	
Spanish – American	-1.128	2.655	6.437	

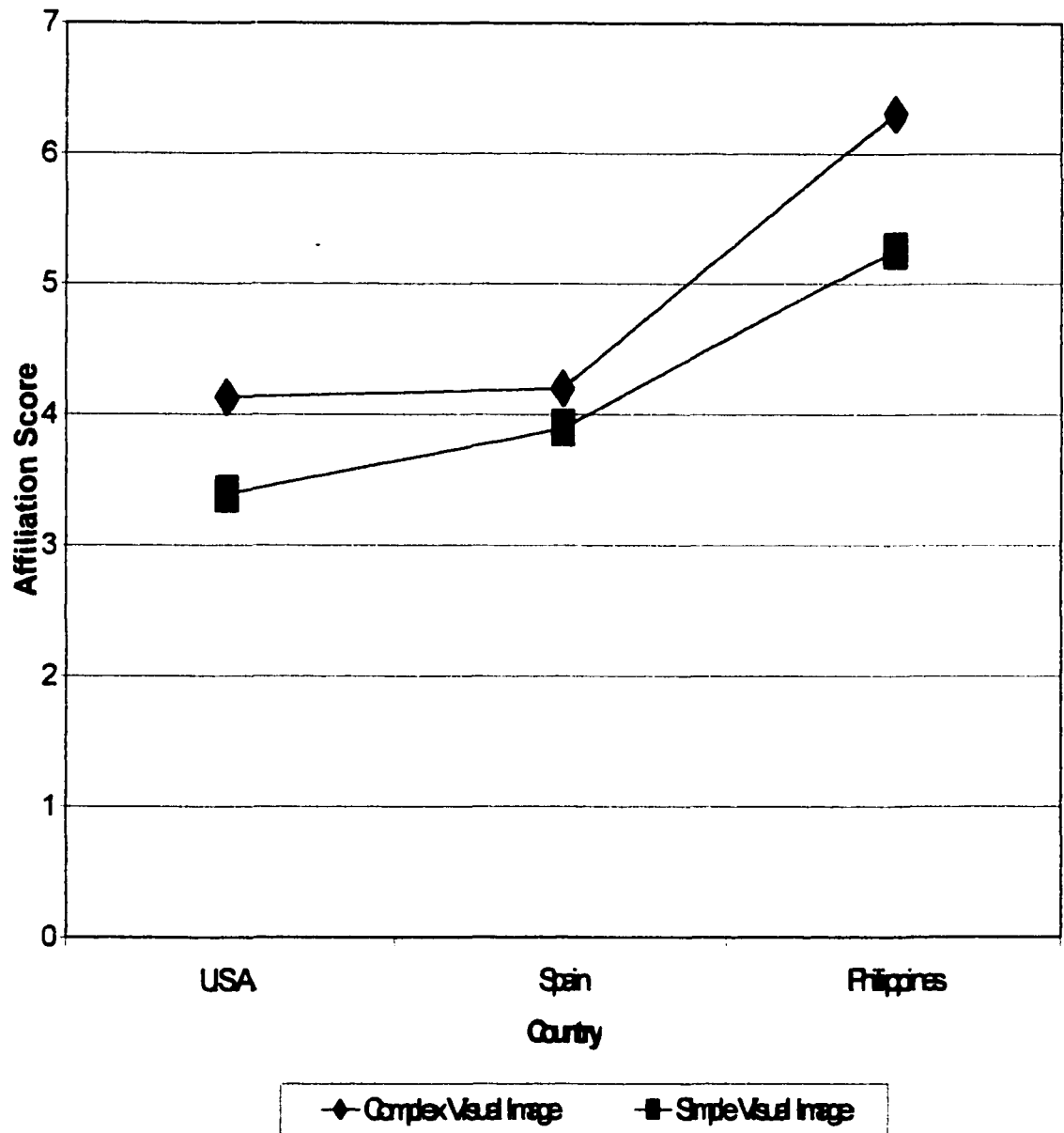
Tukey *T* Statistic: Comparisons significant at the 0.05 level are indicated by '***'.

Graph 5.4

Achievement score for simple vs. complex stimuli by country

Graph 5.5

Affiliation score for simple vs. complex stimuli by country.



Finally, Graph 5.6 indicates that there were no statistically significant differences between elitism scores between the three samples for the simple visual stimulus, even though there was a contextual effect between the Filipino and American samples for the complex visual stimulus.

The contextual effect was therefore present in two out of three cases (achievement and affiliation) for the simple visual image, whereas it was present in all three cases for the complex visual image. As expected, the low-context sample (United States) perceived lower levels of achievement and affiliation than the high-context sample (Philippines) when interpreting the meaning of a simple visual advertisement. There was no difference between the high-context and low-context samples in terms of the elitism appeal. There was also no difference between the American (low context) and Spanish (Medium-low context) samples. A summary of the results is presented in Table 5.10. Overall, there was partial support for Hypothesis 1(d), which stated that context would have a similar effect on simple visual images.

Complexity of the Visual Metaphor and Attitude Towards the Advertisement

The second set of hypotheses refer to the effect that the visual stimulus' level of complexity has on a person's attitude towards the advertisement. Hypothesis 2(a) proposes that a simple visual image is perceived to be more informative than a more complex visual image. At the same time, Hypothesis 2(b) posits that the more complex visual image is more likely to be perceived as affective when compared to the simpler visual image.

A one-way MANOVA was run using two dependent variables (cognitive versus affective) and one independent variable with two levels (simple versus complex visual

Graph 5.6

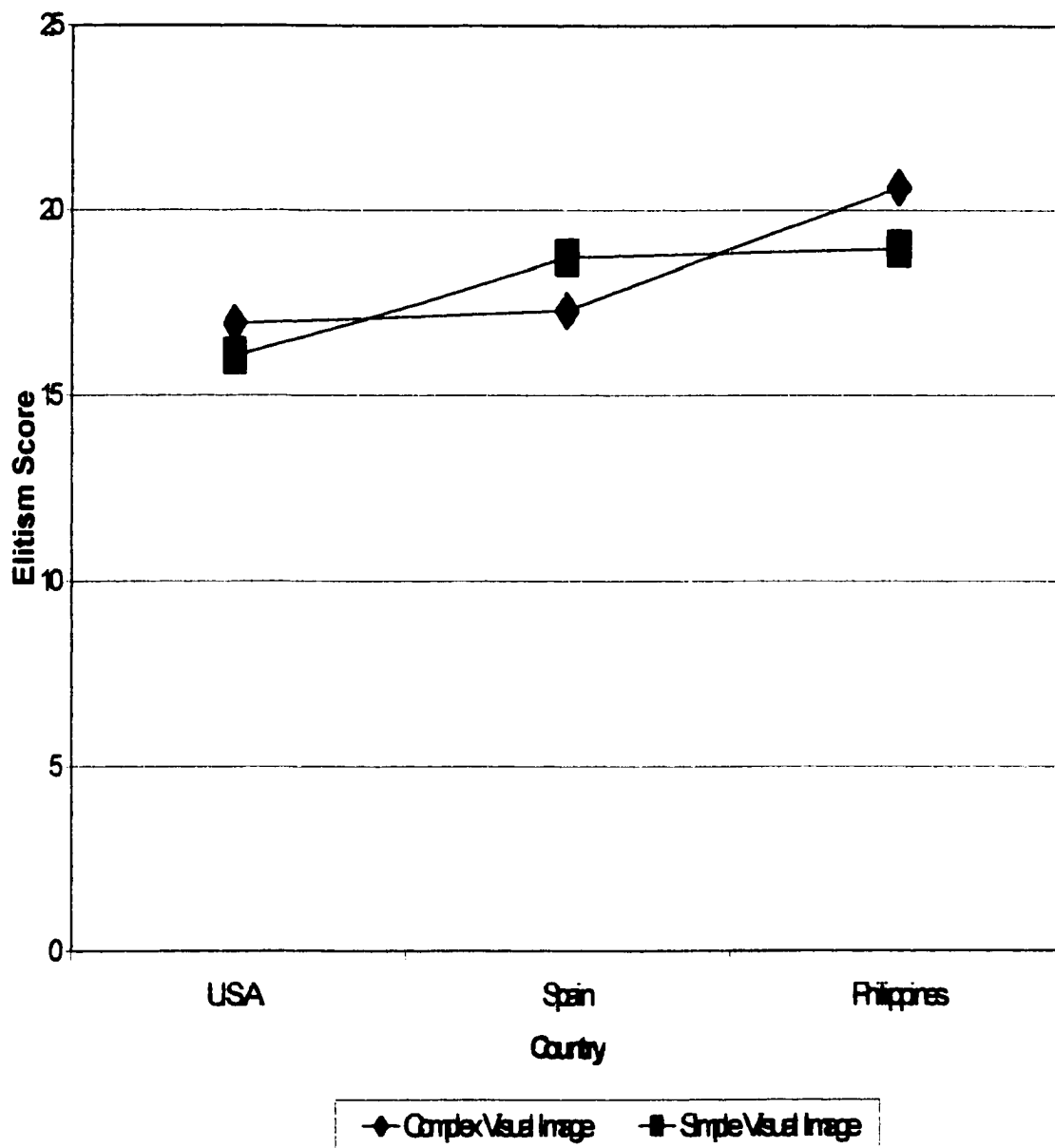
Elitism score for simple vs. complex stimuli by country

Table 5.10

Table of Results for Hypothesis 1(d)

Pairwise Comparisons	Stimulus	Emotional Appeal		
		Achievement	Affiliation	Elitism
Filipino > American	Complex image	<u>Supported</u>	<u>Supported</u>	<u>Supported</u>
	Simple image	<u>Supported</u>	Not supported	Not supported
Filipino > Spanish	Complex image	Not supported	<u>Supported</u>	Not supported
	Simple image	<u>Supported</u>	<u>Supported</u>	Not supported
Spanish > American	Complex image	<u>Supported</u>	Not supported	Not supported
	Simple image	Not supported	Not supported	Not supported

Complex Image: 5 of 9 test statistics support the contextual effect hypothesis.
Simple Image: 3 of 9 test statistics support the contextual effect hypothesis.

Hypothesis 1(d) is therefore partially supported, which stated that the contextual effect would have a similar effect on simple and complex visual images.

image). The mean attitudinal scores for the simple stimulus (bottle of perfume standing alone) were compared to the mean attitudinal scores for the more complex stimulus (bottle of perfume in the shape of a female body and in front of a woman's head).

The results of the MANOVA indicated that the general multivariate model was statistically significant. All four of the Manova Test Criteria (Wilks' Lambda, Pillai's Trace, Hotelling-Lawley Trace, and Roy's Greatest Root) gave the same results ($F = 85.23, p < 0.01$). An analysis of the univariate levels indicated that mean differences were present for both the cognitive and the affective dependent variables.

As expected, the univariate statistic ($F = 44.66, p < 0.01$) for the cognitive variable indicated that the mean for the simple visual image ($x = 13.68$) was statistically greater than the mean for the complex visual image ($x = 10.93$). This provides statistical support for hypothesis 2(a), since it suggests that the simple visual image was viewed as being more informative than the more complex visual image.

Additionally, the univariate analysis for the affective variable provided statistical support ($F = 37.13, p < 0.01$) for our claim that the complex visual image ($x = 16.83$) would be perceived as being more affective than the simple visual image ($x = 13.21$).

The results therefore provide general support for our hypotheses, which stated that the simpler visual stimulus would be viewed as more informative, whereas the more complex visual stimulus would be viewed as more affective.

H2(a) The target audience will perceive the simple visual image in a print advertisement to be more informative than the complex visual image in a print advertisement.	Supported
H2(b) The target audience will perceive the complex visual image in a print advertisement to be more affective than the simple visual image in a print advertisement.	Supported

Advertising Appeals and the Consumer's Frame of Mind

The next set of hypotheses deals with the effect that the consumer's frame of mind has in the construction of advertising appeals from visual print advertisements depicting interpersonal relations. Before conducting the analyses to test Hypothesis 3, the contextual effect discussed in Hypotheses 1 and 2 needed to be removed from the dependent variables (achievement, affiliation, and elitism). Regression analyses were run using a contextual covariate that took into account the variability in context between the

American, Spanish, and Filipino respondents. The residuals from these analyses were then used for testing the hypotheses.

The Contextual Covariate

In order to take into account the covariate, a contextual variable was created. The literature suggests that Western cultures exhibit predominantly low-context communication styles, whereas Eastern cultures generally exhibit high-context communication styles (Hall, 1989). Additionally, the United States is often positioned close to the low-context end of the continuum, whereas the Philippines is positioned closer to the high-context end of the continuum (Cateora and Graham, 1999). The American respondents were therefore given a value of -1 to represent low context, whereas the Filipino respondents were given a value of $+1$ to represent high context. The Spanish respondents were assumed to gravitate towards the low-context continuum, although they are not considered to be as low-context as Americans (Cateora and Graham, 1999). Indeed, the results from Hypothesis 1 suggest that the Spanish sample is much closer to the American sample than the Filipino sample from a contextual perspective. A value of -0.5 was assigned to the Spanish sample, to indicate a closer proximity to the American sample. Two additional bivariate regression analyses were run using contextual values of -0.75 and -0.25 for the Spanish sample to see how sensitive the contextual variable estimates were to the choice of values given. The results indicate that the contextual variable estimates are robust and are not sensitive to small variations in the positioning of Spanish respondents relative to their American and Filipino counterparts (see Appendix C).

Bivariate regression analyses were run separately on the achievement appeals, the elitism appeals, and the affiliation appeals for the two independent oriented stimuli and the two interdependent oriented stimuli. The results of these analyses are presented in Tables 5.11 (a), (b), and (c). The contextual covariate was statistically significant ($p < 0.01$) in nine of twelve cases. However, the low r^2 values for each analysis suggest that the covariate variable has little practical significance.

Vertical Idiocentrism and the Elitism Metaphor

Hypothesis 3(a) proposes that a consumer's tendency to exhibit vertically idiocentric characteristics is positively related to the tendency to infer an ego oriented achievement metaphor when interpreting visual images that depict social interactions. Since the core items of the ego oriented achievement metaphor loaded on the elitism scale, a one-way ANOVA was run to determine whether a relationship existed between vertical idiocentrism and this advertising appeal.

In order to run the ANOVA, the Vertical Idiocentrism (VI) scale was converted into a three-level treatment effect (High, Medium, Low). Analyses were run on the respondents' supremacy scores for the two independent oriented appeals and the two interdependent oriented appeals.

The ANOVA analyses revealed statistically significant results for the male ($F = 9.02, p < 0.01$) and female ($F = 8.16, p < 0.01$) oriented independent stimuli and for the female oriented interdependent stimulus ($F = 12.03, p < 0.01$). The F statistic for the male oriented interdependent stimulus was not statistically significant ($F = 1.91, p = 0.15$).

