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Master thesis

A cross-cultural study on green consumerism and the use of ethical vs. self-interest benefits in (Fairtrade) ads.

An exploratory research between the Netherlands and Japan

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Abstract

The choice for a certain ad appeal in global ethical advertising is of importance for MNC's as it may positively or negatively influence consumers, from different cultural backgrounds (e.g. Individualist/Collectivist cultures), in terms of their Attitude towards the ad, Attitude towards the product, Behavioural intentions (Bhattacharya & Sen, 2004) and Attitude towards Fairtrade (De Pelsmacker & Janssen, 2007). Driven by consumers' growing interest in "green" products, (global) marketers are therefore interested in which factors drive this "green" decision making (De Pelsmacker et al., 2005; Galarraga Gallestegio, 2012) and how they can persuade consumers with communications, to buy sustainable products (e.g. Fairtrade products), by using intrinsic appeals (ethical benefits) and extrinsic appeals (self-interest benefits) (Edinger-Schons et al., 2018; Yang et al., 2015). For example, Kim, Lee and Park (2010), advised marketers from collectivist cultures to focus on ethical benefits, whereas marketers from individualistic cultures may be more interested in self-interest benefits. However, despite the rapid growth of ethical products over the years, there is a clear paucity of research on how ad appeals are perceived and evaluated in different cultures in the realm of global ethical advertising (Diehl et al., 2016). Therefore, the present study examined the possible effect of using ethical and self-interest benefits ("Advertisement appeal") when advertising products labelled as Fairtrade or non-Fairtrade ("Product category"), on both Dutch and Japanese ("Nationality") consumers' Attitudes towards the ad, Attitudes towards the product, Behavioural intentions and Attitudes towards Fairtrade. In addition, this study also investigated to what extent Nationality, Ethical consumption values (ECV), Humane orientation and Long-term orientation (LTO) held predictive values for consumers' Attitudes and Behavioural intentions. The Netherlands and Japan, were deliberately selected based on their opposite scores on the investigated three cultural dimensions. This exploratory study will thereby be the first that identified other important cultural values that might be related to the concept of "green consumerism" than Individualism/Collectivism only in the examination of advertisement appeals for (non-)Fairtrade products. A 2 x 2 x 2 between-subject design with as between-subject factors Country (the Netherlands vs. Japan), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. not Fairtrade), was used in this study. In general the findings suggest that Advertisement appeal and Product category, in the food and beverage category, only marginally influenced the responses of both the Dutch and Japanese participants in terms of Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade. Nationality itself, on the contrary, did seem to influence the three attitude variables. Results revealed that the Japanese seemed to prefer ads promoted through ethical benefits, rather than self-interest benefits. Furthermore, the Japanese revealed to have a more positive attitude regarding Fairtrade, but at the same time showed a less positive attitude towards ads that actually carried the Fairtrade logo. Moreover, results showed that, aside from Humane orientation in general and LTO, Nationality, ECV and Humane orientation regarding the in-group and out-group did hold predictive values for the attitude and behaviour variables. This study could therefore conclude that the choice for one appeal (either ethical or self-interest) in a single global ad strategy, could be equally effective as a more expensive local ad strategy in which, for example, the use of the ethical appeal might influence behaviour of at least the Japanese consumer. However, more research should be conducted with regard to ad appeals that explicitly refer to cultural dimensions that hold predictive values for attitude and behaviour variables.

Keywords: Japan; Netherlands; green; consumerism; ad appeals; cross-cultural persuasive communications; advertising strategies; ethical; self-interest; benefits; cultural dimensions; global; Fairtrade; CSR

Introduction

Nowadays the question is not: *if* a company is participating in Corporate Social Responsibility (CSR) activities, but *how* a company fulfils *the obligation* to protect and improve its and the welfare of its society (Bhattacharya & Sen, 2004; Kim, Kang & Mattila, 2012). This statement is validated in the fact that more than 80% of the Fortune 500 companies address CSR issues and efforts on their corporate websites (Bhattacharya & Sen, 2004). Driven by consumers' growing concern over labour, the environment, sustainability and their willingness to make decisions that affect social change (Diehl, Terlutter & Mueller, 2016; Hur & Kim, 2016; Kim et al., 2012; Yang, Lu, Zhu & Su, 2015), business leaders are increasingly aware of the fact that thinking in a "greener" way has become inevitable (Yang et al., 2015). According to Bhattacharya and Sen (2004) "doing good" has become the standard as people seem to be more sensitive to "irresponsible behaviour" rather than "responsible behaviour". The companies perceived as being socially responsible ("doing good") have a more favourable corporate image which in turn leads to more positive attitudes towards the companies' products as it affects brand image, consumers' intentions to patronize retailers, and most importantly it aids the company's financial performance (Kim et al., 2012). Thus, CSR is also of economic importance.

Hence, many businesses have responded to this so called "green demand" by introducing new brands and products that embrace positive social and environmental outcomes (Yang et al., 2015) often provided with a special "green" label to inform consumers about the production process (Galarraga Gallastegui, 2002). The Fairtrade label is probably best known and is considered by Kim, Lee and Park (2010, p. 589) to be "an organized social movement and market-based approach which aims at sustainable development for some groups of deprived or disadvantaged producers (e.g., farmers of the Third World) who do not have enough information, skills or assets to fully participate in current markets". However, despite the increasing interest in sustainable products (i.e., products that are good for the planet and humankind at large; also referred to as ethical, "green," or socially responsible products) (De Pelsmacker, Janssens, Sterckx & Mielants, 2005; Edinger-Schons, Sipilä, Sen, Mende & Wieseke, 2018; Kareklas, Carlson & Muehling, 2014; Luchs, Walker, Irwin & Raghunathan, 2010), it also appears to be a very difficult task to convince consumers to act in a sustainable manner (Auger, Burke, Devinney & Louviere, 2003; Edinger-Schons et al., 2018; Yang et al., 2015). In other words, there seems to be an attitude-behaviour gap regarding these (labelled) sustainable products as consumers do not follow through on their own intentions to actually buy these type of products (De Pelsmacker et al., 2005; Edinger-Schons et al., 2018).

Given this, it is not surprising that marketers are interested in which factors drive consumers' "green" decision making (De Pelsmacker et al., 2005; Galarraga Gallestegio, 2012) and more specifically how marketers can persuade and incent consumers, in their communications, to buy sustainable products by appealing to certain consumer motivations (Edinger-Schons et al., 2018; Yang et al., 2015). According to Edinger-Schons et al., (2018) there are several studies on consumer responses to sustainable products and prosocial behaviour that suggest that marketers can use two basic types of appeals in their persuasive communication to convince consumers to adopt their sustainable products: intrinsic appeals (in the current study referred to as "ethical benefits") and extrinsic appeals (in the current study referred to as "self-interest benefits"). "Intrinsic appeals" focus on the consumer's genuine altruistic and green motives that allows them to "do good" by buying sustainable products of which they believe it contributes to the welfare of the planet and its people. "Extrinsic appeals," on the contrary, tap into the more functional or material benefits consumers might gain from the product itself e.g., better product performance. These types of appeals that focus on the power of egoism is also called "self-interest" appeals (Edinger-Schons et al., 2018).

However, the study by Kareklas, Carlson and Muehling (2014) suggests that these two appeals can be placed alongside the popular cultural dimensions framework of Collectivism (also referred to as "interdependence") versus individualism (also referred to as "independence") created by Hofstede (2001). From this cultural perspective several studies (e.g., Aaker & Williams, 1998; Lau-Gesk, 2003; Han & Shavitt, 1994; Nelson, Brunel, Supphellen & Manchanda, 2006; Zhang & Gelb, 1996) have identified the connection between the independent self and ego focused values which match extrinsic appeals as well as the concept of individualistic cultures (mostly Western cultures), whereas the interdependent self, interpersonally focused and altruistic values match the intrinsic appeals and concept of collectivistic cultures (mostly Eastern cultures or South-American) (Kareklas et al., 2014). According to Han and Shavitt (1994, p. 327), "persuasive communications transmit and reflect the values of culture in which persuasive messages are used to obtain the compliance that achieves the personal, political, and economic ends valued in the culture." That is why it has long been argued that advertising messages should be congruent with the values of local culture as research has already revealed that advertisements reflecting (some) local cultural values are more persuasive than those that ignore them (Han & Shavitt, 1994; Kareklas et al., 2014; Kim et al., 2010; Morley, 2002; Okazaki, Mueller & Taylor, 2010; Sriram & Foreman, 1993).

Therefore, in a globalising marketplace in which CSR efforts are nowadays a central part of business strategies and more specifically, marketing communications (Becker-Olsen,

Taylor, Hill & Yalcinkaya, 2011; Sriram & Forman, 1993), it is interesting for (global) companies to have knowledge about *how* and *why* consumers from different cultural backgrounds (Diehl et al., 2016) respond to (green) product positioning in advertisements, and more specific how they respond to certain “Advertisement appeals” (ethical vs. self-interest) (Peloza, White & Shang, 2013) with regard to a certain “Product category” (Fairtrade or non-Fairtrade) (Kim et al., 2010) in terms of their attitudes and behavioural intentions. Hence, this study aims to contribute to the global knowledge about advertising strategies in terms of product positioning for sustainable products (with a Fairtrade label) and aims to provide global managers with more clear guidelines. More specifically, the current study will extend the research by Kim et al. (2010) who conducted a cross-cultural study between Korea and the US on Fairtrade coffee of Starbucks, in order to determine to what degree Fairtrade Product Beliefs (FTPB) and Fairtrade Corporate Beliefs (FTCB) influence Fairtrade Brand Loyalty (FTBL). According to the study by Kim et al. (2010), FTCB was more important for Korean consumers and FTPB was more important to US consumers. Therefore, the researchers advised marketers in collectivistic cultures to focus on corporate-related Fairtrade associations about supporting the Third World, whereas those in individualistic cultures were encouraged to pay their attention to the superiority of Fairtrade products. In other words, collectivist cultures are supposed to be more sensitive to ethical benefits, whereas individualistic cultures may be more interested in self-interest benefits. However, it should be noted that Kim et al. (2010), in their experiment, did not test to what extent Korea is (still) a collectivistic culture and the US an individualistic culture, as Hofstede’s data might be considered outdated (Clark & Eckhardt, 2003).

Nevertheless, the present study focuses on putting the claim to the test, for which the Netherlands and Japan turned out to be the most suitable comparison as these countries have historically been rated differently on several key cultural dimensions (see Hofstede, 2001; House, Hanges, Javidan, Dorfman & Gupta, 2004). Moreover, both Japan and the Netherlands are in the top 5 of major importers of Fairtrade labelled coffee and bananas (Raynolds, 2000). However, besides the classic Individualism/Collectivism dimension, Humane orientation (Schlosser, 2006) and Long-term orientation (Nevins, Bearden & Money, 2007) also seem to be related to “green consumerism.” In addition, Ethical Consumption Values (ECV) seem to be closely related to the same values Humane orientation embodies, however, according to Kim et al. (2010) ECV’s are more focused on explaining consumer responses to Fairtrade in particular. Therefore, these three cultural dimensions and so called ECV’s will be taken into account and measured as it is expected that mainly these values might function as important

predictors for Attitude towards the ad, Attitude towards the product and Behavioural intentions (Diehl et al., 2016; Kim et al., 2010).

In conclusion, this study aims to investigate to what extent the use of ethical and self-interest benefits (Advertisement appeal) in combination with Fairtrade or non-Fairtrade products (Product category) in advertisements affect Dutch and Japanese (Nationality) consumers' response in terms of: their Attitudes towards the ad, Attitudes towards the product, and Behavioural intentions, and how the aforementioned cultural dimensions and ECV's relate to these outcomes.

Theoretical framework

“Global” green consumerism

It is still unclear which factors drive consumers “green” decision making as there is evidence of a so called attitude-behaviour gap in which people claim to care about ethical issues e.g., the environment and society, but do not per se act upon it in terms of purchase behaviour (Auger et al., 2003; De Pelsmacker et al., 2005; Edinger-Schons et al., 2018; Galarraga Gallestegio, 2012). This phenomenon is even more complex as it is interesting in the realm of “global green consumerism,” because according to the literature one's culture, or better said: one's values, is one of the key determiners for “green” decision making that influences attitudes and behavioural intentions (Diehl et al., 2016; Galarraga Gallestegio, 2012; Kim et al., 2010).

According to Kim et al. (2010), culture is shaped by one's values, norms, beliefs, assumptions, and processing styles. It thus provides people with a sense of identity and a guide to acceptable behaviours: “what is (ethically) right or wrong.” Hence, an individual's attitude towards products is greatly influenced by social and cultural norms (Kim et al., 2010). This statement is supported by Batra, Homer and Kahle (2001) who define values as the most abstract and stable constructs that have motivational or goal-directed implications. According to Batra et al. (2001), many studies have demonstrated the importance of values over attitudes in which values represent the motivation for selecting products with specific benefits and thus influence the direction and intensity of purchase and consumption behaviour. In other words, consuming products with specific benefits is ultimately a means to achieve essential values in goal-oriented consumer behaviour (Kim et al., 2010). Thus, when it comes to the concept of “green consumerism”, which describes itself as the way individuals deal with ethical decision making regarding sustainable products (Galarraga Gallastegui, 2012), values (imbedded in cultures) seem to be the strongest motivators for consumers. Given this, and the fact that differences in cultures also filter down to the way individuals process and integrate different

types of product information (Kim et al., 2010), it might be expected that consumers from different cultural backgrounds also respond differently to persuasive communications (e.g., advertising) in terms of their attitude and behaviour.

For this study, the countries Japan and the Netherlands were chosen because they were expected to be different for the following cultural dimensions: Individualism/Collectivism, Humane orientation and Long-term orientation. However, is this indeed the case?

The Netherlands vs. Japan in terms of cultural dimensions

As mentioned in the introduction, there are several studies that have found that advertisements are perceived as more persuasive when they appeal to the local cultural values of a given country (Han & Shavitt, 1994; Okazaki et al., 2010). Moreover, advertisements consistent with these local cultural values also tend to be evaluated more favourably (Zhang & Gelb, 1996). In these type of cross-cultural studies, researchers often use cultural contrasting, where comparisons between the East and the West (based on the Individualism/Collectivism concept by Hofstede (2001)) constitute the most significant differences between cultures (Triandis, 2001, in Schlosser, 2006; Takahashi, Ohara, Antonucci & Akiyama, 2002). However, due to the “green” perspective of the current study, not only is Individualism versus Collectivism an interesting cultural dimension to take into account, also Long-term orientation (Hofstede, 2001) and Humane orientation (House et al., 2004) are considered important influencers. This is due to the fact that sustainable products are often purchased from a long-term perspective (Nevins et al., 2007) and the altruistic character of ethical decision making (“green consumerism”) is comparable to values represented in the Humane orientation dimension. Therefore, the Netherlands and Japan, were deliberately selected based on their opposite scores on the three previously mentioned relevant cultural dimensions. These two countries are supposed to provide an excellent opportunity for studying cross-cultural values because they represent typically individualistic (the Netherlands) and Confucian collectivistic (Japan) cultures. Table 1 provides an overview of the scores on the three cultural dimensions Individualism/Collectivism, Long-term orientation and Humane orientation, which will be discussed further and in more detail below.

Table 1. Scores of the Netherlands and Japan on Hofstede's (Hofstede-insights.com, n.d.) Individualism/Collectivism and Long-term orientation scale (ranging from 1 to 100), and The GLOBE's (globeproject.com, n.d.) In-group collectivism, Future orientation and Humane orientation scale (ranging from 1 to 7) .

	The Netherlands	Japan
Individualism/Collectivism (Hofstede)	80	46
In-group collectivism (The GLOBE)	3.7	4.63
Long-term orientation (Hofstede)	76	88
Future orientation (The GLOBE)	4.61	4.29
Humane orientation (The GLOBE)	3.86	4.3

Hofstede's and The GLOBE's cultural dimensions

Hofstede (2001) was the first to find evidence for cultural differences that could be fitted into a framework of four -and later on six- cultural dimensions, by conducting a study among International Business Machine (IBM) workers across 53 countries, on how values in the workplace are influenced by culture. Six dimensions of culture emerged that helped explain the differences among the respondents on a scale from 1 to 100: (1) Uncertainty avoidance, a society's tolerance of the unpredictable; (2) Power distance, a society's acceptance of the unequal distribution of power; (3) Individualism/Collectivism, the extent to which the interests of an individual prevail over the interest of the group within a society; (4) Masculinity/Femininity, the relative strength of masculine versus feminine values in a society (Clark & Eckhardt, 2003); (5) Long-term/Short-term orientation, virtues oriented towards future rewards e.g., perseverance and thrift versus virtues related to the past and present e.g., respect for tradition, preservation of "face", and fulfilling social obligations; and (6) Indulgence/Restraint, degree to which it is allowed to have relatively free gratification of basic and natural human desires related to enjoying life and having fun (Lu et al., 2016).

Although Hofstede's framework has been confirmed in various cultures around the world it is also widely criticised and results might be outdated. However, it has been one of the most influential and widely used frameworks in cross-cultural marketing studies and is still used to introduce the notion of cultural differences (Clark & Eckhardt, 2003; Takahashi et al., 2002).

The GLOBE research project (House et al., 2004), conducted over a ten-year period,

examined 62 distinct cultures and was designed to replicate and expand on Hofstede's work and to test various hypotheses that had been developed in particular on leadership topics. 17.000 middle managers in 951 organisations across three specific industries filled in the survey questionnaire. In a similar manner to Hofstede, the investigators introduced nine cultural dimensions: Performance orientation, Future orientation, Gender egalitarianism, Assertiveness, Institutional collectivism, In-group collectivism, Power distance, Humane orientation and Uncertainty avoidance (Venaik & Brewer, 2008). According to Venaik and Brewer (2008) Hofstede's "Collectivism" and "Long-term orientation" are comparable to the GLOBE'S "In-group collectivism" and "Future orientation" and thus information from both studies could be used to compare the Netherlands and Japan on these particular cultural dimensions. The GLOBE's "Humane orientation" is a new dimension which was not measured by Hofstede.

Individualism vs. Collectivism

As shown in Table 1, the Netherlands is considered individualistic (Hofstede score: 80 on a scale from 1 - 100; The GLOBE score on in-group collectivism: 3.7 on a scale from 1 - 7), whereas Japan is considered more collectivistic (Hofstede score: 46 on a scale from 1- 100; The GLOBE score = 4.63 on a scale from 1-7). This cultural dimension addresses the degree of interdependence a society maintains among its members, in which people's self-image is defined in terms of 'I' or 'we'. People in individualistic societies are supposed to look after themselves and their direct family only. They seem to value e.g., individuality, personal accomplishment (e.g., status) and self-interest. People from collectivistic societies on the contrary belong to 'in groups' that take care of them in return for loyalty and they seem to value, for example, conformity to group norms, obedience to authority and morality (Hofstede, 2001).

Han and Shavitt (1994) hypothesised a link between the concept of Individualism/Collectivism and the persuasion process, which they based on the fact that several previous content analyses of advertising had already demonstrated differences between countries in the prevalence of various types of ad content (e.g., emotional content, informative content, comparative content and the use of humour). Moreover, another study by Davidson, Jaccard, Triandis, Morales and Diaz-Guerrero (1976, in Han & Shavitt 1994) revealed that for collectivistic cultures perceived social norms, roles and values are key determinants of behavioural intentions, whereas in individualistic cultures an individual's like or dislike, but also perceived costs and personal benefits are weighted more heavily. In their study, Han and Shavitt (1994) were able to confirm that consumers from individualistic cultures (U.S) respond

more favourably to advertisement appeals congruent with their individualistic values (i.e. emphasizing personal welfare), whereas consumers from a collectivistic culture (Korea) prefer ads emphasizing collective welfare. In a similar vein, Kim et al. (2010) found evidence that Fairtrade product beliefs (focused on self-interest benefits) were more persuasive for US consumers, whereas corporate beliefs (focused on ethical-benefits) seemed to be more important to Korean consumers. More in general, Gürhan-Canli and Maheswaran (2000, in Kim et al., 2010) found that Japanese consumers depended heavily upon the country of origin information regardless of product superiority, while the U.S. consumers used the country of origin information only when the product was superior to the competition. In other words, the Japanese tended to look further than product specifications or benefits only, whereas U.S. consumers mainly focused on product benefits that served the self.

These and more studies (e.g., Aaker & Williams, 1998; Lau-Gesk, 2003; Nelson et al., 2006; Zhang & Gelb, 1996) provide solid ground to assume that cultural differences between Western (often considered individualistic) and Eastern (often considered collectivistic) countries exist and that culture does indeed affect people's attitudes and behaviour.