Table 5.11 (a)

Bivariate Regression Analyses for Achievement and the Contextual Covariate

Independent Male Stimulus (R-square: 0.00)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	1.54	1.54	0.15	0.7024
Error	413	4362.43	10.56		
C Total	414	4363.98			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	16.11	0.16	98.08	0.0001
CONTEXT	1	-0.07	0.19	-0.382	0.7024
Independent Female Stimulus (R-square: 0.02)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	168.57	168.57	9.23	0.00025
Error	420	7675.01	18.27		
C Total	421	7843.58			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	15.33	0.21	71.78	0.0001
CONTEXT	1	0.75	0.25	3.04	0.0025
Interdependent Male Stimulus (R-square: 0.06)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	533.07	533.67	26.01	0.0001
Error	423	8670.62	20.50		
C Total	424	9203.68			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	11.73	0.23	51.96	0.0001
CONTEXT	1	1.33	0.26	5.10	0.0001
Interdependent Female Stimulus (R-square: 0.14)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	1091.27	1091.27	67.26	0.0001
Error	417	6765.65	16.22		
C Total	418	7856.92			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	9.55	0.20	47.15	0.0001
CONTEXT	1	1.93	0.24	8.20	0.0001

Table 5.11 (b)

Bivariate Regression Analyses for Elitism and the Contextual Covariate

Independent Male Stimulus (R-square: 0.00)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	33.60	33.60	0.56	0.4538
Error	413	24687.20	59.77		
C Total	414	24720.80			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	29.05	0.39	74.36	0.0001
CONTEXT	1	0.34	0.45	0.750	0.4538
Independent Female Stimulus (R-square: 0.04)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	1362.61	1362.61	16.49	0.0001
Error	420	34701.73	82.62		
C Total	421	36064.34			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	24.54	0.45	54.04	0.0001
CONTEXT	1	2.14	0.53	4.06	0.0001
Interdependent Male Stimulus (R-square: 0.00)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	174.19	174.19	1.79	0.1815
Error	423	41136.06	97.25		
C Total	424	41310.25			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	26.77	0.49	54.44	0.0001
CONTEXT	1	0.76	0.57	1.34	0.1815
Interdependent Female Stimulus (R-square: 0.06)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	2052.73	2052.73	26.51	0.0001
Error	417	32289.16	77.43		
C Total	418	34341.89			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	18.81	0.44	42.53	0.0001
CONTEXT	1	2.64	0.51	5.15	0.0001

Table 5.11 (c)

Bivariate Regression Analyses for Affiliation and the Contextual Covariate

Independent Male Stimulus (R-square: 0.06)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	162.94	162.94	28.46	0.0001
Error	413	2364.27	5.72		
C Total	414	2527.20			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	4.57	0.12	37.84	0.0001
CONTEXT	1	0.75	0.14	5.34	0.0001
Independent Female Stimulus (R-square: 0.04)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	139.45	139.45	17.18	0.0001
Error	420	3409.07	8.12		
C Total	421	3548.52			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	5.81	0.14	40.80	0.0001
CONTEXT	1	0.68	0.17	4.15	0.0001
Interdependent Male Stimulus (R-square: 0.03)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	139.26	139.26	13.99	0.0002
Error	423	4211.62	9.96		
C Total	424	4350.88			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	6.80	0.16	43.22	0.0001
CONTEXT	1	0.68	0.18	3.74q	0.0002
Interdependent Female Stimulus (R-square: 0.00)					
Source	dF	Squares	Squares	F Value	P > F
Model	1	0.60	0.60	0.10	0.75
Error	417	2427.37	5.82		
C Total	418	2427.97			
Variable	dF	Estimate	Error	T Value	P> T
INTERCEPT	1	11.85	0.12	97.73	0.0001
CONTEXT	1	-0.05	0.14	-0.32	0.75

Tukey's *T* method was run for the three statistically significant analyses to determine pairwise mean comparisons between the three treatment effects (see Table 5.12). In the case of the solitary male stimulus, those respondents that scored high on the VI scale revealed higher perceptions of an elitism metaphor in the visual advertisement compared to respondents with medium and low VI scores. These results provide general statistical and directional support for Hypothesis 3(a). There was no statistical difference in elitism scores between respondents with a medium VI score and respondents with a low VI score, even though there was directional support.

For the independent and interdependent women stimuli, the pairwise comparisons revealed statistically significant mean differences between high and low VI respondents. As anticipated, those with a high or medium VI score perceived a higher level of elitism in the stimulus than those with low VI scores. There was, however, no statistically significant difference in elitism means between high and medium VI respondents. Once again, these results provide general statistical and directional support for Hypothesis 3(a).

<p>H3(a) A vertically idiocentric consumer is more likely to create a metaphor for ego oriented achievement when interpreting a visual image that depicts social interactions compared to a non-vertically idiocentric consumer.</p>	<p>Supported</p>
--	------------------

Horizontal Idiocentrism and the Achievement Metaphor

Hypothesis 3(b) proposes that a consumer's tendency to exhibit horizontally idiocentric characteristics is positively related to the tendency to infer a task oriented achievement metaphor when interpreting visual images that depict social interactions.

Table 5.12

Pairwise Comparison of Elitism Scores for Vertical Idiocentrism using Tukey's *T* Test

(a) Independent Male Oriented Stimulus

Vertical Idiocentrism Score	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
High – Medium	0.3225	2.4794	4.6364	***
High – Low	1.7861	4.0269	6.2676	***
Medium – Low	-0.5217	1.5474	3.6165	

(b) Independent Female Oriented Stimulus

Vertical Idiocentrism Score	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
High – Medium	-0.7431	1.7731	4.2894	
High – Low	1.8189	4.4377	7.0565	***
Medium – Low	0.2336	2.6645	5.0955	***

(c) Interdependent Female Oriented Stimulus

Vertical Idiocentrism Score	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
High – Medium	-1.9115	0.5018	2.9150	
High – Low	2.1200	4.6217	7.1235	***
Medium – Low	1.7879	4.1200	6.4521	***

Comparisons significant at the 0.05 level are indicated by '***' ($\alpha = 0.05$, confidence = 0.95).

Given that the ego oriented achievement items loaded on the elitism scale, the task oriented achievement scale is simply referred to as the “achievement” scale.

In order to run the ANOVA, the Horizontal Idiocentrism (HI) scale was converted into a three-level treatment effect (High, Medium, Low). Analyses were run on the respondents’ achievement scores for the two independent oriented appeals and the two interdependent oriented appeals.

The results of the ANOVA for the male oriented independent stimulus ($F = 0.74$, $p = 0.48$), the female oriented independent stimulus ($F = 0.96$, $p = 0.38$), and the female oriented interdependent stimulus ($F = 0.70$, $p = 0.50$) led us to accept the null hypothesis that there were no mean differences in achievement scores between the three HI treatment levels. In the case of the interdependent male oriented stimulus, there was statistical support for the model ($F = 3.58$, $p = 0.03$). A pairwise comparison between the three levels revealed that the respondents scoring low on the HI scale perceived a higher level of achievement than those that scored high on the HI scale (Tukey T test for Low HI – High HI; lower confidence limit = 0.0011, higher confidence limit = 2.5667). This finding is contrary to the direction expected in Hypothesis 3(b).

The overall results provide no statistical support for Hypothesis 3(b), which states that those with a high tendency towards horizontal idiocentrism are more likely to infer task oriented achievement metaphors from pictorial visuals depicting social situations.

<p>H3(b) A horizontally idiocentric consumer is more likely to create a metaphor for task oriented achievement when interpreting a visual image that depicts social interactions compared to a non-horizontally idiocentric consumer.</p>	<p>Not supported</p>
--	-----------------------------

Allocentrism and the Affiliation Metaphor

Hypothesis 3(d)³ suggests that respondents exhibiting high levels of horizontal allocentrism are more likely to create a metaphor for affiliation than those that exhibit lower levels of horizontal allocentrism. As indicated in the method section, this scale was relabeled the “allocentrism” scale, since the vertical allocentrism scale was ineffective in our study. As above, the allocentrism scale was converted into a three-level treatment effect (High, Medium, Low). One-way ANOVA analyses were then run on the respondents’ affiliation scores for the two independent oriented appeals and the two interdependent oriented appeals.

Results for the male oriented ($F = 0.28, p = 0.75$) and the female oriented ($F = 0.61, p = 0.54$) independent stimuli revealed no statistical difference between the three treatment effect levels. There was, however, a significant difference between the treatment levels for the female oriented interdependent stimulus ($F = 6.07, p < 0.01$) and a marginal difference for the male oriented interdependent stimulus ($F = 2.88, p = 0.06$).

A pairwise comparison analysis of the interdependent female oriented stimulus revealed that those respondents with high allocentrism scores perceived higher levels of affiliation than those with medium or low allocentrism scores (see Table 5.13). There was no statistically significant difference in perceived affiliation, however, between the medium and low allocentrism respondents.

A similar analysis of the interdependent male oriented stimulus showed that the high allocentrism respondents perceived higher levels of affiliation than the medium allocentrism respondents. Surprisingly, there was no difference in perceived affiliation

³ Hypothesis 3(c) could not be tested in this study, since the power and vertical allocentrism scales lacked internal consistency.

Table 5.13

Pairwise Comparison of Affiliation Scores for Allocentrism using Tukey's *T* Test

(a) Interdependent Female Oriented Stimulus

Allocentrism Score	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
High – Medium	0.1480	0.7903	1.4326	***
High – Low	0.2213	0.9251	1.6288	***
Medium – Low	-0.5524	0.1348	0.8219	

(b) Interdependent Male Oriented Stimulus

Allocentrism Score	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
High – Medium	0.0134	0.8630	1.7127	***
High – Low	-0.3979	0.5347	1.4673	
Medium – Low	-1.2392	-0.3283	0.5826	

Comparisons significant at the 0.05 level are indicated by '***' ($\alpha = 0.05$, confidence = 0.95).

between the high allocentrism respondents and the low allocentrism respondents.

The overall results provided marginal statistical support for Hypothesis 3(d), which stated that those with a high tendency towards allocentrism were more likely to infer task oriented achievement metaphors from pictorial visuals depicting social situations. In this instance it seemed that social situations depicting interdependent behavior were more likely to elicit a differential effect than those depicting independent behavior.

<p>H3(d) A horizontally allocentric consumer is more likely to create a metaphor for affiliation when interpreting a visual image that depicts social interactions compared to a non-horizontally allocentric consumer.</p>	<p>Marginally supported</p>
---	-----------------------------

Attitude towards Independent and Interdependent Social Appeals

The fourth set of hypotheses relates to the attitudinal disposition that idiocentric and allocentric respondents have towards interdependent and independent social appeals. This dissertation proposes that consumers with predominantly idiocentric tendencies are more likely to favor independent-oriented social appeals than consumers with predominantly allocentric tendencies. Those with predominantly allocentric tendencies, on the other hand, are likely to have more of an affinity for interdependent-oriented social appeals compared to those with predominantly idiocentric tendencies.

In order to compare the attitudinal disposition towards each type of appeal, it was necessary to convert the data into a scale that reflected each respondent's level of idiocentrism relative to his or her level of allocentrism. In this instance, each respondent's horizontal allocentrism score was subtracted from his or her horizontal

idiocentrism score. This new scale ranged in value from -22 (high level of allocentrism) to $+31$ (high level of idiocentrism). Respondents were then divided into two groups; those with scores between -22 and $+7$ were labeled as allocentric, and those with scores between $+8$ and $+31$ were labeled as idiocentric. This created a sample of 204 (49.2%) allocentric respondents and 211 (50.8%) idiocentric respondents. This two-level treatment effect was then used as the independent variable to determine its influence on attitude towards independent and interdependent social appeals.

Idiocentrism and Attitude Towards Independent Appeals

Hypothesis 4(a) proposes that idiocentrics are likely to have a more positive attitude towards an independent social appeal compared to allocentrics. MANOVA analyses were run on both the male-oriented and female-oriented versions of this type of appeal.

The results for the male-oriented appeal indicated that the general multivariate model was not statistically significant. All four of the MANOVA Test Criteria gave a test statistic value of 0.47 ($p = 0.62$). This implies that there was no noticeable difference between the two groups in terms of cognitive and affective evaluations of the stimulus.

The results for the female-oriented appeal, however, indicated that the general multivariate model was statistically significant according to all four test criteria ($F = 3.68$, $p = 0.03$). The univariate analysis revealed a statistical difference between the two groups in terms of affective scores ($F = 6.76$, $p < 0.01$). As anticipated in Hypothesis 4(a), the mean score for the idiocentric respondents ($x = 19.56$) was higher than the mean score among the allocentric respondents ($x = 17.95$). Whereas there was no statistical difference between the two groups in terms of cognitive scores ($F = 1.63$, $p = 0.21$), there

was directional support between the two means ($x = 11.33$ for idiocentrics and $x = 10.77$ for allocentrics).

In all, there was limited support for Hypothesis 4(a), with only one of the four test statistics showing a significant difference between idiocentric and allocentric respondents.

<p>H4(a) Idiocentric consumers will have a more positive attitude towards solitary-oriented pictorial advertisements than allocentric consumers.</p>	<p>Marginally supported</p>
--	-----------------------------

Allocentrism and Attitude towards Interdependent Appeals

According to Hypothesis 4(b), allocentric consumers are likely to display a higher attitude towards interdependent oriented appeals than idiocentric consumers. MANOVA analyses were run on the male-oriented and female-oriented versions of the interdependent appeal.

Whereas there was directional support, the MANOVA test criteria revealed no significant differences between allocentric and idiocentric respondents for the female-oriented interdependent appeal ($F = 2.22$, $p = 0.14$ for all four test criteria). In the case of the male-oriented interdependent appeal, however, all four multivariate test criteria were statistically significant and provided identical results ($F = 12.30$, $p < 0.01$). The univariate analyses revealed statistical differences for both the cognitive variable ($F = 3.97$, $p = 0.04$) and the affective variable ($F = 21.98$, $p < 0.01$). Consistent with our hypothesis, the allocentric respondents ($x = 10.47$) had a higher mean cognitive score

than the idiocentric respondents ($x = 9.62$). Similarly, the allocentric respondents ($x = 18.79$) had a higher mean affective score than the idiocentric respondents ($x = 15.49$).

There was general support for Hypothesis 4(b), with two of the four test statistics showing statistical differences between idiocentric and allocentric respondents regarding attitude towards interdependent appeals.

H4(b) Allocentric consumers will have a more positive attitude towards group-oriented pictorial advertisements than idiocentric consumers.	Supported
--	-----------

National Attitudes towards Independent and Interdependent Visual Metaphors

The final set of hypotheses examines differences between attitudes towards independent and interdependent visual appeals across the American, Spanish, and Filipino samples. Whereas the previous set of hypotheses classified the respondents based on psychological characteristics (idiocentric and allocentric tendencies), these set of hypotheses classify the respondents based on their national identity. It was assumed that the American sample is the most independent-oriented, with the Filipino sample being the least independent-oriented, and the Spanish sample being somewhere in between the two. At the same time, the Filipino sample was assumed to be the most interdependent-oriented, the American sample the least interdependent-oriented, and once again the Spanish sample falling somewhere between the two. This being the case, one would expect to see different attitudes towards the independent-oriented and interdependent-oriented stimuli between the three samples.

Attitude Towards Independent Appeals

Hypothesis 5(a) states that the American sample will have a more positive attitude towards independent appeals than the Spanish and Filipino samples. Additionally, Hypothesis 5(b) proposes that the Spanish sample will have a more positive attitude towards independent appeals than the Filipino sample. In order to test these two hypotheses, MANOVA were run on both the male-oriented and female-oriented independent stimuli to examine whether there were significant differences between the three samples on the cognitive and the affective variables.

The Wilks' Lambda ($F = 4.70, p < 0.01$) multivariate test criterion was statistically significant for the male-oriented independent stimulus. The univariate analysis for the cognitive dependent variable indicated difference in means in at least two of the three samples ($F = 8.88, p < 0.01$). A pairwise comparison of the three means (see Table 5.14 (a)) revealed that the Filipino sample had a higher mean for the cognitive variable than the American sample, which was contrary to the direction predicted in Hypothesis 5(a). The remaining pairwise comparisons were not statistically significant, providing no support for hypotheses 5(a) or 5(b). The univariate analysis for the affective dependent variable was also statistically significant ($F = 3.92, p = 0.02$). The pairwise comparison results were also consistent with those for the cognitive dependent variable, with only the Filipino sample scoring higher than the American sample.

Table 5.14

Pairwise Comparisons of each Country's Attitudinal Scores using Tukey's *T* Test

Comparisons significant at the 0.05 level are indicated by '*' ($\alpha = 0.05$, confidence = 0.95).