Humane orientation and Ethical Consumption Values

According to The GLOBE project (House et al., 2004), Humane orientation is the degree to which a collective encourages and rewards (and should encourage and reward) individuals for being fair, altruistic, generous, caring, and kind to others. Derived from these values is the so-called humane oriented CSR, which can be defined as CSR activities that focus on social justice and the well-being of people (as opposed to improvements to environmental quality) (Diehl et al., 2016). According to Diehl et al. (2016) the use of CSR appeals, which are derived from Humane orientation values, are common in the advertising industry. Because Humane orientation may hold great predictive values regarding attitudes and behaviour, this dimension is the most important criterion for selecting Japan as the most suitable and contrasting counterpart of the Netherlands. From this perspective, Japan is not only considered more humane oriented (The GLOBE score = 4.3 on a scale from 1- 7) than the Netherlands (The GLOBE score = 3.86 on a scale from 1-7), but also more humane oriented than all other collectivist countries such as South-Korea (The GLOBE score = 3.81) (which otherwise might have been a better comparison due to the classic comparisons between the U.S and South-Korea in many studies (e.g., Han & Shavitt, 1994; Kim et al., 2010)).

To the best of my knowledge, there are almost no cross-cultural studies to consult that focus on Humane orientation. However, Schlosser (2006) revealed in his Diploma thesis that

Humane orientation is positively related to the GLOBE's in-group collectivism, meaning that a society whose members are altruistic, kind and caring to others, also seem to carry characteristics suiting collectivist cultures, e.g., emphasis on the collective and a preference for indirect communications. On the contrary, societies whose members were not very kind or helpful towards others tended to reveal more individualistic traits and also preferred a more direct (assertive) form of communication. Given this positive relation between Humane orientation values and the type of culture (Individualism vs Collectivism), it is expected that the values that shape the Humane orientation dimension are specifically important for the "green" angle of the current study because, according to the literature, these type of altruistic values (imbedded in cultures) seemed to be key determiners in the "green" decision-making process (Batra et al., 2001; Diehl et al., 2016; Galarraga Gallestegio, 2012; Kim et al., 2010). For example, there are several studies that have explored the relations of ethical consumption (Fairtrade in particular) to individual values, personality and demographics (De Pelsmacker, Janssens, Sterckx & Mielants, 2006; Dickson, 2001; Litrell & Dickson, 1999; Roberts, 1996). In general, these studies revealed that ethical consumers hold different personal values than non-ethical consumers. More specifically, Fairtrade consumers seem to attach more value to altruism, equality, peace, and less importance to self-respect and inner harmony than those who did not consume Fairtrade products (Litrell & Dickson, 1999). One way to measure values that are directly related to explaining consumers' responses towards Fairtrade products, in specific, is by adopting the so called Ethical Consumption Values (ECV) used by Kim et al. (2010). According to Kim et al. (2010), ECV's reflect consumer's concerns about environmental matters, social welfare, corporate ethical processes and other ethical issues when purchasing products, and are therefore considered relevant when investigating consumers' attitudes towards ethical vs. self-interest benefits and the use of the Fairtrade label in specific.

Thus, Humane Orientation values describe the extent to which a society is fair, altruistic, generous, caring, and kind to others in general, whereas ECV's are more specific with regard to "green" consumption behaviour. However, both value systems are of altruistic nature. Therefore, ECV's will also be taken into account, because there is scarcity of knowledge on the Humane orientation dimension in particular (Schlosser, 2006) and so it will be an addition to the more general Humane orientation values.

In conclusion, all the above information adds to the expectation that Dutch consumers, who are claimed to be more individualistic, more self-focused and less altruistic and less caring towards others than the Japanese, will respond more favourably towards self-interest benefits. The Japanese consumers, on the other hand, who are claimed to be more collectivistic, value

the context of a product, emphasize the greater good (collective) and are assumed to be more altruistic and caring towards others than the Dutch, are expected to evaluate ethical benefits more favourably. The next paragraph explains how the values of the Long-term orientation dimension also add to this expected pattern of individualistic cultures with a preference for self-interest benefits and collectivist cultures with a preference for ethical benefits.

Long-term orientation (LTO)

Hofstede (2001) describes the Long-term orientation dimension (LTO) as the way society has to maintain some links with its own past while dealing with the challenges of the present and the future. In this study Japan (Hofstede score = 88 on scale from 1-100) turned out to be one of the most long-term oriented societies, which is made visible, for example, in corporate Japan by the constantly high rates of investment in R&D and the priority of steady growth over quarterly profit. In Japan's vision companies are not there to make money, but to serve the stakeholders and society at large for many generations to come (Erffmeyer, Keillor & LeClair, 1999). Moreover, consumers prize conservative, traditional and society-focused (collective) values when evaluating companies' brands (Dordrecht, 1999, in Nevins et al., 2007). The Netherlands, on the contrary, is described as being more pragmatic (Hofstede score = 76 on a scale from 1-100) (Hofstede, 2001). They are able to easily adapt their traditions to new conditions, have a strong tendency to save and invest, and show thriftiness and perseverance in order to achieve (quicker) results (Hofstede, 2001).

From the perspective of LTO, Nevins et al. (2007) theorised and confirmed that higher levels of planning and tradition (the two subdimensions on the scale), in turn, positively influence the level of ethical values an individual holds, because sustainability is all about long-term perspectives and not about short-term profits. Other studies using the Hofstede framework that conducted studies in countries (e.g., those in Asia) theorised to have higher LTO, also confirmed higher levels of ethical values in these areas (Moon & Franke, 2000; Tsui & Windsr, 2001, all in Nevins et al., 2007). From this point of view, it could be argued that Japanese might be more interested in sustainable (long-term solutions) products in general (e.g., Fairtrade) and respond more favourably towards ethical benefits as these products often serve a greater good such as care for the environment which is beneficial for society and other generations. The Dutch on the other hand, might seek for faster solutions (short-term) in which the greater good is of lesser importance than serving the beneficiary.

Furthermore, Venaik and Brewer (2008) stated that Hofstede's LTO (2001) and The

GLOBE's (2004) Future orientation are comparable cultural dimensions. However, it should be noted that the country scores reveal otherwise. According to Hofstede's framework (2001) Japan is more long-term oriented than the Netherlands, which is the opposite according to the GLOBE's (2004) results. Nevertheless, this study will use Hofstede's measurements. This study can therefore help indicate whether Hofstede's data is still accurate and thus, whether Japan is (still) more long-term oriented than the Netherlands or not.

In conclusion, information on Japan and the Netherlands, in the realm of their cultural values, all point towards the expectation that Japanese consumers, who are more collectivist, humane oriented and long-term oriented, might favour ethical benefits and Fairtrade products, whereas Dutch consumers, who are more individualistic, less humane oriented and less long-term oriented (short-term preference), might respond more favourably towards self-interest benefits and non-Fairtrade products.

Ethical vs. self-interest benefits in the complex realm of green consumerism

Though the cultural dimensions make the previously mentioned expectations evident, outcomes of this study might differ due to other complex factors related to "green consumerism". As mentioned earlier, multiple authors acknowledged the presence of an attitude-behaviour gap, which makes understanding the phenomenon of "green consumerism" complex and advertising even more complicated (Auger et al., 2003; De Pelsmacker et al., 2005; Edinger-Schons et al., 2018; Galarraga Gallestegio, 2012). According to the literature review by Galarraga Gallestegio (2012), there are more factors besides (cultural) values that seem to affect the 'consciousness-consumption' pattern of ethical products or Fairtrade products in particular. According to Kim et al. (2010) and Diehl et al. (2016), these other factors, identification and consumer satisfaction, also affect attitudes and behavioural intentions. Though this study is mainly focused on the cultural values in relation to green consumerism, the factors identification and consumer satisfaction cannot be ignored and could be used to explain results or lack of results.

Identification and consumer satisfaction

According to Peloza et al. (2013) most consumers report that they hold the self-standard that they should behave in an ethical and sustainable manner and therefore make consumption choices based on these ethical and sustainable criteria. The self-consistency theory and self-discrepancy theory support this view as both theories point out that people prefer to behave in a consistent manner which is also in line with their personally held standards. When individuals

experience discrepancies between the actual self (i.e., the present self that the person actually is), the ideal self (i.e., the self to which the person aspires), and the ought self (i.e., the self that the person feels a sense of responsibility or duty to be), it shapes affect, motivation and behaviour (Peloza et al., 2013). Given this, it might be expected that every “good” individual (regardless of culture) would find ethical benefits more appealing.

However, the power of egoism should not be undermined as there also appears to be a great need for “consumer satisfaction” which finds support from Bhattacharya and Sen (2004). They state that besides a good eco-performance, benefits such as price, performance and quality also play a role in the decision-making process and satisfaction. This may be due to the notion that consumers appear to be more sensitive towards “irresponsible” than to “responsible” corporate behaviour, meaning that consumers simply expect organisations to act in an ethical way throughout their whole supply chain. Therefore, it could be argued that organisations might gain more from emphasizing self-interest benefits rather than ethical benefits in their persuasive communications. Moreover, Peloza et al. (2013, p. 108) state that: “The relative lack of commercial success of products promoted through ethical benefits suggests that consumers often perceive a trade-off between ethical benefits and product performance or value”. According to several authors, it seems that consumers feel like they gain an ethical good but often pay a price-premium or have to make concessions on other desirable benefits (Auger et al., 2003; Bhattacharya & Sen, 2004; White, MacDonnell & Ellard, 2012). Therefore, consumers respond more positively to self-interest benefits over ethical benefits of products as they are not always willing to trade-off CSR for product quality or price (Bhattacharya & Sen, 2004; Kim et al., 2010).

In this similar vein, Holmes, Miller, and Lemer (2002, in Yang, 2015) showed that consumers are more inclined to participate in pro-social action when a form of benefit to the self is gained from providing the aid. Additionally, Peattie (2001, in Yang, 2015) revealed that highlighting cost-saving often prompts consumers to behave in consumption that generates environmental and social welfare. These two studies show that pro-social behaviour is often based on egoistic consideration which has little to do with social goodness (Yang et al., 2015). This type of behaviour could be explained by the Social Identity theory, which states that people like to identify themselves with products and organisations that “do good” in order to grow their own self-esteem, which might also produce positive “green” purchasing behaviour (Bhattacharya & Sen, 2004). Therefore, some authors argue that “green consumerism” can be considered a sort of social pressure, in which they speak of relative effects: the consumer might desire to be a greener consumer than others which is driven by socio-psychological variables

(e.g., status consciousness) rather than socio-economic variables (e.g., income) (Galarraga Gallestegio, 2012).

Thus, a self-interest benefit appears to be a strong incentive for motivating green consumption behaviour as consumers are often only willing to adhere to their own (altruistic) values and self-standard when the price, quality and performance is also at their satisfaction or when they gain something else from their behaviour (e.g., status or social recognition) (Auger et al., 2003; Bhattacharya & Sen, 2004; De Pelsmacker et al., 2005; Edinger-Schons et al., 2018; Galarraga Gallestegio, 2012; Peloza et al., 2013; Kim et al., 2010; White et al., 2012; Yang et al., 2015). However, some other researchers argue that not the self-interest benefits, but ethical benefits are most motivational for green consumerism to happen, especially because “green consumerism” is invariably socially oriented, rather than self-centred (Webb, Mohr & Harris, 2008, in Yang et al., 2015). An argument that already has been stated by Davis (1994, in Yang et al., 2015) who found that consumers buying sustainable products always focus on the good of the environment instead of individual interests. Moreover, Griskevicius, Van den Bergh and Tybur (2010, in Yang et al., 2015) found that consumers buying sustainable products are even willing to give up personal profit if the purchase of the products truly benefits the society. This altruistic approach to purchase behaviour aimed at a greater good (e.g., the society or environment at large) matches to a large extent the descriptions of collective societies.

In conclusion, both type of appeals (ethical and self-interest) have been shown to have strong positive effects on consumer’s intentions to buy (sustainable) products, however further examination is necessary due to inconclusiveness of findings.

The current study

As mentioned in the introduction, this study extended the study by Kim et al. (2010), who advised marketers in collectivistic cultures to emphasise ethical benefits and those in individualistic cultures to pay attention to self-interest benefits when advertising Fairtrade products. An advice to consider, given that an individualistic, less humane oriented and less long-term oriented country (the Netherlands) might be more focused on enhancing ‘the self’ and care more about self-interest benefits of products in advertisements. Whereas a collectivistic, more humane oriented, and more long-term oriented country (Japan) perhaps cares more about other people, societies and environmental causes and are therefore more persuaded by ethical benefits of products in advertisements.

This exploratory study is, therefore, aimed at identifying important values for each cultural

group based on: the framework by Hofstede (2001) including Individualism/Collectivism and Long-term orientation; The Globe Project by House et al. (2004) including Humane orientation; and the Ethical Consumption Values by Kim et al. (2010), in order to investigate to what extent culture influences attitudes and behaviours regarding ads employing ethical vs. self-interest benefits (“Advertisement appeal”) and Fairtrade or non-Fairtrade products (“Product category”). Because, despite the rapid growth of ethical products over the years, there is still a lack of understanding of what determines consumers’ responses to these products (Kim et al., 2010) and more specifically what their responses are regarding CSR appeals in advertising (Diehl et al., 2016). Moreover, there is a clear paucity of research on how CSR appeals are perceived and evaluated in different cultures, which is a research gap that is recognised by numerous investigators according to Diehl et al. (2016). This study, therefore, adds to the limited knowledge in the field of global ethical advertising, by examining the following research questions.

1. To what extent does the use of ethical and self-interest benefits (Advertisement appeal) in combination with Fairtrade or non-Fairtrade products (Product category) in advertisements affect Dutch and Japanese (Nationality) consumers’ response in terms of their Attitudes towards the ad, Attitudes towards the product and Behavioural intentions.
2. To what extent do Ethical consumption values (ECV), Individualism/Collectivism, Humane orientation and Long-term orientation predict Attitudes towards the advertisement, Attitudes towards the product and Behavioural intentions?

Method

Materials

This study was aimed at testing the effect of the three independent variables in a between-subjects design “Country” (the Netherlands vs. Japan), “Advertisement appeal” (ethical vs. self-interest benefits) and “Product category” (Fairtrade vs. not Fairtrade).

The design of the advertisements in the current study was inspired by the research of Pelozo, White and Shang (2013) who used advertisements with ethical and self-interest benefits in Fairtrade advertisements. Pelozo et al. (2013) wanted to confirm their prediction that consumers may prefer ethical over self-interest benefits when, during a promotion, the consumer’s self-accountability is being activated. By self-accountability they mean “the consumers’ desire to live up to a salient, internally held self-standard” because often actual behaviours are not always consistent with this personally held standard (Pelozo et al., 2013, p.104). The current experiment, however, is not aimed at creating preferences it is simply aimed at testing effects between two countries. Diehl, Terlutter and Mueller (2016) conducted such a cross-cultural study with six nations (USA, Germany, France, Switzerland, Austria and Chile) and also added a cultural dimension: humane orientation. Diehl et al. (2016) however, only made use of a watch advertisement with ethical benefits. The methods of the studies by Pelozo et al. (2013) and Diehl et al. (2016) provided the basis for the current experiment. The designs of the advertisements manipulated for “Advertisement appeal” and “Product category” were inspired by Pelozo et al. (2013) and measuring the effects of these two variables between two countries and adding cultural dimensions as dependent variables was inspired by Diehl et al. (2013).

Stimuli

The two manipulated factors: Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. not Fairtrade) led to four different advertisement conditions per Country (the Netherlands vs. Japan), thus a total of eight conditions was studied. Participants were only assigned one of the conditions (between subjects) that consisted of three different product advertisements: chocolate, coffee and fruit juice. According to Pelozo et al. (2013) these type of products are suited for both (non) Fairtrade promotions and ethical versus self-interest benefit promotions. The use of three products instead of one could prevent a possible learning-effect and possible product effects might be ruled out which leads to a more valid and reliable comparison between the two countries.

Moreover, all advertisements were designed with Adobe Photoshop CC 2017 and each advertisement contained a slogan with three product benefits that were either focused on ethical benefits (why is this product good for the environment or society?) or self-interest benefits (why is this product good for you?) and did or did not carry the Fairtrade label. As mentioned before, the stimuli from the study by Pelozo et al. (2013) were used as an example for both the ad design and ad text in the current study which can be found in Appendix 1. However, also other similar product advertisements found on the internet served as an inspiration for creating the product benefits and slogans for the current advertisements. In order to check whether the advertisement manipulations were working, a pre-test was conducted. An overview of the advertisement texts before and after the pre-test are displayed in Table 2, 3 and 4 for all three products.

Table 2. An overview of all slogans and product benefits for the chocolate product in the ethical and self-interest focused advertisements, before and after the pre-test.

Advertisement texts for Chocolate		
Advertisement appeal	Before pre-test	Adjustments after pre-test
Ethical benefits	Slogan: Buy this chocolate and support our farmers, their community and the environment.	Slogan: Buy this chocolate and support our farmers in Peru, their community and the environment.
	Benefits:	Benefits:
	<ul style="list-style-type: none"> - Fair cacao prices - Support for health and school programs - 100% recyclable packaging 	<ul style="list-style-type: none"> - Fair cacao prices - (Financial) support for education in Peru - 100% recyclable packaging
Self-interest benefits	Slogan: Introducing to you: real guilt-free chocolate.	Slogan: Introducing to you: real guilt-free chocolate.
	Benefits:	Benefits:
	<ul style="list-style-type: none"> - Naturally sweetened - No added sugars - Lower in calories 	<ul style="list-style-type: none"> - Full of flavour - Naturally sweetened - Lower in calories

Table 3. An overview of all slogans and product benefits for the coffee product in the ethical and self-interest focused advertisements, before and after the pre-test.

Advertisement texts for Coffee		
Advertisement appeal	Before pre-test	Adjustments after pre-test
Ethical benefits	Slogan: A good coffee stimulates whole communities.	Slogan: The most delicious way to do something good.
	Benefits: <ul style="list-style-type: none"> - Ethically traded beans - Sustainably grown coffee - Recycled packaging 	Benefits: <ul style="list-style-type: none"> - Ethically traded beans - Sustainable production - Recycled packaging
Self-interest benefits	Slogan: Lovingly crafted blends made from only the top 10% of coffee beans in the world.	Slogan: Coffee that makes you happy.
	Benefits: <ul style="list-style-type: none"> - Most delicate Arabica beans - Boosts your energy - Flavourful and aromatic taste 	Benefits: <ul style="list-style-type: none"> - 100% Arabica beans - The ultimate caffeine boost - Flavourful, aromatic taste

Table 4. An overview of all slogans and product benefits for the fruit juice product in the ethical and self-interest focused advertisements, before and after the pre-test.

Advertisement texts for Fruit juice		
Advertisement appeal	Before pre-test	Adjustments after pre-test
Ethical benefits	Slogan: Drink, enjoy, recycle.	Slogan: Drink, enjoy, recycle.
	Benefits: - We protect wildlife and the ecological chain - 100% recyclable bottles - Minimised air pollution during production process	Benefits: - Sustainable fruit production - 100% recyclable bottles - Minimised air pollution during production process
Self-interest benefits	Slogan: Refreshing and nutritious till the last drop.	Slogan: Happiness in a bottle.
	Benefits: - No added sugars or syrups - Pure fruit and vitamins - No artificial sweeteners	Benefits: - No added sugars or syrups - Pure fruit and vitamins - No artificial sweeteners

Though Table 2, 3 and 4 display the advertisement texts in English, the stimuli and the questionnaire were presented in the participant's native language (Dutch or Japanese). The questionnaire and ad texts were constructed in English first and translated two times per country with the translation-back translation method (Sriram & Forman, 1993). Due to the fact that there were no proficient bilingual speakers of both the Dutch and Japanese language at the researcher's disposal, the translation-back translation process had the English language as starting point. Therefore, two Japanese students of the Radboud University with a high proficiency in English translated the stimuli and questionnaire from English to Japanese and back. The same process was executed by two proficient bilingual speakers of the English and Dutch language, thus from English to Dutch and back. Afterwards, a bilingual graduate (from

half Dutch and half Japanese origin) from the Japanese studies in Leiden with Dutch as her native language and a high proficiency in Japanese, checked the Dutch and Japanese translations of the questionnaire and stimuli on equivalence. When mistakes or debatable words were detected, the researcher adjusted the texts in consultation with the translators.

Regarding the design of the advertisements, differences were kept to a minimum. All ads had the same size (1890 x 1470), did not carry a brand name and were initially designed in greyscale in order to negate the influence of colour preferences (Diehl et al., 2016). However, in the actual experiment the ads were presented in colour as pre-test participants pointed out that greyscale negatively influenced their attitude towards the perceived realism of the ad. Furthermore, each ad had a salient slogan in the same typography positioned at the top of the advertisement, three product benefits with arrows pointed towards the product, a background with the product salient in the front and in the Fairtrade conditions the Fairtrade logo was positioned in the left or right corner at the bottom of the advertisement. Though the advertisements were provided in the country's native language, all products showed a small amount of English text to indicate the name or flavour of the product e.g., “coffee”, “sweet orange thyme flavour” and “orange fruit juice”. According to the Japanese translators, this was not a problem as Japanese natives tend to be familiar with small English texts on global products. Figure 1 is an example of three Dutch advertisements in one condition, a complete overview of all stimuli in both Dutch and Japanese can be found in Appendix 2.

Figure 1. A Dutch chocolate, coffee and fruit juice advertisement in the ethical benefits and Fairtrade condition.



The chocolate as well as the coffee ad were designed with an unbranded, random photo found on Pinterest for the background in combination with a photo of an existing product. For the chocolate ad an image of Seed and Bean chocolate bars was used which is quite exclusive and sold in only six retail stores of which none are situated in Japan and only one is situated in the

Netherlands (Holland & Barrett). For the coffee ad a picture of Ciao coffee beans was used, which is only distributed in the UK. However, the Japanese tend to drink percolated coffee or instant coffee at home for which they do not need coffee beans. Thus, on the advice of the Japanese translators an unbranded image of ice-coffee was also added because Japanese seem to prefer ice-coffee, rather than normal coffee on the go. Regarding the fruit juice advertisement an existing ad was used from the brand Peela, a product from the UK, which did not seem to be sold in either the Netherlands or Japan. All original brands were removed from the product packages along with too salient English texts if present. Recognition of the original brands by participants was tested during the pre-test.

Pre-test

Because the stimuli were created by the researcher a pre-test was conducted in order to check whether the manipulations were designed successfully. However, due to a limited number of Japanese participants for this study, it was chosen to only conduct the pre-test in the Netherlands as these participants would be excluded from participation in the actual experiment. Similar to the actual experiment, pre-test participants saw all three product advertisements (chocolate, coffee and fruit juice) in only one condition. However, unlike in the actual experiment, the ads were initially presented in greyscale. An overview of the pre-test stimuli can be found in Appendix 3.

After seeing each advertisement, participants were first asked in an open question how they would describe the *type* of benefits the ad is promoting. However, participants indicated they found it difficult to understand and interpret this question. Answers to this question were mixed (not univocal) and therefore excluded from the analysis. After this, participants were asked to what extent they felt that the product benefits (either ethical or self-interest focused, depending on the condition) matched the product by using a 7-point Likert scale ('totally disagree' – 'totally agree') (Becker-Olsen, Cudmore & Hill, 2006). This was followed by measuring Perceived realism of the ad (Diehl et al., 2016) with three items of which two 7-point semantic differentials ('very unrealistic' – 'very realistic') were preceded by the question: "How realistic is this ad?" and ('Yes, definitely lower quality' - 'No, definitely not lower quality') preceded by the question: "Compared to other [name of product] advertisements, do you think this ad is of significantly lower quality?". The third item was a 7-point Likert scale ('totally disagree' - 'totally agree') preceded by the statement: "This ad could appear in a typical magazine". Afterwards, Perceived degree of ethical vs. self-interest focus in advertisements

was measured by asking to what extent they thought the advertisements were focused on either ethical or self-interest benefits with a self-created two item 7-point semantic differential scale. This was preceded by a short explanation of the difference between the two types of advertisement appeals. For the first item, participants needed to indicate where on the scale they would place the mentioned product benefits ('the product benefits are mainly focused on individual profit' - 'the product benefits are mainly focused on collective profit'). For the second item, participants finished the following sentence: "This product is designed to maximize [...]" ('Individual interests' - 'collective interests'). Though the use of such a scale was mentioned in Pelozo et al. (2013) it was not explicitly included in their study and therefore could not literally be adopted. Subsequently, a set of three control questions followed to check the salience of the Fairtrade logo (Product category). Participants were asked whether they had seen a Fairtrade product ('Yes' - 'No' - 'I don't know'), followed by an open question about how they knew and if the product in the advertisement was from a particular brand they were familiar with. At last, the Trustworthiness of the ad was measured by letting participants tick the boxes of the product benefits they perceived as being far-fetched, if claims were perceived as being trustworthy the boxes were left open. The pre-test questionnaire can be found in Appendix 4.

A total of 41 participants filled in the pre-test (no demographics available). Not a single participant recognised the advertisements or products from the original brand. All advertisements scored average to good on Perceived realism of the ad (lowest: $M = 4.35$, $SD = 1.71$; highest: $M = 5.58$, $SD = 1.04$). Participants pointed out that they found the ads less realistic and less likely to appear in a magazine when presented in greyscale. Therefore, it was chosen to present the ads in colour during the actual experiment to improve realism. The overall mean ratings of Perceived realism of the ad can be found in Table 5 .

Table 5. Overall mean ratings of the products presented in the pre-test in terms of Perceived realism of the ad with SD in brackets and the Cronbach's alpha score of the separate scales, $n = 41$.

	Measures	
	Perceived realism of ad $n = 41$ $M (SD)$	Cronbach's alpha α
Chocolate	4.35 (1.71)	.91
Coffee	5.10 (1.05)	.58
Fruit juice	5.60 (1.04)	.75

With regard to Perceived degree of ethical vs. self-interest focus in the advertisements all advertisements were perceived as they were meant to be as can be viewed in Table 6. Meaning that all ads with ethical benefits were placed on the right (collective) side of the scale (lowest: $M = 5.36$, $SD = 1.48$; highest: $M = 5.43$, $SD = 1.30$), whereas ads with self-interest benefits were placed on the left (individualistic) side of the scale (lowest: $M = 2.70$, $SD = 1.56$; highest: $M = 3.35$, $SD = 1.51$).

Table 6. Overall mean ratings of the product benefits presented in the pre-test in terms of Perceived degree of ethical or self-interest focus in the ads with SD in brackets (1 = very focused on self-interest benefits, 7 = very focused on ethical benefits), $n = 41$.

	Measures	
	Perceived degree of ethical or self-interest focus in the ads, $n = 41$ $M (SD)$	
Chocolate x ethical benefits	5.36 (1.48)	
Chocolate x self-interest benefits	2.88 (1.55)	
Coffee x ethical benefits	5.43 (1.30)	
Coffee x self-interest benefits	3.35 (1.51)	
Fruit juice x ethical benefits	5.40 (1.30)	
Fruit juice x self-interest benefits	2.70 (1.56)	

Regarding the Perceived fit of ethical vs. self-interest benefits with the product in combination with the Trustworthiness of the benefit (everything below 10% was considered good), the pre-test pointed out a few flaws in the ad designs for which some alterations needed to be made.

In the ethical focused chocolate ad, the benefit “support for health and school programs” scored low on fit ($M = 3.60$, $SD = 1.60$) and low on trustworthiness with a score of 27% (the higher the percentage, the more untrustworthy). This benefit was not removed but only rewritten into “(financial) support for education in Peru” to make it less broad and more specific, because support for education is truly a spearhead of the Fairtrade label (Bacon, Ernesto Mendez, Gómez, Stuart & Flores, 2008). In the self-interest focused chocolate ad the benefit “No added sugars” scored average on fit ($M = 4.80$, $SD = 1.77$), but quite low on trustworthiness with a score of 15% and was therefore changed in the more common benefit “full of flavour”.

In the ethical focused coffee ad the benefit “most delicate coffee beans” needed to be changed into “100% Arabica coffee beans” because the word “delicate” could not be translated into Japanese and was also considered not very trustworthy with a score of 17%. In the self-interest focused advertisement the benefit “boosts your energy” scored average on fit with the product ($M = 4.00$, $SD = 1.86$) and slightly low on trustworthiness with a score of 17% and thus changed in the more specific “the ultimate caffeine boost” as it is common knowledge that caffeine is the substance that has an energising effect on people.

Furthermore, in the ethical fruit juice ad the benefit “We protect wildlife and the ecological chain” scored average on fit ($M = 4.71$, $SD = 1.38$) but turned out to be not very trustworthy, with a score of 34%. Therefore, it was decided to change this benefit into the more neutral “sustainable fruit production” which was quite similar to “sustainably grown coffee” which scored good on fit ($M = 5.81$, $SD = 1.25$) and quite good on trustworthiness (12%) for the coffee ad. Though the benefit “minimised air pollution during production process” was considered not very trustworthy (20%) participants thought it was a good fit ($M = 5.14$, $SD = 1.53$) and therefore alterations were not necessary. An overview of the pre-test results regarding the Perceived fit between either ethical or self-interest benefits and the product, and the Trustworthiness can be found in Table 7 on the next page.

The slogans were not explicitly tested in the pre-test, however during the translation-backtranslation process the initial slogans for coffee and fruit juice turned out to be causing problems when translated into Japanese. The translated slogans were either too long to fit the advertisement design (fruit juice) or could not be translated properly and otherwise might cause misinterpretations (coffee). Therefore, “Lovingly crafted blends made from only the top 10%

of coffee beans in the world” was changed into “Coffee that makes you happy” and “A good coffee stimulates whole communities” was replaced by “The most delicious way to do something good”. Furthermore, the slogan for fruit juice was changed from “Refreshing and nutritious till the last drop” into the more brief “Happiness in a bottle”.

Table 7. Overall mean ratings of the products presented in the pre-test in terms of Perceived fit between either the ethical benefits or self-interest benefits and product (1 = Totally disagree, 7 = totally agree). And degree of Trustworthiness of the product benefits presented in the pre-test (1% = very trustworthy, 100% = not trustworthy at all) in which everything below 15% was considered acceptable. Frequencies between brackets, $n = 41$.

Measures			
Product and type of focus	Product benefit with Trustworthiness between brackets, $n=41$	Perceived fit of ethical benefits with product, $n = 21$	Perceived fit of self-interest benefits with product, $n = 20$
		Mean (SD)	Mean (SD)
Chocolate			
	Fair cacao prices (10%)	6.33 (0.66)	
Ethical	Support for health and school programs (27%)	3.60 (1.60)	
	100% recyclable packaging (10%)	5.71 (1.49)	
	Naturally sweetened (10%)		4.55 (1.70)
Self-Interest	No added sugars (15%)		4.80 (1.77)
	Lower in calories (7%)		4.95 (1.79)
Coffee			
	Ethically traded beans (7%)	6.05 (0.81)	
Ethical	Sustainably grown coffee (12%)	5.81 (1.25)	
	Recycled packaging (7%)	5.62 (1.56)	

	Most delicate Arabica beans (17%)	5.10 (1.41)
Self-Interest	Boosts your energy (17%)	4.00 (1.86)
	Flavourful and aromatic taste (10%)	6.30 (0.80)
Fruit juice		
	We protect wildlife and the ecological chain (34%)	4.71 (1.38)
Ethical	100% recyclable bottles (7%)	6.29 (0.64)
	Minimised air pollution during production process (20%)	5.14 (1.53)
	No added sugars or syrups (10%)	6.00 (1.08)
Self-Interest	Pure fruit and vitamins (10%)	5.95 (1.36)
	No artificial sweeteners (32%)	5.85 (0.99)

Participants

The experiment was exploratory and thus selection criteria were kept to a minimum. The only criterium was that participants were natives and a resident in the Netherlands or Japan. People who did not meet these requirements were excluded from participating. At first, all respondents were randomly but evenly assigned to one of the eight conditions. However, due to the fact that not all participants completed the survey, some conditions did not meet the requirement of at least 30 participants per condition. Therefore, the researcher needed to intervene by closing certain questionnaires that already met the 30 participant requirement and new participant recruiting took place in order to fill the other conditions. This led to a more skewed distribution of participants across the conditions as can be seen in Table 8.

Table 8. Number of participants assigned to each condition per country (advertisement appeal and product category)

Country	Advertisement appeal	Product category		Total (<i>n</i>)
		Fairtrade	Not Fairtrade	
The Netherlands	Ethical benefits	44	31	75
	Self- interest benefits	42	49	91
Japan	Ethical benefits	30	87	117
	Self- interest benefits	92	32	124
	Total (<i>n</i>)	208	199	407

A total of 407 participants took part in the experiment (59% Japanese; age for Japan: $M = 36.07$, $SD = 15.39$; age for the Netherlands: $M = 35.51$, $SD = 13.43$; range 16 – 70; 80% female). Among the Japanese population, the majority had a bachelor's degree (49%) and among the Dutch population the majority had a higher vocational education's degree (37%). Thus, participants were mostly high educated.

For the total population a chi-square test revealed that gender was equally distributed across Advertisement appeal ($\chi^2 (1) = 0.001$, $p = .970$) and Product category ($\chi^2 (1) = .40$, $p = .525$). In the Netherlands, education was equally distributed across Advertisement appeal ($\chi^2 (6) = 6.20$, $p = .402$) and Product category ($\chi^2 (6) = 6.42$, $p = .378$). The same was true for Japan, where education was also equally distributed across Advertisement appeal ($\chi^2 (5) = 1.49$, $p = .914$) and Product category ($\chi^2 (5) = 9.65$, $p = .086$).

Research Design

A 2 x 2 x 2 between-subject design with as between-subject factors Country (the Netherlands vs. Japan), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. not Fairtrade), was used in this study to investigate whether there was a difference between the two nationalities regarding the dependent variables: Attitudes towards the ad, Attitudes towards the product and Behavioural intentions. Attitude towards Fairtrade also revealed interesting insights and was therefore added to the analysis in a later stadium.

In addition, four other dependent variables were measured: Ethical consumption values (ECV), Individualism/Collectivism, Humane orientation and Long-term orientation (LTO).

Instruments

The questionnaire, made with Qualtrics software, was aimed at measuring a total of four dependent variables: Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade. The questionnaire also measured four other dependent variables: Ethical Consumption Values (ECV), Individualism/Collectivism, Humane orientation and Long-term orientation.

Attitude towards the ad

The construct Attitude towards the ad was based on the validated scale by Obermiller, Burke, Talbott and Green (2009) and was measured with five items on a 7-point scale of which three items were semantic differential scale items ('very unappealing' – 'very appealing', 'very unfavourable' - 'very favourable' and 'very negative' - 'very positive') and two items were 7-point Likert scale items ('totally disagree' – 'totally agree'). These last two items were preceded by the following statements: "The ad would be successful in getting attention" and "The ad would make most people want to buy the product". The reliability of 'Attitude towards the ad' comprising five items was considered good: $\alpha = .88$ for the Netherlands and $\alpha = .91$ for Japan.

Attitude towards the product

The construct Attitude towards the product was assessed with four items, adapted from Diehl et al. (2016), on a 7-point Likert scale ('totally disagree' – 'totally agree') preceded by the following statements: "The product advertised in the ad is of high quality," "The product is pleasant," "The product is good" and "The product is attractive". The reliability for 'Attitude towards the product' comprising four items was considered good for both countries: $\alpha = .85$ for the Netherlands and $\alpha = .90$ for Japan.

Behavioural intentions

The construct Behavioural intentions was also measured with three 7-point Likert scale items ('totally disagree' – 'totally agree') from Diehl et al. (2016) in which the scales were preceded by the following statements: "Would you like to try the product?", "Could you imagine yourself buying this product?" and "Could you imagine this product to be one of your most likely choices when you are going to buy chocolate/coffee/fruit juice?". The reliability for 'Behavioural intentions' comprising three items was considered good for both countries: $\alpha = .80$ for the Netherlands and $\alpha = .87$ for Japan.

Ethical consumption values (ECV)

ECV consisted of two items (ECV-1 and ECV-2) and was measured using the scale from

Loureiro and Lotade (2005) of which the first item needed to be slightly modified in order for the Japanese to comprehend the question. Participants were presented two trade-off situations on a scale from 1 to 10. The first trade-off (hereafter called: ECV-1) was: “In general, if you had 1 million euros to spend, how would you divide it on a scale from 1 to 10 if 1 is only investing in job opportunities in your country and 10 is only investing in sustainability projects (e.g., minimizing air pollution) around the world?”. Originally, the word “saving” instead of “investing” was used, thus “saving jobs” instead of “investing in jobs” and “saving the environment” instead of “investing in sustainability projects”. However, the translation-back translation process revealed that the Japanese translators were not able to understand the concept of “saving jobs” (asking: “How could someone save jobs?”) and they felt that “saving the environment” was described too vaguely (asking: “What do you mean exactly by: the environment?”). However, the concept of “investing (money)” (as opposed to saving) turned out to be more clear, therefore the researcher decided to replace these previously mentioned words as the trade-off situation remained the same in essence. Furthermore, the second trade-off (hereafter called: ECV-2) was: “Overall, where would you place yourself on a scale from 1 to 10, if 1 represents that you only care about your well-being and your family’s, and 10 presents that you only care about the well-being of future generations and people living in other countries?”. This trade-off was not adjusted. According to Loreiro and Lotade (2005) eliciting these attitudes with trade-off situations, should avoid consumer’s response bias in which they probably say that they value the environment and the welfare to others highly.

Individualism/Collectivism

The construct Individualism/Collectivism was divided into two variables: In-group collectivism and Institutional collectivism of which the scales were both derived from the GLOBE study by House (2005, in Schlosser, 2006). In-group collectivism was measured with four items on a 7-point Likert scale (‘totally disagree’ – ‘totally agree’) in which the items were preceded by the following statements starting with “In this society...” followed by: “children take pride in the individual accomplishments of their parents”; “parents take pride in the individual accomplishments of their children”; “aging parents generally live at home with their children”; and “children generally live at home with their parents until they get married”. Institutional collectivism was measured using four items of which two were measured with a 7-point Likert scale (‘totally disagree’ – ‘totally agree’) following the statements: “In this society, leaders encourage group loyalty even if individual goals suffer” and “In this society, being accepted by

other members of a group is very important”. The other two items were measured with a 7-point semantic differential scale (‘individual profit’- ‘collective profit’) preceded by the sentence: “The economic system in this society is designed to maximise [...]” and ‘Individualism is valued more than group cohesion’- ‘group cohesion is valued more than Individualism’ preceded by the sentence: “In this society [...]”.

Unfortunately, the reliability of ‘Individualism/Collectivism’ comprising eight items was considered inadequate: $\alpha = .55$ for the Netherlands and $\alpha = .59$ for Japan. The reliability of ‘In-group collectivism’ comprising four items was considered inadequate: $\alpha = .23$ for the Netherlands and $\alpha = .51$ for Japan. The reliability for ‘Institutional collectivism’ comprising four items was also considered inadequate: $\alpha = .60$ for the Netherlands and $\alpha = .51$ for Japan. Due to this lack of reliability, this construct has not been taken into account for further analysis in this particular study.

Degree of humane orientation

The construct Humane orientation was divided into three variables: Humane orientation in general, In-group humane orientation and Out-group humane orientation of which the scales were also derived from the GLOBE study by House (2005, in Schlosser, 2006). The first scale is identical to the GLOBE’s study Humane Orientation Societal Practises and the in-group and out-group scales were slightly modified by adding the specification of “friends” to represent the in-group and “people from neighbouring countries who live and work here” to represent the out-group in order to prevent people from reporting a superficially high Humane orientation towards foreigners (as cited in Schlosser, 2006). Thus, though all three variables were measured using five bipolar items on a 7-point semantic differential scale, they differentiate between “others”, “friends” and “people from neighbouring countries who live and work here” which resulted in the following scale: “not at all concerned about [...]”- very concerned about [...]”, “Not at all sensitive towards [...] – very sensitive towards [...]”, “very unfriendly towards [...] – very friendly towards [...]”, “not at all tolerant of mistakes made by [...] – very tolerant of mistakes made by [...]” and “not at all generous towards [...] – very generous towards [...]”. These items were all preceded by the sentence “In this society, people are generally...”.

The reliability of ‘Humane orientation in general’ comprising five items was considered good for the Netherlands: $\alpha = .81$ and acceptable for Japan: $\alpha = .69$. The reliability of ‘In-group humane orientation’ comprising five items was considered good for the Netherlands: $\alpha = .83$ and acceptable for Japan: $\alpha = .74$. The reliability of ‘Out-group humane orientation’

comprising five items was considered good for the Netherlands: $\alpha = .91$ as well as for Japan: $\alpha = .85$. The reliability score for all three constructs combined 'Total humane orientation' comprising 15 items was also considered good for both the Netherlands: $\alpha = .89$ and Japan: $\alpha = .86$ for Japan. However, due to high collinearity issues with General, In-group and Out-group humane orientation, Total humane orientation was not taken into account for further analyses.

Long-term orientation (LTO)

The construct Long-term orientation (LTO) was measured with eight items on a 7-point Likert scale ('totally disagree – totally agree') following the statements that all started with the sentence: "In this society...", followed by: "respect for tradition is important", "people plan for the long term", "family heritage is important", "we value a strong link to our past", "we work hard for the success in the future", "we don't mind giving up today's fun for success in the future", "traditional values are important" and "persistence is important" (Bearden, Money & Nevins, 2006).

The reliability of 'Long-term orientation' comprising eight items was acceptable in both countries: $\alpha = .74$ for the Netherlands and $\alpha = .78$ for Japan.