(a) Independent Male Oriented Stimulus

Country Sample	Cognitive			Emotional		
	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
U.S. – Filipino	-0.7677	-1.7401*	-2.7125	-3.1830	-1.7282*	-0.2733
U.S. – Spanish	-1.8450	-0.8958	0.0533	-2.1423	-0.7222	0.6978
Spanish – Filipino	-1.8167	-0.8443	0.1282	-2.4608	-1.0059	0.4489

(b) Independent Female Oriented Stimulus

Country Sample	Cognitive			Emotional		
	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
U.S. – Filipino	-3.8676	-2.6614*	-1.4551	-4.0862	-2.4017*	-0.7172
U.S. – Spanish	-0.6696	0.5103	1.6903	0.8213	2.4690*	4.1167
Spanish – Filipino	-4.3780	-3.1717*	-1.9655	-6.5551	-4.8707*	-3.1862

(c) Interdependent Male Oriented Stimulus

Country Sample	Cognitive			Emotional		
	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
Filipino – U.S.	2.5214	3.6734*	4.8253	0.3515	2.3578*	4.3642
Filipino – Spanish	0.4387	1.5869*	2.7351	-4.4418	-2.4420*	-0.4422
Spanish – U.S.	0.9657	2.0865*	3.2072	2.8479	4.7999*	6.7519

(d) Interdependent Female Oriented Stimulus

Country Sample	Cognitive			Emotional		
	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit
Filipino – U.S.	3.6479	4.6891*	5.7304	1.7619	3.2234*	4.6848
Filipino – Spanish	2.3466	3.3913*	4.4360	1.9250	3.3913*	4.8576
Spanish – U.S.	0.2756	1.2979*	2.3201	-1.6026	-0.1679	1.2668

The multivariate results for the female-oriented independent stimulus indicated differences in means between the treatment effects for at least one of the two dependent variables (Wilks' Lambda = 15.24, $p < 0.01$). Indeed, univariate analyses of both the cognitive variable ($F = 21.77$, $p < 0.01$) and the affective variable ($F = 23.15$, $p < 0.01$) indicated statistical differences between the treatment effects.

As shown in Table 14 (b), pairwise comparisons once again revealed that the Filipino sample had higher cognitive and affective scores than the American sample. This was once again contrary to what was expected in Hypothesis 5(a). Furthermore, the Filipino respondents had higher cognitive and affective scores for this stimulus compared to their Spanish counterparts, which is contrary to the direction indicated in Hypothesis 5(b). There was, however, some statistical support for Hypothesis 5(a) in that the American sample had a higher affective score to the stimulus than the Spanish sample.

Overall, there was insufficient statistical support for Hypothesis 5(a), with only one of the eight pairwise comparisons performing as predicted. Hypothesis 5(b) was also rejected based on the pairwise comparison results. These results mirror the findings at the individual level for Hypothesis 4(a), which found limited support for the proposal that idiocentric consumers would have a greater attitude towards independent-oriented advertisements compared to allocentric consumers.

<p>H5(a) The American consumer will have a more positive attitude towards solitary-oriented advertisements than the Spanish and Filipino consumers.</p>	<p>Not supported</p>
--	-----------------------------

H5(b) The Spanish audience will have a more positive attitude towards solitary-oriented advertisements than the Filipino audience.	Not supported
--	---------------

Attitude Towards Interdependent Appeals

Hypothesis 5(c) proposes that the Filipino sample will have a more positive attitude towards interdependent appeals than the Spanish and American samples. In addition, Hypothesis 5(d) posits that the Spanish respondents will also have a more positive attitude towards these interdependent appeals than the American respondents.

MANOVA were run on the male-oriented and the female-oriented interdependent stimuli in order to study differences in the dependent variables (cognitive and affective attitudes towards the advertisement) between the three treatment effects (respondents' national identity).

For the male-oriented stimulus, the multivariate model proved to be statistically significant (Wilks' Lambda = 29.16, $p < 0.01$). Univariate analyses revealed that significant treatment effects were present in both the cognitive ($F = 59.20$, $p < 0.01$) and the affective ($F = 18.61$, $p < 0.01$) variables. Table 5.14 (c) provides the results of a pairwise comparison analysis between the treatment levels using Tukey's T test.

The pairwise comparison analyses for the cognitive and affective dependent variables reveal general support for Hypothesis 5(c). The Filipino sample had significantly more positive cognitive attitudes towards both the male and the female oriented interdependent stimuli compared to the American and Spanish samples. In addition, the Filipino respondents had a higher affective response to the female oriented

stimulus compared to their Spanish counterparts. In the male oriented stimulus, however, the Spanish respondents had a more positive affective evaluation compared to the Filipino respondents, which is contrary to what was hypothesized. Nonetheless, seven of the eight pairwise comparisons revealed statistical support for Hypothesis 5(c).

The pairwise comparisons also reveal general support for our final hypothesis, which stated that the Spanish sample would have a higher attitudinal evaluation of interdependent oriented appeals compared to the American sample. Indeed, in the case of the male-oriented interdependent stimulus, the Spanish respondents scored significantly higher on both the cognitive and affective dimensions. Furthermore, the Spanish respondents had a more positive cognitive evaluation of the female-oriented interdependent stimulus compared to the American respondents. The pairwise comparison between the two samples for the affective dimension of the female-oriented interdependent stimulus was not statistically significant. Therefore, three of the four pairwise comparisons provided statistical support for Hypothesis 5(d).

Overall, there was general support for both Hypothesis 5(c) and Hypothesis 5(d), which proposed that respondents from more collectivist cultures would have a more positive attitude towards interdependent appeals than respondents from more individualistic cultures. This also mirrors the results for Hypothesis 4(b), which provided general support for the idea that allocentric respondents would have a more positive attitude towards interdependent appeals than idiocentric respondents.

<p>H5(c) The Filipino audience will have a more positive attitude towards group-oriented advertisements than the Spanish and American audience.</p>	<p>Supported</p>
---	------------------

H5(d) The Spanish audience will have a more positive attitude towards group-oriented advertisements than the American audience.	Supported
--	------------------

CHAPTER VI

DISCUSSION AND IMPLICATIONS

The main objective of this research was to examine the interpretation and evaluation of interpersonal visual images in print advertisements across cultures. Respondents from America, Spain, and the Philippines were shown a selection of independent and interdependent visual appeals and were instructed to fill out a questionnaire. The results presented in the previous chapter provided varying degrees of statistical support for our proposed model examining the relationship between interpersonal motivation appeals and a consumer's cultural disposition. Table 6.1 provides an overview of the various hypotheses tested and the results that were obtained in this study. Even though several of the hypotheses relating to the interpretation of social appeals were not statistically supported, it should be noted that in most cases there was directional support. This chapter looks at the implications of each outcome and its effect on our proposed model.

Cultural Context and its Effect on Visual Meaning

Previous cultural research has examined the role of context on communication styles between different countries. Whereas prior research has primarily focused on negotiating styles between international businessmen from high-context and low-context cultures, its inextricable link to meaning makes it an important variable in cross-cultural advertising research (de Mooij, 1998). By applying Hall's contextual typology to advertising, high-context communication styles rely on primarily indirect forms of communication, whereas low-context communication styles rely on more direct forms of communication. This means that low-context cultures would tend to focus on more

Table 6.1

Overview of Results

Number	Hypothesis	Outcome	Page Reference
H1(a)	The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than among the American audience.	Supported	109-121
H1(b)	The interpretation of complex visual images in print advertisements will be higher among the Filipino audience than among the Spanish audience.	Supported	109-121
H1(c)	The interpretation of complex visual images in print advertisements will be higher among the Spanish audience than among the American audience.	Partially supported	109-121
H1(d)	The contextual effect will be present in simple visual signs in print advertisements.	Partially supported	122-128
H2(a)	The target audience will perceive the simple visual image in a print advertisement to be more informative than the complex visual image in a print advertisement.	Supported	128-131
H2(b)	The target audience will perceive the complex visual image in a print advertisement to be more affective than the simple visual image in a print advertisement.	Supported	128-131
H3(a)	A vertically idiocentric consumer is more likely to create a metaphor for ego oriented achievement when interpreting a visual image that depicts social interactions compared to a non-vertically idiocentric consumer.	Supported	133-137
H3(b)	A horizontally idiocentric consumer is more likely to create a metaphor for task oriented achievement when interpreting a visual image that depicts social interactions compared to a non-horizontally idiocentric consumer.	Not supported	137-139

Table 6.1 Continued

Number	Hypothesis	Outcome	Page Reference
H3(c)	A vertically allocentric consumer is more likely to create a metaphor for power when interpreting a visual image that depicts social interactions compared to a non-vertically allocentric consumer.	Could not be tested	140
H3(d)	A horizontally allocentric consumer is more likely to create a metaphor for affiliation when interpreting a visual image that depicts social interactions compared to a non-horizontally allocentric consumer.	Marginally supported	140-142
H4(a)	Idiocentric consumers will have a more positive attitude towards solitary-oriented pictorial advertisements than allocentric consumers.	Marginally supported	143-144
H4(b)	Allocentric consumers will have a more positive attitude towards group-oriented pictorial advertisements than idiocentric consumers.	Supported	144-145
H5(a)	The American consumer will have a more positive attitude towards solitary-oriented advertisements than the Spanish and Filipino consumers.	Not supported	146-150
H5(b)	The Spanish audience will have a more positive attitude towards solitary-oriented advertisements than the Filipino audience.	Not supported	146-150
H5(c)	The Filipino audience will have a more positive attitude towards group-oriented advertisements than the Spanish and American audience.	Supported	150-152
H5(d)	The Spanish audience will have a more positive attitude towards group-oriented advertisements than the American audience.	Supported	150-152

verbal forms of communication, whereas high-context cultures would be partial to more visual forms of communication. In essence, then, the first set of hypotheses explored the role of the visual metaphor and its perceived meaning between consumers from a low-context culture (America), a low-to-medium-context culture (Spain), and a high-context culture (Philippines).

The results provided general support for the proposed role of context on the construction of metaphorical appeals in visual print advertisements. Overall, the Filipino respondents expressed greater emotional appeals in each advertisement compared to the American respondents. As predicted, the differences in perceived appeals between the Filipino and Spanish respondents was not as overwhelming as between the Filipino and American respondents. This was to be expected, since the American communication style is generally considered to be more low-context than the Spanish communication style. This assumption was reinforced by the fact that the difference in perceived emotional appeals between the American and Spanish respondents was only marginally supported, indicating a greater similarity in communication styles compared to the Filipinos.

These results suggest that the consumer's contextual background plays an important role in the effectiveness of visual elements of an advertising campaign. Overall, a low-context audience is less likely to develop metaphorical associations from visual print advertisements compared to a high-context audience. In other words, the perceived meaning of a visual advertisement should be more readily apparent in order to effectively communicate the emotional message for a low-context audience. This would

mean either relying on the copy to help “decipher” the visual analogy or to place less emphasis on the visual as a vehicle for communicating complex emotional appeals. The visual becomes a more effective metaphorical tool when it is targeted at a more high-context audience, and there need not be as much reliance on more direct (i.e. verbal) forms of communication to explain the meaning of the image. Differences in communication styles may therefore explain why in some countries there is a predominance of visual imagery, whereas in other countries there is a predominance of copy in magazine advertising (De Mooij, 1998).

The level of complexity of the visual image may also play a part in how audiences from different communication contexts interpret a print advertisement. Our model hypothesized that the contextual effect would be present in more simplistic advertisements, which dispels the possibility of a so-called “visual Esperanto.” In order for there to be a truly universal meaning of an image, it would have to exhibit a predominantly iconic quality (i.e. there is a naturalistic representation between the picture and the concept) amongst everyone in the audience. The contextual effect, however, suggests that some audiences are likely to create metaphors (which are by their very definition non-iconic) no matter how simple or complex the image. Whereas one would expect that less complex images would be more likely to elicit iconic interpretations than more complex images, our model proposed that high-context cultures would still create metaphorical associations, regardless of the level of complexity. Our findings lend general support to this notion that the audience’s contextual communication style will play a role in metaphor construction when interpreting the meaning of more simplistic visual images.

The principal implication of these results is that iconic or universal interpretations of visual advertisements may be unattainable in international advertising. The opening quote by the French photographer Robert Doisneau at the beginning of this dissertation in Chapter I highlighted the fact that today's consumers are becoming increasingly sophisticated and metaphorical in their interpretation of visual images. It may be the fact that even among low-context audiences such as Americans there is a degree of metaphorical construction in the interpretation of visually simple advertisements.

Indeed, an examination of the narrative texts of the respondents reflects varying similarities in interpretations of the simple versus the complex visual stimuli. In terms of the image of the bottle of perfume standing by itself (see Appendix A, Image 5) , respondents at first remarked on the simplicity of the visual image. For example:

“I think that this ad is very plain and boring. It says nothing about the perfume, except what the bottle looks like.”

American female, 20 years old.

“Un anuncio de lo más simple, centrándose únicamente en el perfume y dejando de lado cualquier imagen que lo altere.”

(A very simple ad, focusing solely on the perfume and leaving to one side any image that alters it.)

Spanish male, 22 years old.

“It's simple but direct and to the point. With only the picture of the product, the public can very well identify with it. It's also a good thing that they have emphasized 'for women.'”

Filipino female, 17 years old.

These interpretations were often rationalized as an attempt by the advertiser to create awareness and familiarity with the brand name and its design. At the same time, respondents frequently searched for a deeper meaning behind the advertiser's intentions. Invariably, respondents would read into the fact that the product was all alone and under a spotlight:

"I guess that the advertiser was trying to make a statement by just showing the bottle—as if to say that one will stand out and be unique if she uses this particular brand."

American female, 22 years old.

"Refleja con el foco de luz que sólo existe este producto ya que el resto está oscuro. Que es un producto lujoso, de mucho prestigio, por su tamaño y estética."

(The beam of light focuses on the fact that this is the only product in existence, since everything else is dark. It is a product of luxury, very prestigious, given its size and looks.)

Spanish male, 23 years old.

"Simplicity is beauty. This perfume in itself is enough to make you feel like a real woman."

Filipino female, 17 years old.

In some instances the bottle itself came to personify the body of a slender woman, whereas the spotlight at times took on celestial properties. In any case, respondents more often than not were dissatisfied with a simple iconic interpretation and looked for a more metaphorical meaning when discussing the advertiser's intentions in creating the advertisement. This was especially true for the high-context Filipino sample, although

such metaphor creation was also present in the low-context American and Spanish samples.

Unlike with the simple visual image, respondents that were shown the more complex visual stimulus of the woman's head and the bottle of perfume in the shape of a body (see Appendix A, Image 6) paid more attention to its attention-getting qualities. Indeed, some of the more low-context American and Spanish respondents were at times perplexed by its supposedly hidden meaning:

"I don't like it because I have absolutely no idea what it's trying to say. It does nothing for me, except get me confused."

American male, 19 years old.

"I think it's odd because only 'pieces' of women are depicted. Women are 'objectified' through the bottle, and even though the perfume is worn on the body, only the woman's head is present. It seems mysterious and unknown to me."

American female, 22 years old.

"No estoy muy segura. Creo que no quiere comunicar nada."

(I am not very sure. I don't think it's trying to say anything.)

Spanish female, 24 year old.

Those respondents that did manage to create a meaning behind the symbolism highlighted a wide array of interpretations:

"Intenta comunicar que la mujer se distingue hasta por los perfumes y que es independiente. Te intenta comunicar una mujer muy femenina y luchadora que sabe lo que quiere."

(It's trying to say that the woman sets herself apart from others even by the perfume that she wears and that she is independent. It's trying to show you a very feminine and combative woman who knows what she wants).

Spanish female, 22 years old.

"I feel that the woman is looking downwards as a symbol of shyness/humility. But the perfume bottle shows that women could also be bold. The bottle is a modern representation of a woman who nowadays fights for her rights.

Filipino female, 16 years old.

"It seems like the woman is ashamed for some reason... like she can't face the camera or she's embarrassed by the risqué ness of the bottle and what it implies. Subtle innocence and sexuality, like the woman doesn't know how 'sexy' she is."

American female, 21 years old.

These examples indicate that there is a fine balance between the level of complexity of the visual and the creation of an effective message with a uniform meaning. On the one hand, it appears that even simple visual images are often "over read" into, which debunks the notion of a universal meaning in imagery. This is especially true when targeting high-context audiences who, by their very nature, are inclined to rely on metaphor to create meaning. On the other hand, complex visual images may be difficult to read into for a low context audience, since they are not accustomed to these more symbolic forms of communication. Additionally, one may be inclined to question whether these complex visual images allow for a uniform interpretation among a high-context audience, since there is ample room for ambiguity in

meaning. This is an interesting issue that is not fully addressed within this dissertation, but merits further consideration.

Visual Complexity and Attitude Towards the Advertisement

This dissertation proposed that the level of complexity of a visual code would have an effect on the audience's cognitive and affective evaluations. A simple image was expected to elicit a higher cognitive evaluation compared to a more complex image. Indeed, the respondents did consider the simple pictorial stimulus ($x = 13.68$) to be more informative than the complex pictorial stimulus ($x = 10.93$). Additionally, it was hypothesized that a complex pictorial image would have more of an affective response from the audience compared to a simple pictorial image. Once again, the results confirmed that the affective response for the complex visual stimulus ($x = 16.83$) was higher than for the simple visual stimulus ($x = 13.21$).

These results have interesting ramifications for the practitioner, since they suggest that visual cues that merely "show" the product may be more informative to the audience. Yet this does not mean that these simple visuals are more effective. The visual rhetoric literature proposes that the use of more complex visual images leads to higher levels of involvement (Phillips, 1997). Whereas these complex images may not elicit as much information content, it does not necessarily mean that the primarily emotional response will lead to a low elaboration of the advertisement. On the contrary, the complexity of the visual image may lead to a higher level of elaboration from the audience—even though this elaboration is based mainly on emotional appeals—since the meaning of the code is hidden and requires the consumer to think into it. This being the case, one would expect that the complex visual advertisement would therefore be as—if not more—

memorable to the audience compared to the simple visual advertisement. Unfortunately, this proposed recall effect for complex versus simple visual pictorial cues was not tested in this dissertation.

Another issue to consider is that the responses to the complex image were highly affective in both the positive and negative sense. The narrative texts revealed that respondents by and large either loved or hated the visual stimulus. The following opposing emotions among two Spanish respondents illustrates this point:

Sinceramente, el anuncio me resulta poco atractivo. La cabeza de la mujer sin cuerpo me desconcierta. Y la forma de la botella del cuerpo de una mujer lo encuentro un tanto siniestro.

[To be honest, I don't find the ad at all appealing. I am taken aback by the woman's head without a body. And the bottle shaped like a woman is a bit sinister.]

Spanish female, 21 years old.

Me parece un anuncio importante que desea dar una imagen de calidad sobre el producto anunciado. Una fragancia nueva y de alto estanding.

[I think it is a serious ad that wants to portray an image of quality on the product that is being advertised. A new fragrance that is classy.]

Spanish male, 23 years old.

The use of complex visual images leaves room for a greater degree of ambiguity in meaning. In some cases, the respondents were unable to identify the intended message of the advertisement, which resulted in frustration.

I don't like it because I have absolutely no idea what it's trying to say. It does nothing for me, except get me confused.

American male, 19 years old.

I don't like it because I can't make any connection at all between the woman's face and what's on the bottle."

American female, 21 years old.

The use of highly complex advertisements that are difficult to interpret may therefore achieve the desired goal of grabbing the audience's attention, yet at the same time the inability by part of the audience to make sense of the advertisement can lead to negative affective reactions.

Interpreting and Evaluating Interpersonal Visual Metaphors

A primary objective of this research was to examine the effect that a consumer's perceived social identity had on his or her interpretation and ensuing evaluation of complex interpersonal pictorial codes in magazine advertisements.

An Allocentric Perspective

The model proposed that consumers who cherished collectivism and viewed themselves as being similar to others would be inclined to develop a strong affiliation metaphor when interpreting visual cues depicting different social interactions. The results provided support for this relationship in the case of the interdependent oriented stimuli, but not for the independent oriented stimuli.

This distinction between interdependent and independent stimuli regarding the creation of an affiliation metaphor among allocentric (collectivist oriented) consumers makes sense. It is likely that even collectivist oriented respondents found it hard to create an affiliation oriented metaphor when shown an individual standing alone. They may, however, have been more aware of a lack of affiliation when shown a person by himself

or herself, which in turn lead to more of a negative affective reaction towards this type of advertisement.

The type of social interaction depicted in the pictorial stimulus was therefore expected to have an effect on the attitude towards the advertisement between individualist oriented and collectivist oriented consumers. The results indicated that collectivist oriented respondents had a greater affinity for interdependent oriented pictorial cues than individualist oriented respondents. Additionally, the collectivist oriented respondents had a lower affective attitude towards one of the two independent stimuli compared to individualist oriented respondents.

The findings suggest that the use of independent oriented appeals may not be as effective among respondents with allocentric tendencies. These consumers have a strong need for affiliation but are unable to construct affiliative metaphors when presented with an advertisement depicting a solitary individual. This means that this type of audience will have a lower affective evaluation of such an advertisement, since in their eyes it does not relate to their needs. The use of interdependent oriented appeals, however, enables the allocentric minded consumer to create more meaningful affiliative metaphors. These types of visual appeals, therefore, would elicit a stronger, more positive, attitudinal response from this audience.

An Idiocentric Perspective

It was hypothesized that those respondents that cherished individualism and perceived themselves as being different from others would likely develop a strong ego oriented achievement metaphor when asked to interpret a visual cue depicting social interactions. The results found a positive relationship between the level of vertical

idiocentrism and the level of perceived elitism in the advertisement for the set of independent oriented stimuli. This relationship was also present for one of the two interdependent oriented stimuli. Unlike in the previous case, the notion of elitism can be elicited from both independent and interdependent visual cues. The image of a group of individuals interacting with one another does not necessarily preclude the possibility of creating this type of metaphor. In describing the male oriented interdependent stimulus, one respondent described the group of men in this manner:

Hombres competitivos, que se preocupan por su física, con carácter y fuerza... porque aparecen en una posición de fuerza, sin camiseta, mostrando el cuerpo cuidado.

(Competitive men that take care of their bodies, who have character and strength... because their poses reflect strength, they are shirtless, showing off their sculptured body).

Spanish male, 26 years old.

This means that advertisers can use both interdependent oriented and independent oriented pictures to create an elitism appeal among a vertically idiocentric audience. The notion of power and/or competitiveness is perceived to be present among this audience in both a solitary and a group-oriented setting. Whereas allocentrics are less able to elicit metaphors of affiliation from independent oriented appeals, idiocentrics seem more than able to elicit metaphors of elitism from interdependent oriented appeals. This distinction between the two cases makes sense. The image of a solitary person indicates a lack of affiliation, but the image of a group of people does not indicate a lack of individual elitism. A person can still act as an individual entity that perceives himself to be different from others when in a crowd, but a person cannot act socially when all alone.

In this instance, the advertiser need not worry about any adverse affective reactions from showing an interdependent oriented visual image to an idiocentric audience, since the respondents can still infer a sense of individuality within the message. Nevertheless, the individualist oriented respondent had a significantly less favorable attitude towards the interdependent appeals compared to the collectivist oriented individual. Even though there was only marginal support for the hypothesis that idiocentric respondents would have a more positive attitude towards independent oriented pictorial cues compared to collectivist oriented respondents, it seems that the independent oriented appeal was more effective than the interdependent oriented appeal in the eyes of the idiocentric minded consumer.

A Cross-National Comparison of Visual Metaphors

The above discussion has focused on Individual-Collectivism at the psychological level. A cross-national comparison was also made regarding how independent and interdependent pictorial cues are interpreted. Whereas the three samples are by no means representative of their respective countries, cultural differences still play a part in explaining differences between them. This study therefore hypothesized that the sample country's level of Individualism-Collectivism would dictate whether independent or interdependent types of pictorial cues would be preferred for each group.

The results for the interdependent appeals mirrored the findings at the individual level of analysis. The Filipino sample, which according to the literature was the most collectivist in orientation, had a higher cognitive disposition towards the interdependent oriented pictorial stimuli compared to both the Spanish and the American samples. Additionally, the Spanish sample, which was considered to be more collectivist than the

American sample, had a more positive attitude towards these types of pictorial stimuli compared to the American respondents. It seems that group oriented advertisements will tend to elicit more positive metaphorical appeals within collectivist audiences, which means that the respondents seem to have a greater affinity for these types of appeals compared to less collectivist orientations.

One anomaly in the results was the fact that the Spanish respondents had a more positive emotional response ($x=19.51$) towards the male-oriented interdependent stimulus compared to the Filipino ($x=17.07$) and American ($x=14.68$) respondents. We would have expected that the Filipino sample would have had a higher emotional response than the Spanish sample. A qualitative analysis of the narrative texts found that the Spanish respondents generally viewed the image of the group of men as a typical representation of masculinity:

Utiliza a jóvenes guapos (es una imagen bastante típica de lo que normalmente se acepta como belleza masculina). Quiere impactar a primera vista.

[It uses attractive young men (it's a pretty typical image of what is normally considered to be masculine beauty). It wants to make a mark at first sight.]

Spanish female, 21 years old.

A tres chicos muy machotes. Lo veo un anuncio machista, el cual describe que esa colonia la podría utilizar los chicos duros.

[Three young and very tough men. I think the ad is very chauvinist, it describes a cologne that tough guys could use.]

Spanish female, 22 years old.

Idea de virilidad, repression y exhibicionismo. El torso desnudo y atlético da imagen tópico de una sociedad.

[Idea of virility, repression and exhibitionism. The nude and athletic body produces a clichéd image of society.]

Spanish male, 21 years old.

The Filipino sample was divided into two camps, with a somewhat larger majority corroborating the Spanish view of machismo and a small yet significant group highlighting more of a homophobic interpretation:

You become sexy and macho when you use the perfume.

Filipino male, 19 years old.

The advertiser wanted to show that the Laroy Monit fragrance for men is favored by most men, because the scent is manly. The picture wanted to show that if you are a real man (muscles and all), you would like this cologne.

Filipino female, 19 years old.

Disgusting. Though we're living in a democratic country, I don't think that scenes like these should be associated with perfumes and be used as ads. The perfume's fragrance serves as a kind of attractant, but in this case, the same sex got attracted with each other.

Filipino male, 17 years old.

Icky! I mean, they look savage and beastly. They also look like they came from sweatshops.

Filipino female, 17 years old.

The American sample responded in a similar way to the Filipino sample, with a slightly larger majority focusing on the machismo theme and a significant minority echoing concerns about homosexuality:

I like it... the men are very attractive and are practically begging for sex. Appealing in a strange way. This fragrance is for athletic men with raging hormones – they are very into women and how they are viewed by the scent they wear.

American female, 21 years old.

The ad is pretty good because the guys are in good shape... You'll be buff and tough and all that stuff if you use this product, and if you already are, it's OK to use a fragrance.

American male, 20 years old.

The ad to me appears to be directed toward gay men because of the eroticism and sensuality of the ad. Then again, it seems to be portraying the rugged characteristic of men... In a sense, it seems to say "It's for men" in both meanings of the phrase. One, for men to wear. Two, for men to smell on another man.

American female, 20 years old.

I don't like it. Not only do men not want to see men without their clothes on, but I don't see what the caged animals in this picture have to do with cologne.

American male, 19 years old.

The different interpretations between the three samples relating to masculinity in the male-oriented stimulus therefore acted as a confounding to the results. In particular, it meant that the Spanish audience tended to have a more positive overall evaluation of the advertisement, since there was less of a

metaphorical association with homosexuality. It should be noted that in the female-oriented stimulus where presumably there was no such confounding, as expected the Filipino respondents had more positive emotional evaluations than the Spanish and American samples.

The supposedly less individualistic Filipino sample also seemed to prefer the independent appeals compared to the highly individualistic American sample, which was contrary to what was expected. This finding was all the more surprising since at the individual level of analysis there was no difference between the allocentric and the idiocentric respondents.

One explanation could be that the Filipino sample not only exhibits highly collectivist tendencies, but also highly individualist tendencies. It should be remembered that at the sociological level of analysis, a country is viewed as being either collectivist or individualist. At the psychological level, however, a consumer could exhibit both tendencies at the same time (the optimal distinctiveness point would exhibit high tendencies for assimilation and differentiation).

A comparison of the three samples revealed that the Filipino sample was indeed more allocentric than the American sample (see Appendix D), which explains why they tended to prefer the interdependent oriented appeals. The American sample had a higher horizontal idiocentrism score compared to the Filipino sample, which in turn had a significantly higher mean than the Spanish sample (see Appendix E). The vertical idiocentrism scores, however, were most revealing since they pointed to the fact that the mean score for the Filipino sample was no different from the American sample and—unlike the American sample—was significantly higher than the Spanish sample (see

Appendix F). This would explain why the Filipino sample was able to relate to the independent oriented appeals as well as the interdependent oriented appeals.

This finding provides additional support for the use of the psychological scales to measure a group's level of Individualism-Collectivism. It also suggests that we cannot simply label a country as being either collectivist or individualist in orientation. The distinction between the two orientations is at times not as clear-cut as we would like, as was shown above.

These results also suggest that the use of independent oriented appeals can be effective in a supposedly collectivist culture such as the Philippines. It still needs to be seen whether this pattern will emerge in other cultures that have been labeled as collectivist in orientation, and whether a significant presence of vertical idiocentrism acts as an explanatory variable.

Limitations

Since the sampling population consisted of university students from the Philippines, America, and Spain, there must be some degree of caution when interpreting the results. These findings are by no means representative of the three countries in question. This dissertation has centered its investigation around cultural differences measurable at the individual level. Thus, the findings relating to the advertising effectiveness of independent versus interdependent oriented appeals do not necessarily reflect any cross-national differences between the three countries.

Furthermore, in focusing on the cognitive and affective attitudinal dimensions as dependent variables for measuring an advertisement's effectiveness, this study has not considered other potential benefits of using complex visual images. For instance, the

present research did not examine the attention-getting nature of visual images, nor other issues such as advertising value, persuasiveness, recall and recognition.

Measurement issues further limit the findings of this dissertation. The cultural scales by Singelis et al. (1995) failed to clearly identify all four dimensions and the vertical allocentrism scale had to be dropped from the study. This meant that the hypotheses pertaining to this variable could not be tested. Various individual items also failed to load on the remaining three scales. The reliability coefficients for the vertical idiocentrism (0.71) and horizontal allocentrism (0.67) scales were weak, thus reducing the power of the statistical tests (DeVellis, 1991).

The content analysis of the narrative texts failed to identify sufficient levels of motivation appeals among the respondents, which may be due to the nature of the open-ended questions that were asked of the respondents or the coding system itself. A quantitative analyses of the narrative texts could therefore not be carried out.

The use of a fictitious brand name is desirable in an experimental setting in order to control for brand familiarity, yet it may raise questions regarding the external validity of these results. An examination of the narrative texts, however, revealed no indication that the respondents viewed the name "Laroy Monit" as artificial, nor did they question whether the advertisement was real. Several respondents did suggest that the brand was a newcomer to the market, which may have influenced how they rated the effectiveness of the visual images.

Finally, the nature of the research design forced respondents to examine in detail and think about each print advertisement that they were shown. In a real setting, the audience does not necessarily become so involved in decoding the advertisement.

However, the reasoning behind using complex visual images in advertising is to engage the audience in such a manner.

Future Research

There is a growing indication that the visual image is becoming more predominant in the implementation of persuasive communication in marketing (Phillips, 1997; Kernan and Domzal, 1993). This being the case, a greater understanding of the visual language system as it relates to persuasive communication is needed. This dissertation has looked at how consumers from three different cultures interpret visual messages that vary in complexity and in interpersonal content. The development and implementation of this dissertation has uncovered issues in two major areas that need to be addressed in future research in this field.

First, the roles of contextual communication styles and metaphorical complexity on visual persuasion merits further attention. In terms of context, the relationship between a country's contextual communication style (for instance, a high-context culture such as the Philippines) and the predisposition for visual versus verbal messages in advertising is one that has been alluded to yet not fully addressed within this dissertation. Experimental studies examining the relative importance of—and interaction between—the visual and the verbal elements in the creation of metaphorical meaning across different cultural contexts would provide a more comprehensive understanding of how consumers from different countries interpret visual advertising cues.

Another related issue is the relevance of iconic interpretations in visual advertising. The traditional view in advertising has been that the picture reflects reality, yet nowadays the underlying thought is that consumers interpret images at a more

metaphorical level. It is still not clear, however, whether there is any room for the iconic interpretation in print advertising. It may be the case that in highly low-context cultures such as in Scandinavia the use of very simple visual images are interpreted effectively at the iconic level.

The relative advantages and disadvantages of using visual advertisements at varying levels of complexity also requires further analysis. As was mentioned before, there seems to be a fine balance between a visual being too simple (and therefore meriting little attention or over-reading into its meaning) and too complex (which elicits feelings of frustration and negative emotional responses toward the advertisement and the brand). The means by which consumers from different cultures process visual information is therefore vital in our understanding of how visual communication works.