Control questions and Attitude towards Fairtrade

Furthermore, participants were asked some control questions about whether the products they had seen were Fairtrade or not ('Yes', 'No', 'I can't remember' or 'What is Fairtrade'). If the participant answered this question with 'Yes' or 'No' an open question followed how they knew the products were or were not Fairtrade. After this, the participant's knowledge of Fairtrade was measured by letting the participants read a short definition of Fairtrade after which they had to indicate on a scale from 1 to 10 (1 = 'totally not aware of the information above', 10 = 'totally aware of the information above') to what extent they knew about the definition of Fairtrade *before* reading the information. Participants also had to indicate their Attitude towards Fairtrade which could be useful in explaining results. This self-created construct was measured with three existing items from De Pelsmacker and Janssen (2007) by using a 7-point Likert scale ('totally disagree' – 'totally agree') which was preceded by the following statements: "Fairtrade is important", "I believe in the Fairtrade concept" and "I am interested in (buying) Fairtrade products". The reliability of 'Attitude towards Fairtrade' comprising three items was considered good for both the Netherlands ($\alpha = .86$) and Japan ($\alpha = .80$).

Finally, participants were asked about Ad realism with one item on a 7-point semantic

differentials scale ('very unrealistic' - 'very realistic') preceded by the question: "How realistic did the advertisements look?". The survey ended with questions about the participant's background (gender, age, education and income). However, due to a translation mistake in the Japanese survey that could have led to misinterpretation, 'income' needed to be deleted from the results. The questionnaire in English, Dutch and Japanese can be found in appendix 5.

Procedure

The procedure of the experiment was the same for participants from the Netherlands and Japan. The experiment was conducted online by using a questionnaire made with Qualtrics software in which every experimental condition was put in separate projects in order to keep all results manageable. Therefore, there were eight separate questionnaires with each its own distribution link that were put together per nationality in a repository with a general link. These general links, one for Dutch and one for Japanese participants, assigned a condition randomly to a participant once they clicked on the link.

Participants were recruited through social media channels, such as Facebook, Instagram, Twitter and LinkedIn. For the Dutch participants, the researcher herself was responsible for the recruitment, whereas for the Japanese participants, the researcher recruited people with Japanese networks who helped recruiting in Japan. For both groups, there were posts in which the researcher introduced herself, vaguely explained the topic of her research (differences between the Netherlands and Japan in attitudes towards advertisements) and explained that she was looking for Dutch or Japanese people born and raised and still living in the country of origin. Furthermore, the potential recruiters and participants were encouraged to share the survey link with their own network in order to create a snowball effect. As an incentive the researcher promised participants the chance to win three gift cards worth €20,- per country in a raffle.

Once participants clicked on the provided link, they were first shown a very short introduction in which the researcher introduced herself, what was expected of the participants and how long the survey was going to take. Subsequently, they randomly got assigned one of the four conditions that belonged to their nationality after which they viewed a more comprehensive introduction page. Here, the potential participants were asked to consent and to either proceed or to withdraw from the experiment after reading the policy regarding the confidentiality of the research data and voluntariness. The participants that wanted to withdraw were automatically directed to the end of the survey and thanked for their participation. The

participants that proceeded were then given instructions about the advertisements and how to answer the questions by showing one example question. Participants were also instructed to make sure they were focused and not interrupted during the experiment.

After the introduction, consent and instruction the official experiment began and participants viewed all three advertisements (chocolate, coffee and fruit juice) (all in the same condition) in a random order. After each advertisement, participants had to fill in the questions on Attitude towards the ad, Attitude towards the product and Behavioural intentions. After seeing all three ads, questions followed regarding Ethical consumption values (ECV), Individualism/Collectivism, Humane orientation, Long-term orientation, followed by Fairtrade knowledge, Attitude towards Fairtrade, Ad realism and finally demographics. This order of questions was the same for every condition.

At the end of the survey, participants were thanked and asked to leave their e-mail address if they wanted to participate in the raffle and have a chance on winning a gift card worth €20,-. At last, they were provided with contact information of the researcher and the secretary of the Ethics Assessment Committee Radboud University in case of complaints regarding this research. Filling in the questionnaire took approximately 10-15 minutes to complete.

Statistical Treatment

All analyses were conducted with IBM SPSS Statistic 24. The composite means of the items of all variables were calculated when Cronbach's α was at least adequate (.7 or higher). In order to investigate the possible effect of "Advertisement appeal (ethical vs. self-interest benefits)" and "Product category (Fairtrade vs. not Fairtrade)" on Dutch and Japanese consumers' Attitudes towards the ad, Attitudes towards the product, Behavioural intentions and Attitude towards Fairtrade, multiple two-way ANOVA's were performed. Additionally, to examine the relationship of the other dependent variables: ECV, Nationality, Humane orientation and Long-term orientation (LTO), on Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade multiple regression analyses were executed.

Results

The main purpose of this study was to investigate whether there is an effect of using ethical and self-interest benefits (“Advertisement appeal”) when advertising products labelled as Fairtrade or non-Fairtrade (“Product category”), on both Dutch and Japanese consumers’ Attitudes towards the ad, Attitudes towards the product, Behavioural intentions and Attitudes towards Fairtrade. In addition, this study also examined to what extent Nationality (Dutch vs. Japanese, instead of Individualism/Collectivism), Ethical consumption values (ECV), Humane orientation and Long-term orientation (LTO) predict Attitudes towards the ad, Attitudes towards the product, Behavioural intentions and Attitudes towards Fairtrade.

Manipulation check

Repeated measures for products

To make sure results would not be influenced by attitudes participants might have towards one of the products, the choice was made to measure the variables across three different products from the same category: food and beverages to prevent so called “product effects”. It was expected that participants would not rate Attitude towards the ad, Attitude towards the product and Behavioural intentions differently across products. However, in both the Dutch and Japanese conditions repeated measure analyses with one of the three variables (Attitude towards the ad/ Attitude towards the product/ Behavioural intentions) with product as within-subject factor revealed significant results for eight out of the 12 repeated measures per nationality. This means that both Dutch and Japanese participants showed significantly different attitudes or buying behaviour across the three products in a particular condition. Especially, the chocolate ad seemed to be causing differences in the Dutch and Japanese population for which a pattern occurred. Results revealed that participants were often more positive in their attitudes and behavioural intentions towards coffee and fruit juice in comparison to chocolate. However, analyses with chocolate yielded similar results as without chocolate, therefore the reported analyses are for the three products combined. All results and conclusions should however be interpreted with caution. The exact results from the repeated measures for products can be found in appendix 6.

Perceived realism of the ad

Though Perceived realism of the advertisements was tested with three items during the pre-test (see method, p. 23), it was also tested during the experiment, but with one item only. A one sample t-test for Perceived realism of the ad with as between subject factor Nationality showed a significant difference between Dutch and Japanese participants ($t(406) = 64.20, p < .001$). Overall the ads were considered neutral ($M = 4.59, SD = 1.44$) (1 = very unrealistic; 7 = very realistic). However, Dutch participants tended to lean more towards realistic ($M = 4.87, SD = 1.42$), whereas the Japanese participants were just neutral ($M = 4.39, SD = 1.43$). Moreover, two one-way ANOVAS revealed that Perceived realism of the ad was equally distributed across Advertisement appeal ($F(1, 405) < 1$) and Product category ($F(1, 405) < 1$). A two-way ANOVA for Perceived realism of the ad with as between-subject factors Advertisement appeal and Product category, did not show a significant main effect of Advertisement appeal ($F(1, 403) < 1$) nor of Product category ($F(1, 403) < 1$). Also no significant interaction was found between Advertisement appeal and Product category ($F(1, 403) < 1$) and thus the realism of the ads was achieved.

Salience and knowledge of the Fairtrade label

A total of 208 participants saw the Fairtrade condition and 199 the non-Fairtrade condition. Regarding the Fairtrade condition, 64% had recognised the products as being Fairtrade, whereas 10% had not noticed the Fairtrade labels, 18% could not remember and 8% did not know what Fairtrade was. With regard to the non-Fairtrade condition only 16% confirmed they had not seen any Fairtrade products, whereas 49% implied they had seen Fairtrade products though this was not the case, 26% could not remember and 10% did not know what Fairtrade was. These results imply, that asking the question -whether participants had or had not seen Fairtrade products- gives the suggestion that it indeed is about Fairtrade products. Therefore, the salience of the Fairtrade label is questionable.

Furthermore, when asked to what extent participants were aware of the Fairtrade concept before reading the given definition in the questionnaire on a scale from 1 to 10, 93% of the Dutch participants answered on the upper side of the scale (6 and higher), which was only 63% of the Japanese participants. Moreover, a one sample t-test for Fairtrade knowledge with as between subject factor Nationality confirmed the significant difference between the Dutch and Japanese participants ($t(406) = 51.86, p < .001$). Thus, Dutch participants seemed to be more aware of the Fairtrade concept ($M = 8.08, SD = 1.76$) than their Japanese counterpart

($M = 6.2$, $SD = 3.00$). The results on salience and knowledge will be taken into account interpreting the results of this study.

Extreme responses

Furthermore, in order to maintain methodological equivalence, for both the Dutch and Japanese respondents ARS (acquiescence; 6 and 7 in a 7-point scale), DRS (disacquiescence; 1 and 2 in a 7-point scale), MRS (middle response style; 4 in a 7-point scale) and ERS positive (extreme response; 7 in a 7-point scale) and negative (extreme response; 1 in a 7-point scale) were calculated. This was necessary due to the fact that it has been shown that Japanese participants tend to show a greater preference for MRS than Dutch participants and that extreme responses are seldomly used because Asian countries tend to prefer a more indirect communication style (Harzing, 2006). However, in this research the Dutch and Japanese participants showed an almost equal response style (see Table 9). Thus, the methodological equivalence is perceived as sufficient for this research.

Table 9. Calculation of multiple response styles in percentages for 7-point scales across the Dutch and Japanese participants during the survey, namely acquiescence (ARS), disacquiescence (DRS), middle response style (MRS) and extreme response styles (ERS positive and ERS negative).

Response styles		
	Dutch	Japanese
	$n = 166$	$n = 241$
ARS	36%	36%
DRS	12%	11%
MRS	15%	10%
ERS positive	9%	11%
ERS negative	4%	4%

Two-way analyses of variance

Multiple two-way ANOVA's were conducted in order to determine whether Nationality (Dutch vs. Japanese), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) as between subject factors had a significant effect or interaction effect for Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade.

Attitudes towards the ad

A two-way analysis of variance for Attitude towards the ad with Nationality (Dutch vs. Japanese), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) as between subject factors, found a significant main effect of Nationality ($F(1, 399) = 5.59, p = .019, \eta^2 = .014$). Irrespective of Advertisement appeal and Product category, the Dutch participants were slightly more positive in their attitudes towards the ads ($M = 5.07, SD = .83$) than their Japanese counterpart ($M = 4.84, SD = .98$). No significant main effects occurred for Advertisement appeal ($F(1, 399) < 1$) nor for Product category ($F(1, 399) < 1$). Furthermore, there was no significant interaction effect between Nationality and Advertisement appeal ($F(1, 399) = 2.60, p = .108$). However, the interaction effect between Nationality and Product category turned out to be marginally significant ($F(1, 399) = 3.81, p = .052$). Moreover, there were no significant interaction effects found between Advertisement appeal and Product category ($F(1, 399) < 1$), nor between Nationality, Advertisement appeal and Product category ($F(1, 399) < 1$).

To disentangle the marginally significant interaction of Nationality and Product category separate ANOVAS were carried out for Dutch and Japanese participants. The one-way ANOVA for Dutch participants with as between subject factor Product Category (Fairtrade vs. non-Fairtrade) for Attitude towards the ad showed no significant main effect of Product category ($F(1, 164) = 1.42, p = .235$). However, the one-way ANOVA for Japanese only with as between subject factor Product category (Fairtrade vs. non-Fairtrade) for Attitude towards the ad did reveal a significant main effect of Product category ($F(1, 239) = 6.37, p = .012$). Japanese participants seem to be less positive towards ads with the Fairtrade logo ($M = 4.67, SD = 1.04$) and more positive towards ads without the Fairtrade logo ($M = 5.00, SD = 0.90$). Thus, the interaction is due to the fact that Product category only had an effect on the Japanese participants and not on the Dutch participants. All results can be found in Table 10.

Table 10. Means and standard deviations (between brackets) for the measurement of Attitudes towards the ad in function of Nationality, Advertisement appeal and Product category (1 = very negative attitude, 7 = very positive attitude).

Nationality	Advertisement appeal	Product category	Mean (<i>SD</i>)	<i>n</i>
Dutch	Ethical benefits	Fairtrade	5.12 (0.73)	44
		Non-Fairtrade	4.89 (0.89)	31
		Total	5.03 (0.79)	75
	Self-interest benefits	Fairtrade	5.17 (0.79)	42
		Non-Fairtrade	5.05 (0.91)	49
		Total	5.11 (0.85)	91
	Total	Fairtrade	5.14 (0.76)	86
		Non-Fairtrade	4.99 (0.90)	80
		Total	5.07 (0.83)	166
Japanese	Ethical benefits	Fairtrade	4.80 (1.13)	30
		Non-Fairtrade	5.07 (0.92)	87
		Total	5.00 (0.98)	117
	Self-interest benefits	Fairtrade	4.64 (1.01)	92
		Non-Fairtrade	4.80 (0.81)	32
		Total	4.68 (0.96)	124
	Total	Fairtrade	4.68 (1.04)	122
		Non-Fairtrade	5.00 (0.90)	119
		Total	4.84 (0.98)	241
Total	Ethical benefits	Fairtrade	4.99 (0.92)	74
		Non-Fairtrade	5.02 (0.91)	118
		Total	5.01 (0.91)	192
	Self-interest benefits	Fairtrade	4.81 (0.97)	134
		Non-Fairtrade	4.95 (0.87)	81
		Total	4.86 (0.94)	215
	Total	Fairtrade	4.87 (0.96)	208
		Non-Fairtrade	4.99 (0.89)	199
		Total	4.93 (0.93)	407

Attitude towards the product

A two-way analysis of variance for Attitude towards the product with Nationality (Dutch vs. Japanese), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) as between subject factors, again showed a significant main effect of Nationality only ($F(1, 399) = 13.83, p < .001, \eta^2 = .033$). Irrespective of Advertisement appeal and Product category, the Dutch participants were slightly more positive in their attitudes towards the products ($M = 5.08, SD = .80$) than their Japanese counterpart ($M = 4.71, SD = .99$). No significant main effects occurred for Advertisement appeal ($F(1, 399) < 1$) nor for Product category ($F(1, 399) < 1$). Furthermore, there was no significant interaction effect between Nationality and Advertisement appeal ($F(1, 399) < 1$), between Nationality and Product category ($F(1, 399) = 1.31, p = .254$), nor between Advertisement appeal and Product category ($F(1, 399) < 1$) or Nationality, Advertisement appeal and Product category ($F(1, 399) < 1$). All results can be found in Table 11.

Table 11. Means and standard deviations (between brackets) for the measurement of Attitudes towards the product in function of Nationality, Advertisement appeal and Product category (1 = very negative attitude, 7 = very positive attitude).

Nationality	Advertisement appeal	Product category	Mean (<i>SD</i>)	<i>n</i>
Dutch	Ethical benefits	Fairtrade	5.12 (0.84)	44
		Non-Fairtrade	4.97 (0.77)	31
		Total	5.06 (0.81)	75
	Self-interest benefits	Fairtrade	5.15 (0.83)	42
		Non-Fairtrade	5.06 (0.76)	49
		Total	5.10 (0.79)	91
	Total	Fairtrade	5.14 (0.83)	86
		Non-Fairtrade	5.02 (0.76)	80
		Total	5.08 (0.80)	166
Japanese	Ethical benefits	Fairtrade	4.65 (1.20)	30
		Non-Fairtrade	4.80 (0.89)	87
		Total	4.77 (0.98)	117
	Self-interest benefits	Fairtrade	4.65 (1.04)	92
		Non-Fairtrade	4.70 (0.94)	32
		Total	4.66 (1.01)	124
	Total	Fairtrade	4.65 (1.10)	122
		Non-Fairtrade	4.78 (0.90)	119
		Total	4.71 (0.99)	241
Total	Ethical benefits	Fairtrade	4.93 (1.02)	74
		Non-Fairtrade	4.85 (0.86)	118
		Total	4.88 (0.92)	192
	Self-interest benefits	Fairtrade	4.81 (1.01)	134
		Non-Fairtrade	4.92 (0.85)	81
		Total	4.85 (0.95)	215
	Total	Fairtrade	4.85 (0.95)	208
		Non-Fairtrade	4.88 (0.85)	199
		Total	4863 (0.94)	407

Behavioural intentions

A two-way analysis of variance for Behavioural intentions with Nationality (Dutch vs. Japanese), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) as between subject factors, showed no significant main effects of Nationality, Advertisement appeal or Product category, all ($F(1, 399) < 1$). Moreover, there were also no significant interaction effects between Nationality and Product category or Advertisement appeal and Product category or Nationality, Advertisement appeal and Product category, all ($F(1, 399) < 1$). However, there was a significant interaction effect between Nationality and Advertisement appeal ($F(1, 399) = 5.56, p = .019, \eta^2 = .014$).

To disentangle the significant interaction separate ANOVAS were carried out for Dutch and Japanese participants. The one-way ANOVA for Dutch participants with as between subject factor Advertisement appeal (ethical vs. self-interest benefits) for Behavioural intentions showed no significant main effect of Advertisement appeal ($F(1, 164) = 1.82, p = .179$). However, the one-way ANOVA for Japanese only with as between subject factor Advertisement appeal (ethical vs. self-interest benefits) for Behavioural intentions did reveal a significant main effect of Advertisement appeal ($F(1, 239) = 6.95, p = .009, \eta^2 = .028$). Japanese participants seemed to be more willing to buy products advertised with ethical benefits ($M = 4.78, SD = 1.28$), rather than products advertised with self-interest benefits ($M = 4.35, SD = 1.28$). So the interaction is due to the fact that Advertisement appeal only had an effect on the Japanese participants and not on the Dutch participants. All results can be found in Table 12.

Table 12. Means and standard deviations (between brackets) for the measurement of Behavioural intentions in function of Nationality, Advertisement appeal and Product category (1 = very negative attitude, 7 = very positive attitude).

Nationality	Advertisement appeal	Product category	Mean (<i>SD</i>)	<i>n</i>
Dutch	Ethical benefits	Fairtrade	4.62 (1.13)	44
		Non-Fairtrade	4.49 (0.99)	31
		Total	4.57 (1.07)	75
	Self-interest benefits	Fairtrade	4.82 (1.10)	42
		Non-Fairtrade	4.77 (1.07)	49
		Total	4.79 (1.08)	91
	Total	Fairtrade	4.72 (1.11)	86
		Non-Fairtrade	4.66 (1.05)	80
		Total	4.69 (1.08)	166
Japanese	Ethical benefits	Fairtrade	4.70 (1.31)	30
		Non-Fairtrade	4.81 (1.27)	87
		Total	4.78 (1.28)	117
	Self-interest benefits	Fairtrade	4.31 (1.35)	92
		Non-Fairtrade	4.46 (1.05)	32
		Total	4.35 (1.28)	124
	Total	Fairtrade	4.41 (1.34)	122
		Non-Fairtrade	4.71 (1.22)	119
		Total	4.56 (1.29)	241
Total	Ethical benefits	Fairtrade	4.65 (1.20)	74
		Non-Fairtrade	4.72 (1.21)	118
		Total	4.70 (1.20)	192
	Self-interest benefits	Fairtrade	4.47 (1.29)	134
		Non-Fairtrade	4.64 (1.07)	81
		Total	4.54 (1.21)	215
	Total	Fairtrade	4.54 (1.26)	208
		Non-Fairtrade	4.69 (1.15)	199
		Total	4.61 (1.21)	407

Attitude towards Fairtrade

A two-way analysis of variance for Attitude towards Fairtrade with Nationality (Dutch vs. Japanese), Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) as between subject factors, showed a significant main effect of Nationality ($F(1, 399) = 5.48, p = .020, \eta^2 = .014$). Irrespective of Advertisement appeal and Product category, the Japanese participants were slightly more positive regarding their attitudes towards Fairtrade ($M = 5.56, SD = .97$) than their Dutch counterpart ($M = 5.34, SD = 1.12$). There were no significant main effects found for Advertisement appeal ($F(1, 399) < 1$) or Product category ($F(1, 399) = 1.77, p = .184$).

Furthermore, no significant interaction effects were found between Nationality and Advertisement appeal ($F(1, 399) < 1$), between Nationality and Product category ($F(1, 399) = 1.52, p = .218$) or Advertisement appeal and Product category ($F(1, 399) = 1.03, p = .311$) nor was there between Nationality, Advertisement appeal and Product category ($F(1, 399) < 1$). All results can be found in Table 13.

Table 13. Means and standard deviations (between brackets) for the measurement of Attitude towards Fairtrade in function of Nationality, Advertisement appeal and Product category (1 = very negative attitude, 7 = very positive attitude).

Nationality	Advertisement appeal	Product category	Mean (<i>SD</i>)	<i>n</i>
Dutch	Ethical benefits	Fairtrade	5.52 (0.91)	44
		Non-Fairtrade	5.12 (1.13)	31
		Total	5.36 (1.02)	75
	Self-interest benefits	Fairtrade	5.42 (1.08)	42
		Non-Fairtrade	5.25 (1.31)	49
		Total	5.33 (1.20)	91
	Total	Fairtrade	4.47 (0.99)	86
		Non-Fairtrade	5.20 (1.24)	80
		Total	5.34 (1.12)	166
Japanese	Ethical benefits	Fairtrade	5.63 (0.82)	30
		Non-Fairtrade	5.51 (0.97)	87
		Total	5.54 (0.94)	117
	Self-interest benefits	Fairtrade	5.56 (1.00)	92
		Non-Fairtrade	5.66 (1.01)	32
		Total	5.58 (1.00)	124
	Total	Fairtrade	5.58 (0.96)	122
		Non-Fairtrade	5.55 (0.98)	119
		Total	5.56 (0.97)	241
Total	Ethical benefits	Fairtrade	5.57 (0.87)	74
		Non-Fairtrade	5.41 (1.03)	118
		Total	5.47 (0.97)	192
	Self-interest benefits	Fairtrade	5.51 (1.03)	134
		Non-Fairtrade	5.41 (1.21)	81
		Total	5.48 (1.10)	215
	Total	Fairtrade	5.53 (0.97)	208
		Non-Fairtrade	5.41 (1.10)	199
		Total	5.47 (1.04)	407

Regression analyses

Multiple regression analyses were conducted in order to determine whether Nationality, Ethical consumption values (ECV consists of two items, hereafter called: ECV-1 and ECV-2), Humane orientation (split into three variables: general, in-group and out-group) and Long-term orientation (LTO) are possible predictors for Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade.

Attitude towards the ad

A multiple regression analysis showed that the seven variables entered, Nationality, ECV-1, ECV-2, Humane orientation in general, In-group humane orientation, Out-group humane orientation and Long-term orientation (LTO), explained 11% of the variance in Attitude towards the ad ($F(7, 399) = 7.99, p < .001$). Nationality was shown to be a significant predictor of Attitude towards the ad ($B = -.30, p = .001$). This means that if Nationality changes from Dutch to Japanese, the Attitude towards the ad decreases with about one third of a score on the scale, given that all other factors are kept constant. ECV-1 also turned out to be a significant predictor of Attitude towards the ad ($B = .05, p = .025$). This trade-off situation involved “Investing in job opportunities in your own country (on the left) vs. investing in sustainability projects around the world (on the right)” on a scale from 1 to 10. This means that if ECV-1 increases with one score on the scale, the Attitude towards the ad will increase with .05 of a score on the scale, given that all other factors are kept constant. ECV-2 involved the following trade-off situation “Caring about your own and family’s well-being vs. caring about future generation and people living in other countries’ well-being”, and was not a significant predictor for Attitude towards the ad ($B = .02, p = .365$). Though, Humane orientation in general was not a significant predictor for Attitude towards the ad ($B = .02, p = .708$), both In-group ($B = .22, p = .001$) and Out-group ($B = .13, p = .022$) humane orientation were significant predictors. This means that if In-group or Out-group humane orientation increases with one score on the scale, the Attitude towards the ad will increase with respectively, about one fifth of a score on the scale or with about one tenth of a score, given that all other factors are kept constant. Moreover, Long-term orientation ($B = .001, p = .972$) was not a significant predictor of Attitude towards the ad. From all four significant variables (Nationality, ECV-1, In-group and Out-group humane orientation), Nationality turned out to be the strongest predictor for Attitude towards the ad, followed by In-group humane orientation.

Attitude towards the product

A multiple regression analysis showed that the seven variables entered, Nationality, ECV-1, ECV-2, Humane orientation in general, In-group humane orientation, Out-group humane orientation and Long-term orientation (LTO), explained 12% of the variance in Attitude towards the product ($F(7,399) = 8.68, p < .001$). Nationality was shown to be a significant predictor of Attitude towards the product ($B = -.46, p < .001$). This means that if Nationality changes from Dutch to Japanese, the Attitude towards the product decreases with .46 (almost half) of a score on the scale, given that all other factors are kept constant. ECV-1, again turned out to be a significant predictor of Attitude towards the product ($B = .07, p = .001$). This means that if ECV-1 increases with one score on the scale, the Attitude towards the product will increase with .07 of a score on the scale, given that all other factors are kept constant. ECV-2 was not a significant predictor for Attitude towards the product ($B = .01, p = .651$). Regarding Humane orientation, both Humane orientation in general ($B = .04, p = .584$) and In-group humane orientation ($B = .11, p = .095$) were not significant predictors for Attitude towards the product. Only Out-group humane orientation turned out to be a significant predictor for Attitude towards the product ($B = .16, p = .004$). This means that if Out-group humane orientation increases with one score on the scale, the Attitude towards the product will increase with .16 of a score, given that all other factors are kept constant. Furthermore, Long-term orientation was not a significant predictor for Attitude towards the product ($B = .01, p = .836$). From all three significant variables (Nationality, ECV-1 and Out-group humane orientation), again Nationality turned out to be the strongest predictor for Attitude towards the ad.

Behavioural intentions

A multiple regression analysis showed that the seven variables entered, Nationality, ECV-1, ECV-2, Humane orientation in general, In-group humane orientation, Out-group humane orientation and Long-term orientation (LTO), explained 9% of the variance in Behavioural intentions ($F(7,399) = 6.52, p < .001$). First of all, Nationality turned out to be a marginally significant predictor for Behavioural intentions ($B = -.23, p = .067$). This means that if Nationality changes from Dutch to Japanese, the Behavioural intentions decreases with almost a quarter of a score on the scale, given that all other factors are kept constant. Further, both ECV-1 ($B = .06, p = .039$) and ECV-2 ($B = .06, p = .040$) showed to be significant predictors of Behavioural intentions. This means that if ECV-1 or ECV-2 increases with one score on the scale, Behavioural intentions will increase with .06 of a score on the scale in both situations, given that all other factors are kept constant. With regard to Humane orientation, both Humane

orientation in general ($B = .10, p = .220$) and In-group humane orientation ($B = .14, p = .089$) turned out not to be significant predictors for Behavioural intentions. Though, Out-group humane orientation did turn out to be a significant predictor for Behavioural intentions ($B = .23, p = .002$). This means that if Out-group humane orientation increases with one score on the scale, Behavioural intentions will increase with .23 of a score on the scale, given that all other factors are kept constant. Moreover, Long-term orientation was not a significant predictor for Behavioural intentions ($B = -.05, p = .335$). From all three significant variables (ECV-1, ECV-2 and Out-group humane orientation), Out-group humane orientation turned out to be the strongest predictor for Behavioural intentions. However, when Nationality is also taken into account, these two variables would both be the strongest predictors.

Attitude towards Fairtrade

A multiple regression analysis showed that the seven variables entered, Nationality, ECV-1, ECV-2, Humane orientation in general, In-group humane orientation, Out-group humane orientation and Long-term orientation (LTO), explained 13% of the variance in Attitude towards Fairtrade ($F(7,399) = 9.85, p < .001$). Nationality was not a significant predictor of Attitude towards Fairtrade ($B = .17, p = .112$), but both ECV-1 ($B = .09, p < .001$) and ECV-2 ($B = .06, p = .012$) did turn out to be significant predictors for Attitude towards Fairtrade. This means that if ECV-1 or ECV-2 increases with one score on the scale, Attitude towards Fairtrade will increase with about one tenth or .06 of a score on the scale, given that all other factors are kept constant. With regard to Humane orientation, Humane orientation in general was not a significant predictor for Attitude towards Fairtrade ($B = .06, p = .363$), but both In-group ($B = .16, p = .024$) and Out-group humane orientation ($B = .15, p = .019$) were significant predictors. This means that if In-group or Out-group humane orientation increases with one score on the scale, Attitude towards Fairtrade will increase with respectively, .16 or .15 of a score on the scale, given that all other factors are kept constant. Furthermore, Long-term orientation again was not a significant predictor for Attitude towards Fairtrade ($B = -.05, p = .316$). From all four significant variables (ECV-1, ECV-2, In-group and Out-group humane orientation), In-group humane orientation turned out to be the strongest predictor for Attitude towards Fairtrade.

Conclusion and discussion

Research question 1

For this study, two research questions were formulated of which the first research question (RQ1) was aimed at investigating to what extent the use of ethical and self-interest benefits (Advertisement appeal) in combination with Fairtrade or non-Fairtrade products (Product category) in advertisements affected Dutch and Japanese (Nationality) consumers' response in terms of their Attitudes towards the ad, Attitudes towards the product, Behavioural intentions and Attitudes towards Fairtrade.

Regarding RQ1, the results have shown that Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) did not cause main effects for Attitudes towards the ad, Attitudes towards the product, Attitudes towards Fairtrade or Behavioural intentions, whereas someone's origin (Nationality) did seem to influence the first three dependent variables. Irrespective of Advertisement appeal and Product category, the Dutch participants seemed to be more positive in general regarding their Attitude towards the ads and products in comparison to their Japanese counterpart. The Japanese on the other hand, turned out to be slightly more positive regarding their Attitude towards Fairtrade in comparison to the Dutch participants. However, in sharp contrast to this previously mentioned result, a marginally significant interaction effect between Nationality and Product category for Attitude towards the ad revealed that, at the same time, the Japanese seem to be less positive towards ads that actually carried the Fairtrade logo in comparison to ads without the Fairtrade logo. Interestingly, a significant interaction between Nationality and Advertisement appeal for Behavioural intentions also revealed that the Japanese seemed to be more interested in buying products advertised with ethical benefits, rather than products advertised with self-interest benefits. This was irrespective of the fact whether a product was advertised with a Fairtrade label or not.

Surprisingly, this study found no effects of Advertisement appeal (ethical vs. self-interest benefits) or Product category (Fairtrade vs. non-Fairtrade) on Attitude towards the ad, Attitudes towards the product, Attitudes towards Fairtrade or Behavioural intentions. These findings suggest that neither the appeal in the ad, nor the use of a Fairtrade label are of influence on both Japanese and Dutch consumers' responses in terms of attitudes and purchasing behaviour. The finding that there were no differences at all between ethical and self-interest benefits in terms of Attitudes towards the ad, Attitude towards the product, Attitude towards

Fairtrade and Behavioural intentions is both surprising as confirming of the inconclusiveness of findings discussed in the introduction. The surprising part is caused by the assumption that regardless of nationality (or culture), ethical benefits would be considered more appealing in general than self-interest benefits due to the self-standard consumers hold that they should behave in an ethical and sustainable manner and therefore make consumption choices based on these ethical and sustainable criteria (Peloza, White & Shang, 2013). Moreover, a preference for ethical benefits was expected, because the attitude-behaviour gap phenomenon implies that when “green” products are being advertised at least the attitude variables are expected to perform better (over Behavioural intentions) (Auger, Burke, Devinney & Louviere, 2003; De Pelsmacker, Janssens, Sterckx & Mielants, 2005; Edinger-Schons, Sipilä, Sen, Mende & Wieseke, 2018; Galarraga Gallestegio, 2012). However, if it were true for this study that participants might have perceived a trade-off between ethical benefits and product performance and value (Peloza et al., 2013) and thus “consumer satisfaction” (Bhattacharya & Sen, 2004) was at stake, then self-interest benefits should have been evaluated more favourably. The fact that in this study both appeals did not differ in terms of attitudes and behaviour therefore maintains the situation of inconsistent findings. However, this finding could also mean that other factors than ethical and self-interest benefits play a role in the persuading process for products in the “food and beverages” category which are not taken into account in this particular study (e.g., price or cost-saving, brand or company name, presence of other people and quality) (Auger et al., 2003; Bhattacharya & Sen, 2004; Galarraga Gallestegio, 2012; Peatty, 2001, in Yang, Lu, Zhu & Su, 2015; White, MacDonnell & Ellard, 2012). Or lastly, it could mean that appeals like these are common to both countries (thus universal) and could therefore be used on a global scale, which has been endorsed by Mueller (1986, p. 14). Mueller (1986) conducted a content analysis between the US and Japan and examined to what extent advertisements in these countries reflect their own cultural values in terms of ten basic ad appeals. It was expected that the majority of Japanese ads would use traditional appeals (e.g., group, consensus, soft sell, veneration of the elderly and traditional status), whereas the majority of the US ads would use modern advertising appeals (e.g., individuality, independence, hard sell, youth and product merit). However, results revealed that a preference for certain ad appeals in these two cultures was not as obvious as expected. Quite the reverse, in fact: results showed that ads in both countries implement (to some extent) the same ten basic ad appeals. Some ad appeals turned out to be clearly universal e.g., product merit and status appeal, that is comparable to self-interest benefits and e.g., “freedom and pain”, a theme which could be used for ethical benefits.

Furthermore, the finding that there were no differences between ads with or without a Fairtrade label could be explained by the results regarding salience of the Fairtrade label. 64% of the respondents indicated to have seen a Fairtrade label in a Fairtrade condition, but at the same time also 49% confirmed to have seen a Fairtrade label in a *non*-Fairtrade condition. In other words, the salience of the Fairtrade label was highly questionable and asking about it implied that the ads contained Fairtrade products. These findings suggest a lack of awareness of the Fairtrade label and therefore it remains unclear to what extent the presence (or absence) of the Fairtrade label has influenced attitudes or behaviour.

On the contrary, results showed that Nationality, regardless of Advertisement appeal and Product category, does influence Attitude towards the ad, Attitude towards the product and Attitude towards Fairtrade (but not Behavioural intentions). In general, Dutch participants were more positive regarding their Attitude towards the ad and Attitude towards the product. This result was also confirmed by the regression analyses for Attitude towards the ad and Attitude towards the product. Both analyses revealed that Nationality was the strongest predictor for which the prediction is that the Japanese response to these two variables is generally lower than the Dutch response. An explanation for this outcome might be found in the design of the ads as they are made by a Caucasian person, who is used to Western looking ads and Western sounding marketing slogans and benefits. Han and Shavitt (1994) already explained that persuasive communications transmit and reflect the values of culture and therefore it could be argued that the designs of the ads were already biased. Moreover, though the realism of the ads was achieved, results revealed that Japanese evaluated the ads as being neutral, whereas the Dutch tended to lean more towards realistic. This result confirms that the design of the ads was probably more familiar to Dutch participants than to Japanese participants which might have caused this general difference in attitudes.

Furthermore, the interesting finding that Japanese respondents were more interested in buying products advertised with ethical benefits rather than self-interest benefits is in line with the expectation and partly confirms the statement by Kim et al. (2010). It was expected that a country focused on the collective, which is more humane oriented and values long-term (sustainable) solutions, would also be more persuaded by ethical benefits. In addition, it was expected that Humane orientation would embody the most relevant values for the “green” purchase behaviour process (Batra, Homer & Kahle, 2001; Diehl, Terlutter & Mueller, 2016; Galarraga Gallestegio, 2012; Kim, Lee & Park, 2010). This assumption finds confirmation in the regression analyses regarding Behavioural intentions where Out-group humane orientation and the related ECV-1 and ECV-2 (all focused at altruistic values) turned out to be the strongest

predictors. However, this study cannot confirm whether this result was caused by the collective or LTO characteristics of the Japanese culture due to reliability problems of the Individualism/Collectivism scale and the result that LTO did not hold any predictive values towards Behavioural intentions. The fact that no differences were found among the Dutch participants could have several reasons. First of all, Diehl et al. (2016) and Bhattacharya and Sen (2004) stated that CSR messages (or ethical benefits) will typically prove beneficial, only when the quality and price are perceived positively. Moreover, they argued that a positive link between CSR efforts and behavioural intentions *only* exists when three other conditions are also satisfied: the consumer supports the issue central to the company's efforts and there is a high company-to-cause fit. Quality was only rarely, explicitly mentioned in the ads (e.g., "100% Arabica coffee beans"), but perceived quality of the products was not measured in the pre-test or actual experiment and price was not mentioned at all. Furthermore, there was no company or brand name visible in the ads causing participants not being able to identify themselves with brands or companies that "do good" which could otherwise grow their own self-esteem (according to SIT theory) and thus could not influence "green" behaviour (Bhattacharya & Sen, 2004). Moreover, whether participants could identify with and support the cause that was promoted through the products was also not measured. The reason why self-interest benefits, on the other hand, did not turn out to be favoured could also be due to the absence of price and quality information, as this type of information seems to be important to consumers from Western societies (Auger et al., 2003; Bhattacharya & Sen, 2004; De Pelsmacker et al., 2005; Edinger-Schons et al., 2018; Galarraga Gallestegio, 2012; Peloza et al., 2013;; Kim et al., 2010; White et al., 2012; Yang et al., 2015).

Furthermore, results showed that the Japanese had a more favourable attitude towards Fairtrade than their Dutch counterpart. Strikingly, though marginally significant, the Japanese at the same time revealed to have a less positive attitude towards advertisements that actually contained the Fairtrade logo. First of all, these contrasting results could be explained due to the fact that Attitude towards the ad was measured as part of the experiment, whereas Attitude towards Fairtrade was measured afterwards in order to explain results and *after* reading a definition about Fairtrade. Nevertheless, these two findings might add to the claim of several authors that there is an attitude-behaviour gap regarding "green consumerism" (Auger et al., 2003; De Pelsmacker et al., 2005; Edinger-Schons et al., 2018; Galarraga Gallestegio, 2012;) in which people claim to have a favourable attitude regarding Fairtrade for example, however, when it comes to buying the product these positive attitudes matter at the margin (Peloza et al., 2013). Moreover, the fact that the Japanese also revealed to be more ignorant regarding the

Fairtrade concept (before reading the definition) than the Dutch participants, could also explain their less positive attitude regarding ads with the Fairtrade label at the beginning of the experiment. The reason why Dutch participants are less positive regarding Fairtrade might have to do with the credibility of CSR efforts over the last few years (Kim et al., 2010). According to Galarraga Gallestegio (2012) the overuse of terms such as 'bio' and 'green' seem to have undermined the credibility of environmental and society- friendly declarations. Because the use of these terms is not protected by law, companies have used these terms to overstate their products' benefits, which affected consumers' perceptions negatively. An example could be the earlier mentioned, perceived trade-off effect between the ethical benefits of "green" products and product performance or value for which consumers are not willing to pay a price-premium (Peloza et al., 2013). Given the fact that European countries (and thus the Netherlands) take up 52% of the whole Fairtrade turnover in the world (Moore, 2004), it is therefore not surprising that Dutch participants have a less positive attitude regarding Fairtrade, than the more ignorant Japanese participants.

Research question 2

The second research question (RQ2) intended to examine to what extent Nationality (Dutch vs. Japanese), ECV-1, ECV-2 (Ethical Consumption Values), Humane orientation in general, In-group humane orientation, Out-group humane orientation and Long term orientation hold predictive values for Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade.

The regression analyses showed several significant results for all four dependent variables. Nationality turned out to be the strongest predictor for Attitude towards the ad and Attitude towards the product and was marginally significant for Behavioural intentions (but was not significant for Attitude towards Fairtrade). The prediction for these three variables is that the Japanese' Attitude towards the ad, Attitude towards the product and Behavioural intentions will be generally lower compared to their Dutch counterpart. Furthermore, results revealed that In-group and Out-group humane orientation hold predictive values for all four dependent variables in which Out-group humane orientation was even the strongest predictor regarding behavioural intentions and In-group humane orientation was the strongest predictor for Attitude towards Fairtrade. The prediction for Humane orientation is that the more positive participants are towards either the in-group or out-group the more positive they are regarding their attitudes and behaviour. Further, results showed that also ECV-1 and/or ECV-2 held predictive values towards all four dependent variables. The prediction regarding ECV's is that the more

participants lean towards the right “collective” side on the scale, the more positive their response regarding attitudes and behaviour becomes. Against expectations, results showed that general humane orientation and LTO did not hold any predictive values towards any of the dependent variables.

Though the hypothesised link between Individualism/Collectivism and the persuasion process by Han and Shavitt (1994) cannot be confirmed, it may be clear from the results that again evidence may have been found that to some extent cultural values do affect people’s attitudes and behaviour. The finding that especially In-group and Out-group humane orientation and the related ECV’s turned out to be one of the predictors for all dependent variables corroborates the suggestion that the altruistic type of values are apparently very important in the (green) decision-making process that shapes attitudes and behaviour (Batra et al., 2001; Diehl et al., 2016; Galarraga Gallestegio, 2012; Kim et al., 2010).

Furthermore, the reason why the differentiation between In-group and Out-group humane orientation was made in the first place, is probably also the reason why General humane orientation revealed to be non-significant as predictor for all four dependent variables. Schlosser (2006) proposed to differentiate between in-group and out-group, because originally House, Hanges, Javidan, Dorfman and Gupta (2004) measured Humane orientation by asking, for example, to what extent people are friendly towards others. However, by speaking vaguely about “others” it is not clear who the beneficiary of those actions is supposed to be. Moreover, people tend to behave differently depending on who their counterpart is. Therefore, it could be argued that General humane orientation was formulated too vaguely, forcing participants to choose the neutral answer and thus could not hold predictive values.