It would also be interesting to examine whether a product category effect exists in determining the appropriate level of complexity of visual images in print advertisements. It may be the case that consumers have different expectations relating to the use of simple versus complex visual imagery dependent on the product category that is being advertised. For example, it may be that a complex visual image is viewed as more (or less) appropriate in an advertisement for personal computers than for a soda drink. A distinction may also arise when developing visual images that advertise services.

The second major issue deals with additional cross-cultural comparisons of the appropriateness of interpersonal appeals in visual print advertisements. The interpretation and evaluation of interpersonal appeals in other individualist and collectivist cultures would further our understanding of how the social identity model influences the interpretation of these visual images. This dissertation considered two

individualist cultures (America and Spain) and one collectivist culture (the Philippines). Many cross-cultural studies compare an individualist culture to a collectivist culture, or a low-context culture to a high-context culture. More cross-cultural studies are needed to make comparisons between collectivist cultures or between individualist cultures. It is often assumed that collectivist cultures are similar to one another, yet this may not be the case. The results of this dissertation points to the fact that two Western cultures are by no means similar in their interpretation of visual codes. It is likely, therefore, that a collectivist culture such as the Philippines interprets visual information differently from other collectivist cultures such as China or Japan.

A reason behind the lack of comparisons between collectivist cultures and between individualist cultures may be that today's sociological models that require a cut-and-dry classification fail to explain more subtle nuances between countries. The use of scales to measure culture at the psychological level provides the researcher with a means for explaining and controlling for these subtle distinctions. The measurement issues encountered in this dissertation, however, suggest that further work is needed in the development and refinement of reliable and valid cultural scales.

Managerial Implications

The findings in this dissertation provide various insights into the use of visual images in the development of international advertising campaigns. The multinational marketer is constantly faced with the standardization versus customization issue when determining how to implement global positioning strategies. In the case of visual imagery in print advertisements, the marketer must consider not only the contextual

communication style (high-context versus low-context) of each target market, but also the congruency between the pictorial cue and the audience's frame of mind.

A target country's contextual communication style has a significant impact on the level of metaphorical processing that goes on when interpreting the meaning of visual images in print advertisements. The results suggest that consumers from high-context cultures will infer more about the "hidden" meaning behind the visual image. Indeed, even for purportedly simple visual images with highly explicit information, the high-context audience will likely try to construct more abstract metaphorical meanings. The use of a simple visual image may in fact irritate or bore the high-context audience, since the picture lacks sufficient ambiguity for constructing a suitable metaphor that makes sense to the audience from an advertising perspective.

The use of complex visual images, on the other hand, would be more appropriate for an audience with a high-context communication style. This audience would clearly identify the need to develop implicit meaning from the visual cue, a task that it is adept at doing. Abstract emotional appeals would therefore be constructed from these complex visual cues. Dependent on the ambiguity of the visual cue, the audience is likely to develop metaphorical appeals that it considers to be important. The perceived meaning of the advertisement will reflect the consumer's underlying identity, since he or she must rely on external (contextual) information to interpret the message. Complex visual images are therefore highly effective for audiences that rely on contextual information to infer the meaning of a message.

This means that the international advertiser can adopt a standardized advertising strategy for high-context communication markets by selecting a complex visual image

and minimizing the amount of copy to the brand name and at most a tag line. The standardized approach would nonetheless provide a tailored meaning for each market, since interpreting the visual image would require external information that is relevant to each target market. In essence, the international marketer would benefit from economies of scale by standardizing the content, yet at the same time would benefit from the customized appeal given the picture's metaphorical ambiguity. By using a complex visual image, the international marketer provides a standardized input whose output is customized based on the audience's contextual situation.

The standardized complex visual approach would not work, however, when dealing with a low-context audience. In this instance, the audience would rely more on the explicit information available in the picture and the rest of the advertisement rather than on external information. The low-context audience is less likely to have the necessary communication knowledge to interpret the metaphorical nature of the pictorial message. This could lead to consumer confusion as to the intended message and may result in negative affective responses. The international advertiser would therefore need to either provide guidance as to the intended meaning of the visual by providing explicit clues within the copy of the advertisement (which would need to be customized to reflect language differences) or to rely on a less complex visual image whose meaning relies more on explicit cues developed within the advertisement's message.

A standardized approach between high-context and low-context audiences using a simple visual image would not be appropriate. The high-context audience would tend to over-read into the meaning of the picture and develop a negative affective evaluation due to the message's apparent lack of metaphorical complexity. This type of audience is

trained to read into the metaphorical meaning of messages, and would be bored with the lack of visual imagery in simple visuals that merely show you the product. Whereas we all “see” the picture, the process of decoding the meaning behind the message differs between high-context and low-context communicators.

Iconic interpretations would perhaps only work when implementing a product or brand awareness campaign. The mundane nature of the simple visual image, however, may not be sufficient to break through the clutter in order to attract the audience’s attention. International advertising campaigns would therefore be more effective if they communicated at a complex visual level when targeting high-context markets.

Furthermore, within a low-context market, reliance on simple visual images may not sufficiently grab the audience’s attention. In such an instance, it may be more effective to use a complex visual image that can be decoded by the low-context audience with the help of an explicit cue that is rooted in the copy of the advertisement.

When dealing with complex visual images, advertisers also need to consider the types of symbols that should be used to encode the message. This dissertation examined social interaction as a means for eliciting metaphors in print advertisements. The findings suggest that the advertiser needs to carefully determine how a visual image can elicit different metaphorical appeals amongst its audience. For instance, individualist-oriented consumers can elicit elitism appeals from a picture depicting a solitary person or a group of people. At the same time, a collectivist-oriented consumer is more likely to construct a metaphor for affiliation from the image depicting a group of people, yet is not able to create such a personally relevant appeal when he or she is shown a picture of a solitary person.

Interestingly, the solitary person advertisements lead to a standardized interpretation and evaluation of each message's appeal (elitism) between both individualist-oriented and collectivist-oriented individuals. In contrast, the group of people advertisements led to divergent interpretations, with collectivists focusing on affiliation appeals and individualists concentrating on elitism appeals. The advertiser therefore needs to better understand the variability in interpretation that is present between the audience dependent on the type of visual image that is used. This can be done by measuring the consumer's level of emotional appeal towards the visual image. The open-ended and close-ended questions used in this study can provide the marketer with a framework for capturing the metaphorical responses that a pictorial image could elicit cross-nationally.

International marketers would also benefit from the segmentation of markets based on psychological traits rather than on national boundaries when launching global advertising campaigns. This study suggests that psychological characteristics relating to a person's social identity are better predictors of how consumers interpret independent versus interdependent visual images compared to national identity. For instance, it was found that the Filipino and American samples were equally favorable towards independent appeals. At the same time, the Filipino sample clearly preferred interdependent appeals oriented compared to their American counterparts. This was explained by the fact that the Filipino sample had high idiocentric and high allocentric social identities, whereas the American sample had high idiocentric and low allocentric social identities. These psychological traits are useful indicators of how an individual will interpret and evaluate certain visual images and allows for a more in depth

comparison of consumers from different countries. It may be the case that two people with similar social identities but with different nationalities have more in common than two people with the same nationality but different social identities. This type of information would be useful to the international advertiser in determining whether a standardized interpretation would emerge between consumers with similar psychological characteristics but from different countries. Indeed, the global segmentation technique has been used in international marketing to identify the “global teen” and the “cosmopolitan” as two segments whose members are from numerous countries yet share a common bond with one another based on psychological and social similarities. Idiocentric and allocentric characteristics would provide the international marketer with additional variables that help segment and define consumers in today’s global market.

In conclusion, the findings in this dissertation provide additional insight into the standardization versus customization issue facing international advertising campaigns. The normative implications of these findings highlight the need to consider the target audience’s contextual communication style and the target audience’s frame of mind in order to better understand how pictorial images within print advertisements are interpreted and evaluated cross-culturally.

APPENDIX A
VISUAL STIMULI USED IN THE STUDY

Image 1. Male Oriented Independent Stimulus



Image 2. Female Oriented Independent Stimulus



Image 3. Male Oriented Interdependent Stimulus



Image 4. Female Oriented Interdependent Stimulus



Image 5. Simple Visual Stimulus

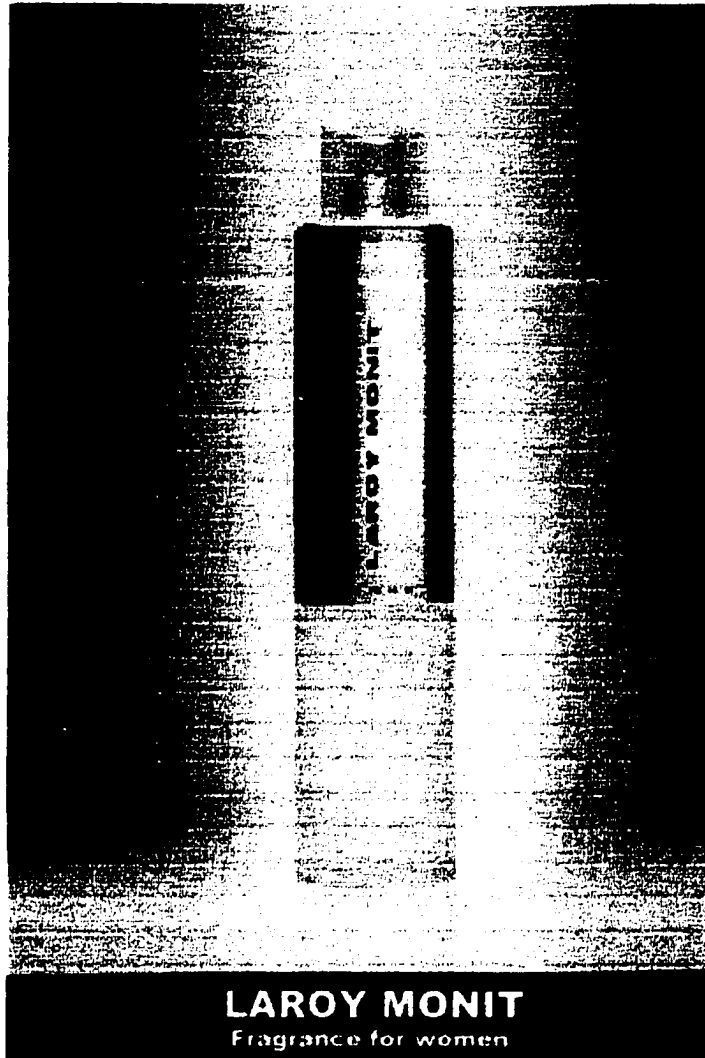
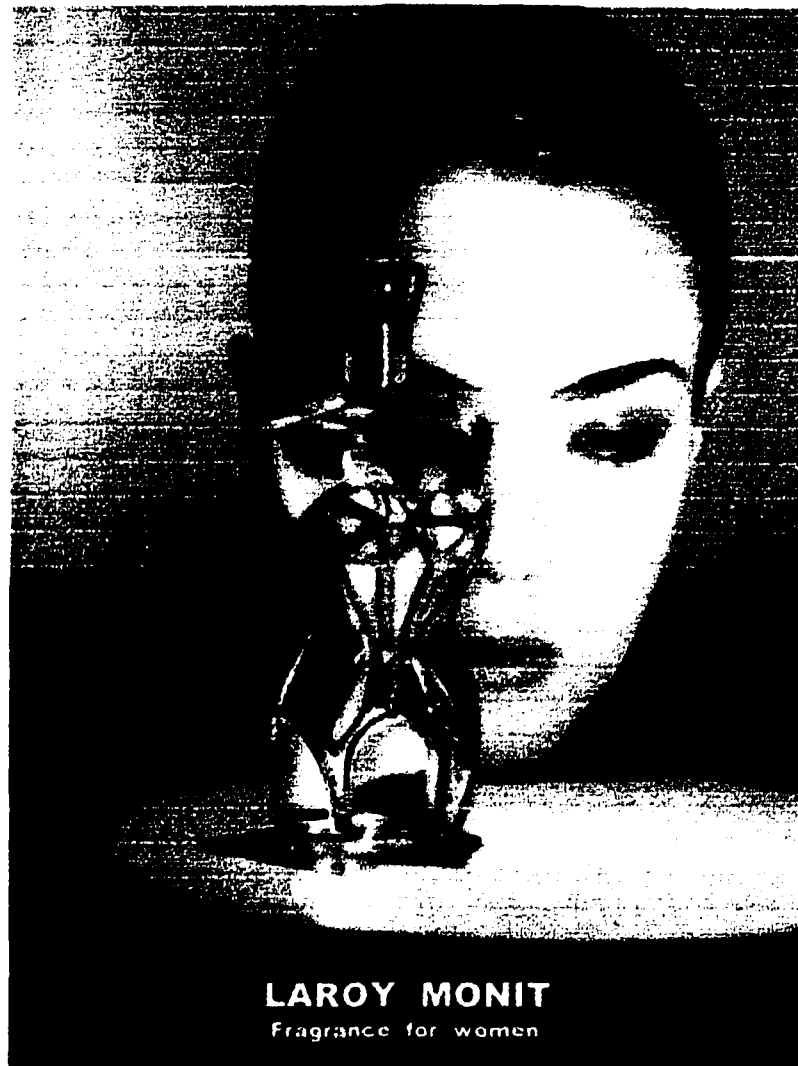


Image 6. Complex Visual Stimulus



APPENDIX B**COVER LETTER AND QUESTIONNAIRE IN ENGLISH AND SPANISH**

1. Cover Letter in English



BaruchCollege
The City University of New York

**City University of New York.
International Advertising Research Program**

Dear Student:

Thank you for taking part in this important international study. Please follow the professor's instructions carefully. You will be given a booklet containing a number of advertisements, and a survey that asks you for your opinion about the advertisements. At the start of the survey, you will be asked four questions on each advertisement in the booklet. Please be honest in your answers. We did not design the advertisements, and so we will not be offended if you did or did not like any of the pictures. After you have answered the questions regarding the advertisements, there is a questionnaire to be completed. Your answers will remain confidential at all times and you will not be identified personally in any way. Please read and listen to all instructions carefully. If you have any questions, please ask the professor that is running the study, and he/she will be happy to help you.

Thank you for your cooperation,

Professor Michael Callow
Marketing Department
Zicklin School of Business
Baruch College,
City University of New York

Dr. Leon Schiffman
Marketing Department
Zicklin School of Business
Baruch College
City University of New York

2. Cover Letter in Spanish



Baruch College
The City University of New York

City University of New York.
Programa de Investigación de Publicidad Internacional

Estimado estudiante:

Le agradecemos su participación en esta importante investigación internacional. Por favor siga cuidadosamente las instrucciones del profesor. Se le dará un folleto que contiene algunos anuncios, y un cuestionario con preguntas sobre estos anuncios. Al inicio del cuestionario, hay cuatro preguntas por cada anuncio en el folleto. Sea franco en sus respuestas. Nosotros no diseñamos los anuncios, y no nos ofenderá si le guste o no cualquiera de las imágenes. Al acabar sus respuestas sobre los anuncios, encontrará más preguntas para rellenar. Sus respuestas permanecerán confidenciales en todo momento y no le identificaremos personalmente en ninguna manera. Haga el favor de leer y escuchar cuidadosamente las instrucciones. Si tiene alguna pregunta, por favor póngase en contacto con el profesor quien le ayudará.

Gracias por su cooperación,

Professor Michael Callow

Marketing Department
Zicklin School of Business
Baruch College
City University of New York

Dr. Leon Schiffman

Marketing Department
Zicklin School of Business
Baruch College
City University of New York

3. Questionnaire in English

INTERNATIONAL MARKETING STUDY

American Sample

***Zicklin School of Business
Baruch College
City University of New York***

Survey Version 1.1 to go with Booklet Version 1.1

SECTION 1

PERSONAL REACTIONS

Instructions

In this section, please answer all four questions that refer to your interpretation of each of the advertisements in the booklet. Obviously, there are no right or wrong answers. Try to make your responses interesting and as detailed as possible, for this is a test of your creative imagination. If you need more space to write, use the reverse side. If you have any questions, please ask your professor.

Advertisement A^{A1}: Laroy Monit ad for men

Turn to page 1 in your
BOOKLET to see a full-page
image of this ad.



A.i. *In your own words, please describe what you see in the ad.*

A.ii. *Ignore what the advertiser may have intended and describe your opinions and feelings about the ad.*

A.iii. *What do you think the advertiser was trying to communicate with the ad?*

A.iv. *How do you know what the advertiser was trying to communicate with this ad? What makes you think so?*

^{A1} The questionnaire included four similar pages that referred to the other four pictorial stimuli.

SECTION 2

QUESTIONNAIRE

Please do not start this section until you have completed Section 1.

Instructions

In this questionnaire, you will encounter two types of questions.

Some questions ask the extent to which you agree or disagree with a statement. Please circle the number that corresponds to how strongly you agree or disagree with that statement. For instance, if you mildly agree with the statement "I like the picture in the ad," then you would circle number 5. The numbers are as follows:

Strongly Disagree	Moderately Disagree	Mildly Disagree	Neither Agree Nor Disagree	Mildly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6	7

Other questions are structured in the form of a semantic scale. For example, on the scale below you should check the space which you feel best describes your opinion about the ad. If you felt that an ad was moderately informative, you would mark an 'X' over one of the lines closer to the word "informative."

Uninformative	-----	Informative
---------------	-------	-------------

Please remember that the information that you provide will remain confidential at all times. You will not be identified personally, and the information you provide will be aggregated to group you with other people who express similar opinions to your own. Statistical analyses will then be run on this aggregated data. It is, however, important that you answer all the questions within this questionnaire.

Advertisement A^{A2}

Please indicate whether or not you agree with the following statements relating to the “Laroy Monit for men” advertisement on page 1 in the booklet. We are asking for your opinion, which means that there are no right or wrong answers.

On each of the scales below, please check the space which you feel best describes advertisement A in the booklet (as seen in the picture below).



- 1. Unimpressive _____ Impressive
- 2. Confusing _____ Clear
- 3. Uninteresting _____ Interesting
- 4. Uninformative _____ Informative
- 5. Unappealing _____ Appealing
- 6. Unbelievable _____ Believable
- 7. Unattractive _____ Attractive

	Strongly Disagree					Strongly Agree	
8. The ad communicates a desire for personal challenge...	1	2	3	4	5	6	7
9. The ad does a good job selling the product.	1	2	3	4	5	6	7
10. The ad communicates a desire for friendship	1	2	3	4	5	6	7
11. The ad communicates a desire for competition	1	2	3	4	5	6	7
12. The advertisement successfully shows off the product...	1	2	3	4	5	6	7
13. The ad communicates a desire for independence.....	1	2	3	4	5	6	7
14. The ad communicates a desire for intimacy.....	1	2	3	4	5	6	7
15. The ad communicates a desire for leadership.....	1	2	3	4	5	6	7
16. The ad communicates a desire for camaraderie.....	1	2	3	4	5	6	7
17. Given the opportunity, I would seriously consider purchasing this brand (for me or a friend)	1	2	3	4	5	6	7
18. The ad communicates a desire for meeting one's own expectations.	1	2	3	4	5	6	7
19. The ad communicates a desire for winning	1	2	3	4	5	6	7
20. The ad communicates a desire for power	1	2	3	4	5	6	7
21. The ad communicates a desire for rivalry	1	2	3	4	5	6	7
22. The ad communicates a desire for dominance	1	2	3	4	5	6	7

^{A2} The questionnaire included four more pages showing the other four pictorial stimuli.

The Way You See Things

For this section, please indicate whether or not you agree with each statement below. We are asking for your opinion, which means that there are no right or wrong answers. Please indicate the extent to which you agree or disagree with the following philosophical statements.

	Strongly Disagree						Strongly Agree
	1	2	3	4	5	6	7
1. It annoys me when other people perform better than I do.....	1	2	3	4	5	6	7
2. Self-sacrifice is a virtue.....	1	2	3	4	5	6	7
3. I rely on myself most of the time; I rarely rely on others.....	1	2	3	4	5	6	7
4. I usually sacrifice my self-interest for the benefit of my group.....	1	2	3	4	5	6	7
5. If a co-worker or fellow student receives a prize, I would feel proud.....	1	2	3	4	5	6	7
6. I like sharing little things with my neighbors.....	1	2	3	4	5	6	7
7. Children should be taught to place duty before pleasure.....	1	2	3	4	5	6	7
8. I enjoy working in situations involving competition with others.....	1	2	3	4	5	6	7
9. I often do "my own thing".....	1	2	3	4	5	6	7
10. Competition is the law of nature.....	1	2	3	4	5	6	7
11. We should keep our aging parents with us at home...	1	2	3	4	5	6	7
12. If a relative were in financial difficulty, I would help within my means.....	1	2	3	4	5	6	7
13. Winning is everything.....	1	2	3	4	5	6	7
14. I am a unique person, independent from others.....	1	2	3	4	5	6	7
15. It is important to me that I respect the decisions made by my friends and colleagues.....	1	2	3	4	5	6	7
16. I would do what would please my family, even if I detested that activity.....	1	2	3	4	5	6	7

	Strongly Disagree					Strongly Agree	
	2	3	4	5	6	7	
17. Being a unique individual is important to me.....	1	2	3	4	5	6	7
18. When another person does better than I do, I get tense and frustrated.....	1	2	3	4	5	6	7
19. It is important to me to maintain harmony within my group of fellow students.....	1	2	3	4	5	6	7
20. Some people emphasize winning; I'm not one of them.....	1	2	3	4	5	6	7
21. I enjoy being unique and different from others.....	1	2	3	4	5	6	7
22. It is important that I do my job better than others do..	1	2	3	4	5	6	7
23. It annoys me if I have to sacrifice activities that I enjoy to help others.....	1	2	3	4	5	6	7
24. The well-being of my fellow students is important to me.....	1	2	3	4	5	6	7
25. I'd rather depend on myself than on others.....	1	2	3	4	5	6	7
26. Without competition, it is not possible to have a good society.....	1	2	3	4	5	6	7
27. I would sacrifice an activity that I enjoy a lot if my family does not approve of it.....	1	2	3	4	5	6	7
28. My personal identity, independent from others, is very important to me.....	1	2	3	4	5	6	7
29. It is important to consult close friends and get their ideas before making decisions.....	1	2	3	4	5	6	7

Demographic Information

Please remember that the information you provide will remain strictly confidential. You will not be identified individually in any way.

1. Gender: Male Female
2. Age: _____
3. Nationality: _____
4. Have you always lived in the U.S.A.? Yes No

If you answered "No", please write down where else you have lived and also for how long:

5. Aside from English, are there any other languages that you are fluent in?

- | | |
|----------------------------------|---|
| <input type="checkbox"/> Spanish | <input type="checkbox"/> Portuguese/Brazilian |
| <input type="checkbox"/> German | <input type="checkbox"/> Chinese |
| <input type="checkbox"/> Italian | <input type="checkbox"/> Japanese |
| <input type="checkbox"/> Russian | <input type="checkbox"/> Korean |
| <input type="checkbox"/> Greek | <input type="checkbox"/> Other _____ |

6. What is your religious belief?

- | | |
|---------------------------------------|---|
| <input type="checkbox"/> Christian | <input type="checkbox"/> Hinduism |
| <input type="checkbox"/> Judaism | <input type="checkbox"/> Buddhism |
| <input type="checkbox"/> Islam | <input type="checkbox"/> Atheism/Agnosticism |
| <input type="checkbox"/> Confucianism | <input type="checkbox"/> Other (please specify) _____ |

7. Annual household income before taxes?

- | | |
|---|---|
| <input type="checkbox"/> Under \$5,000 | <input type="checkbox"/> \$25,000 to \$34,999 |
| <input type="checkbox"/> \$5,000 to \$9,999 | <input type="checkbox"/> \$35,000 to \$49,999 |
| <input type="checkbox"/> \$10,000 to \$14,999 | <input type="checkbox"/> \$50,000 to \$74,999 |
| <input type="checkbox"/> \$15,000 to 24,999 | <input type="checkbox"/> \$75,000 or more |

The questionnaire is complete. Please make sure that you have not omitted any questions.

Thank you once again for your cooperation.

4. Questionnaire in Spanish

PROGRAMA DE INVESTIGACIÓN DE PUBLICIDAD INTERNACIONAL

Muestra Española

**Zicklin School of Business
Baruch College
City University of New York**

Cuestionario Versión 2.1 para Folleto Versión 2.1

1ª SECCIÓN

REACCIONES PERSONALES

Instrucciones

En esta sección, responda a cada una de las cuatro preguntas que refieren a su interpretación de cada anuncio en el folleto. Obviamente, no hay respuesta correcta o incorrecta. En lo posible intente responder de manera interesante y detallada, puesto que ésta es una prueba de su imaginación creativa. Si necesita más espacio, escriba al dorso de la página. Si tiene alguna pregunta, el profesor le ayudará.

Anuncio A^{A3}: Laroy Monit para hombre

Vaya a ver en la 1^a página de su FOLLETO este anuncio en version ampliada.



A.i. Utilizando sus propias palabras, describe lo que ve en el anuncio.

A.ii. Ignore la posible intención del anunciante y describe sus propias opiniones e impresiones con respecto al anuncio.

A.iii. *En su opinión, ¿qué intentaba comunicar el anunciante con este anuncio?*

A.iv. *¿Cómo sabe lo que el anunciante intentaba comunicar con este anuncio? ¿Qué es lo que le hace opinar así?*

^{A3} The questionnaire included four more pages showing the other four pictorial stimuli.

2ª SECCIÓN

CUESTIONARIO

Por favor, no comience esta sección hasta que haya acabado la primera sección.

Instrucciones

En este cuestionario, encontrará dos tipos de preguntas.

Algunos le preguntarán hasta qué punto está (o no está) Vd. de acuerdo con una declaración. Circule el número que corresponde al nivel en que está en acuerdo o en desacuerdo con esa declaración. Por ejemplo, si está ligeramente en acuerdo con la declaración "Me gusta la imagen en el anuncio," entonces circularía el número 5. Los números corresponden a lo siguiente:

Totalmente en Desacuerdo	Moderadamente en Desacuerdo	Ligeramente en Desacuerdo	Ni de Acuerdo ni en Desacuerdo	Ligeramente de Acuerdo	Moderadamente de Acuerdo	Totalmente de Acuerdo
1	2	3	4	5	6	7

Otras preguntas están organizadas en una escala semántica. Por ejemplo, en la escala de abajo marcaría el espacio que opina mejor describe su opinión sobre el anuncio. Si opina que el anuncio es moderadamente informativo, marcaría una 'X' sobre una de las líneas situadas cercana a la palabra "Informativo."

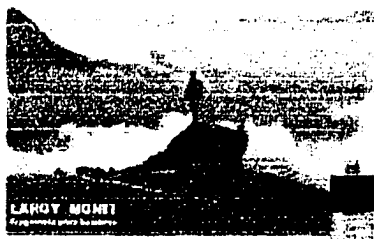
Poco informativo	_____	Informativo
------------------	-------	-------------

Recuerde que la información que nos provee permanecerá en confidencia en todo momento. No le identificaremos personalmente en ninguna manera, y las respuestas que nos da serán agrupadas para clasificarlas con otras similares. Luego se llevará a cabo un análisis estadístico con estos datos agrupados. Sin embargo, es importante que responda a todas las preguntas en el cuestionario.

Anuncio A ^{A4}

Por favor indique hasta qué punto está en acuerdo o en desacuerdo con las siguientes declaraciones con respecto al anuncio "Laroy Monit para hombre" en la **primera página** del folleto. Nos interesa su opinión, lo cual significa que no hay ni respuesta correcta ni respuesta incorrecta.

Para cada una de las escalas de abajo, marque el espacio que opina mejor describe el anuncio 'A' en el folleto (como vemos en la imagen de abajo)



1. Poco impresionante	_____	Impresionante
2. Confuso	_____	Claro
3. Sin interés	_____	Interesante
4. Poco informativo	_____	Informativo
5. Poco atrayente	_____	Atrayente
6. Poco verosímil	_____	Verosímil
7. Poco atractivo	_____	Atractivo

		Totalmente en Desacuerdo					Totalmente de Acuerdo	
8. El anuncio comunica el deseo de desafío personal.....	1	2	3	4	5	6	7	
9. Este anuncio me convence del producto.....	1	2	3	4	5	6	7	
10. El anuncio comunica el deseo de amistad.....	1	2	3	4	5	6	7	
11. El anuncio comunica el deseo de competir.....	1	2	3	4	5	6	7	
12. El anuncio hace resaltar el producto.....	1	2	3	4	5	6	7	
13. El anuncio comunica el deseo de independencia.....	1	2	3	4	5	6	7	
14. El anuncio comunica el deseo de intimidad.....	1	2	3	4	5	6	7	
15. El anuncio comunica el deseo de liderazgo.....	1	2	3	4	5	6	7	
16. El anuncio comunica el deseo de compañerismo.....	1	2	3	4	5	6	7	
17. Dada la oportunidad, consideraría seriamente la compra de esta marca (para mí o para un amigo).....	1	2	3	4	5	6	7	
18. El anuncio comunica el deseo de satisfacer expectativas propias.....	1	2	3	4	5	6	7	
19. El anuncio comunica el deseo de ganar.....	1	2	3	4	5	6	7	
20. El anuncio comunica el deseo por el poder.....	1	2	3	4	5	6	7	
21. El anuncio comunica el deseo de rivalidad.....	1	2	3	4	5	6	7	
22. El anuncio comunica el deseo de dominar.....	1	2	3	4	5	6	7	

^{A4} The questionnaire included four more pages showing the other four pictorial stimuli.

Desde Tu Punto De Vista

En esta sección, *indique si está o no está de acuerdo con cada una de las declaraciones de abajo. Le estamos pidiendo su opinión, lo cual significa que no hay respuesta ni correcta ni incorrecta. Indique hasta qué punto está en acuerdo o en desacuerdo con las siguientes declaraciones filosóficas.*

	Totalmente en Desacuerdo				Totalmente de Acuerdo		
	1	2	3	4	5	6	7
1. Me molesta cuando otras personas se desempeñan mejor que yo.....	1	2	3	4	5	6	7
2. El sacrificio es una virtud.....	1	2	3	4	5	6	7
3. Me dependo de mí mismo; casi nunca cuento con otros.....	1	2	3	4	5	6	7
4. Suelo sacrificar mi interés personal por el beneficio de mi grupo.....	1	2	3	4	5	6	7
5. Si un colega de trabajo o de clase recibiese un premio, me sentiría orgulloso.....	1	2	3	4	5	6	7
6. Me gusta compartir cosas pequeñas con mis vecinos..	1	2	3	4	5	6	7
7. Se les debe enseñar a los niños poner la obligación por encima del placer	1	2	3	4	5	6	7
8. Me gusta trabajar en situaciones donde compites con otros.....	1	2	3	4	5	6	7
9. Suelo hacer "mi propia cosa".....	1	2	3	4	5	6	7
10. La competencia es la ley de la naturaleza.....	1	2	3	4	5	6	7
11. Debemos mantener a nuestros envejecidos padres en casa con nosotros.....	1	2	3	4	5	6	7
12. Si un pariente estuviese en dificultades financieras, ayudaría de acuerdo a mis recursos.....	1	2	3	4	5	6	7
13. El ganar lo es todo.....	1	2	3	4	5	6	7
14. Soy una persona única, independiente de otros.....	1	2	3	4	5	6	7
15. Me es importante respetar las decisiones de mis amigos y mis colegas.....	1	2	3	4	5	6	7

	Totalmente en Desacuerdo					Totalmente de Acuerdo	
	1	2	3	4	5	6	7
16. Haría lo que le complace a mi familia, aunque detestase dicha actividad.....	1	2	3	4	5	6	7
17. Me es importante ser un individuo único.....	1	2	3	4	5	6	7
18. Cuando alguien logra más que yo, me pongo tenso y frustrado.....	1	2	3	4	5	6	7
20. Me es importante mantener la armonía entre mis compañeros de estudios.....	1	2	3	4	5	6	7
20. Algunos enfatizan el ganar; yo no soy uno de ellos...l	1	2	3	4	5	6	7
21. Me gusta ser único y distinto a los demás.....	1	2	3	4	5	6	7
22. Es importante que yo haga mi trabajo mejor que los demás.....	1	2	3	4	5	6	7
23. Me molesta si tengo que sacrificar las actividades que me gustan para ayudar a otros.....	1	2	3	4	5	6	7
24. El bienestar de mis compañeros de estudios me es importante.....	1	2	3	4	5	6	7
25. Preferiría contar conmigo mismo que con otros.....	1	2	3	4	5	6	7
26. Sin la competencia, es imposible tener una buena sociedad.....	1	2	3	4	5	6	7
27. Sacrificaría una actividad que me gusta mucho si a mi familia no le pareciera bien.....	1	2	3	4	5	6	7
28. Mi identidad personal, independiente de otros, me es muy importante.....	1	2	3	4	5	6	7
29. Es importante consultar a los amigos más íntimos y escuchar sus ideas antes de llegar a una decisión...l	1	2	3	4	5	6	7

Información Demográfica

Recuerde que la información que nos da permanecerá estrictamente confidencial. No le identificaremos personalmente en ninguna manera.