Lastly, it was expected that people from countries high in LTO (Japan) would also hold higher levels of ethical values (Nevins, Bearden & Money, 2007) which in turn would lead to more favourable attitudes and behaviour regarding ethical benefits and Fairtrade. However, this assumption was based on findings by several authors who confirmed the positive relationship between LTO and ethical values, but did not investigate this relation specifically with regard to “green” products and consumer behaviour (Moon & Franke, 2003; Tsui & Windsr, 2001, all in Nevins et al., 2007). All these authors measured LTO and found correlations with a 4-item personal ethics scale by Vitell, Rallapalli and Singhapakdi (1993, in Nevins et al., 2007). An explanation for the result that LTO did not hold any predictive values towards any of the dependent values could perhaps be found in the nature of the products that were used. The food and beverages category might not have been suitable for measuring LTO as these are fast moving consumer goods, also known as low involvement products. The decision-making

process is less complex for these type of products and visuals e.g., packaging are often deemed more important than health and nutrition labels for example (Silayoi & Speece, 2004). Given this, it might be that high-involvement products with direct impact on the environment or society e.g., cars (CO-2 emission) or solar panels (sustainable energy) perhaps make the urge for long-term vs. short-term decision making more relevant or even necessary and thus might be more suitable for measuring LTO.

In general, the findings of this study showed that Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) marginally influenced the responses of both the Dutch and Japanese participants regarding Attitude towards the ad, Attitude towards the product, Behavioural intentions and Attitude towards Fairtrade. Nationality itself, on the contrary, did seem to influence the three attitude variables. This result may be explained by the fact that the regression analyses revealed that, aside from Humane orientation in general and LTO, the other cultural oriented variables (Nationality, ECV and Humane orientation regarding the in-group or out-group) did hold predictive values (to a certain extent) for Attitudes towards the ad, Attitudes towards the product, Attitude towards Fairtrade and Behavioural intentions for advertisements with ethical or self-interest benefits and with or without the Fairtrade logo.

Limitations and future study

It may be clear from the discussion that measuring attitudes and behaviours regarding green consumption is complex and may be influenced by multiple factors which are hard for researchers to take into account at the same time. However, aside from the suggestions made earlier, there are some limitations that definitely should be taken into consideration for future research.

First of all, the majority of the participants was female (80%), mostly highly educated and therefore this group may not be representative for the whole Dutch or Japanese population in terms of gender and education. Moreover, a high percentage of female participants might have influenced the results, specifically regarding humane orientation. A study by Bajdo and Dickson (2001) revealed a positive relation between a high level of shared Humane orientation values among members of an organisation and a high percentage of female managers working within that same organisation. Therefore, findings should be interpreted with caution and for future research it is advised to have a more equal distribution of male/female participants and more educational backgrounds.

Secondly, the design of the ads and translations. As discussed earlier, the design of the ads may have been biased due to the Western perspective on ads and other forms of persuasive communications which might have resulted in a lower score on Perceived realism of the ad for the Japanese participants. Moreover, the translation-backtranslation process was executed by two Japanese students from the Radboud University with a high proficiency in English but without any experience in translating marketing slogans or benefits. Even though the ads were checked on equivalence between the Dutch and Japanese translations, only the Dutch ads were actually tested in the pre-test due to a limited pool of people from Japan. Therefore, it remains unclear how participants from Japan really perceived the look of the ads, contents and quality of the translations. Given this, it would be beneficial for future research if the advertisements would be designed and translated by professionals with experience in Japanese marketing and then be pre-tested.

A third limitation is the used product category: food and beverages. Initially, the choice was made to use three products (instead of one) from the same product category in order to avoid product effects. The three products had to make sure results would not be influenced by the nature of the products as differences between products were not part of the study. However, both the Dutch and Japanese participants revealed to have significantly different attitudes or behavioural intentions regarding the three products in which especially chocolate turned out to be evaluated more negatively. Moreover, as discussed earlier, a differentiation between low and high-involvement products might also be more fitting and more complete in explaining (green) consumer behaviour with regard to ad appeals in terms of cultural effects. Thus, examining a different set of products or even multiple product categories might also be taken into consideration for future research.

The fourth limitation is the Individualism/Collectivism scale of which the results could not be used due to reliability problems. Though the scale was one on one derived from the GLOBE study by House (2005, in Schlosser, 2006), the reliability of the scale was considered inadequate in this study. It is unclear what caused this shortcoming. However, there are other (though longer) scales developed to measure this popular cultural dimension e.g., the original scale by Hofstede. Moreover, the Humane orientation scale, which proved to be positively correlated with the GLOBE's in-group collectivism scale (Schlosser, 2006), already proved to be of influence on attitudes and behaviour in this study. This result may be indicative of a possible influence of values related to the Individualism/Collectivism concept as well, making this cultural dimensions extra interesting for future research.

Contribution to existing literature and practical implications

To the best of my knowledge, this study is the first that identified other important cultural values that might be related to “green consumerism” than Individualism/Collectivism (Humane orientation and Long-term orientation) in the examination of ad appeals (ethical vs. self-interest benefits) for (non-)Fairtrade products. Subsequently, this study partly fills the gap on how different cultures respond to CSR appeals (ethical benefits) and which cultural values may drive their attitude-consumption behaviour. This study therefore adds to the limited knowledge in the field of global ethical advertising.

The findings from this study are practically relevant for marketeers from MNC’s selling fast moving consumer goods (food and beverages) with or without an ethical label, facilitating the West-European market (e.g., the Netherlands) and/or the Asian market (e.g., Japan) who are struggling to find the right communication strategy to persuade consumers from different cultural backgrounds. The current study extended the research by Kim et al. (2010) and was aimed at examining advertisement strategies containing either self-interest or ethical benefits for (green) products in order to determine which strategy was more appealing to Dutch and Japanese consumers considering their cultural background. Kim et al. (2010) advised marketers in collectivistic cultures to emphasise ethical benefits and those in individualistic cultures to pay attention to self-interest benefits when advertising Fairtrade products. Even though the current study failed to measure the Individualist/Collectivist nature of the Netherlands and Japan, results did reveal that at least the Japanese seemed to prefer ads promoted through ethical benefits, rather than self-interest benefits. Moreover, their more positive attitude towards Fairtrade leaves room for expanding the brand, especially because there seemed to be a more ignorance regarding the Fairtrade concept in comparison to their Dutch counterpart. Therefore, making the concept and label of Fairtrade more clear might enhance the already positive attitude which might stimulate (green) behaviour. The Netherlands on the contrary, must find other ways to enhance the attractiveness (e.g., price/performance) and credibility of the Fairtrade label to again positively influence people’s attitudes. However, in general the findings suggest that Advertisement appeal (ethical vs. self-interest benefits) and Product category (Fairtrade vs. non-Fairtrade) in the food and beverage category, only marginally influenced the responses of both the Dutch and Japanese participants in terms of attitudes and behaviour. As mentioned earlier, it could be possible that the use of ethical and self-interest benefits are common to both countries (thus universal) and could therefore be used on a global scale (Mueller, 1986). Therefore, MNC’s could make their decision based on cost considerations. The choice for one appeal in one global ad strategy, could be equally effective as a more expensive local ad

strategy. However, if more budget is available, using the ethical appeal might influence behaviour of at least the Japanese consumer. Lastly, this study found evidence that cultural values do indeed shape attitudes and behaviour. Therefore, perhaps benefits that explicitly refer to In-group and Out-group humane orientation or ECV's might make a greater difference due to the predictive values they hold for Attitude towards the ad, Attitude towards the product, Attitude towards Fairtrade and Behavioural intentions. An interesting topic to keep in mind for future research in the realm of global (ethical) advertising.

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Appendices

Appendix 1: Example of stimuli used by Peloza et al. (2013)

Figure 1. Minute Maid advertisement with self-interest (left) vs. ethical (right) benefits.



Figure 2. Kellogg's advertisement with self-interest (left) vs. ethical (right) benefits.



Appendix 2: Stimuli used in the experiment in Dutch and Japanese

Figure 1. Chocolate advertisement with ethical benefits with and without Fairtrade logo.

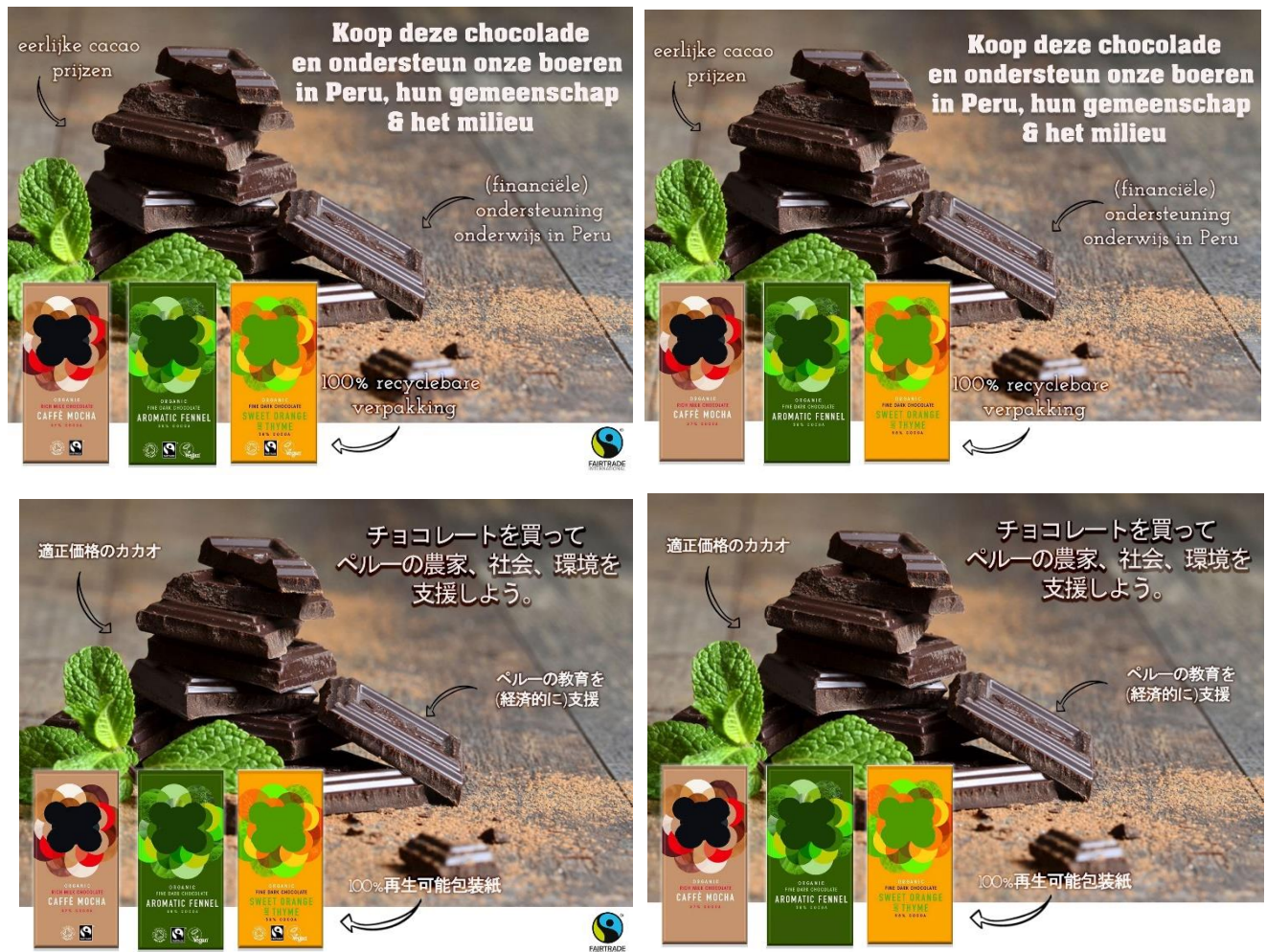


Figure 2. Chocolate advertisement with self-interest benefits with and without Fairtrade logo.





Figure 3. Coffee advertisement with ethical benefits with and without Fairtrade logo.



Figure 4. Coffee advertisement with self-interest benefits with and without Fairtrade logo.



Figure 5. Fruit juice advertisement with ethical benefits with and without Fairtrade logo.





Figure 6. Fruit juice advertisement with self-interest benefits with and without Fairtrade logo.



Appendix 3: Pre-test stimuli (Dutch only)

Figure 1. Chocolate advertisement with ethical benefits with and without Fairtrade logo.



Figure 2. Chocolate advertisement with self-interest benefits with and without Fairtrade logo.



Figure 3. Coffee advertisement with ethical benefits with and without Fairtrade logo.



Figure 4. Coffee advertisement with self-interest benefits with and without Fairtrade logo.



Figure 5. Fruit juice advertisement with ethical benefits with and without Fairtrade logo.



Figure 6. Fruit juice advertisement with self-interest benefits with and without Fairtrade logo.



Appendix 4: Pre-test questionnaire example for ethical x Fairtrade condition

Introduction

You are invited to participate in a pretest for a Master thesis, conducted by Lindsay Hubner, student International Business Communications of the Radboud University.

Introductie

Bij deze bent u uitgenodigd om deel te nemen aan een vooronderzoek voor de masterscriptie van Lindsay Hubner, student International Business Communications aan de Radboud Universiteit te Nijmegen.

The procedure involves filling out a online survey after exposure to three advertisements for coffee, fruit juice and chocolate. The questions will be focused on your attitude towards the shown ads. Filling out the survey will take approximately 8 minutes.

Het vooronderzoek bestaat uit een online vragenlijst na het zien van drie advertenties (koffie, fruitsap en chocolade). De vragen zullen gericht zijn op uw houding ten aanzien van de getoonde advertenties op een aantal onderwerpen. Het invullen van de vragenlijst zal maximaal 8 minuten duren.

Confidentiality of the research data and voluntariness

The data we collect during this study will be used by scientists for articles and presentations. Of course, these data will be made fully anonymous. You participate voluntarily in this research. Therefore, you can withdraw your participation *at any time* during the research. All data we have collected from you will then be deleted permanently.

Vertrouwelijkheid van de onderzoeksgegevens

De gegevens die in dit onderzoek worden verzameld, zullen uitsluitend gebruikt worden voor de masterscriptie en eventuele bijbehorende presentaties. Uiteraard worden de gegevens volledig anoniem verwerkt en worden ze bewaard volgens aan de Radboud Universiteit geldende regels. Uitgangspunt is dat de anoniem gemaakte data tenminste 10 jaar ten behoeve van de wetenschappelijke gemeenschap opvraagbaar zijn.

More information

Should you want more information on this research study, now or in the future, please contact Lindsay Hubner through e-mail: g.hubner@student.ru.nl Should you have any complaints regarding this research, please contact Margret van Beuningen, secretary Ethics Assessment Committee Radboud University by e-mail: m.vanbeuningen@let.ru.nl

Meer informatie

Als u graag verdere informatie over het onderzoek wilt hebben, nu of in de toekomst, kunt u contact opnemen met Lindsay Hubner per e-mail: g.hubner@student.ru.nl. Voor eventuele klachten over dit onderzoek kunt u contact opnemen met: Margret van Beuningen, secretaris Ethische Toetsingscommissie Geesteswetenschappen Radboud Universiteit per e-mail: m.vanbeuningen@let.ru.nl

CONSENT: Please select your choice below.

TOESTEMMING: geef hieronder uw keuze aan:

Clicking on the "agree" button below indicates that:

- you have read the above information
- you voluntarily agree to participate
- you are at least 18 years of age

Door te klikken op de knop 'Ik ga akkoord' geeft u aan dat u:

- bovenstaande informatie heeft gelezen
- vrijwillig meedoet aan het onderzoek
- 18 jaar of ouder bent

If you do not wish to participate in the research study, please decline participation by clicking on the "I do not want to participate" button.

Als u niet mee wilt doen aan het onderzoek, kunt u op de knop 'Ik wil niet meedoen' klikken.

Agree (proceed to
the survey)

I do not want to
participate

Ik ga akkoord
(doorgaan naar
vragenlijst)

Ik wil niet meedoen

Instruction

You are going to view three advertisements once, after which you're going to answer some questions. Make sure you take a good look at the advertisement and read everything, because you cannot go back. The advertisements are deliberately presented to you in greyscale in order to negate influences of colour preferences.

Instructie

Je krijgt nu drie keer een advertentie één keer te zien, waarna je elke keer een aantal vragen gaat beantwoorden. LET OP: bekijk/lees de advertentie goed, want je kan niet meer terug én de advertentie is bewust in zwart/wit zodat voorkeuren voor bepaalde kleuren niet jouw mening kunnen beïnvloeden.

Image 1: chocolate, coffee or fruit juice in a certain condition. After chocolate the same questions (but adapted to the product) are answered for coffee and fruit juice. For this survey the chocolate advertisement in the condition: ethical benefits with Fairtrade label, was used.



1. How would you describe the *type* of benefits this ad promotes?

Hoe zou je het type productvoordelen omschrijven die genoemd zijn in de advertentie?

Perceived fit of ethical or self-interest benefits with the product

Companies/brands often mention certain product benefits to promote their products. Hereby it's essential to have a fit between the product/company and the product benefits. The following questions are therefore aimed at your opinion regarding the mentioned product benefits in the advertisement and to what extent you think there's a fit with the product/company.

Bedrijven/merken benoemen bij het adverteren vaak bepaalde productvoordelen om hun product aan te prijzen. Hierbij moet er wel sprake zijn van een logische en passende match tussen het bedrijf/ product en het genoemde productvoordeel. De volgende vragen zijn daarom gericht op jouw mening ten aanzien van de productvoordelen uit de advertentie en in hoeverre jij vindt dat deze passen bij het product/het bedrijf.

2. *Please indicate to what extent you feel that the mentioned product benefits in the advertisement fit a chocolate brand.*

Geef aan in hoeverre je onderstaande productvoordelen vindt passen bij een chocolade merk.

	Totally disagree	Disagree	Slightly disagree	Neutral	Slightly agree	Agree	Totally agree
	helemaal niet mee eens	niet mee eens	enigszins mee oneens	neutraal	enigszins mee eens	mee eens	helemaal mee eens
Fair cacao prices							
- Eerlijke cacao prijzen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Support healthcare & education - Ondersteuning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

gezondheidszorg

& educatie

100% recyclable

packaging - 100%

recyclebare

verpakking

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Perceived realism of the ad

3. How realistic is this ad?

Hoe realistisch vind je deze advertentie eruit zien?

Very unrealistic
Zeer onrealistisch

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Very realistic
Zeer realistisch

4. *Compared to other chocolate advertisements, do you think this ad is of significantly lower quality?*

Vergeleken met andere chocolade advertenties, vind je deze advertentie van beduidend mindere kwaliteit?

Yes definitely
lower quality -
Ja, absoluut
van mindere
kwaliteit

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

No, definitely
not lower
quality – Nee
absoluut niet
van mindere
kwaliteit

5. *To what extent do you agree with the following statement: “This ad could appear in a typical magazine”?*

In hoeverre ben je het eens met de volgende stelling: “deze advertentie zou in een tijdschrift kunnen staan”?

Totally disagree

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Totally agree

Perceived degree of ethical or self-interest focus in the advertisements

In this study two types of product benefits are distinguished. On the one hand there are product benefits that are interesting for you as an individual. These benefits make sure you profit of something or make sure you are able to improve or develop yourself. On the other hand there are benefits that are not only good for you but also for others. These are for example benefits aimed at contributing to something greater e.g., saving the environment or your own or someone else's community can profit from. The following questions are therefore aimed at your opinion regarding the mentioned product benefits from the advertisement and to what extent you think these are either focused on so called individual interest or collective interests.

In dit onderzoek zijn er twee soorten productvoordelen te onderscheiden. Productvoordelen die voor jou als individu vooral interessant zijn. Deze zijn gericht op zaken waar jij van profiteert, beter van wordt, jezelf mee kan ontwikkelen of productvoordelen die niet alleen voor jou, maar met name ook voor anderen goed zijn. Dit zijn bijvoorbeeld zaken die bijdragen aan een groter geheel (milieu) of waar jouw eigen samenleving of die van een ander van profiteert. De volgende vragen zijn daarom gericht op jouw mening ten opzichte van de productvoordelen uit de advertentie en in hoeverre jij vindt dat deze gericht zijn op zogenoemde "individuele belangen" of "collectieve (gezamenlijke) belangen".

6. Indicate where on the scale would you place the mentioned product benefits.

Geef aan waar op de schaal je de genoemde productvoordelen zou plaatsen.

The product attributes are mainly focused on individual profit –
De genoemde productvoordelen zijn hoofdzakelijk gericht op wat gunstig is voor jou als individu.

○ ○ ○ ○ ○ ○ ○

The product attributes are mainly focused on collective profit–
De genoemde productvoordelen zijn hoofdzakelijk gericht op wat gunstig is voor anderen.