1. Sexo: Macho Hembra

8. Edad: _____

9. Nacionalidad: _____

10. Ha vivido siempre en España? Sí No

Si respondió "No", por favor escriba en el espacio de abajo dónde ha vivido y la duración de la estancia.

11. Aparte del español, ¿habla Vd. algún otro idioma con fluidez?

- | | |
|-----------------------------------|-------------------------------------|
| <input type="checkbox"/> Inglés | <input type="checkbox"/> Portugués |
| <input type="checkbox"/> Alemán | <input type="checkbox"/> Japonés |
| <input type="checkbox"/> Italiano | <input type="checkbox"/> Ruso |
| <input type="checkbox"/> Francés | <input type="checkbox"/> Otro _____ |

12. ¿Cuál es su religión?

- | | |
|---|-------------------------------------|
| <input type="checkbox"/> Catolicismo | <input type="checkbox"/> Judaísmo |
| <input type="checkbox"/> Protestantismo | <input type="checkbox"/> Otro _____ |
| <input type="checkbox"/> Ateísmo/agnosticismo | |

13. Ingresos anuales del hogar antes de impuestos (pts.)

- | | |
|--|--|
| <input type="checkbox"/> Menos de 500.000 | <input type="checkbox"/> 3.000.000 a 4.499.999 |
| <input type="checkbox"/> 500.000 a 999.999 | <input type="checkbox"/> 4.500.000 a 6.499.999 |
| <input type="checkbox"/> 1.000.000 a 1.499.999 | <input type="checkbox"/> 6.500.000 a 9.499.999 |
| <input type="checkbox"/> 1.500.000 a 2.999.999 | <input type="checkbox"/> 9.500.000 y más |

El cuestionario está terminado. Por favor asegúrese de que no haya omitido alguna pregunta.

Le agradecemos su colaboración.

APPENDIX C

ASSESSING THE ROBUSTNESS OF THE CONTEXTUAL COVARIATE ESTIMATES WHEN CHANGING THE VALUE FOR SPANISH RESPONDENTS

Dependent Variable	Contextual Value for Spanish Respondents		
	-0.75	-0.5	-0.25
Achievement			
Independent male ad	0	0	0
Independent female ad	0.74	0.75	0.73
Interdependent male ad	1.10	1.33	1.55
Interdependent female ad	1.84	1.93	1.94
Elitism			
Independent male ad	0	0	0
Independent female ad	1.99	2.14	2.21
Interdependent male ad	0	0	1.25*
Interdependent female ad	2.66	2.64	2.52
Affiliation			
Independent male ad	0.78	0.75	0.67
Independent female ad	0.70	0.68	0.63
Interdependent male ad	0.65	0.68	0.68
Interdependent female ad	0	0	0

All values above zero are significant for $\alpha = 0.05$.

* Since the contextual covariate estimate for the -0.75 value was significantly different from the other two values, an ANOVA was run using the contextual value of -0.75 for the Spanish respondents to test Hypothesis 3(a). The analysis produced a similar result ($F=1.79$, $p=0.17$) to the analysis when the -0.5 value was used ($F=1.91$, $p=0.15$).

APPENDIX D

ALLOCENTRISM BY COUNTRY SAMPLE

ANOVA Table

Source	dF	Sum of Squares	Mean Squares	F-Value	p>F
Model	2	14.69	7.35	12.70	0.0001
Error	408	235.97	0.58		
Total	410	250.66			

Tukey's *T* Test

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	0.2441	0.4608	0.6776	***
Filipino – Spanish	-0.0273	0.1913	0.4100	
Spanish – American	0.05606	0.2695	0.4830	***

Comparisons significant at the 0.05 level are indicated by '***'.

APPENDIX E

HORIZONTAL IDIOCENTRISM BY COUNTRY SAMPLE

ANOVA Table

Source	dF	Sum of Squares	Mean Squares	F-Value	p>F
Model	2	113.80	56.90	148.64	0.0001
Error	408	156.20	0.38		
Total	410	270.00			

Tukey's *T* Test

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	-0.3686	-0.1923	-0.0159	***
Filipino – Spanish	0.8232	1.0011	1.1790	***
Spanish – American	-1.3671	-1.1934	-1.0198	***

Comparisons significant at the 0.05 level are indicated by '***'.

APPENDIX F**VERTICAL IDIOCENTRISM BY COUNTRY SAMPLE**

ANOVA Table

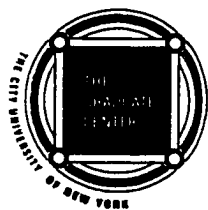
Source	dF	Sum of Squares	Mean Squares	F-Value	p>F
Model	2	4.21	2.11	3.53	0.03
Error	408	235.97	0.58		
Total	410	250.66			

Tukey's *T* Test

Nation Comparison	Simultaneous Lower Confidence Limit	Difference Between Means	Simultaneous Upper Confidence Limit	
Filipino – American	-0.0495	0.17063	0.3908	
Filipino – Spanish	0.0234	0.2454	0.4674	***
Spanish – American	-0.2915	-0.0747	0.1420	

Comparisons significant at the 0.05 level are indicated by '***'.

APPENDIX G
HUMAN SUBJECTS APPROVAL FORM



The Graduate School and University Center
The City University of New York
365 Fifth Avenue
New York, NY 10016-4309
TEL 212.817.7520 FAX 212.817.1629

February 24, 2000

Michael Callow
(Marketing)

Re: Proposal No. 6-04-02-00 • "Do You See What I See? A Cross-Cultural Analysis of the Social Identity Metaphor in Visual Print Advertisements"

Dear Mr. Callow:

The Committee on the Protection of Human Subjects reviewed and approved your above-referenced proposal through Exempt Review on February 24, 2000.

This approval is effective for one year and your proposal must be reviewed annually should your research extend beyond one year. Please be advised that any changes made to your proposal must receive Committee approval.

Sincerely,

Kay Powell
For the Committee

c: Leon G. Schiffman

REFERENCES

- Aaker, Jennifer L., and Durairaj Maheswaran (1997), "The Effect of Cultural Orientation on Persuasion," Journal of Consumer Research, 24(3), December, 315-328.
- Aaker, Jennifer L., and Patti Williams (1989), "Empathy versus Pride: The Influence of Emotional Appeals across Cultures," Journal of Consumer Research, 25, December, 241-261.
- Adler, Nancy J. (1986), International Dimensions of Organizational Behavior, Kent Publishing Company: Massachusetts.
- Albers-Miller, Nancy D., and Betsy D. Gelb (1996), "Business Advertising Appeals as a Mirror of Cultural Dimensions: A Study of Eleven Countries," Journal of Advertising, 25 (4), 57-70.
- Alden, Dana L., Wayne D. Hoyer, and Chol Lee (1993), "Identifying Global and Culture-Specific Dimensions of Humor in Advertising: A Multinational Analysis," Journal of Marketing, 57, April, 64-75.
- Baker, Michael J., and Gilbert A. Jr. Churchill (1977), "The Impact of Physically Attractive Models on Advertising Evaluations," Journal of Marketing Research, 14, November, 538-555.
- Berenson, Mark L., David M. Levine, and Matthew Goldstein (1983), Intermediate Statistical Methods and Applications: A Computer Package Approach, Prentice-Hall, Inc.: Englewood Cliffs, N.J..
- Berger, Arthur Asa (1987), "What's in a Sign? Decoding Magazine Advertising (A Primer)," Semiotics in Advertising, ed. L. Henny, International Studies in Visual Sociology and Visual Anthropology, Edition Herodot: Aachen.
- Berger, Arthur Asa (1984), Signs in Contemporary Culture: An Introduction to Semiotics, Longman Inc.: New York, NY.
- Boddewyn, Jean J., Robin Soehl, and Jacques Picard (1986), "Standardization in International Marketing: Is Ted Levitt in Fact Right?" Business Horizons, 29(6), November-December, 69-75.
- Bourgery, Marc, and George Guimaraes (1993), "Global Advertisements: Say it with Pictures," The Journal of European Business, 4(5), May/June, 22-26.
- Biswas, Abhijit, Janeen E. Olsen, and Valerie Carlet (1992), "A Comparison of Print Advertisements from the United States and France," Journal of Advertising, 21(4), December, 73-81.

- Burke, Kenneth (1969), A Rhetoric of Motives, Berkeley: University of California Press.
- Calder, Bobby J., Lynn W. Phillips, and Alice M. Tybout (1981), "Designing Research for Application" Journal of Consumer Research, 8, September, 197-293.
- Callow, Michael A., Dawn B. Lerman, and Mayo de Juan Vigaray (1997), "Motivation Appeals in Advertising: A Comparative Content Analysis of United States and Spanish Advertising," Proceedings of the Sixth Symposium on Cross-Cultural Consumer and Business Studies, ed. Scott M. Smith, Association of Consumer Research and the Society for Consumer Psychology, 392-396.
- Cateora, Philip R., and John Graham (1999), International Marketing, Tenth Edition, Irwin/McGraw-Hill.
- Chuang, Him (1996), "Nonword Span as a Unique Predictor of Second-Language Vocabulary Learning," Developmental Psychology, 32 (5), 867-873.
- Church, A. Timothy, and M. S. Katigbak (1992), "The Cultural Context of Academic Motives: A Comparison of Filipino and U.S. College Students," Journal of Cross-Cultural Psychology, 23, 40-58.
- Church, A. Timothy, and Walter J. Lonner (1998), "The Cross-Cultural Perspective in the Study of Personality: Rationale and Current Research," Journal of Cross-Cultural Psychology, 29(1), January, 32-62.
- Chusmir, Leonard H. (1989), "Behavior: A Measure of Motivation Needs," Psychology, 26 (2-3), 1-10.
- Culler, Jonathan (1986), Ferdinand de Saussure: Revised Edition, Cornell University Press: Ithaca, New York.
- D'Andrade, Roy G., and Claudia Strauss (1992), Human Motives and Cultural Models, Cambridge University Press: New York.
- De Mooij, Marieke (1998), Global Marketing and Advertising: Understanding Cultural Paradoxes, Sage Publications: Thousand Oaks, California.
- DeCharms, Richard, and Gerald H. Moeller (1962), "Values Expressed in American Children's Readers: 1800-1950," Journal of Abnormal and Social Psychology, 2, pp. 136-142.
- Deely, John (1990), Basics of Semiotics, Indiana University Press: Indianapolis, Indiana.
- DeVellis, Robert F. (1991), Scale Development: Theory and Applications, Applied Social Research Methods Series, Volume 26, Sage Publications, Newbury Park., California.

- Dillon, William R., and Matthew Goldstein (1984), Multivariate Analysis: Methods and Applications, John Wiley & Sons, New York.
- Domzal, Teresa J., and Jerome B. Kernan (1993), "Mirror, Mirror: Some Postmodern Reflections on Global Advertising," Journal of Advertising, 22, 4, December, 1-20.
- Dornbusch, Sanford M., and Lauren C. Hickman (1959), "Other-directedness in Consumer-Goods Advertising: A Test of Riesman's Historical Theory," Social Forces, 38, 99-102.
- Dyer, Gillian (1982), Advertising as Communication, New York: Routledge.
- Edell, Julie A., and Marian Chapman Burke (1987), "The Power of Feelings in Understanding Advertising Effects," Journal of Consumer Research, 14, December, 421-433.
- Evans, Ian G., and Sumandeep Riyait (1993), "Is the Message Being Received? Benetton Analysed," International Journal of Advertising, 12, pp. 291-301.
- Fijneman, Yvonne A., Madde E. Willemsen, and Ype H. Poortinga (1996), "Individualism-Collectivism: An Empirical Study of a Conceptual Issue," Journal of Cross-Cultural Psychology, 27(4), July, 381-402.
- Fowles, J. (1996), Advertising and Popular Culture, Thousand Oaks, California: Sage Publications.
- Fraser, Bruce (1993), "The Interpretation of Novel Metaphors," in Andrew Ortony, ed., Metaphor and Thought. Cambridge University Press, 329-341.
- Gardner, Howard (1982), Art, Mind, and Brain, Basic Books: USA.
- Geen, Russell G. (1995), Human Motivation: A Social Psychological Approach, Brooks/Cole Publishing Company: Pacific Grove, California.
- George, Richard de, and Fernande De George, The Structuralists From Marx to Levi-Strauss, Anchor Books: Garden City, New York.
- Graham, John L., Michael A. Kamins, and Djoko S. Oetomo (1993), "Content Analysis of German and Japanese Advertising in Print Media from Indonesia, Spain and the United States," Journal of Advertising, 22(2), June, 5-15.
- Gregory, Gary D., and James M. Munch (1997), "Cultural Values in International Advertising: An Examination of Familial Norms and Roles in Mexico," Psychology and Marketing, 14(2), March, 99-119.

- Hall, Calvin S., and Gardner Lindzey (1967), "Psychoanalytic Theory of Personality," in Personality and Cultures, edited by Robert Hunt, The Natural History Press: Garden City, New York, 3-29.
- Hall, Edward T. (1989), Beyond Culture, Anchor Books: New York.
- Hambleton, R. K., and H. Swaminathan (1985), Item Response Theory: Principles and Applications, Kluwer-Nijhoff: Boston, MA.
- Han, S. P., and S. Shavitt (1994), "Persuasion and Culture: Advertising Appeals in Individualistic and Collectivistic Societies," Journal of Experimental Social Psychology, 30, 326-350.
- Herbig, Paul A., and Fred Palumbo (1994), "The Effect of Culture on the Adoption Process: A Comparison of Japanese and American Behavior," Technological Forecasting and Social Change, 46(1), May, 71-101.
- Heelas, Paul, and Andrew Lock (1981), Indigenous Psychologies: The Anthropology of the Self, Academic Press: New York, NY.
- Heys, Roger W., Joseph Veroff, and John W. Atkinson (1958), "A Scoring Manual for the Affiliation Motive," in Motives in Fantasy, Action, and Society: A Method of Assessment and Study, edited by John W. Atkinson, D. Van Nostrand Company Inc.: Princeton, NJ., 205-218.
- Hill, Craig A. (1987), "Affiliation Motivation: People Who Need People...But in Different Ways," Journal of Personality and Social Psychology, 52(5), 1008-1018.
- Hofstede, Geert (1994), "Foreword," in Individualism and Collectivism: Theory, Method, and Applications, edited by U. Kim, H. C. Triandis, C. Kagitcibasi, S. Choi, and G. Yoon, Sage Publications: Thousand Oaks, California, pp. ix-xiii.
- Hofstede, Geert (1991), Culture and Organizations: Software of the Mind, McGraw-Hill: New York.
- Hofstede, Geert (1984), Culture's Consequences: International Differences in Work-Related Values, Sage Publications: California.
- Hofstede, Geert (1983), "The Cultural Relativity of Organizational Practices and Theories," Journal of International Business Studies, Fall, 75-89.
- Hofstede, Geert (1980), "Motivation, Leadership, and Organization: Do American Theories Apply Abroad?" Organizational Dynamics, Summer, 42-63.