7. This product is designed to maximize:

Dit product is ontworpen om te behartigen.

Individual interests ○ ○ ○ ○ ○ ○ ○ Collective interests
Individuele belangen Collectieve belangen

Control questions

8. Was this a Fairtrade product?

Was dit een Fairtrade product?

- ☐ Yes - Ja
- ☐ No - Nee
- ☐ Unsure – Weet ik niet

9. How do you know? (only showed when answered Yes or No in the previous question)

Hoe weet je dit? (word alleen getoond wanneer in de vorige vraag Ja of Nee is geantwoord.)

10. Is the product shown in the advertisement of a brand you were familiar with? If yes, what is the brand name?

Is het product uit de advertentie van een merk waar je bekend mee bent? Indien ja, wat is het merk?

*** Repeat questions 1 – 10 for new advertisement**

Trustworthiness of the ad

11. To what extent did you believe every claim you saw in the advertisements? Tick the boxes of the claims you think were far-fetched. If you feel that all claims were reliable, please leave this question open.

In hoeverre vond jij alle genoemde productvoordelen die je hebt gezien in de advertenties geloofwaardig? Laat de vraag **open** als je alles geloofwaardig vond. Indien je een claim *ongeloofwaardig* vond, klik je 'm aan. (Meerdere claims kunnen eventueel aangeklikt worden)

- ☐ Fair cacao prices – eerlijke cacao prijzen
- ☐ Support for health and school programs– Support voor gezondheidszorg en educatie
- ☐ 100% recyclable packaging – 100% recyclebare verpakking
- ☐ Ethically traded beans – eerlijk verhandelde koffiebonen
- ☐ Sustainably grown coffee– duurzame koffiebonen
- ☐ Recycled packaging – gerecyclede verpakking
- ☐ We protect wildlife and the ecological chain – wij beschermen het dierenrijk & de ecologische keten

- 100% recyclable bottles – 100% recyclebare flessen
- Minimal air pollution during production process – Minimale luchtvervuiling tijdens het productieproces.

Appendix 5: Questionnaire of the experiment

Introduction

Introductie

説明

You are invited to participate in a research project for a Master thesis, conducted by Lindsay Hubner, student International Business Communications of the Radboud University.

オランダのRadboud大学で国際ビジネスコミュニケーションを勉強している大学院生の Lindsay Hubner さんの修士論文の研究プロジェクトの一環としてこのアンケートを依頼しています。

Bij deze bent u uitgenodigd om deel te nemen aan het Master onderzoek van Lindsay Hübner, student International Business Communications aan de Radboud Universiteit te Nijmegen.

The procedure involves filling out an online survey after exposure to three advertisements for coffee, fruit juice and chocolate. The questions will be focused on your attitude towards the shown ads, the values in your culture you deem important and some demographics. Filling out the survey will take approximately 12 minutes.

Het onderzoek bestaat uit het invullen van een online enquête na het zien van drie advertenties (koffie, fruitsap en chocolade). De vragen zijn gericht op uw mening ten aanzien van de getoonde advertenties, waarden die u belangrijk acht binnen uw cultuur en uw demografische kenmerken. Het invullen van de enquête duurt ongeveer 12 minuten.

アンケートはコーヒー、フルーツジュース、チョコレートの三つそれぞれの広告を見た後にオンラインで記入していただく手順です。広告に対しての意見、あなたの文化における大切にされている価値観、人口統計に焦点を当てた質問です。解答にかかる時間は約12分です。

Confidentiality of the research data and voluntariness

The data we collect during this study will be used by scientists for articles and presentations. Of course, these data will be made fully anonymous. You participate voluntarily in this research. Therefore, you can withdraw your participation *at any time* during the research. All data we have collected from you will then be deleted permanently.

Vertrouwelijkheid van de onderzoeksgegevens en vrijwillige deelname

De gegevens die in dit onderzoek worden verzameld, zullen uitsluitend gebruikt worden voor mijn masterscriptie en eventuele bijbehorende presentaties. Uiteraard worden de gegevens volledig anoniem verwerkt en worden ze bewaard volgens aan de Radboud Universiteit geldende regels. Omdat u vrijwillig deelneemt aan mijn onderzoek, kunt u ten alle tijden stoppen. Uw gegevens worden dan permanent verwijderd.

研究データの秘密性と任意について

この研究期間で集められたデータは記事やプレゼンテーション作成のために研究者によって使われます。もちろん、そのデータは完璧に匿名です。あなたはこの研究に任意で参加しますので、この研究期間いつでも参加を取り消すことができます。その場合、私たちがあなたから集めたデータは永久に削除されます。

More information

Should you want more information on this research study, now or in the future, please contact Lindsay Hubner through e-mail: g.hubner@student.ru.nl

Meer informatie

Indien u meer informatie wilt, nu of in de toekomst, kunt u contact met mij opnemen via: g.hubner@student.ru.nl

詳細情報

現在または今後、もしこの研究に関してより詳しく知りたいなら、Lindsay HubnerさんにEメールを通じて連絡をしてください。 g.hubner@student.ru.nl

Should you have any complaints regarding this research, please contact Margret van Beuningen, secretary Ethics Assessment Committee Radboud University by e-mail:

m.vanbeuningen@let.ru.nl

Indien u opmerkingen of klachten hebt over dit onderzoek, kunt u contact opnemen met Margret van Beuningen, secretaris Ethiek commissie aan de Radboud Universiteit, eveneens via e-mail:

m.vanbeuningen@let.ru.nl

この研究に関して何かご意見やご要望があれば、Radboud大学の倫理評価委員会の事務局長Margret van BeuningenさんにEメールを通じて連絡をしてください。

m.vanbeuningen@let.ru.nl

CONSENT: Please select your choice below.

Toestemming: maak uw keuze hieronder.

承認：下記から選んでください。

Clicking on the "agree" button below indicates that:

- you have read the above information
- you voluntarily agree to participate
- you are at least 18 years of age

Wanneer u “akkoord” gaat, betekent dit dat u:

- Bovenstaande informatie heeft gelezen
- U vrijwillig mee doet aan dit onderzoek
- U 18 jaar of ouder bent

下記の「同意」ボタンをクリックすると、以下のことを意味します。

- あなたは上記の情報を読みました。
- あなたはこのアンケートに参加することに自発的に同意します。
- あなたは18歳以上です。

If you do not wish to participate in the research study, please decline participation by clicking on the "I do not want to participate" button.

Als u niet mee wilt doen aan dit onderzoek, klik dan op de “ik wil niet meedoen” knop.

もしこの研究に参加することを望まないなら、「私は参加しません」のボタンを選んで参加を断ってください。

Agree (proceed to
the survey)

I do not want to
participate

Akkoord (ga door naar
de vragenlijst)

Ik wil niet meedoen

同意します。（アンケ
ートに進みます。）

私は参加しません。

Instructions

Instructie

説明

First of all, thank you for participating, it means a lot to me.

Allereerst, heel erg bedankt voor uw deelname. Het betekent veel voor me!

まず始めに、参加してくださりありがとうございます。本当に嬉しく思います。

You are going to see three advertisements (coffee, fruit juice and chocolate). Each advertisement will be followed by some questions. If in real life you normally don't use the product(s) used in the advertisement(s) (because you don't like the taste for example), then please pretend you do use the product.

Je gaat drie advertenties bekijken (koffie, fruitsap en chocolade). Elke advertentie zal gevolgd worden door een aantal vragen. Mocht je in het echt geen gebruik maken van het product (je lust het niet bijvoorbeeld) stel je dan voor dat je dit *wel* doet.

あなたはこれから三つの広告を見ます（コーヒー、フルーツジュース、チョコレート）。それぞれの広告を見た後にいくつかの質問があります。その広告で使われている商品があなたの日常生活で普段使わない物なら、その商品を使っていると仮定してください。例えば、コーヒーを実際に日常生活で飲まないなら、飲むと仮定してください。チョコレートとフルーツジュースの場合でも同様です。この研究は商品に対するあなたの見解に基づいて、広告の影響について調べます。商品の味についてではありません。

After the three advertisements you will be asked to fill in questions about your culture. **There are no right or wrong answers, and answers don't indicate goodness or badness in society.** Respond to the questions by circling the number that most closely represents your observations about your society.

Na het zien van de drie advertenties, zullen er vragen volgen over uw cultuur. **Er zijn geen goede of foute antwoorden.** Beantwoord de vragen over uw samenleving zo precies mogelijk.

三つの広告を見た後に、あなたの国の文化について質問に答えてください。正解、不正解や社会における良し悪しを決めるものではありません。あなたの社会についてあなたの意見を最も表している数字をまるで囲んで質問に答えてください。

Please make sure that:

- you are focused when you read the information provided in the advertisements;
- and that you are not interrupted while participating in the experiment.

Zorg alstublieft dat:

- U gefocust bent tijdens het lezen/bekijken van de advertenties
- U niet gestoord wordt tijdens uw deelname aan het onderzoek

以下のことに注意してください。

広告内に書かれてある情報を読むときは集中してください。

読んでいるときは他人に邪魔をされないようにしてください。

Furthermore, feel free to use the answer options all the way on the left or on the right (end-values), in other words: try to answer the questions as precise as possible and try to only use the middle option if you really don't know whether you lean more towards the left or right side.

Voel u vrij om ook de 'extreme' antwoord opties te kiezen, in andere woorden: probeer zo precies mogelijk te antwoorden en gebruik alleen het middelste antwoord als u *echt* niet weet of u meer naar links of naar rechts neigt.

左右にある答えの選択肢を自由に使ってください。できるだけ正確に質問に答え、本当に分からない時のみ真ん中の選択肢を使うようにしてください。下記の図で示されているように、真ん中の選択肢だけを使い続けるのは避けてください。

An example of a question could be to what extent you agree or disagree with a particular statement:

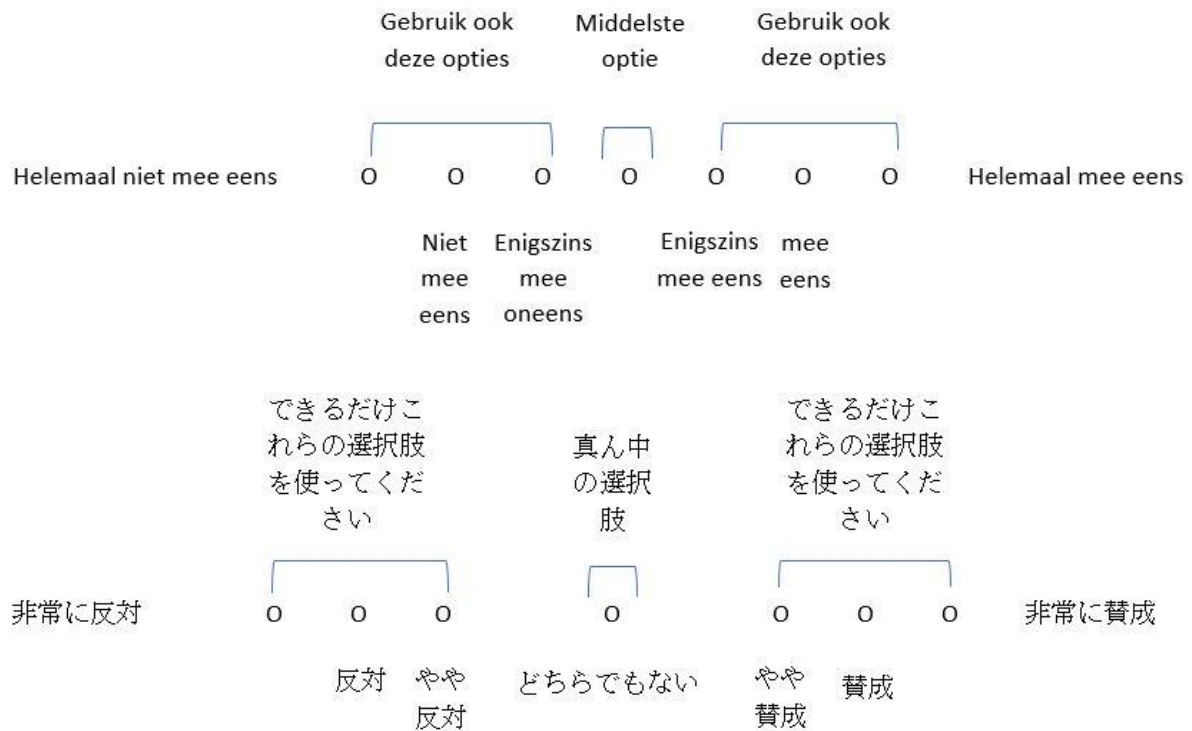
Example: The weather in this country is very pleasant.

Een vraag zou kunnen zijn in hoeverre u het eens bent met een bepaalde stelling:

Voorbeeld: Het weer in Nederland is erg fijn.

問題例はある特定の文章に対してあなたがどの程度賛成、反対するかという内容です。

例：この国の天気は晴れていてとても心地良い。



非常に反対 → extremely disagree → helemaal niet mee eens
非常に賛成 → extremely agree → helemaal mee eens
できるだけこれらの選択肢を使ってください。 → please use these options as much as you can → gebruik ook deze opties
真ん中の選択肢 → middle option → middelste optie
反対 → disagree → niet mee eens
やや反対 → slightly disagree → enigszins mee oneens
どちらでもない → Neither → noch eens, noch oneens
やや賛成 → slightly agree → enigszins mee eens
賛成 → agree → mee eens

Good luck and thank you for your participation.

Succes en bedankt voor uw deelname!

それでは頑張ってください。参加してくださりありがとうございます。

View: image 1

Attitude towards the advertisement

1. *How do you feel about this advertisement?*

Wat vind je van deze advertentie?

この広告についてどう思いますか？

Very unappealing	○	○	○	○	○	○	○	very appealing
Very unfavourable	○	○	○	○	○	○	○	very favourable
Very negative	○	○	○	○	○	○	○	very positive

全く魅力的でない → totally unattractive → Zeer onaantrekkelijk

非常に魅力的 → very attractive → zeer aantrekkelijk

全く好意的でない → not favourable at all → helemaal niet leuk

非常に好意的 → very favourable → heel erg leuk

非常にネガティブ → very negative → zeer negatief

非常にポジティブ → very positive → zeer positief

2. *The add would be successful in getting attention.*

De advertentie zal succesvol zijn in het trekken van (positieve) aandacht.

この広告は世間の注目を集める巧みな方法である。

非常に反対	○	○	○	○	○	○	○	非常に賛成
Helemaal mee oneens								helemaal mee eens

非常に反対 → totally disagree → helemaal mee oneens

非常に賛成 → totally agree → helemaal mee eens

3. *The ad would make most people want to buy the product.*

Door de advertentie zullen mensen het product willen kopen.

この広告は多くの人にその商品を買いたいと思わせる。

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

Attitude towards the product

4. *The product advertised in the ad is of high quality.*

Het product in de advertentie is van hoge kwaliteit.

広告内で宣伝されている商品はとても品質の良い商品である。

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

5. *The product advertised in the ad is pleasant.*

Het product in de advertentie is plezierig.

広告内で宣伝されている商品は私たちを楽しませる商品である。

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

6. *The product advertised in the ad is good.*

Het product in de advertentie is goed.

広告内で宣伝されている商品は良い。

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

7. *The product advertised in the ad is attractive.*

Het product in de advertentie is aantrekkelijk.

広告内で宣伝されている商品は魅力的である。

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

Behavioural intentions

8. *Would you like to try the product?*

Zou je het product willen proberen?

その商品を試してみたいですか？

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

9. *Could you imagine yourself buying this product?*

Kun je je voorstellen dat je dit product zou kopen?

この商品を買う自分を想像できますか？

非常に反対

○

○

○

○

○

○

○

非常に賛成

Helemaal mee oneens

helemaal mee eens

10. *Could you imagine this product to be one of your most likely choices when you are going to buy coffee, fruit juice or chocolate?*

Kan je je voorstellen dat dit product één van je voorkeuren is bij je eerstvolgende koffie, fruitsap of chocolade aankoop?

あなたがコーヒー、フルーツジュース、チョコレートを買う時、これらの商品があなたの買い物時の選択肢に入ることを想像できますか？

あなたがコーヒーを買う時、これらの商品があなたの買い物時の選択肢に入ることを想像できますか？ → translation for coffee

あなたがフルーツを買う時、これらの商品があなたの買い物時の選択肢に入ることを想像できますか？ → translation for fruit juice

あなたがチョコレートを買う時、これらの商品があなたの買い物時の選択肢に入ることを想像できますか？ → translation for chocolate

非常に反対 ○ ○ ○ ○ ○ ○ ○
Helemaal mee oneens

非常に賛成
helemaal mee eens

Ethical Consumption Values (ECV)

11. *In general, If you had 1 million euros to spend, how would you divide it on a scale from 1 to 10 if 1 is **only** investing in job opportunities in your country and 10 is **only** investing in sustainability projects (e.g., minimizing air pollution) around the world?*

Stel dat je 1 miljoen euro had om te spenderen, hoe zou je dit bedrag dan verdelen op een schaal van 1 tot 10 als 1 betekent: *alleen* investeren in arbeidsplekken *in jouw land* en 10 is *alleen* investeren in duurzaamheidsprojecten (bijv. verminderen van luchtvervuiling) *in de hele wereld*.

もし、あなたが1億円を持っていたと仮定し、「自国の雇用を増やすことにのみ投資する」が1「世界的な環境問題（大気汚染の削減など）の解決にのみ投資する」を10とした場合、資金をどのように分配しますか？

1	2	3	4	5	6	7	8	9	10
○	○	○	○	○	○	○	○	○	○

12. Overall, where would you place yourself on a scale from 1 to 10, if 1 represents that you only care about your well-being and your family's, and 10 presents that you only care

Waar zou je jezelf plaatsen op een schaal van 1 tot 10, als 1 betekent dat je *alleen* geeft om het welzijn van jezelf en je familie en 10 betekent dat je *alleen* geeft om het welzijn van toekomstige generaties en mensen die in andere landen leven.

「あなたの幸福やあなたの家族の幸福のみを気にする」が1、「将来世代の幸福や他国に住んでいる人の幸福についてのみ気にする」が10というスケールの中で、あなたは1から10のどこに当てはまりますか？

about the well-being of future generations and people living in other countries?

1	2	3	4	5	6	7	8	9	10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In-group collectivism

In the following section we are interested in the way things are in your society, not the way you think it should be. The following questions are about family ties and group cohesion.

In dit gedeelte zijn we geïnteresseerd in wat kenmerkend is voor jouw samenleving in het algemeen en *niet* hoe jij vindt dat het zou moeten zijn. De volgende vragen gaan over familie- en groepsverbanden.

これらの項目では、一般的な社会の風習、行いに関心があります。風習、行いがどのようなあるべきかではありません。質問は家族との繋がり、集団の結束についてです。

13. In this society, children take pride in the individual accomplishments of their parents.

In deze samenleving, zijn kinderen trots op de individuele prestaties van hun ouders.

この社会の中では、子どもたちは親の業績、成果に誇りを持っている。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

14. *In this society, parents take pride in the individual accomplishments of their children.*

In deze samenleving, zijn ouders trots op de individuele prestaties van hun kinderen

この社会の中では、親は子どもたちの業績、成果に誇りを持っている。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

15. *In this society, aging parents generally live at home with their children.*

In deze samenleving, wonen 'ouderen' meestal bij hun (volwassen) kinderen in huis.

この社会の中では、高齢の両親はその子どもと同じ家に住む。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

16. *In this society, children generally live at home with their parents until they get married.*

In deze samenleving, wonen kinderen meestal nog bij hun ouders tot ze gaan trouwen.

この社会の中では、子どもたちは一般的に結婚するまで親と同じ家に住む。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

Institutional collectivism

17. *In this society, leaders encourage group loyalty even if individual goals suffer.*

In deze samenleving wordt loyaliteit naar jouw groep aangemoedigd, zelfs als je daarvoor je persoonlijke doelen moet opofferen.

この社会の中では、個人の目標達成が痛手をこうむってでも、リーダーが個人にグループへの忠誠を促す。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

18. The economic system in this society is designed to maximize:

In deze samenleving is de economie ingericht om te vergroten.

この社会では、誰の利益が最大化される経済体制ですか。

個人の利益 ○ ○ ○ ○ ○ ○ ○ **集団の利益**

Individuele belangen Collectieve belangen

個人の利益 → individual profit → individuele belangen

集団の利益 → group profit → collectieve belangen

19. *In this society, being accepted by the other members of a group is very important.*

In deze samenleving, is het belangrijk om geaccepteerd te worden door andere leden binnen de groep.

この社会の中では、集団の一員に認められることはとても大切である。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

20. *In this society:*

この社会の中では

In deze samenleving...

Individualism is
valued more than
group cohesion.

Group cohesion is
valued more than
individualism

○ ○ ○ ○ ○ ○ ○ ○

...is het
individuele
belang,
belangrijker dan
het belang van de
groep.

...is het
groepsbelang,
belangrijker dan
het individuele
belang.