- Hong, Jae W., Aydin Muderrisoglu, and George M. Zinkhan (1987), "Cultural Differences and Advertising Expression: A Comparative Content Analysis of Japanese and U.S. Magazine Advertising," Journal of Advertising, 16(1), 55-68.
- Hui, Harry C. and Harry C. Triandis (1985), "Measurement in Cross-Cultural Psychology: A Review and Comparison of Strategies," Journal of Cross Cultural Psychology, 16, June, 131-152.
- Hulin, C. L., F. Drasgow, and C. K. Parsons (1983), Item Response Theory: Applications to Psychological Measurement, Dow Jones Irwin: Homewood, IL.
- Hunt, Robert (1967), Personality and Cultures, The Natural History Press: Garden City, New York.
- Hunt, Shelby D. (1991), Modern Marketing Theory: Critical Issues in the Philosophy of Marketing Science, South-Western Publishing Co.: Cincinnati, OH.
- Javalgi, Rajshekhar G., Bob D. Cutler, and Naresh K Malhotra (1995), "Print Advertising at the Component Level: A Cross-Cultural Comparison of the United States and Japan," Journal of Business Research, 34, 117-124.
- Kale, Sudhir H. (1991), "Culture-Specific Marketing Communications: An Analytical Approach," International Marketing Review, 8(2), 18-30.
- Kardes, Frank R. (1988), "Spontaneous Inference Processing in Advertising: The Effects of Conclusion Omission and Involvement on Persuasion," Journal of Consumer Research, 15, September, 225-233.
- Kashima, Yoshihisa (1997), "Culture, Narrative, and Human Motivation," in Motivation and Culture, edited by Donald Munro, John F. Schumaker, and Stuart C. Carr, Routledge: New York, NY, pp. 16-30.
- Kassarjian, Harold H. (1977), "Content Analysis in Consumer Research," Journal of Consumer Research, 4, June, 8-18.
- Kernan, J. K., and T. J. Domzal (1993), "International Advertising: To Globalize, Visualize," Journal of International Consumer Marketing, 5(4), 51-71.
- Kim, Min-Su, John E. Hunter, Akira Miy Ahara, Ann-Marrie Horvath, Mary Bresnahan, and Hei-Jin Yoon (1996), "Individual- vs. Culture-level Dimensions of Individualism and Collectivism: Effects on Preferred Conversational Styles," Communication Monographs, 63, March, 29-49.
- Kim, U., and J. W. Berry (1993), Indigenous Psychologies, Sage: Thousand Oaks, California.

- Kluckhohn, Florence R., and Fred L. Strodbeck (1973), Variations in Value Orientations, Greenwood Press: Connecticut.
- Kornadt, H., L. H. Eckensberger, and W. B. Emminghaus (1980), "Cross-cultural Research on Motivation and its Contributions to a General Theory of Motivation," in Handbook of Cross-Cultural Psychology: Basic Processes, edited by H. C. Triandis and W. Lonner, Allyn and Bacon: Boston, Volume 3, pp. 223-321.
- Kroeber, A. L., and Clyde Kluckhohn (1952), Culture: A Critical Review of Concepts and Definitions, Vintage Books: New York.
- Krueger, J., and R. W. Clement (1994), "The Truly False Consensus Effect: An Ineradicable egocentric bias in social perception," Journal of Personality and Social Psychology, 67, 596-610.
- Lakoff, George, and Mark Johnson (1980), Metaphors We Live By, University of Chicago Press: Chicago.
- Lee, C. and R. T. Green (1991), "Cross-Cultural Examination of the Fishbein Behavioral Intentions Model," Journal of International Business Studies, Second Quarter, 289-305.
- Levi-Strauss, Claude (1972), "The Structural Study of Myth," in The Structuralists From Marx to Levi-Strauss, edited by Richard T. De George and Fernande M. De George, Anchor Books: Garden City, NY, pp. 169-194.
- Levitt, Theodore (1983), "Globalization of Markets," Harvard Business Review, 61(3), 69-81.
- Locke, E. A., K. N. Shaw, L. M. Saari, and G. P. Latham (1981), "Goal Setting and Task Performance: 1969-1980," Psychological Bulletin, 90, 125-152.
- Maehr, Martin L. (1974), "Sociocultural Origins of Achievement," in Basic Concepts in Educational Psychology Series, Series Editor L. R. Goulet, Brooks/Cole: Monterey.
- Markus, H. R., and Kitayana, S. (1991), "Culture and the Self: Implications for Cognition, Emotion and Motivation," Psychological Review, 98, 224-253.
- Matsumoto, D. (1989), "Cultural Differences in the Perception of Emotion," Journal of Cross-Cultural Psychology, 20, 92-105.
- McAdams, Dan P. (1980), "A Thematic Coding System for the Intimacy Motive," Journal of Research in Personality, 14, 413-432.

- McAdams, Dan P., and Carol A. Constantian (1983), "Intimacy and Affiliation Motives in Daily Living: An Experience Sampling Analysis," Journal of Personality and Social Psychology, 45(4), 851-861.
- McClelland, David C. (1987), Human Motivation, Cambridge University Press: Cambridge, England.
- McClelland, David C., John W. Atkinson, Russell A. Clark, and Edgar L. Lowell (1976), The Achievement Motive, Irvington Publishers, Inc.: New York, NY.
- McClelland, David C., John W. Atkinson, Russell A. Clark, and Edgar L. Lowell (1958), "A Scoring Manual for the Achievement Motive" in Motives in Fantasy, Action, and Society: A Method of Assessment and Study, edited by John W. Atkinson, D. Van Nostrand Company Inc.: Princeton, NJ., 179-204.
- McCracken, Grant (1986), "Culture and Consumption: A Theoretical Account of the Structure and Movement of the Cultural Meaning of Consumer Goods," Journal of Consumer Research, 13, June, 71-84.
- McQuail, Denis (1994), Mass Communication Theory, 3rd Edition, Sage Publications: London.
- McQuarrie, Edward F., and David Glen Mick (1996), "Figures of Rhetoric in Advertising Language," Journal of Consumer Research, 22, March, 424-438.
- Mick, David Glenn, and Claus Buhl (1992), "A Meaning-based Model of Advertising Experiences," Journal of Consumer Research, 19 (3), 317-339.
- Mick, David Glen, and Laura G. Politi (1989), "Consumers' Interpretation of Advertising Imagery: A Visit to the Hell of Connotation," in Interpretative Consumer Research, Elizabeth Hirschman, ed., Provo, UT: Association for Consumer Research, 85-96.
- Miniard, Paul W., Sunil Bhatla, Kenneth R. Lord, Peter R. Dickson, H. Rao Unnava (1991), "Picture-based Persuasion Processes and the Moderating Role of Involvement," Journal of Consumer Research, 18, June, 92-107.
- Miracle, Gordon E., Kyu Yeol Chang, and Charles R. Taylor (1992), "Culture and Advertising Executions: A Comparison of Selected Characteristics of Korean and US Television Commercials," International Marketing Review, 9(4), 5-17.
- Mueller, Barbara (1990), "An Analysis of Information Content in Standardized vs. Specialized Multinational Advertisements," Journal of International Business Studies, 22(1), 23-39.

- Mullen, B., J. L. Atkins, D. S. Champion, C. Edwards, D. Handy, J. E. Story, and M. Vanderklok (1985), "The False Consensus Effect: A Meta-Analysis of 115 Hypothesis Tests," Journal of Experimental Social Psychology, 21, 262-283.
- Munro, Donald (1997), "Levels and Processes in Motivation and Culture," in Motivation and Culture, edited by Donald Munro, John F. Schumaker, and Stuart C. Carr, Routledge: New York, NY, 3-15.
- Munro, Donald, John F. Schumaker, and Stuart C. Carr (1997), Motivation and Culture, Routledge: New York, NY.
- Newman, L. S. (1993), "How Individualists Interpret Behavior: Idiocentrism and Spontaneous Trait Inference," Social Cognition, 11, 243-269.
- Nunnally, J. C. (1967), Psychometric Theory, McGraw-Hill: New York.
- Phillips, Barbara J. (1997), "Thinking Into It: Consumer Interpretation of Complex Advertising Images," Journal of Advertising, 26, 2, Summer, 77-87.
- Pollay, Richard W. (1983), "Measuring the Cultural Values Manifest in Advertising," Current Issues and Research in Advertising, eds. J. H. Leigh and C. R. Martin, Jr., Graduate school of Business, Division of Research, University of Michigan: Ann Arbor, 72-92.
- Riesman, David (1989), The Lonely Crowd: A Study of the Changing American Character, Yale University Press: New Haven.
- Rogers, Everett M. (1995), Diffusion of Innovations, Fourth Edition, Free Press: New York.
- Russell, James A. and Kaori Sato (1995), "Comparing Emotion Words Between Languages," Journal of Cross-Cultural Psychology, 26(4), July, 384-391.
- Rustogi, Hemant, Paul J. Hensel, and Willem P. Burgers (1996), "The Link Between personal Values and Advertising Appeals: Cross-Cultural Barriers to Standardized Global Advertising," Journal of Euromarketing, 5(4), 57-79.
- Saussure, Ferdinand de (1972), "Course in General Linguistics," in The Structuralists From Marx to Levi-Strauss, edited by Richard T. De George and Fernande M. De George, Anchor Books: Garden City, NY, pp. 59-79.
- Saussure, Ferdinand de (1959), Course in General Linguistics, edited by Charles Bally and Albert Sescehay, Philosophical Library, Inc.: New York, New York.

- Schwartz, Shalom H. (1997), "Values and Culture," in Motivation and Culture, edited by Donald Munro, John F. Schumaker, and Stuart C. Carr, Routledge: New York, NY, pp. 69-84.
- Schwartz, Shalom H. (1994), "Beyond Individualism/Collectivism: New Cultural Dimensions of Values," in Individualism and Collectivism: Theory, Method, and Applications, edited by U. Kim, H. C. Triandis, C. Kagitcibasi, S. Choi, and G. Yoon, Sage Publications: Thousand Oaks, California, pp. 85-119.
- Schwartz, Shalom H. (1990), "Individualism-collectivism: Critique and Proposed Refinements," Journal of Cross-Cultural Psychology, 21, 139-157.
- Scott, Linda M. (1994), "Images in Advertising: The Need for a Theory of Visual Rhetoric," Journal of Consumer Research, 21 (September), 252-271.
- Scott, Linda M. (1993), "Spectacular Vernacular: Literacy and Commercial Culture in the Postmodern Age," International Journal of Research in Marketing, 10 (3), 251-275.
- Singelis, Theodore M., Harry C. Triandis, Dharm P. S. Bhawuk, and Michele J. Gelfand (1995), "Horizontal and Vertical Dimensions of Individualism and Collectivism: A Theoretical and Measurement Refinement," Cross-Cultural Research, 29(3), August, 240-275.
- Solomon, Michael R., and Lawrence Greenberg (1993), "Setting the Stage: Collective Selection in the Stylistic Context of Commercials," Journal of Advertising, 22(1), March, 11-24.
- Sperber, Dan (1974), Rethinking Symbolism, translated by Alice L. Morton, Cambridge University Press: New York.
- Sperber, Dan, and Deidre Wilson (1986), Relevance: Communication and Cognition, Blackwell: Oxford, UK.
- Sperber, Ami D., Robert F. Devellis, and Brian Boehlecke (1994), "Cross-Cultural Translation: Methodology and Validation," Journal of Cross-Cultural Psychology, 25(4), December, 501-524.
- Stern, Barbara B. (1990), "Beauty and Joy in Metaphorical Advertising: The Poetic Dimension," in Advances in Consumer Research, eds. M. E. Goldberg, G. Gorn, and R. W. Pollay, Association for Consumer Research: Provo, UT, 17, 71-77.
- Tansey, Richard, Michael R. Hyman, and George M. Zinkhan (1990), "Cultural Themes in Brazilian and U.S. Auto Advertisements: A Cross-Cultural Comparison," Journal of Advertising, 19(2), 30-39.

- Taylor, Charles R., Gordon E. Miracle, and R. Dale Wilson (1997), "The Impact of Information Level on the Effectiveness of U.S. and Korean Television Commercials," Journal of Advertising, 26(1), Spring, 1-15.
- Taylor, Ronald E., Marica Grubbs Hoy, and Eric Haley (1996), "How French Advertising Professionals Develop Creative Strategy," Journal of Advertising, 25(1), Spring, 1-14.
- Thompson, Craig J. (1997), "Interpreting Consumers: A Hermeneutical Framework for Deriving Marketing Insights from the Texts of Consumers' Consumption Stories," Journal of Marketing Research, 34, November, 438-455.
- Triandis, Harry C. (1998), Re: IC Query, e-mail sent to Michael A. Callow, 21st March.
- Triandis, Harry C. (1996), "The Psychological Measurement of Cultural Syndromes," American Psychologist, 51 (4), April, pp. 407-415.
- Triandis, Harry C. (1995), Individualism and Collectivism, Westview Press, Inc.: Boulder, Co.
- Triandis, Harry C. (1994), "Theoretical and Methodological Approaches to the Study of Collectivism and Individualism," in Individualism and Collectivism: Theory, Method, and Applications, edited by U. Kim, H. C. Triandis, C. Kagitcibasi, S. Choi, and G. Yoon, Sage Publications: Thousand Oaks, California, pp. 41-51.
- Triandis, Harry C., R. Bontempo, M. Villareal, M. Asai, and N. Lucca (1988), "Individualism and Collectivism: Cross-cultural Perspectives on self-in-group relationships," Journal of Personality and Social Psychology, 54, 323-338.
- Trope, Y. (1975), "Seeking Information about one's own Ability as a Determinant of Choice among Tasks," Journal of Personality and Social Psychology, 32, 1004-1013.
- Veroff, Joseph (1957), "Development and Validation of a Projective Measure of Power Motivation," Journal of Abnormal and Social Psychology, 54, 1-8.
- Veroff, Joseph (1958), "A Scoring Manual for the Power Motive," in Motives in Fantasy, Action, and Society: A Method of Assessment and Study, edited by John W. Atkinson, D. Van Nostrand Company Inc.: Princeton, NJ., 219-233.
- Wilcox, Julie Scott, Gyungtai Ko, James W. Gentry, Michael Stricklin, and Sunkyu Jun (1996), "Advertising Presentations of Independent Versus Interdependent Self to Korean and U.S. College Students," Advances in International Marketing, 7, 159-174.

- Wiles, Charles R., and Anders Tjernlund (1991), "A Comparison of Role Portrayal of Men and Women in Magazine Advertising in the USA and Sweden," International Journal of Advertising, 10, 259-267.
- Wiles, Charles R., Judith A. Wiles, and Anders Tjernlund (1996), "The Ideology of Advertising: The United States and Sweden," Journal of Advertising Research, 36(3), 57-66.
- Xiang, Ping, Amelia M. Lee, and Melinda A. Solmon (1997), "Achievement Goals and Their Correlates Among American and Chinese Students in Physical Education," Journal of Cross-Cultural Psychology, 28(6), November, 645-660.
- Yamaguchi, Susumu, David M. Kuhlman, and Shinkichi Sugimori (1995), "Personality Correlates of Allocentric Tendencies in Individualist and Collectivist Cultures," Journal of Cross-Cultural Psychology, 26 (6), November, pp. 658-672.
- Yu, An-Bang, and Kuo-Shu Yang (1994), "The Nature of Achievement Motivation in Collectivist Societies," in Individualism and Collectivism: Theory, Method, and Applications, edited by U. Kim, H. C. Triandis, C. Kagitcibasi, S. Choi, and G. Yoon, Sage Publications: Thousand Oaks, California, pp. 239-250.
- Zaltman, Gerald (1997), "Rethinking Market Research: Putting People Back In," Journal of Marketing Research, 34, November, 424-437.
- Zhang, Yong, and Betsy D. Gelb (1996), "Matching Advertising Appeals to Culture: The Influence of Products' Use Conditions," Journal of Advertising, 25(3), Fall, 29-46.
- Zinkhan, George M., Jae W. Hong, and Robert Lawson, (1990) "Achievement and Affiliation Motivation: Changing Patterns in Social Values as Represented in American Advertising," Journal of Business Research, 20, 135-143.