個人の意志は集
団の結束よりも
高く評価され
る。

集団の結束は個
人の意志よりも
高く評価され
る。

Humane orientation in general

In the following section we are interested in how things are in your society concerning the way people treat each other.

In dit gedeelte zijn we geïnteresseerd in wat kenmerkend is voor jouw samenleving met betrekking tot de manier waarop mensen met elkaar om gaan.

これらの項目では、あなたの社会で人々はどのようにお互いと接するかに関心があります。

In this society, people are generally:

In deze samenleving zijn mensen over het algemeen:

この社会の中では、人々は一般的に

Measured with a 7-point semantic differential:

21. Not at all concerned about others: 他人に全く関心がない - **helemaal niet betrokken bij anderen**

Very concerned about others: 他人にとっても関心がある - **heel erg betrokken bij anderen**

23. Not at all sensitive towards others: 他人に全く気を遣わない - **helemaal niet gevoelig naar andere toe**

Very sensitive towards others: 他人にとっても気を遣う - **heel erg gevoelig naar anderen toe**

24. Very unfriendly: 全くフレンドリーでない - **heel erg onvriendelijk**

Very friendly: とてもフレンドリーである - **heel erg vriendelijk**

25. Not at all tolerant of mistakes: 過ちに対して全く寛容でない - **helemaal niet tolerant ten aanzien van fouten**

Very tolerant of mistakes: 過ちに対して寛容である - **heel erg tolerant ten aanzien van fouten**

26. Not at all generous: 全く気前がよいくない - **helemaal niet gul**

Very generous: とても気前がよい - **heel erg gul**

In-group humane orientation

In the following section we are interested in the way people in your society treat their friends.

In dit gedeelte zijn we geïnteresseerd in wat kenmerkend is voor jouw samenleving met betrekking tot de manier hoe mensen met hun vrienden omgaan.

これらの項目では、あなたの社会で人々はどのように友達と接するかについて関心があります。

In this society, people are generally:

In deze samenleving zijn mensen in het algemeen:

この社会の中では人々は一般的に

Measured with a 7-point semantic differential:

27. Not at all concerned about their friends.

友達に全く関心がない - **Helemaal niet betrokken bij hun vrienden.**

Very concerned about their friends

友達にとっても関心がある - **heel erg betrokken bij hun vrienden.**

28. Not at all sensitive towards their friends:

友達に全く気を遣わない - **helemaal niet gevoelig richting hun vrienden.**

Very sensitive towards their friends:

友達にとっても気を遣う - **heel erg gevoelig richting hun vrienden.**

29. Very unfriendly to their friends:

友達に対して全くフレンドリーでない - **heel erg onvriendelijk naar hun vrienden.**

Very friendly towards their friends:

友達に対してとてもフレンドリー - **heel erg vriendelijk naar hun vrienden**

30. Not at all tolerant of mistakes their friends make:

友達の過ちに対して全く寛容でない - **helemaal niet tolerant ten aanzien van fouten die hun vrienden maken.**

Very tolerant of mistakes their friends make:

友達の過ちに対して寛容である - **heel erg tolerant ten aanzien van fouten die hun vrienden maken.**

31. Not at all generous to friends:

友達に対して全く気前がよくない - **helemaal niet gul richting hun vrienden.**

Very generous to friends:

友達に対してとても気前がよい - **heel erg gul richting hun vrienden.**

Out-group humane orientation

In the following section we are interested in the way people in your society treat people from neighbouring countries who live and work here.

In dit gedeelte zijn we geïnteresseerd in wat kenmerkend is voor jouw samenleving met betrekking tot de manier hoe mensen omgaan met anderen afkomstig uit naburige landen die hier woonachtig en werkzaam zijn.

これらの項目では、あなたの社会の中で、日本で仕事を持ち、生活している近隣国からの人々に対してあなたがどのように接するかに関心があります。

In this society, people are generally:

In deze samenleving zijn mensen in het algemeen:

この社会の中では、人々は一般的に

Measured with a 7-point semantic differential:

32. Not at all concerned about people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対して全く関心がない。

Helemaal niet betrokken bij mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Very concerned about people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対してとても関心がある。

Heel erg betrokken bij mensen uit naburige landen die hier woonachtig en werkzaam zijn.

33. Not at all sensitive towards people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対して全く気を遣わない。

Helemaal niet gevoelig richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Very sensitive towards people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対してとても気を遣う。

Heel erg gevoelig richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

34. Very unfriendly to people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対して全くフレンドリーでない。

Heel erg onvriendelijk richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Very friendly to people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対してとてもフレンドリーである。

Heel erg vriendelijk richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

35. Not at all tolerant of mistakes made by people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々による過ちに対して全く寛容でない。

Helemaal niet tolerant ten aanzien van fouten gemaakt door mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Very tolerant of mistakes made by people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々による過ちに対してとても寛容である。

Heel erg tolerant ten aanzien van fouten gemaakt door mensen uit naburige landen die hier woonachtig en werkzaam zijn.

36. Not at all generous to people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対して全く気前のよくない。

Helemaal niet gul richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Very generous to people from neighbouring countries who live and work here.

日本で仕事を持ち、生活している近隣国からの人々に対してとても気前のよい。

Heel erg gul richting mensen uit naburige landen die hier woonachtig en werkzaam zijn.

Long-term orientation (LTO)

In the following section we are interested in the way people in your society value planning for the future and tradition.

In dit gedeelte zijn we geïnteresseerd in wat kenmerkend is voor jouw samenleving met betrekking tot toekomstplannen versus tradities.

これらの項目では、将来や伝統のために計画することを人々がどのように評価するかに関心があります。

37. *In this society, respect for tradition is important.*

In deze samenleving is respect voor traditie belangrijk.

この社会の中では、伝統を敬うことが大切である

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

38. *In this society, people plan for the long term.*

In deze samenleving plannen mensen op de lange termijn.

この社会の中では、人々は長期的に計画する。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
Helemaal mee oneens helemaal mee eens

39. *In this society, family heritage is important.*

In deze samenleving is familie-erfgoed belangrijk.

この社会の中では、家族の遺産は大切である。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

40. *In this society, we value a strong link to our past.*

In deze samenleving, hechten we veel waarde aan de verbintenis met ons verleden.

この社会の中では、過去との強い繋がりを評価する。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

41. *In this society, we work hard for success in the future.*

In deze samenleving werken we hard voor toekomstig succes.

この社会の中では、私たちは将来成功するため熱心に働く。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

42. *In this society, we don't mind giving up today's fun for success in the future.*

In deze samenleving vinden we het niet erg om nu pleziertjes op zij te zetten als het succes oplevert in de toekomst.

この社会の中では、将来成功するため今日の楽しみを諦めることを厭わない。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

43. *In this society, traditional values are important.*

In deze samenleving vinden we traditionele waarden belangrijk.

この社会の中では、伝統的価値観は大切である。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

44. *In this society, persistence is important.*

In deze samenleving is doorzettingsvermogen belangrijk.

この社会の中では、根気強さは大切である。

非常に反対 ○ ○ ○ ○ ○ ○ ○ 非常に賛成
 Helemaal mee oneens helemaal mee eens

Control questions

45. *Were the products you saw Fairtrade?*

Waren de producten die je zag Fairtrade?

あなたが見たそれらの商品はフェアトレード（公平貿易）ですか？

- Yes はい
- No いいえ
- I can't remember よくわからない
- What is Fairtrade? フェアトレード（公平貿易）とは何ですか？

46. *How do you know the products you saw earlier **were** Fairtrade? (when the previous question was answered with 'yes')*

Hoe weet je dat de producten die je zag **wel** Fairtrade waren?

あなたはどうやってあなたが見たそれらの商品がフェアトレード（公平貿易）である認識しましたか？

47. *How do you know the products you saw earlier were **not** Fairtrade? (when the previous question was answered with 'no')*

Hoe weet je dat de producten die je zag **niet** Fairtrade waren?

あなたはどうやってあなたが見たそれらの商品がフェアトレード（公平貿易）である認識しましたか？

Fairtrade is aimed at helping farmers and workers in developing countries to gain a better place in the trade chain, so that they can live off their jobs and invest in a sustainable future. This includes: a fair price for raw materials, sustainable and environmentally friendly production, improvement of productivity, quality and infrastructure and for workers on

plantations the Fairtrade premium benefits community projects such as education and health care.

Fairtrade helpt boeren en arbeiders in ontwikkelingslanden een betere plek te verwerven in de handelsketen, zodat ze kunnen leven van hun werk en kunnen investeren in een duurzame toekomst. Dit houdt onder andere in: een eerlijke prijs voor grondstoffen, duurzame en milieuvriendelijke productie, verbetering productiviteit, kwaliteit en infrastructuur en voor arbeiders op plantages komt de Fairtrade premie ten goede van gemeenschapsprojecten zoals onderwijs en gezondheidszorg.

フェアトレード（公平貿易）とは、発展途上国の農家や労働者が仕事で生計を立て持続可能な将来に投資できるように、貿易業においてより彼らが良い環境を手に入れることを助けることを目的としています。これは以下の事を含みます：原材料の値段、持続可能で環境に優しい商品、生産性、質、経済基盤の向上、農園の労働者のために教育や医療のような現場でフェアトレード（公平貿易）の評価が地域社会の事業の役に立つこと。

48. On a scale from 1-10, please indicate to what extent you were aware of the concept **before** reading the text above. (1 = totally not aware, 10 = fully aware of the information above).

Op een schaal van 1 tot 10, geef aan in hoeverre je op de hoogte was van het Fairtrade concept **vóór** het lezen van bovenstaande tekst. (1 = helemaal *niet* op de hoogte, 10 = volledig op de hoogte van bovenstaande informatie)

1から10という評価基準の中で、上記の文章を読む**前**にあなたがどのくらいその概念について知っていたか教えてください。（1＝全く知らなかった、10＝上記の情報をよく知っていた）

1	2	3	4	5	6	7	8	9	10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate to what extent you agree with the following statements and questions:

どのくらいあなたが次の文章や質問に賛成するか教えてください。

フェアトレード（公平貿易）は重要である。

私はフェアトレード（公平貿易）の概念は良いものだと信じている。

フェアトレード（公平貿易）の商品を買うことに私は興味がある。

どのくらいそれらの広告は現実的でしたか？

とても非現実的である。○ ○ ○ ○ ○ ○ ○ とても現実的である。

Heel erg onrealistisch

heel erg realistisch

Demographics

53. What is your gender?

あなたの性別は？

Wat is uw geslacht?

○ Male

Male: 男性 →man

○ Female

Female: 女性 →vrouw

○ Other

Other: その他 →anders

54. What is your age?

Wat is uw leeftijd?

何歳ですか？

55. What is the highest degree or level of education you have completed?

Wat is uw hoogst genoten opleiding?

あなたの最高学歴は？

<i>Dutch</i>	<i>Japanese</i>
○ Basisonderwijs	○ 小学校卒業 - elementary school
○ MAVO/MBO	○ 中学校卒業 - middle school
○ HAVO	○ 高校卒業 - high school
○ VWO	○ 専門学校 - vocational school
○ MBO	○ 準学士号 - Associate degree
○ HBO	○ 学士号 - Bachelor degree
○ WO	○ 修士号 - Master's degree

56. Please indicate your earnings per month.

Geef hieronder aan hoeveel ju ongeveer per maand verdient.

次のうちあなたの一ヶ月の収入はどれに当てはまりますか？

- €0,-
- €1,- to €300
- €300 to €600
- €600 to €1000
- €1000 to €1500
- €1500 to €2000
- €2000 to €3000
- €3000 to €6000
- €6000 to €10000
- €10000 and greater
- I prefer not to answer

€0: 0円

○ €1 to €300: 100円から40,000円

○ €300 to €600: 40,000円から80,000円

○ €600 to €1000: 80,000円から100,000円

○ €1000 to €1500: 100,000円から200,000円

○ €1500 to €2000: 200,000円から250,000円

○ €2000 to 3000: 250,000円から400,000円

○ 3000 to 6000: 400,000円から800,000円

○ €6000 to €10000: 800,000円から1,000,000円

○ €10000 and greater: 1,000,000円以上

○ Ik geef hier liever geen antwoord op: 答えたくない

Please leave your E-mail address in case you'd like to participate in the raffle for three giftcards worth €20,- each of your own choice.

Indien u kans wilt maken op één van de drie cadeaubonnen naar keuze t.w.v. €20,- laat dan hieronder uw e-mailadres achter.

抽選で選ばれた3名へギフト券を確実にお送りするために、メールアドレスをご記入ください。

Thank you again!

Nogmaals heel erg bedankt!

本当にありがとうございました！

Appendix 6: Repeated measures for differences between products (chocolate, coffee and fruit juice)

A total of 24 repeated measures were conducted in order to check for differences in Attitude towards the ad, Attitudes towards the product and Behavioural intentions across the three products: chocolate, coffee and fruit juice in all eight conditions.

The Netherlands – ethical benefits – Fairtrade

A repeated measures analysis for Attitude towards the ad and Attitude towards the product with product as within-subject factor turned out to be not significant ($F(1, 43) = 1.46, p = .24$), ($F(1, 43) < 1$). Furthermore, a repeated measures analysis for Behavioral intentions with product as within-subject factor also turned out to be not significant ($F(1, 43) = 1.85, p = .16$).

The Netherlands – ethical benefits – Non-Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factor turned out to be not significant ($F(1, 30) = 2.92, p = .06$). However, the same analysis for Attitude towards the product with product as within-subject did show a significant main effect of product type (chocolate, coffee or fruit juice) ($F(1, 30) = 5.36, p = .010$). Respondents showed a more positive attitude towards the products coffee ($M = 5.18, SD = .20$) and fruit juice ($M = 5.24, SD = 1.02$) than to chocolate ($M = 4.48, SD = .23$), whereas no differences were found between coffee and fruit juice. The same applied for a repeated measures analysis for Behavioural intentions with product as within-subject factor which showed a significant main effect of product type ($F(1, 30) = 6.47, p = .003$). Respondents seemed to be more interested in buying coffee ($M = 4.96, SD = 1.5$) and fruit juice ($M = 4.81, SD = 1.52$) than chocolate ($M = 3.7, SD = 1.71$). No differences were found between coffee and fruit juice.

The Netherlands – self-interest benefits – Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factor showed a significant main effect of product type ($F(1, 41) = 5.8, p = .004$). With regard to the advertisement, respondents showed a more positive attitude towards the fruit juice ad ($M = 5.51, SD = .98$) than to the chocolate ad ($M = 4.8, SD = 1.17$). No significant differences occurred between the coffee and chocolate ad or coffee and fruit juice ad. Furthermore, a repeated measures analysis for Attitude towards the product with product as within-subject also revealed a significant main effect of product type ($F(1, 41) = 4.82, p = .011$). With regard to the product, respondents showed a more positive attitude towards the product fruit juice ($M = 5.41, SD = .91$) than towards chocolate ($M = 4.8, SD = 1.36$). No significant differences

occurred between coffee and chocolate or coffee and fruit juice. Finally, a repeated measures analysis for Behavioural intentions with product as within-subject factor again showed a significant main effect of product type ($F(1, 41) = 7.07, p = .001$). Respondents tended to be more interested in buying fruit juice ($M = 5.53, SD = 1.4$) over both, coffee ($M = 4.58, SD = 1.74$) and chocolate ($M = 3.7, SD = 1.71$). There were no differences between coffee and chocolate.

The Netherlands – self-interest benefits – non-Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factor showed a significant main effect of product type ($F(1, 48) = 14.25, p < .001$). With regard to the advertisement, respondents showed a more positive attitude towards both the fruit juice ad ($M = 5.35, SD = 1.07$) and coffee ad ($M = 5.33, SD = 1.17$) compared to the chocolate ad ($M = 4.48, SD = 1.43$). No significant differences were found between the coffee and fruit juice ad. Furthermore, a repeated measures analysis for Attitude towards the product with product as within-subject showed a significant main effect of product type ($F(1, 48) = 7.7, p = .001$). With regard to the product, respondents showed a more positive attitude towards the products coffee ($M = 5.33, SD = .91$) and fruit juice ($M = 5.2, SD = .99$) in comparison to chocolate ($M = 4.63, SD = 1.3$). No significant differences were found between coffee and fruit juice. Finally, a repeated measures analysis for Behavioural intentions with product as within-subject factor again showed a significant main effect of product type ($F(1, 48) = 9.16, p < .001$). Respondents seem to be more interested in buying fruit juice ($M = 5.2, SD = 1.35$) and coffee ($M = 5.03, SD = 1.42$) in comparison to chocolate ($M = 4.07, SD = 1.9$). There were no differences between fruit juice and coffee.

Japan – ethical benefits – Fairtrade

Similar to the Netherlands, in the ethical benefits and Fairtrade condition, the repeated measures analysis for Attitude towards the ad and Attitude towards the product with product as within-subject factor turned out to be not significant ($F(1, 29) = 1.80, p = .180$), ($F(1, 29) < 1$). This also applied for the repeated measures analysis for Behavioral intentions with product as within-subject factor ($F(1, 29) < 1$).

Japan – ethical benefits – non-Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factor showed a significant main effect of product type ($F(1, 86) = 3.81, p = .024$). With regard to the advertisement, respondents showed a more positive attitude towards the fruit juice ad ($M = 5.27, SD = 1.11$) in comparison to the coffee ad ($M = 4.92, SD = 1.26$). No significant

differences were found between coffee and chocolate or fruit juice and chocolate. A repeated measures analysis for Attitude towards the product with product as within-subject also showed a significant main effect of product type ($F(1, 86) = 5.80, p = .004$). With regard to the product, respondents showed a more positive attitude towards the product fruit juice ($M = 5.02, SD = 1.12$) in comparison to chocolate ($M = 4.59, SD = 1.06$). No significant differences were found between coffee and fruit juice, nor did it between coffee and chocolate. With regard to Behavioural intentions, a repeated measures analysis with product as within-subject factor turned out to be not significant ($F(1, 86) = 2.18, p = .116$).

Japan – self-interest benefits – Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factor showed a significant main effect of product type ($F(1, 91) = 18.70, p < .001$). With regard to the advertisement, respondents showed a more negative attitude towards the chocolate ad ($M = 4.11, SD = 1.45$) in comparison to both the coffee ad ($M = 4.85, SD = 1.26$) and the fruit juice ad ($M = 4.96, SD = 1.20$). No significant differences were found between the coffee and fruit juice ad. A repeated measures analysis for attitude towards the product with product as within-subject also revealed a significant main effect of product type ($F(1, 91) = 22.97, p < .001$). With regard to the product, respondents showed a more negative attitude towards the product chocolate ($M = 4.07, SD = 1.45$) in comparison to both coffee ($M = 4.90, SD = 1.39$) and fruit juice ($M = 4.98, SD = 1.13$). No significant differences were found between coffee and fruit juice. Furthermore, a repeated measures analysis for Behavioural intentions with product as within-subject factor also showed a significant main effect of product ($F(1, 91) = 12.25, p < .001$). Respondents seemed to be less interested in buying chocolate ($M = 3.69, SD = 2.00$) in comparison to both coffee ($M = 4.48, SD = 1.82$) and fruit juice ($M = 4.75, SD = 1.64$). There were no differences found between coffee and fruit juice.

Japan – self-interest benefits – non-Fairtrade

A repeated measures analysis for Attitude towards the ad with product as within-subject factors showed a significant main effect of product type ($F(1, 31) = 19.47, p < .001$). With regard to the advertisement, respondents showed a more negative attitude towards the chocolate ad ($M = 4.13, SD = 1.34$) in comparison to both the coffee ad ($M = 4.94, SD = 1.14$) and the fruit juice ad ($M = 5.32, SD = 1.17$). No significant differences were found between the coffee and fruit juice ad. The same applied for the repeated measures analysis for Attitude towards the product with product as within-subject, which also revealed a significant main effect of product type ($F(1, 31) = 9.11, p < .001$). With regard to the product, respondents showed a more negative

attitude towards the product chocolate ($M = 4.16$, $SD = 1.46$) in comparison to fruit juice ($M = 5.20$, $SD = 1.10$). No significant differences were found between coffee and fruit juice or coffee and chocolate. Finally, a repeated measures analysis for Behavioural intentions with product as within-subject factor showed a significant main effect of product ($F(1, 31) = 10.54$, $p < .001$). Respondents seemed to be less interested in buying chocolate ($M = 3.44$, $SD = 1.92$) in comparison to both coffee ($M = 4.79$, $SD = 1.62$) and fruit juice ($M = 5.15$, $SD = 1.40$). There were no differences between coffee and fruit juice.

Declaration on plagiarism and fraud

The undersigned

[first name, surname and student number],

Master's student at the Radboud University Faculty of Arts,

declares that the assessed thesis is entirely original and was written exclusively by himself/herself. The undersigned indicated explicitly and in detail where all the information and ideas derived from other sources can be found. The research data presented in this thesis was collected by the undersigned himself/herself using the methods described in this thesis.

Place and date:

Signature: