

ETHNIC MINORITY ADVERTISING AND CULTURAL VALUES: A MĀORI PERSPECTIVE

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Abstract

I have worked in marketing industry for over ten years, at least half of them for organisations (and with advertising agencies) attempting to target Māori consumers. From this experience I have realised there is lack of understanding of the Māori consumer and how to advertise to Māori consumers effectively.

Internationally, the study of ethnic advertising is a growing field. This development stems from an increasing recognition by marketers that advertising to an ethnic group, as if they were indistinguishable from other consumers, often ignores differences in cultural values and preferences (Boyes, 2010; Pitts, Whalen, O'Keefe, & Murray, 1989). Advertisements containing cultural values or cues which are appealing to that ethnicity are likely to produce more favorable responses (Pitts et al., 1989). However in New Zealand, research on ethnic minority advertising, in particular Māori, is almost non-existent. Although many advertisers target Māori consumers, little is known about how Māori consumers feel about these targeting efforts. There is a need for more research in this area, to be investigated and understood from a Māori perspective. Being Māori myself from Ngāti Maniapoto (Ngāti Waiora) and Waikato (Ngāti Mahuta) descent, I am in the unique position to be able to complete this type of research.

The main objective of this research was to find out if Māori consumers would respond more favourably to an advertisement that they perceived as culturally similar in comparison to an advertisement that they perceived as culturally dissimilar. The study found through an online survey of 237 Māori consumers that:

- The more similarity participants felt with the advertisement characters the more they liked the advertisement.
- Similar *values* was the most crucial aspect of perceived similarity that influenced how much a participant liked the advertisement. It didn't matter so much if the *lifestyle, cultural background, dress* or *appearance* of the advertisement characters were similar - similar *values* was the key.

These findings led into the next section on cultural values which found that:

Altruism and *self-sufficiency* are strong cultural value constructs for Māori consumers. Those fluent in the Māori language are likely to hold stronger *altruism* values.

Findings from this study suggest that to increase the effectiveness of advertisements targeted toward Māori consumers, advertisements should project the values that Māori hold as important. Results found that values such as *altruism* and *self-sufficiency* are important to Māori, therefore advertisements which project values such as these are likely to be more effective. To conclude, it is hoped this thesis contributes useful findings and helps establish a foundation for further research in this important field of Māori marketing and advertising.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), no material which to a substantial extent has been submitted for the award of another degree or diploma of a university or other institution of higher learning.

A handwritten signature in black ink, appearing to read 'C. Palmer', with a long horizontal flourish extending to the right.

Coral Palmer

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Ethics Approval

This research received approval from the Auckland University of Technology Ethics Committee on 25 March 2013. The Ethics application number is 12/321.

Te Reo Māori

English translations of the Māori terms that are used in this thesis are provided in brackets the first time they appear in the text. There are also translations provided in the glossary. Macrons have been used to highlight extended vowel sounds.

CHAPTER ONE: INTRODUCTION

1.1 Problem Orientation

This thesis concentrates on ethnic minority advertising and the relationship between cultural values and advertising effectiveness. It is focused on one ethnic minority group in particular – Māori the indigenous people of Aotearoa/New Zealand. Internationally, ethnic minority advertising is an area of increasing interest to marketing academics and practitioners. The increasing size and economic potential of ethnic minorities is playing a part in the increased interest in ethnic minority advertising. For example in the United States (US), ethnic minority consumers, including Black Americans, Asian Americans and Hispanic Americans make up 25 percent of the US population (Cui, 2001) and this percentage is expected to double by 2060.

Ethnic minority advertising is also a growing field because of the increasing recognition by marketers that advertising to an ethnic minority group as if they were indistinguishable from other consumers often ignores cultural differences (Guilherme & Stanton, 2005). Recognition of differences in preferences for cultural values, communication styles and consumer behaviour has increased (Boyes, 2010; Cui, 2001; Guilherme & Stanton, 2005; Hornikx & O'Keefe, 2009; Pitts et al., 1989). Marketers often advertise to ethnic minorities as if they were indistinguishable from other consumers. Marketers that embrace cultural differences (values, communication styles, consumer behaviours) when advertising, however, are likely to maximise growth potential. Success in embracing cultural differences can be seen in the success of the New Zealand '*Ghost Chips*' advertisement which appeals to the values, styles and behaviours of one particular ethnic minority group in New Zealand - Māori (Dominion Post, 2011).

It is generally assumed that a consumer will react positively to a message targeted at his or her specific cultural group (Holland & Gentry, 1999). However there is no existing primary published academic research on Māori consumers points of view or reactions to advertisements. As Holland et. al (1999) asked how do ethnic minority consumers feel

about marketers attempts at emulating their culture? A Māori consumer's point of view appears to be un-important to many in the advertising industry.

Ethnic minority consumers, including Māori, Asian and Pacific populations comprise nearly one third of the New Zealand population, by 2026 this is expected to be over 40 percent (Statistics New Zealand, 2010). Māori make up 15 percent of the New Zealand population are the largest ethnic minority group in New Zealand with nearly 600,000 New Zealanders identifying as Māori in the latest census (Statistics New Zealand, 2013). The Māori population is increasing rapidly. Māori have a more youthful age structure than the general population with a median age of 24 (Statistics New Zealand, 2013), and therefore a greater built-in momentum for growth than the European population. By 2026 the Māori population is projected to reach 820,000 (Statistics New Zealand, 2010).

In addition, the Māori economy has grown significantly as Māori and Iwi [tribe] play an increasingly important role in the New Zealand economy (Te Puni Kokiri, 2010). The asset base of the Māori economy was estimated at \$36.9 billion in 2010, an increase of 18 percent since 2006 (Te Puni Kokiri, 2010). This growth is attributed to expansion in the primary sector (dairy, tourism, meat, wood, seafood) as well as investment growth in natural resources, small-medium enterprises, energy production, infrastructure and telecommunications (Te Puni Kokiri, 2010). The purchasing power of Māori alone presents a billion dollar growth market yet very little research has been conducted on the Māori consumer and his or her preferences. Marketing academics have shown little interest in Māori advertising perhaps because of low consumer spending by Māori in the past (Love et al., 2005).

The growing Māori population and economy presents greater opportunities to advertise directly to this ethnic minority group by appealing to their cultural values, communication styles and behaviours. However, very little research has considered Māori consumers unique cultural values and preferences in advertising. This chapter provides an introduction of the thesis topic in the following sections.

1.2 Research Background

The first body of academic studies on ethnic advertising began in the United States (US) in the 1960s after the beginning of the civil rights movement (Cui, 2001). Research topics have developed over time as the number of publications has increased (Cui, 2001). Early research concentrated on the portrayal of minorities in advertising, then moved to different aspects of ethnicity and how they interacted with marketing functions and influenced the effectiveness of advertising (Cui, 2001).

As the research developed the themes became more complex with ethnic minority advertising research expanding into diverse areas such as consumer consumption, media usage, strength of ethnic identification, portrayal of ethnic minorities in advertisements and evidently consumer response to advertisements (Cui, 2001). One key development in the area of consumer response to advertisements is that of accommodation theory. Accommodation theory conveys the idea of an advertiser creating an advertisement which is similar to a target group's culture so the group will like the advertisement more (Gevorgyan, 2009). Although accommodation theory is a well-studied concept in sociolinguistics, it is a relatively new concept in advertising. This concept was first introduced in advertising by Koslow, Shamdasani et al. (1994) and has since been utilised in a number of studies and shown favourable results where consumers responded more positively to advertisements (Gevorgyan, 2009; Holland & Gentry, 1999; Karande, 2004).

In New Zealand, research on ethnic minority advertising, in particular Māori, is in its early stages (Love et al., 2005). In the last 20 years only a few academic studies have been conducted on Māori marketing in the areas of social marketing and ethical advertising (Boyes, 2010; Ellis, 2004). Despite this lacuna, there is still very little academic research completed on advertising effectiveness with Māori consumers (Boyes, 2010; Love et al., 2005). A number of academics and practitioners outline a need for more research to be completed in this area because of the lack of existing research and the increasing size of the Māori economy and population and inequalities between Māori and non-Māori (Boyes, 2010; Comrie & Kupa, 1998; Ellis, 2004; Light,

1999; Love et al., 2005; Shaw, 2004). There is an increasing need for marketing educators, researchers and practitioners to address this gap as the importance of targeting Māori consumers' increases (Love et al., 2005; Boyes, 2010).

1.3 Research Problem and Research Questions

How does a Māori consumer feel about marketers accommodating their culture? It is generally assumed that Māori consumers will react positively to a message targeted towards Māori. Is there evidence to support this assumption? This research seeks to address this issue, and contribute to the overall understanding of ethnic minority target advertising. The thesis explores the importance of cultural values and their influence on advertising effectiveness. It will assess how cultural values can effect consumers' perception of a television advertisement using quantitative findings. The research problem under investigation is:

Will Māori respond more favourably to an advertisement that is culturally similar than to an advertisement that is culturally dissimilar?

From this research problem several research questions arise:

- 1. Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?**
- 2. Which dimensions of similarity have the greatest impact on advert affect?**
- 3. Which cultural values do Māori consumers strongly associate with?**
- 4. Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?**

1.4 Justification for the Research

There are three central justifications provided for this research. Firstly, there has been limited research conducted on advertising to ethnic minorities (Karande, 2004). Although ethnic minority advertising is more developed in the United States, Cui (2001, p. 30) still calls for more comparative and replicative studies in the area and recognises there is a “definite knowledge gap in this area” and a need to check for ethnic variations. This research will add to the international body of research in advertising to ethnic minority consumers.

Secondly, it is necessary to have more research focusing on advertising specifically for Māori. Although international research helps in theory development, generalisations cannot be made to the unique Māori consumer based on international research alone (Love et al., 2005). Māori have their own unique cultural values which must be accounted for. As the Māori population and economy continue to grow so too will the importance of the Māori consumer to commercial and social marketing professionals.

Thirdly, effective Māori advertising is vital for a number of social, economic and political reasons. Some of the proposed benefits include; reducing societal inequalities, providing information to enable the Māori consumer to make more informed consumer choices and strengthening iwi connections. Overall, the benefits of creating a framework for effective Māori advertising will benefit New Zealand society.

Some existing assumptions convey that conventional approaches to marketing, for instance advertising, cold calling and direct mail, do not work well with Māori audiences. Instead “Kānohi ki te kānohi - face to face - is the way to build the trust and relationship that's required” (Light, 1999, p.10). However the success of certain advertisements with Māori audiences suggest that it could be more to do with the advertising messaging rather than the method of advertising itself.

Television advertisements such as ‘Ghost Chips’ (see Figure 1) have been very successful with Māori audiences. The New Zealand Transport Agency (NZTA) ‘Ghost Chips’ advertisement uses predominantly Māori actors in an attempt to discourage

driving under the influence of alcohol, and has been considered a resounding success (Dominion Post, 2011). This advertisement became viral and attracted over 2.5 million views on YouTube (The NZ Transport Agency, 2011). The impact of the advertisement has been “massive” according to Associate Transport Minister Simon Bridges and lines from the advertisement –such as "I've been internalising a really complicated situation in my head" and “You know I can’t eat your ghost chips” have become common catch phrases in New Zealand vernacular (Kidson, 2011).



Figure 1: NZ Transport Agency 'Ghost Chips' Advertisement

Many advertisements targeting Māori, however, could still be considered ineffective. The ‘Māori roll or General Roll’ Electoral campaign provides an example (see Figure 2). The messaging for this advertisement was created to encourage Māori to enrol to vote (Saatchi & Saatchi, 2013). The main messaging was promoted using the call to action ‘It’s your choice – Māori roll or General Roll?’ The large advertising campaign had a \$5.3 million budget and the television advertisement featured beautiful sand artwork and music. The advertising campaign had significant implications for Māori - more voters on the Māori roll would create more Māori seats in New Zealand Parliament. If every Māori enrolled on the Māori electoral roll there could be as many as 14 Māori seats in Parliament, compared to seven at the start of the campaign (Newstalk ZB, 2013a; RadioLive, 2013). However campaign results were poor There are over half a million Māori in New Zealand yet only 3,400 additional Māori enrolled

to vote on the Māori roll as a result of the campaign (Newstalk ZB, 2013b; TVNZ, 2013). This outcome resulted in no extra seats for Māori in parliament.

The electoral campaign provides a clear example of why creating effective advertisements for Māori consumers is a very important issue for Māori. This example also raises a question, what was it about the Ghost Chips advertisement that made it more effective and attractive to a Māori audience than the Electoral advertisement? This question provided the motivation for this research and it is expected findings from this research will identify several elements of advertising that are appealing to Māori consumers.



Figure 2: Electoral Advertisement

1.5 Research Methodology

Justification for Methodology

This thesis is primarily based a quantitative methodology as the research strategy focuses on quantification in the collection and analysis of data (Bryman & Bell, 2007). Qualitative methods such as focus groups and executive interviews were also used in the pre-testing stage.

The choice of a primarily quantitative method was influenced by historical factors as previous published theory in the area of cross cultural values, *advert affect* and *perceived similarity* have used quantitative methods. Indigenous peoples are often open to qualitative research in a way that they are not to quantitative research (Walter & Andersen, 2013). But it is the research approach rather than the research method that is most important (Walter & Anderson, 2013). A primarily quantitative methodology supported by qualitative pre-testing provided an opportunity to discover perceptions in Māori cultural values that might not have been possible using an exclusively qualitative approach.

In addition, the influence that quantitative data can hold in the eyes those in positions of power in business academia and the advertising industry is often underestimated. Often quantitative data can ‘prove’ information in statistical ways that are taken seriously in a way that qualitative research is not (Walter & Anderson, 2013). In this way, a combination of quantitative and qualitative research can be valuable in attaining positive change and direct benefits for Māori.

Overview of Methodology

Quantitative data was gathered from an online self-reported questionnaire sent to the Māori Television viewer panel *Whānau Forum*. 238 participants in total completed the questionnaire. The questions in the questionnaire aim to determine the following:

- Participants Cultural Values
- Participants Māori Language Fluency
- Participants’ *perceived similarity* to characters in the advertisement
- Participants’ attitude towards advertisements

A set of questions based on Sharma’s (2010) 10-item cultural orientation scale were included with the aim of assessing the cultural values of participants. Exploratory factor analysis was employed in analysing the relevant data. Independent sample t-tests were utilized to find the mean value differences between those fluent and non-fluent in the Māori language. Simple regression analysis was carried out to compare the *perceived similarity* of advertisement characters with advertisement likeability. Multiple regression analysis was undertaken to determine which aspects of similarity had the

most impact on advertisement likeability. A more detailed outline of the research methodology is discussed in chapter three.

1.6 Outline of the Thesis

This thesis has five chapters. The first chapter provides an overall introduction to the thesis. A full literature review of existing theory is covered in chapter two. chapter three describes the research methodology in depth. Data analysis is undertaken in chapter four. Conclusions and implications are discussed in the final chapter.

In chapter two a theoretical foundation for this study is built. Existing theory in the parent field of ethnic minority advertising and the immediate field of Māori advertising are introduced and reviewed. The areas of accommodation theory and cultural values in advertising are discussed in-depth. Later the theories identified are related to the research problem and research questions posed in this research.

In chapter three the research questions and methodologies employed to answer these questions are described and justified. Ethical considerations are also deliberated. In chapter four the data resulting from the questionnaire is analysed. An overall profile of the participants is given before the reliability and validity of the measurement scales are tested. Each of the four research questions are addressed with relevant data analysis methods employed for each to establish the final results.

Finally in chapter five the overall conclusions for this thesis are made. Existing theory is discussed and compared to results from this research. This theory is compared further with additional qualitative material such as the verbatim comments made by participants. The distinct contribution this thesis makes to the existing body of knowledge in ethnic minority advertising and Māori advertising is examined. The implications of the findings for academics as well as industry are discussed. Finally limitations of this study and suggestions for future research are made.

1.7 Definitions

This section provides definitions of the key terms found throughout the thesis to enable a complete understanding of the terminology used. A glossary is available at the end of this thesis for any Māori terms used in this thesis which are not listed here.

Māori

Māori are considered the indigenous people or tangata whenua [people of the land] of Aotearoa [New Zealand]. Within this thesis, Māori ethnicity is defined as someone who identifies as Māori. This definition is based on self designated ethnicity. For example some New Zealanders have Māori ancestry but do not identify their ethnicity as Māori (Statistics New Zealand, 2013). Ideally ethnicity should be self designated – that is participants choose which ethnicity or ethnicities they identify as rather than being assigned this ethnicity by the researcher (Phinney, 1992; Sekhon & Szmigin, 2005). Self-perception is central to ethnicity which highlights the social and cultural base of this concept rather than the biological base (Statistics New Zealand, 2013).

Ethnicity

Ethnicity is generally defined as “people who perceive themselves as constituting a community because of common culture, ancestry, language, history, religion or customs” (Riggins, 1992, p. 1). Ethnicity is a measure of cultural affiliation, as opposed to race, ancestry, nationality or citizenship. Ethnicity is self-perceived and people can belong to more than one ethnic group. Although race and ethnicity have been used interchangeably in previous studies, they are not the same thing (Butt & de Run, 2009; Phinney, 1992). Race defines groups who share physical attributes (e.g. skin colour, hair texture) while ethnicity can also include psychological attributes describing groups who are more likely to share similar history, customs, values, language, accent and beliefs (Appiah & Liu, 2009; Butt & de Run, 2009; Cano, 2007; Phinney, 1992; Wilkes & Valencia, 1989).

Ethnic Minority Advertising

Ethnic minority marketing is referred to by Cui (2001, p.23) as “the deliberate effort by marketers to reach a group of consumers presumably due to their unique ethnic characteristics”. Advertising is a component of marketing therefore this definition could also be applied to ethnic minority advertising. An advertisement can be described as a message used across different media platforms such as newspapers, magazines, television, radio, billboards or online platforms. Armstrong (1999, p. 267) defines an advertisement as:

... paid, non-personal communication through various media by business firms, non-profit organizations and individuals who are identified in the advertising message and hope to inform or persuade members of a particular audience.

Culture

Culture is often defined as a set of learned knowledge, behaviours, and beliefs, which are collectively shared by a group of individuals (Gevorgyan, 2009). This definition denotes that culture is learned, and that people learn culture to become members of a social group. Cultural values are shared by the group and as a result cultural values cannot be unique to a particular individual (Gevorgyan, 2009).

Participant

In this thesis, anyone who completed the questionnaire is referred to as a participant.

Variable

A variable is a characteristic of an individual or object that can be measured (Gaur & Gaur, 2009, p. 30). In simple terms, one person’s answer to one question in the questionnaire.

Factor

A factor is a group of variables that somehow fit together. Factors represent the underlying dimensions that summarize the original set of observed variables (Hair, Black, Babin, & Anderson, 2010, p. 90). In this study factors represent the cultural value constructs identified for Māori. Factors are commonly used in exploratory factor analysis.

Perceived Similarity

After viewing an assigned advertisement, each participant was asked to rate how similar they perceived them self to be compared to the character/s in the advertisement. This was across five separate aspects of similarity: *lifestyle*, *cultural background*, *dress*, *appearance* and *values*. Each of these aspects were measured using a 7-point scale of strongly disagree (1) to strongly agree (7) with regard to how similar they felt to the advertisement character/s for each aspect.

Advert Affect

After viewing an assigned advertisement, each participant was asked to rate how much they liked the advertisement. This rating was assessed across 12 statements measuring strength of attitude using a 7-point bipolar scale. The 12 statements were as follows: I hated it / I loved it, boring/interesting, negative/positive, useless/useful, worthless/valuable, poor/outstanding, not for me/for me, weak/strong, not appealing/appealing, not attractive/attractive, not likeable/likeable, bad/good. The score ranged from one to seven. The higher the score the more they liked the advertisement, the lower the score the less they liked the advertisement. The scores for each of these statements were added together and divided by 12 to create an average. The resulting average is referred to as *advert affect*.

1.8 Delimitations of Scope

This study is conducted in New Zealand on consumers of Māori ethnicity. The sample is taken from a Māori Television viewer panel. Māori Television viewers may differ

slightly to the general Māori population, however research conducted by Poihipi (2007) has shown viewing Māori Television has a positive impact on Māori and their connection with Te Ao Māori [the Māori world]. This research suggests participants from this study may have a stronger connection with the Māori world than the general Māori population which would be advantageous for this study with Māori consumers.

As the survey is conducted online, those without internet access will not be able to take part – however this has allowed a representative geographic sample from around New Zealand rather than limitation to one geographic location as would be the likely case with a face to face survey.

The research was carried out testing smoking cessation and life insurance advertisements therefore results may differ from advertisements in other product categories. However these two advertisements cover both non-profit/social and commercial advertising industries.

The research was conducted using television advertisement as the stimuli, therefore results from other forms of advertising such as radio, online or print may differ. Television, however provides a rich medium for conveying cultural cues rather than the singular visual or audio dimension that radio or print advertisements would be limited by.

1.9 Conclusion

This chapter introduces an outline of the thesis rationale, aims and process. It provides the context and justification for research into the effectiveness of advertising of ethnic minority advertising with Māori and ethnic minorities overall. The main purpose of this study is to investigate the importance of cultural values and their influence on advertising effectiveness. This study will provide empirical evidence of how cultural values can effect consumers' perceptions of an advertisement. By introducing the research problem, research questions, thesis outline, definitions, methodology and delimitations, the scene is set for the research process to be explained. To gain an in-depth understanding of this area to be studied, an extensive literature review is presented in the next chapter.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This literature review provides an overview of the current situation regarding advertising to Māori or Māori advertising which is part of a wider international subject known as ethnic minority advertising. Ideally for this study with Māori, the indigenous people of New Zealand, indigenous minority advertising theory would be more relevant than ethnic minority advertising theory. However due to the limited amount of studies undertaken on indigenous advertising the scope of this study was expanded to ethnic minority advertising. With this in mind, where indigenous theory is available it is discussed.

To begin with an overview of ethnic minority advertising theory and trends over time is provided before focusing in on the overall state of Māori advertising theory. The research problem for this thesis asks *Will Māori respond more favourably to an advertisement that is culturally similar than to an advertisement that is culturally dissimilar?* Issues within ethnic minority advertising research that are relevant to this thesis topic are discussed more in-depth. These issues include the uncritical acceptance of westernised advertising practices, accommodation theory and cultural values and advertising. The overall relationship between all three of these streams is considered. The focus of the literature review then shifts to a critique of two quantitative cultural value models: Hofstede's (2001a) Dimensions of Culture and Sharma's (2010) Cultural Orientation model. These models are considered in relation to Māori values. Finally gaps in current research and potential research areas are identified, some of which this thesis attempts to address.

2.2 Ethnic Minority Advertising Overview

Ethnic minority advertising theory is much more advanced in the USA than it is in New Zealand or in other parts of the world. Over 200 published studies have been completed

in the USA (Cui, 2001) therefore the overall body of research on ethnic minority advertising is largely influenced by US findings.

The first academic conversation on ethnic minority marketing was published in 1932 titled *The Southern Urban Negro as a Consumer* by Paul Edwards (Cui, 2001) and as the title suggests this work was heavily influenced by the race relations and dominant perspectives in the USA at the time. There were a small number of publications from then until the 1960s when the civil rights movement confronting racial discrimination started to gain momentum and affirmative action in the 1970s demanded more equal employment rights. Both of these events created pressure for advertisers to use integrated advertising and increased interest in ethnic minority advertising (Cui, 2001). Initial research during this period focused mainly on the differences between Black and White consumers responses to advertisements. Little research was carried out on why these differences existed or how cultural values might influence responses to advertisements (Holland & Gentry, 1997).

The next phase of ethnic advertising research began in the 1980s and continues to the present day (Holland & Gentry, 1997). It was initiated after the USA census results in 1980 and 1990 indicated that the ethnic minority populations were increasing in size. The number of ethnic minority advertising studies has steadily increased since then (Cui, 2001). This phase produced more critical research and investigated ethnicity impacts on consumer behaviour (Holland & Gentry, 1997), cultural values and advertising (Caillat & Mueller, 1996; Cho, Kwon, Gentry, Jun, & Kropp, 1999; Hornikx & O'Keefe, 2009; Lin, 2001), perceived similarities between target market and advertisement ((Harris, 2009; Holland & Gentry, 1999; Koslow et al., 1994), strength of ethnic identification influences on advertisement effectiveness (Palumbo & Teich, 2004), different advertisement meanings derived from target and non-target groups (Aaker, Brumbaugh, & Grier, 2000; Butt & de Run, 2009; Grier & Brumbaugh, 1999) and different consumer response within ethnic groups (Williams & Qualls, 1989). This phase of research examines a wider variety of ethnic groups and examines ethnicity more from an emic rather than etic point of view (Holland & Gentry, 1997).

US research on ethnic minority advertising is leading the way but that does not necessarily mean that it can be generalised to other parts of the world or other ethnic advertising contexts. Due to the US dominance in this field of study, the majority of

ethnic minority advertising research has focused on Black Americans, White Americans, Hispanic Americans and Asian Americans (Appiah & Liu, 2009; Sierra, Hyman, & Torres, 2009). Meanwhile there have only been a small number of ethnic minority advertising studies based exclusively outside the US, some of these include British Indians (Sekhon & Szmigin, 2005), Malay Chinese (Butt & de Run, 2009) and New Zealand Chinese (Martin, Lee, & Yang, 2004). A number of these studies have shown that results can differ from those in the US (Butt & de Run, 2009).

Despite the US dominance in this field of study, there has been very little research focusing on the indigenous or first nations people of America – the Native American consumers (Cui, 2001), there is no explanation given of why this may have happened. In particular, there appear to be very few published empirical studies of television advertising focused on indigenous groups in general such as Native Americans, Australian Aboriginals or Māori. Those studies that do contain material relating to indigenous groups are based on content analysis of the proportion of ethnic minority characters that appear in television advertisements (Higgs & Milner, 2005; Mastro & Stern, 2003; Michelle, 2012). The lack of material available identifies a large void of advertising research with indigenous consumers whose experiences may be very different to those of migrant ethnic minority groups. Indigenous people can be described as people “who have maintained a relationship through descent, self-identification, and community acceptance with pre-colonial populations” (Paradies, 2005, p. 1). It cannot be assumed that general ethnic minority research findings are applicable to indigenous groups because indigenous groups, first nations people or tangata whenua [people of the land] have historical experiences that make them different from other ethnic minority groups in a population. Māori, the original inhabitants of New Zealand, have been through long-drawn-out struggles with European colonising systems, seeking to uphold their culture, languages and right to self-determination (Palmer & Adair, 2012).

2.3 Māori Advertising Overview

A review of existing literature has identified three main advertiser groups that target Māori consumers: i) Māori owned organisations, ii) Government owned organisations and iii) Privately owned businesses (Comrie & Kupa, 1998; Light, 1999; Love et al., 2005). Although the motivation for advertising to Māori consumers differs for each type of advertiser, they all have a need to create advertising that will effectively engage with a diverse range of Māori consumers.

Māori owned organisations include Māori owned and operated communities, organisations and businesses such as iwi [tribes], hapū [sub-tribes] and/or private businesses. Iwi have been marketing and trading their products and services for centuries (Love et al., 2005). Those targeting Māori consumers may do so within their own iwi, with other iwi or with Māori individuals (Love et al., 2005). In 1956, nearly two-thirds of Māori lived in rural areas within their papa kainga [home land]. Fifty years later, 84.4 percent of Māori live in urban areas (Statistics New Zealand, 2006). This change has led to the dislocation of many Māori from their iwi and hapū links and means communicating important information is now more difficult than before as Māori are spread across diverse locations. Effective advertising and communication with iwi and hapū members and Māori in general is more complex now than ever before (Comrie & Kupa, 1998).

Government organisations often target Māori consumers. Demand is created for effective Māori marketing strategies by government organisations that run large expensive marketing campaigns targeting Māori. Many government owned organisations target Māori consumers in an attempt to reduce the inequalities between Māori and non-Māori in society in areas such as education, health and income (Bojesen-Trepka, Grant, & Hopa, 2005; Comrie & Kupa, 1998; Krisjanous & Love, 2002).

More and more privately owned businesses are starting to see the benefits of targeting Māori consumers (Light, 1999). The Māori population has steadily increased (Statistics New Zealand, 2010) and the economic viability of iwi have increased (Love et al., 2005). Māori own significant assets in land, fishing and forestry and are becoming, if not already, a powerful economic force in New Zealand (Light, 1999). As a result many

large businesses have developed special units targeting Māori businesses (K. Pryor, personal communication, 9 May 2012). The idea of Māori as an attractive customer group is a new concept to many businesses, “this is an emerging market, so there aren’t bench marks and best practices in place about how to do business” (A. Durie as cited in Light, 1999, p. 2).

Although these advertiser groups are actively targeting Māori consumers, existing theoretical research on Māori consumers and Māori advertising is underdeveloped (Love et al., 2005; Boyes, 2010). In the last 20 years there have been a few related magazine articles (Comrie & Kupa, 1998; Light, 1999; Shaw, 2004) and conference presentations (Durie & Mead, 2000; Krisjanous & Love, 2002) outlining proposed best practices for marketing and advertising to Māori.

Love et al., (2005) created an informative chapter on Marketing to Māori in a book titled *The New Zealand Marketing Environment*. The book chapter provides a comprehensive introduction and some useful insights on best practices when marketing to Māori. It highlights the importance of creating advertisements with culturally salient characteristics through the use of culturally relevant images and symbols. For example targeting Māori with an advertisement with a traditional nuclear family may not be the best option, rather emphasizing whānau [family] ties using extended family may be more useful and would be more culturally congruent. Emphasizing whānau can get results as shown in a Quitline report analysing the effectiveness of different television advertisements in generating calls to the Quitline helpline by Māori. The advertisement emphasized being smoke-free to protect whānau and was very effective generating 91 calls per 100 TARPs (Wilson, Grigg, Graham, & Cameron, 2005). Although the recommendations made by Love et al., (2005) and others (Comrie & Kupa, 1998; Light, 1999) were likely to be valid, most recommendations specific to Māori advertising were based secondary research from non-academic sources.

Encouragingly, in recent years academic research in this area has increased slightly as the perceived importance of targeting Māori consumers’ has increased. Recently two much needed theses were completed in the area of marketing to Māori. The first was on Enhancing Māori wellbeing through social marketing (Ellis, 2004). The second thesis titled *‘Te Rapunga Mo Tētahi Ara Tika’* (Boyes, 2010) and is the most comprehensive work on Māori advertising yet. Boyes (2010) developed an ethical framework for

advertising to Māori consumers based on tikanga Māori. The framework provided a valuable guide for marketers attempting to target Māori consumers. The study employed qualitative analysis methods through exploratory and secondary research of existing material, print media and case studies. Boyes (2010) found in some cases there were very little Māori values or beliefs projected in press advertisements targeting Māori. No primary research with Māori consumers was carried out however it touched on the topic of what Māori consumers prefer when mentioning 'best practices' by Krisjanous and Love (2005). It provides an excellent analysis and critique of selected print advertisements and publications from an ethical perspective.

Despite these promising new developments, very little primary academic research has been completed on how to advertise to and engage effectively with Māori from a Māori consumers point of view (Bojesen-Trepka et al., 2005; Comrie & Kupa, 1998; Groot et al., 2007; Love et al., 2005). The primary gap in existing work on Māori advertising is in understanding the Māori consumer's response to advertising attempts. To reiterate, no academic quantitative research has been conducted *with* Māori consumers.

In summary, existing scholars and practitioners have identified an increasing need for more marketing educators, researchers and practitioners to address existing knowledge gaps in Māori marketing and advertising (Boyes, 2010; Comrie & Kupa, 1998; Love et al., 2005). Although international research in ethnic minority advertising is abundant, New Zealand research on Māori advertising is scarce. More knowledge in this area will address the needs created from the growing Māori population, growing Māori economy and continuing social, health and education disadvantages Māori face. The need for research to be conducted with Māori consumers is vital. Much of the knowledge that does exist is anecdotal and speculative, and very little empirical evidence has been presented to help understand what Māori advertising is, how it can be more effective, and what impact it has on the Māori consumer and society in general. In a nutshell, there is still no understanding in any depth of what Māori consumers attitudes towards advertisements are and Māori advertising research is underdeveloped and in need of further research (Love, 2005).

A theoretical base may help to create some basis of understanding and reviewing studies on international ethnic minority advertising and may provide a good foundation for a specifically Māori framework regarding advertising. Although studies on ethnic

minority marketing started to develop in the USA in the 1980s (Cui, 2001), this field of study is only in its infancy in New Zealand (Love et al., 2005). Because of the limited information available from New Zealand based studies, parallel studies on other ethnic minorities were utilised in the following sections to help build a basis of understanding on how current theory could apply to a Māori context.

2.4 Current Issues in Ethnic Minority Advertising

Although there are many important issues in ethnic advertising, this section focuses on only those most relevant to this thesis topic. An introduction to one of the primary issues is introduced – the use of westernised advertising practices when advertisements are created for ethnic minority consumers and the problems this incurs. This review gives some context to the research questions posed. Next accommodation theory is introduced and discussed. Following on from accommodation theory the use of cultural values in ethnic minority advertising and their implications is discussed.

2.4.1 Westernised Advertising Practices

It is common for westernised advertising practices to be used by advertising agencies when creating advertisements for Māori (Light, 1999). Many marketers may attempt to advertise to an ethnic minority by using cultural symbols borrowed from that ethnic minority (Holland & Gentry, 1999). Unfortunately many westernised advertising agencies lack the cultural competency to adequately connect and understand the culture of an ethnic minority target market (Appiah & Liu, 2009; Pitts et al., 1989). Advertisers who attempt to “hijack other cultures” (Dilworth, 2010, p. 17) may appear inauthentic or culturally incongruent (Armstrong, 1999; Boyes, 2010). This problem occurred in the US when TacoBell used a Chihuahua advertising campaign which Hispanic consumers reacted negatively to (Keough, 1998). In another case a US Burger King Shaft advertisement was seen by the advertiser to be nostalgic and humorous but was seen as patronizing and exploitive by its Black consumer target market (Goldman, 1993).

There are a number of potential explanations for these mishaps. Pitts (1989) tested advertisements created by Black advertising executives for Black audiences with both Black and White participants. The research found that White participants did not notice most of the cultural values and subtleties in the advertisements that were mentioned by Black participants. This finding suggests that nuances in cultural values can create a very different perception of the same advertisement for different ethnic groups.

Grier (2000) explains that these different perspectives happen because a group's power status in a society contributes to their ability to decipher advertisement meaning. Grier's US based research found that White consumers were more likely to express confusion about cultural cues and advertisement meaning for advertisements targeted at Black consumers than Black consumers did for advertisements targeted at White consumers. It was proposed that the power and social status of the target consumer group affects the ability of non-target consumers to decipher the meaning of an advertisement. In US society smaller less powerful groups that do not fit into the White, male, heterosexual norm need to become familiar with those cultures to participate effectively in mainstream US society. However the reverse does not apply in that White, male, heterosexual groups do not need to become familiar with smaller less powerful, lower status cultures to participate effectively in US society (Grier, 2000).

Numerous advertisements targeting Māori are created using 'common sense' learnt from westernised values (Pihama, 1993) and advertising concepts, without first critiquing whether these are the best models to reach and engage with Māori. However as with other ethnic minority advertising, decisions appear to be based largely on trial and error and theory in this area is still under-developed (Despande & Stayman, 1994).

The Inland Revenue Department saw this trial and error approach as a problem when briefing advertising agencies for a large advertising campaign targeting Māori, acknowledging that "although the agencies tried very hard, the gaps in their knowledge showed" (Comrie et al., 1998, p. 45). One-time publisher of New Zealand Marketing Magazine John Minty expressed that "...Marketing Managers and agency creatives aren't aware of New Zealand's true ethnic mix, because they don't see it in their daily lives" (Light, 1999, p. 8). Many in westernised advertising agencies and mainstream society may have little or no interaction with ethnic minority groups so lack experience

in and understanding of how these ethnic minority groups really live (Scott, 1990; Wilkes & Valencia, 1989).

Pollay's (1986) work aims to highlight the unintended social and cultural effects of advertising. Pollay found that advertisements that reflect westernized values and provide simplistic, symbolic stereotypes of ethnic groups are socially divisive. Any culture has a variety of values, however portraying simplistic stereotypes means only a few of these values are reflected in advertising (Pollay, 1986).

Some Māori owned advertising agencies are beginning to specialise in communication with Māori (Comrie et al., 1998). Many studies have found that advertisements created specifically for an ethnic minority market by those from that ethnic minority will have a more positive affect with that minority group (Fujioka, 2005; Holland & Gentry, 1999; Koslow et al., 1994; Pitts et al., 1989). Culture and values have been sighted in playing a significant role in advertisement effectiveness (Pitts et al., 1989). Advertisements containing cultural values or cues which are appealing to that ethnicity are likely to produce more favourable responses (Holland and Gentry 1999; Koslow et al., 1994; Pitts et al., 1989).

2.4.2 Accommodation Theory

In the last section the issues caused by the use of westernised advertising practices to target Māori consumers was outlined to give context to the research problem. In this section accommodation theory is introduced and explored and its relationship to the research problem of effective cultural advertising is investigated.

It is a common saying that 'similars attract' and many academic studies support this supposition. Accommodation theory or in a broader sense similarity-attraction theory explains why *perceived similarity* between a consumer and advertisement character/s, can have a positive effect on how much a consumer will like an advertisement (Whittler & DiMeo, 1991). Although accommodation theory is a well-studied concept in socio psychology, it is a relatively new concept in advertising. It was first introduced by Koslow et al. (1994) and has since then has been utilised in a number of studies and shown favorable results (Gevorgyan, 2009; Holland & Gentry, 1999; Karande, 2004).

Accommodation theory proposed that as person A becomes more similar to person B, B will like A more. The desire of A to become similar to B is perceived by B as acknowledgment of B's self-worth and cultural identity, which results in positive feelings toward A and often accommodating behaviour in return (Koslow et al., 1994).

Research has shown that positive reactions are generated from consumers when they perceive themselves as similar to the characters in the advertisement (Aaker et al., 2000). However an advertisement can also generate negative reactions from consumers when they perceive themselves as different to the advertisement characters. These viewers perceive dissimilarity between themselves and the advertisement and believe they are not the target of the advertisement. As a result they may feel the advertisement is distracting or irritating and feel ignored or offended (Aaker et al., 2000). Cultural cues in an advertisement that are different from a consumer's characteristics, needs, beliefs or values are responsible for this offense (Aaker et al., 2000; Butt et al., 2010).

Early accommodation theory research focused mainly on changes in language and speech patterns between people from different ethnic backgrounds (Koslow et al., 1994). If a person wanted to enhance their communication with another their speech pattern would become more similar. However when they wanted to discontinue communication or distance themselves their speech would diverge (Holland & Gentry, 1997). Speech accommodation is apparent in court rooms, health care and bilingual classrooms (Holland et al., 1997). Although language was a key focus in Koslow's (2004) initial research, advertising accommodation theory covers verbal and non-verbal aspects such as ethnicity, dress, values, lifestyle, appearance, music, art or cultural symbols (Holland et al., 1997). Past researchers have applied accommodation theory using actors of the same ethnicity, with the same accent or using music, settings or other cultural symbols that the target ethnicity identify with (Holland & Gentry, 1997).

Creating advertising which is orientated towards specific cultural values of the target market is a form of accommodation theory (Gevorgyan, 2010). Within the context of advertising, accommodation theory conveys the idea of an advertiser creating an advertisement which is similar to their target group's culture in order to increase the likelihood of positive evaluations of that advertisement by the target group.

Koslow states, “gaining social approval through language choice and usage is an important accommodation strategy for the mass communicator” (1994, p. 576). Employing accommodation theory in advertising in this respect will help promote relationship building between the advertiser and its intended target market. However Koslow’s research was based on Hispanic consumers and may not be applicable to other ethnic groups such as Māori (Holland et al., 1997).

Acculturation theory is discussed extensively in ethnic minority advertising theory and is similar to accommodation theory. Although many aspects overlap, there are key differences between accommodation theory and acculturation theory. Acculturation theory looks at the results of individuals from different cultures coming into continuous first-hand contact with each other and the effects of change on their original cultural patterns – both psychologically and behaviorally (Berry, 1997). Acculturation theory covers a broad range of topics such as language proficiency, social support, cultural distance, contact frequency, attitude and discrimination (Ataca & Berry, 2002).

Accommodation theory is more confined and focuses on communication specifically. Accommodation effects are less permanent than acculturation; changes only need to take place when communication takes place. In mass communication channels such as advertising, accommodation theory helps explain specifically why a cultural group can either associate or dissociate from a brand. This study focuses specifically on accommodation theory rather than the broader topic of acculturation theory.

2.4.3 Accommodation Theory: Aspects of Similarity

The previous section explained through accommodation theory why an ethnic minority consumer may like or dislike an advertisement based on how similar they perceived themselves to be to the advertisement character(s). However there has been limited research on which aspects of similarity influence the consumer’s perceptions the most (Holland et al., 1997). With this point in mind, it would be useful to single out the aspects of similarity that have the most influence on how much a consumer likes an advertisement. Ethnicity, values, age, income levels, appearance and dress have all been mentioned as important aspects of similarity in previous theory. The following section

discusses each of these aspects of similarity and their impact on a consumers attitude towards an advertisement.

Ethnicity

Research has found that ethnic minority consumers are more likely to identify with advertisements containing actors from their same ethnicity (Aaker et al., 2000; Appiah, 2001). Race is a part of ethnicity and is one of the more salient cultural cues (Appiah, 2001; Whittler & DiMeo, 1991). The ethnicity of advertisement characters has a strong impact on consumer perceptions of an advertisement (Whittler & DiMeo, 1991). Many studies have found that consumers prefer advertisements with actors of their own ethnicity (Pitts et al., 1989). Research has found that ethnicity is a key aspect of self concept (Martin et al., 2004), especially in ethnic minority individuals where their ethnicity is a more unique feature than for ethnic-majority individuals (Despande & Stayman, 1994; Martin et al., 2004).

Distinctiveness theory makes it clear that the lower the proportion of minority group members in the overall population the more likely that an ethnically targeted advertisement will be effective (Deshpande et al, 1994). The more unique the trait, for example ethnicity in an ethnic minority individual, the more distinctive it is to that individual than other more common traits.

Research has also identified that advertisements targeting one ethnic minority may have a negative effect on other non-target ethnic minorities (Torres, 2007). Instead of welcoming other ethnic minority advertising individuals were more likely to see the advertising for another ethnic minority group as threatening the status and power of their own minority group. These perceived threats were magnified by the individuals strength of ethnic identification, ethnic alienation and prejudice as implied by their general attitude about where their own group should stand relative to their perceived social pecking order.

Research on the effects of including individuals of mixed ethnicities in one advertisement is limited (Green, 1999). Existing research has shown that combining models of different ethnicities has a negative effect on purchase intention (Cano, 2007). There has been some research completed has shown that when Blacks or Hispanics and Whites are integrated into one advertisement, Whites are likely to play a dominant role

and Blacks, Hispanics and Asians often play a background role (Taylor & Stern, 1997; Wilkes & Valencia, 1989).

Lifestyle, Role, Age and Gender

Research has mentioned that age and lifestyle may be more important than ethnicity in regards to similarity (Love et al., 2005) but there is little empirical evidence to support this view. A recent study showed viewers identified more with an advertisement characters race than their gender or role (Brumbaugh, 2009). For example a Black student would sooner identify themselves as similar to a Black parent rather than a White student. A shared role (i.e. student) favourably influenced a viewer's ability to identify with the characters – but only secondary to race. Gender was not significant.

Language and Speech

Gaining approval through using a similar language or speech pattern to that of the target market is an important accommodation technique. Adapting speech patterns can include subtle a change of speech speed, accent or words used to changing the actual language they communicate in. Koslow et al. (1994) found that Hispanic consumers responded positively to the use of their language (Spanish) in advertising. This finding was explained using accommodation theory where consumers recognised that the advertiser was sensitive to Hispanics and their culture and this affinity increased the amount that they liked the advertisement. However it was found that advertising in only Spanish, rather than a combination of English and Spanish, actually decreased the amount that they liked the advertisement. Koslow et al. (1994) suggested this decrease was related to a language-related inferiority complex, because the Spanish language is seen by some speakers themselves as an obstacle to social advancement in the USA where English is the main language.

Cultural Values

Ethnic minority consumers are more likely to respond positively to those they perceive as culturally similar to themselves (Appiah & Liu, 2009; Pitts et al., 1989). For example ethnic minority consumers often assess if they are welcome in a retail store by assessing the physical and social elements such as the ethnicity of employees and other customers, the emotions of others, the music, layout, style and decor of the store among many other

things (Rosenbaum & Montoya, 2005). If they assess these cultural cues as compatible with their self identity they will be likely to enter the store, where as if they seem incompatible they will be more likely to avoid. This reaction to store elements suggests they could be likely to react the same way with an advertisement.

Cultural cues are defined by Appiah (2009, p. 29) as “the values, symbols, ethics, rituals, traditions, material objectives, and services produced or valued by ethnic consumers, which stimulate when, where and how they respond”. Advertisements containing cultural cues or values which are appealing to an ethnicity are likely to produce more favourable responses from that ethnicity (Holland et al., 1999; Koslow et al., 1994; Pitts et al., 1989). Culture is the knowledge regarding the values, beliefs and norms shared by a particular group. Cultural schemas act as a view for understanding the world and can be activated by relevant cues (Resnick, Levine, & Teasley, 1991).

Advertisements are most effective when they contain a total cultural context, where the cultural cues used and values portrayed are drawn from that target ethnic minorities cultural environment rather than simply placing an ethnic face in an advertisement (Pitts et al., 1989). For example Appiah (2009) tested two versions of the same advertisement, one with a low amount of ethnic specific cultural cues and another with high. The results indicated that advertisements rich in cultural cues significantly increased the *perceived similarity* of the target ethnic consumers with the advertisement characters. Consequentially, their responses were more favourable towards the advertisement with a high amount of cultural cues than to the advertisement with low cultural cues. This finding demonstrated that adding an ethnic face into an advertisement is not enough to effectively target ethnic consumers (Appiah, 2009).

Values are a core part of culture (Hornikx & O'Keefe, 2009). Hornikx (2009) suggests that similar values are more important than other similarity aspects in advertising appeal. Of all the different aspects of similarity, values has been the most prominently studied similarity aspect in ethnic minority advertising after ethnicity (Hornikx & O'Keefe, 2009). Pitts, Whalen, O'Keefe & Murray (1989) found that advertisements rich in Black cultural value appeals were more effective with Black consumers than White consumers. Researchers agree that values play an important part differentiating and portraying different cultures (Hofstede, 1983; Hornikx & O'Keefe, 2009). Values are people's guiding principles in life and are defined as “principles or standards of

behaviour; one's judgement of what is important in life" (2014). Just as consumer behavior can change in different context (Stayman & Deshpande, 1989), values can also change in different contexts. As Patterson (2009, p. 15) states "as in any dynamic culture, the values of the Māori are able to adapt to changing circumstances...".

2.4.4 Cultural Values and Advertising

As outlined in the previous section, a number of researchers have acknowledged the important relationship that exists between the cultural values projected in an advertisement and the effectiveness of the advertisement (Daghfous, Petrof, & Pons, 1999; Gevorgyan, 2009; Hornikx & O'Keefe, 2009; Pitts et al., 1989; Singh & Matsuo, 2004). This section will explore this idea further by providing examples of how cultural values have previously been applied within advertisements and the outcomes.

A meta-analytic review by Hornikx (2009) of 67 academic studies from around the world showed that adapting advertisements to the target ethnicities cultural values made the advertisements more liked and more persuasive than un-adapted advertisements. Gevorgyan (2010) found that cultural values had a significant impact on Chinese-American voters attitude towards online political advertisements. Advertisements with culturally congruent features had more favorable responses than those with neutral or incongruent features. For example the Chinese culture is recognised as a collectivist culture rather than individualistic (Gevorgyan, 2010) therefore Chinese consumers were more likely to prefer tightly knit social groups. Accordingly in testing, Chinese American participants showed a preference for advertisements with links and invitations to participate in forums where they could communicate with others. In turn they avoided individualistic orientated advertisements where participants would do their own research without having the help of others (Gevorgyan, 2010).

In her analysis of US and Chinese television advertisements Lin (2001) found that respect for the elderly and tradition was important value reflected in Chinese advertisements. For example and adverts that showed seeking approval or advice from an elderly parent was preferred. This finding was also supported in similar studies between US and Korean television advertisements (Cho et al., 1999). Advertisements

portraying individualistic values such as individual benefits and preferences, personal success and independence were more persuasive in the US. Conversely, adverts portraying collectivist values such as in-group benefits, harmony and family integrity were found to be more persuasive in Korea (Han & Shavitt, 1994).

Even cultures which may be seen as similar have large cultural differences and consumer preferences. For example UK and USA are seen as similar by many and grouped under the ‘Westernised’ and ‘Anglo-Saxon’ labels (Hofstede, 1983) however in an in-depth analysis of each countries beer advertisements the values portrayed were found to be quite different. British beer advertisements portrayed more values to do with tradition, history, eccentricity, humor and indirect speech. US beer adverts were more likely to highlight values such as modernity, sex appeal and direct speech (Caillat & Mueller, 1996).

2.5 Cultural Value Models

Having established that cultural values play an important part in perceived similarity and advertisement effectiveness it is useful to consider some potential tools for assessing cultural values. In line with the objectives of this research – these would be used for assessing Māori cultural values in particular. There are various quantitative cultural value frameworks designed to examine cultural attitudes, values and beliefs. Rezentes (1993) created the Na Mea Hawai’i acculturation scale, however this scale is only designed to assess Hawaiian culture and is not applicable to Māori culture.

Some of the frameworks available, designed to be applied to any cultural group are Sharma’s Personal Cultural Orientations. (2010), Hofstede’s Dimensions of Culture (1983), the World Values Surveys (Inglehart & Baker, 2000) and the Schwartz Cultural Value Orientations (Schwartz, 2006). The two selected for this study are Hofstede’s Dimensions of Culture (1983, 2001a, 2001b, 2014) and Sharma’s (2010) recent Personal Cultural Orientations. The two frameworks are introduced, discussed and compared in this section.

2.5.1 Hofstede's Dimensions of Culture Model

As Sharma's model is primarily based on Hofstede's original model – an outline of Hofstede's model will be provided first. Hofstede's (1983; 2001) five-dimensional measure of culture is one of the most well-known measures of cross cultural values (Hornikx & O'Keefe, 2009; Jones, 2007; Yoo, Donthu, & Lenartowic, 2011). Hofstede's theory is the most widely cited cross cultural theory in existence (Jones, 2007) and has been replicated many times by cross cultural experts who found it to be one of the most important culture types theories (Yoo et al., 2011). In addition Hofstede's model has also been discussed in several advertising effectiveness studies (Cho et al., 1999; Han & Shavitt, 1994; Singh & Matsuo, 2004).

Hofstede's model is based on five dimensions of 1) power distance, 2) uncertainty avoidance 3) individualism/collectivism 4) masculinity/femininity and 5) long term orientation. The overall model was created from a large scale research project from 1967 to 1978 involving 60,000 IBM employees in over 50 different countries (Hofstede, 1983; Jones, 2007). A brief outline of the meaning of each of the five dimensions is outlined in figure 3.

Figure 3: Hofstede's Five Dimensions of Culture

Power Distance - the extent to which less powerful members of society accept that power is distributed unequally. It relates to social inequality and the amount of authority one person has over others.

Uncertainty Avoidance – the extent to which members of a culture feel threatened by uncertain circumstances.

Individualism/Collectivism – the degree of interdependence a society maintains among its members for example an individual's self concept of "I" or "We". Individualist societies encourage people to act independently rather than as members of a group. Collectivist societies encourage people to give precedence to the goals of their in-group over their own personal goals.

Masculinity/Femininity -. masculine societies encourage people to value success, money and things as opposed to feminine societies where caring for other sand quality of life are more important. Hofstede also proposes that feminine cultures practice more gender equality.

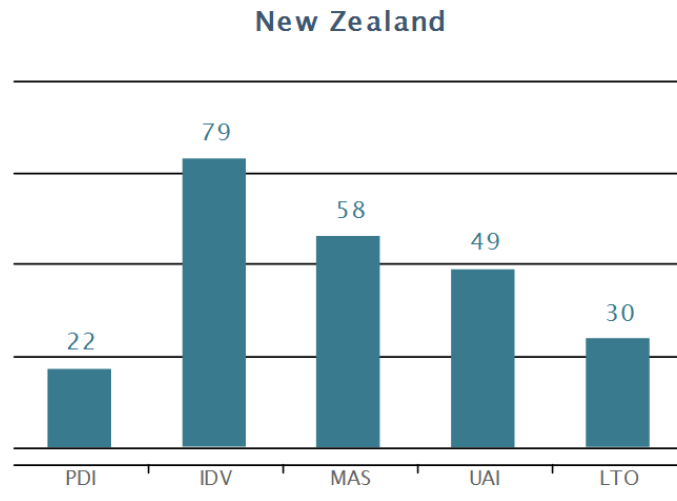
Long Term Orientation - this refers to the long versus short term orientation towards the future. Individuals may choose to focus more on the present (short term) or the future (long term). This fifth dimension was added after the first four dimensions as a result of a separate study.

Note: a sixth dimension of *Indulgence versus Restraint* has been added very recently by Hofstede (Hofstede, 2014). However there is not enough widely available information on this new dimension, so a decision was made to not include it in this study.

Sources: (Hofstede, 1983, 2014; Yoo et al., 2011)

Hofstede's model operates in a way where every national culture has an index of where they sit on each of the five cultural dimensions. For example New Zealand sits very low on power distance (PDI) with a score of 22 and is rated 46th out of 50 countries, compared to Indonesia which has a very high score for PDI of 79 and is ranked 7th highest out of 50 countries. The high differences in rankings is said to explain some of the cross cultural differences with regards to power distance between New Zealand and Indonesian society. For example according to this model New Zealand society would encourage employees to challenge their superiors decisions more so than Indonesian society which would encourage employees to agree with their superiors decisions and not challenge them (Hofstede, 1983). A chart of Hofstede's scores for New Zealand is provided in Figure 4 for reference.

Figure 4: Hofstede's Scores for New Zealand



Source: (Hofstede, 2014)

The main advantage of Hofstede's model is in its speed, ease and simplicity in comparing and partially explaining gross cross cultural differences that were previously assumed universal (Oyserman, 2006). Nevertheless, there are a number of limitations to Hofstede's model (Jones, 2007). Hofstede's model could be seen as a crude tool for explaining and articulating cultural values. Hofstede's model assesses cultures based on either/or lists and this paradigm does not capture the intricacy and many subtleties and nuances of each unique culture (Fang, 2003). The five dimensions are also open to interpretation by different scholars (Hofstede, 2001b).

One of the main limitations recognised is that it is created from a westernised world view. Some studies call for non-westernised cultural value frameworks (Oyserman, 2006). Hofstede himself has called for more studies on his model from "non-Anglo-Saxon origins" (Hofstede, 2001, p. 12). There are numerous cultural value structures from a non-westernised world view (Reid, 2010; Spiller, Pio, Erakovic, & Henare, 2011) however as many do not fit into the mainly westernised academic paradigm of thinking only a small number are published in international academic journals. Sharma's (2010) model is one which attempts to address this issue.

Another issue with Hofstede's model is that it was created to be applied to groups of cultures rather than individuals (Sharma, 2010; Yoo et al., 2011). As a result Hofstede's model can easily be seen as a type of cultural stereotyping (i.e. Americans are

individualistic) where the idea of individualistic is applied to a large number of individuals where their individual values will differ (Hornikx & O'Keefe, 2009). A number of researchers have addressed this issue such as Yoo (2011) and Sharma (2010) by adapting new models based on Hofstede's model to allow individual cultural values to be ascertained.

Research has also found that western cultures are more analytical in perception and eastern cultures are more holistic in perception. Interestingly bicultural people who have been exposed to two different types of social systems can be either. Their perception will change depending on the cultural context they are in (Nisbett & Miyamoto, 2005). This changeable perception phenomenon is also apparent in the theory of situational ethnicity (Despande & Stayman, 1994; Stayman & Deshpande, 1989).

The theory of situational ethnicity is explained by the fact that consumption behaviour can change depending on the setting the ethnic consumer is in. For example, Stayman's et al. (1989) research found that given a hypothetical social situation, when Mexican Americans were with their parents in a restaurant they were more likely to choose a traditional Mexican American ethnic food, however when they were with business associates they would choose a non-Mexican type of food. The same pattern was also apparent across Chinese Americans and White Americans. This discovery implies that particular contexts will help the consumer determine which ethnic identity they will activate and is most appropriate for them at that time (Sekhon & Szmigin, 2005; Stayman & Deshpande, 1989). This finding illustrates that cultural perceptions and values are not something static and universal but rather dynamic and affected by the context and situation the ethnic consumer is in.

2.5.2 Sharma's Personal Cultural Orientations Model

Sharma (2010) recently reconceptualised Hofstede's model and addressed some of its limitations. Hofstede's (2001a) original five national cultural dimensions were transformed into ten personal cultural orientations. Sharma developed a 40 item scale to measure the reconceptualised model across three separate studies. The first study tested the scale with 588 participants across shopping malls in Hong Kong. The second study

was confirmatory in nature and was tested with 1,744 participants across shopping malls in Hong Kong. The third study was replicative in nature and based on an online survey of 1,568 employees of a large multinational organisation with staff in the UK, China, India and USA. Results confirmed the scales reliability, convergent, discriminant, nomological and predictive validity (Sharma, 2010).

One of the main differences of Sharma's model compared to Hofstede's, is that instead of treating certain cultural dimensions as opposites to each other like Hofstede did, Sharma instead treated them as separate dimensions and measured them independently of each other. For example Hofstede treated individualism (independence) and collectivism (interdependence) as opposites however Sharma treated each as separate dimensions. A comparison of Sharma's ten dimensional model and Hofstedes five dimensional model is given in Table 1.

Table 1: Comparison of Sharma's Adaption of Hofstede's Dimensions of Cultures

Hofstede (1983; 2001)	Sharma (2010)
Individualism / Collectivism	Independence
	Interdependence
Power Distance	Power
	Social Inequality
Uncertainty Avoidance	Risk Aversion
	Ambiguity Intolerance
Masculinity/Femininity	Masculinity
	Gender Equality
Long Term Orientation	Tradition
	Prudence

A number of studies have found that both individuals and groups do not have to be either collectivist or individualistic but can be both in different contexts (Despande & Stayman, 1994; Fang, 2003; Nisbett & Miyamoto, 2005; Oyserman, Coon, &

Kemmelmeier, 2002a; Sharma, 2010). It is recognized that every person has both collectivist and individualistic traits to some point (Sharma, 2010; Torres, 2007). Therefore in his study, Sharma measured the dimensions separately and as two negatively correlated personal cultural orientations of interdependence (INT) and independence (IND).

Hofstede measured power distance as one dimension. Sharma measured power (POW) and social inequality (IEQ) as two separate positively correlated dimensions. POW is defined by Sharma as how people feel about authority, whereas IEQ is related to hierarchy versus egalitarianism.

Hofstede measured uncertainty avoidance as a one-dimensional construction however Sharma identified a difference between risk and ambiguity and measures them as two distinct cultural value orientations. Risk aversion (RSK) is the extent to which people are against taking a risk and ambiguity intolerance (AMB) is how much uncertainty people can handle.

Hofstede's masculinity-femininity cultural orientation is related to 'masculine' values where assertiveness, success and money are valued and proposes that feminine cultures have higher gender equality. However this conclusion does not explain why feminine cultures would be likely to practice more gender equality. For example New Zealand is recognised as a masculine society in Hofstede's (1983) dimensions in that it ranked as 16th highest out of 50 countries for masculinity. Yet New Zealand is commonly recognised a country with high gender equality. New Zealand was the first country in the world where women had the right to vote in national elections (Atkinson, 2012) and has the seventh highest gender equality index in the world (World Economic Forum, 2013). This example appears to conflict with Hofstede's reasoning. Hofstede seems to have combined masculine-feminine values with gender equality however they appear to be two distinct concepts. Sharma recognises this contradiction and has separated Masculinity (MAS) and Gender equality (GEQ) into two independent personal cultural orientations. Masculinity (MAS) is the expression of assertiveness, self-confidence, ambition and aggression. Gender equality (GEQ) is the degree to which males and females are perceived as equals in terms of roles, capabilities, rights and responsibilities.

A fifth dimension of long / short term orientation was added many years after the creation of his original four-dimension scale. It was added after a separate study was completed by a group of academics from a Chinese world view (Jones, 2007; Kolman, 2003). The validity of this fifth dimension is questionable and there are valid arguments that it is based on philosophical and methodological flaws (Fang, 2003). Hofstede has recently renamed the fifth dimension and now refers to it as the 'Pragmatic versus Normative' dimension. However because of the large amount of previous work which refers to this dimension as 'Long Term Orientation', the more well-known name of 'Long Term Orientation' will be used in this research.

The controversial fifth dimension is based on two dimensions of tradition and planning. Based on the survey items used to measure these dimensions Sharma opted to represent this dimension as two separate positively correlated personal cultural orientations - tradition (TRD) and prudence (PRU). TRD represents respect for traditional values including hard work, non-materialism, honour and respect for one's heritage. PRU denotes planning, thrift, perseverance and future orientation.

One of the weaknesses of Sharma's model mentioned by Yoo (2011) is that it reconceptualises Hofstede's model from five dimensions into 10 dimensions, making it is hard to compare it to Hofstede's original dimensions and the results from different countries. However Hofstede himself recognises that disadvantage of his model in that anyone using it is "caught in the straitjacket of my model, and therefore unlikely to make basic new contributions" (Hofstede, 2001, p. 15). Hofstede encourages adaptations of his original IBM survey with the potential to add new dimensions to the five dimensional model.

In summary, Sharma reconceptualised Hofstede's original five dimension scale as 10 dimensions. Sharma's theory behind the personal cultural orientation model suggests that cultural orientations are not static but dependent on the situation. This view aligns with the theory of situational ethnicity recognising that consumers practice different behaviours depending on the cultural context they are in (Stayman & Deshpande, 1989). As a result Sharma's model was selected as the model to be used in this research because of its innovation in this area.

Sharma (2010) calls for future research to further test the validity of his new scale with representative samples drawn from more diverse countries and demographic backgrounds using different methodologies. As of yet Sharma's model has not been tested further in any published material .

Māori Values

It is important to note that Māori cultural values have not been previously assessed in either Sharma's or Hofstede's models. Hofstede's 50 country study included general New Zealand IBM employees rather than the Māori population. Māori are likely to have different value orientations from mainstream New Zealanders (Patterson, 2009) therefore it is reasonable to expect culturally determined consumer behavior differences.

In addition, Māori are often incorrectly perceived as a homogenous group or a single entity (Boyes, 2010; Scott, 1990) however substantial differences exist and influences such as acculturation and assimilation create even more diversification. As groups move to new environments or other cultures inhabit their environment ethnicity is re-created and re-defined over time (Sekhon & Szmigin, 2005). Māori have many have religious differences tribal differences, generational gaps, socio economical status and conflicting attitudes (Comrie & Kupa, 1998; Durie & Mead, 2000; Ellis, 2004). Harr (2009) calls for future exploration of empirically tested multi-item measures of Māori values that can be explored in a business context. Because of urbanisation and assimilation, a contemporary and alternative understanding of Māori values using a quantitative approach would add new perspectives to existing literature on Māori consumer cultural values.

2.6 Conclusion

This chapter reviewed existing literature on ethnic minority advertising and Māori advertising. Although international research in ethnic minority advertising is abundant, New Zealand research on Māori advertising is scarce (Love et al., 2005). There is an increasing need for more marketing educators, researchers and practitioners to address these existing gaps in knowledge with regards to Māori marketing and advertising.

Acknowledging this need is vital for economic, social, health and education reasons. Much of the knowledge that does exist on Māori advertising is anecdotal and speculative, and very little empirical evidence has been presented to help understand what Māori advertising is, how it can be more effective, and what impact it has on the Māori consumer and society in general. A theoretical base may help to create some basis of understanding and reviewing studies on cross-cultural advertising and may provide a good foundation for a specifically Māori framework regarding advertising.

There have been various streams of research conducted on advertising to ethnic minorities internationally. The positive effect of *perceived similarity* on a consumer's attitude towards an advertisement has been explained by accommodation theory. However the different aspects of *perceived similarity* and their overall impact on the *advert affect* have not been assessed. Different aspects of *perceived similarity* were reviewed with a focus on cultural values. Research assessing the advertising preferences of different variations of ethnic minority consumers is called for by various international researchers (Cano, 2007; Cui, 2001).

This thesis seeks to address the various issues identified from this literature review and investigate Māori consumer's attitudes toward advertisements utilising accommodation theory. The thesis will aim to explore the importance of cultural values and their influence on advertising effectiveness from a consumers perspective. The research problem under investigation is: *Do Māori respond more favourably to a culturally similar advertisement rather than a culturally dissimilar advertisement?*

The research will integrate concepts from Koslow (1994), Appiah (2001) and Whittler and DiMeo (1991) to measure *perceived similarity* and advertising effectiveness explained through the concept of accommodation theory. Two cultural value assessment models of Hofstede's Dimensions of Culture (2001) and Sharma's Cultural Orientations (2010) reconceptualisation of Hofstede's original were also introduced and discussed. Both Sharma and Hofstede ask for adaptations of their research originating from different cultures. Therefore Māori cultural values will also be investigated using Sharma's model in the second part of this research. This research will add much needed consumer theory on Māori advertising and will add to the international body of research in ethnic minority advertising.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines, describes and justifies the research methodology used for this thesis. It introduces the research problem and research questions and justifies the research approach taken. The research design outlines the methodology used to address the research questions. Sampling design, data collection, questionnaire design, stimuli selection and data analysis methods are addressed in detail. Finally potential ethical issues are explored and discussed before the chapter is concluded.

3.2 Research Problem and Research Questions

In chapter two a review of existing studies in ethnic minority marketing found through accommodation theory that advertisements with characters perceived as similar to their target audience were more effective. However it was not certain which aspects of similarity were most important. Also quantitative cultural values models were identified with various cultures but no similar studies have been conducted with Māori consumers. Therefore the primary research problem *Will Māori respond more favourably to an advertisement that is culturally similar than to an advertisement that is culturally dissimilar?*. To best address the research problem it was divided into four research questions. The first two questions relate to advertising:

- 1. Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?**
- 2. Which aspects of similarity have the greatest impact on advert affect?**

The final two questions relate to Māori cultural values:

3. **Which cultural values do Māori consumers strongly associate with?**
4. **Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?**

3.3 Research Approach

The research paradigm which most closely represents the researcher's world view is critical theory. It would be the closest fit in terms of ontological, epistemological and axiological positions and is the closest representation of the basic belief system that guides this investigation. Myers (2009) recognises that most critical theorists have a strong ethical basis that drives their research. In addition the most important driving force behind this research is to bring about positive change.

However positivism is the dominant and most familiar form of research in business (Myers, 2009). The positivist research paradigm dominates educational sectors and industry sectors. This study draws on existing theories that were based on a positivist approach, hence this study also utilises a positivist approach. Although methodology does not equal an epistemology – it does have an impact as methods are not neutral (Bryman & Bell, 2007). This thesis utilises a primarily quantitative method as the research strategy was quantification in the collection and analysis of data (Bryman & Bell, 2007). Furthermore this study uses a deductive approach where existing theory is drawn on, the hypotheses or in this case research questions are generated and then tested and thereby allow explanations of the existing theory laws to be debated (Bryman & Bell, 2007).

3.4 Research Design

This section justifies the methodology used to address the research questions. There were four main objectives in this study. These first was to assess if *perceived similarity*

had an impact on how much someone liked an advertisement. The second was to assess which aspects of similarity were most important. The third was to assess cultural values and then compare if there were any differences in values among Māori. This research was based on frameworks developed by Appiah (2009), Deshpande et al.(1994), Aaker (2000) and Sharma (2010). All of these frameworks were quantitative in nature. Sources of frameworks for a study and the research design go hand in hand (Churchill & Iacobucci, 2002) therefore the research design in this thesis was quantitative.

A cross-sectional research design was employed by collecting data on more than one person at a point in time resulting in a large amount of quantifiable data in connection with more than two variables (Bryman & Bell, 2007). This data was examined to detect variations between variables such as *advert affect*, *perceived similarity*, cultural value constructs and demographics. A cross-sectional design was employed rather than experimental because the variables will not be manipulated, as would be required in a true experimental design. However causal inferences can still be drawn from cross-sectional design (Bryman & Bell, 2007).

3.4.1 Sampling

Participants were recruited from an existing survey panel of Māori Television viewers. This type of sampling allowed access to a large number of Māori participants from a wide range of ages, backgrounds and locations around New Zealand and overseas. Eligible participants for the research were Māori Television viewers who had voluntarily signed up to Māori Television's viewer survey panel *Whānau Forum*. Membership to this panel was promoted on Māori Television during advertising breaks and on the Māori Television website. There were around 600 Māori members on the viewer panel at the time of the data collection.

Participants were segmented on their Māori language ability. Tse, Belk, and Zhou (1989) has stated that language is at the core of every culture and central to communication and thought. This statement suggests that those fluent in the Māori language may have different cultural values and therefore different responses to advertisements than those who are non-fluent. One out of four Māori in New Zealand

are fluent in the Māori language (Statistics New Zealand, 2006) therefore the ratio of fluent to non-fluent participants in this study is similar.

Participants were all sourced from the Māori Television viewer database to ensure that the sample was more homogenous than if participants had been sourced from disparate sources. When a sample is relatively homogenous there is less likely to be variation and the sample can be smaller (Bryman & Bell, 2007).

Each person of Māori ethnicity between 18 and 70 years in the Māori Television viewer panel had an equal opportunity to take part in the research. After the data was collected the gender, age, income and language level demographics of the Māori population and Māori Television Māori audience were compared to those of the sample used in this study (see Appendix D). The population and sample were similar in many of these demographic attributes. The Māori Television Māori audience and sample were similar in all of these aspects. Therefore findings can be considered representative of Māori Television Māori viewer population and indicative of broader trends affecting the Māori population.

3.4.2 Sample Size

Sample size is important in determining the generalisability of the results. To be representative of the Māori Television Māori viewer population an adequate number of participants was critical however still needed to be within time and budget considerations. For multiple regression, the sample size should ideally fall between 30 and 1000 (Hair et al., 2010). Taking this requirement into consideration the sample size of at least 221 participants in this study was considered adequate. This sample size meant at least 50 participants would view each television advertisement stimuli. Based on these criteria the results were considered statistically robust and representative.

3.5 Data Collection

3.5.1 Data Collection Method

Participants completed an online self-completion questionnaire. The questionnaire had structured questions and was quantitative in nature. For a full copy of the final questionnaire see Appendix C. The existing survey software used by Māori Television similar to Survey Monkey was utilised. Participants were invited to take part in the research by email with a link to the questionnaire. The email was personally addressed to each participant with an explanation and link to a participant information sheet (Appendix B). All panel members who fitted the requirements were sent the survey invite at the same time so no randomization was required.

The online self-completion questionnaire method was selected as it had a number of benefits over other methods. It is often difficult for researchers to access a large number of Māori participants from a wide range of locations, backgrounds and ages. However an online survey allowed a wide range of Māori participants to be achieved in a relatively quick time frame at low cost. The self completion questionnaire was the most efficient way to gather data as it was quicker to administer than a paper based face-to-face questionnaire of the same number of people and also allowed uncomplicated viewing of the television advertisement videos. Ensuring the questionnaire was completed by the participant themselves, rather than a face to face or telephone interviewer, removed any potential interviewer affects and interviewer variability. It was also more comfortable and easier for the participants to complete the questionnaire in the convenience of their own home or workplace in their spare time.

However there were some disadvantages to using a self-completion online questionnaire. There would be no-one present to help participants if they had trouble answering a question. This concern was addressed in a number of ways. Rigorous pre-testing ensured most ambiguous or difficult to answer questions were identified and remedied before the questionnaire was sent out. Also logic was created within the survey so that if a participant did not answer a question correctly a pop up message would give them instructions on what needed to be done before they could move on to the next question. In addition, the researcher was contactable by email or phone. These

prompts meant missing data was minimal. Addressing the absence of an interviewer ensured that the survey had a straight forward format, salient questions and was a sensible length. As the questionnaire was online it was limited to only those with access to the internet. A large proportion of Māori have access to the internet. In 2012, 77 percent of Māori had internet access, it is likely this percentage would have increased further since then (Statistics New Zealand, 2012).

Incentive

Research participants were entered into a draw to win a Samsung Galaxy Gio Phone. This prize was offered to encourage participation and compensate participants for the time taken to complete the survey.

3.5.2 Questionnaire Design

Advertisement Selection/Stimulus

Print and television advertisements have been the most popular medium in previous ethnic minority advertising research (Sierra et al., 2009). Green (1999) suggested that television advertisements produced stronger consumer reactions than print advertisements. New Zealand based research has shown that Māori are responsive to alcohol moderation messaging through television advertisements (Durie, 2001). As the sample was taken from a television viewing audience it seemed appropriate to test television advertisements with participants rather than print or radio advertisements.

Four existing television advertisements were used as stimuli, an example of one is displayed in Figure 5. The advertisements were across two product categories: smoking cessation and funeral insurance. In each product category one advertisement was created for mainstream television and the other created specifically for a Māori audience. Each participant was randomly assigned to view one advertisement from a pretested pool of four advertisements. The advertisements were rotated randomly to avoid any systematic effects due to order bias (Bush, Hair, & Solomon, 1979).

Although using real advertisements (rather than fictitious) undermined internal validity by losing some experimental control it meant better external validity and ecological validity from using real advertisements that people see in everyday, natural social

settings (Bryman & Bell, 2007). In addition, the nature of cultural values meant there were tangible and intangible aspects of culture communicated in the advertisements which would have been difficult to control or interchange as would have been required in the manipulation of advertisements in an experimental type design.

Figure 5: Example of Television Advertisement Stimulus



Demographic Data

The demographic data collected was *email, gender, age, ethnicity, income* (optional), *Māori language level, geographic location* and *household composition*. Some of this information was collected when participants joined the Māori Television survey panel, some was collected especially for this study. The demographic questions were made up of dichotomous, nominal, ordinal and interval variable types.

Cultural Value Orientations

To help assess which cultural values were important to Māori an empirically proven cultural values framework was required. As this thesis is quantitative, a quantitative framework was required. An extensive review of existing cultural value frameworks was undertaken in the literature review in chapter two. After analyzing Hofstede's Dimensions of Culture (2001) and Sharma's Personal Cultural Orientations (2010)

model, Sharma’s was selected as a valid, empirically proven and innovative conceptual basis to assess cultural values.

The cultural value orientations questions (see Figure 6) used in this study were based on those used by Sharma (2010). The 30 questions were used to measure participant attitudes to certain statements. They were on 7-point Likert scale format ranging from strongly disagree to strong agree. The order of these questions or interval variables were randomized using the available survey software so that question order did not bias the data.

Figure 6: Example of a Cultural Value Question

Please rate how much you agree or disagree with each statement (when you're with friends and family). Please answer as honestly as possible - there are no right or wrong answers.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I rely on myself most of the time, rarely on others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>

Attitudes toward Advertisement

Advert Affect. After viewing the advertisement each participant was asked to rate how much they liked the advertisement to assess overall *advert affect*. 12, semantic differential scales in 7-point bipolar numerical response format were used. These were: *I hated it / I loved it*, *boring/interesting*, *negative/positive*, *useless/useful*, *worthless/valuable*, *poor/outstanding*, *not for me/for me*, *weak/strong*, *not appealing/appealing*, *not attractive/attractive*, *not likeable/likeable*, *bad/good*. The attitude toward the advertisement or *advert affect* was calculated by totaling the mean scores for all 12 interval variables and dividing by 12 to create an overall average score referred to as *advert affect*. This attitude scale is based on attitude scales used successfully in other ethnic minority advertising studies and have shown strong evidence of being highly reliable (Appiah, 2001; Despande & Stayman, 1994). An example of an *advert affect* question is shown in Figure 7.

Figure 7: Example of an Advert Affect Question

Thinking about the advert you just saw, please rate how you felt about it...								
	1	2	3	4	5	6	7	
I hated it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	I loved it
Boring	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	Interesting

Perceived Similarity. In the final stage of the questionnaire participants were asked if they thought of themselves as similar to the advertisement character/s. Participants rated their degree of similarity to the advertisement character/s in terms of *lifestyle, cultural background, dress, appearance* and *values* – using interval variables. A *perceived similarity* mean was created by calculating the mean scores from the five, 7-point Likert scales ranging from strongly disagree (1) to strong agree (7). This attitude scale has been used successfully in other ethnic minority advertising studies by Aaker, (2000) and Whittler and DiMeo (1991). An example of a *perceived similarity* question is shown in Figure 8.

Figure 8: Example of a Perceived Similarity Question

I am similar to the person/people in the advert in terms of...							
	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
Lifestyle	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>

Open Answer Question

The final question was in open answer format. The question was '*Do you have any final comments to add? for example, what did you like or not like about the advertisement?*'. This open answer question allowed participants the option to express any thoughts or attitudes in their own terms. They were not forced to answer in the same terms as those imposed on them by the previous closed answer questions (Bryman & Bell, 2007). This question also allowed replies that may not have been contemplated by the researcher and allowed comparison to those results generated using quantitative statistical analysis. It also allowed further explanation of the results that may not have been obvious from the results generated from the pre-determined questionnaire format.

3.5.3 Questionnaire Pre-testing

Questionnaire pre-testing can be carried to ensure the questions are understood correctly, to ensure that the structure flows well, and to see if any questions make the participants feel uncomfortable or lose interest in completing the questionnaire. The questionnaire and stimulus were pre-tested offline and then online, on an informal basis and in focus groups before the questionnaire was sent out.

Stimulus

The stimulus (advertisements) were chosen from a pool of 10 advertisements. After an initial screening six of the advertisements were selected to be tested in focus groups. Two of the advertisements were found to not be suitable as they included confounding aspects that may have affected the results. This pre-testing resulted in four final advertisements being selected for use in the final questionnaire.

Cultural Value Orientation Questions

This work will replicate Sharma's (2010) model and apply the cultural orientation scale variables used in Sharma's research. Sharma's model has been chosen in particular as it challenges Hofstede's (1983) well cited model (Gevorgyan, 2009; Singh & Matsuo, 2004; Yoo et al., 2011) of cultural value evaluation.

Sharma's original cultural orientation values model had 40 questions, however after pre-testing it was found that 40 questions followed by the advertisement attitudinal questions made the questionnaire too long and participants suffered from respondent fatigue (Bryman & Bell, 2007). If participants suffer 'respondent fatigue' they become tired of answering questions and stop the questionnaire before completion. To shorten the questionnaire with minimum disruption, the statement with the lowest factor loading for each factor of Sharma's original study was removed. Removing these statements resulted in the 40 attitudinal statements being decreased to a more user-friendly amount of 30.

In addition one of the questions which measured the social inequality factor was found to be confusing for participants. The question was '*A person's social status reflects his or her place in the society*'. This question brought up uncertainty about what 'social status' meant, was it how many friends this person had, how respected they were or how wealthy they were? And how did this reflect his or her place in society? This statement was removed from the questionnaire and replaced with a question from the same factor that was more easily understood by participants.

3.6 Data analysis

Data is of no use unless it is analysed appropriately and the results are considered in relation to the research questions (Churchill & Iacobucci, 2002). All data was edited, coded, categorized and analyzed by the researcher.

3.6.1 Data Editing, Coding and Categorising

Data editing, coding and categorizing are common functions in quantitative research (Churchill & Iacobucci, 2002). As the survey was conducted online, responses arrived in real time and no manual data entry of participant responses was required. One of the key benefits of conducting an online survey compared to a paper survey is the minimised chance of incorrect data entry. Once the questionnaire was closed, results

were exported from the online survey software into Microsoft Excel and then into SPSS Statistics. Data editing was carried out by conducting a general scan of individual survey responses to check that they were complete and that instructions were followed as recommended by Churchill et al. (2002). Most questionnaires were completed correctly and those that weren't were accounted for as missing data or outliers. Next was coding – with the available software all answers were automatically coded, meaning numbers had been assigned to each answer so that could be analysed. Any missing variables were coded appropriately. Finally data categorizing was carried which involved running general summary of responses for each question and grouping question items which measured the same construct together. Specifically these involved 12 variables for *advert affect*. Māori language fluency was also grouped into two groups made up of fluent and non-fluent participants based on six sequential levels of fluency. All variables were labeled appropriately in SPSS to aid easier comprehension in data analysis.

3.6.2 Data Analysis Methods

This section introduces the data analysis methods used in this research.

Preliminary Data Analysis

In the preliminary stage data analysis began with a profiling of participants covering information such as response rate, top level demographic information, missing data, outliers. This analysis was mainly completed using univariate analysis – or the analysis of one variable at a time. Averages or better defined as arithmetic mean were also used throughout the data analysis – that is all values were added together and divided by the number of values (Bryman & Bell, 2007). Data reliability and validity was assessed in section 4.8.1 and 4.8.2 before the four research questions were addressed.

Simple Correlation Analysis

Research question one used simple correlation analysis to assess if there was a significant relationship between perceived similarity and advert affect variables.

Multiple Regression Analysis

Research question two employed multiple regression analysis. This analysis allowed testing of five independent variables that made up perceived similarity construct and their impact on the dependent variable advert affect.

Exploratory Factor Analysis

For the third research question all cultural orientation value variables were analyzed using exploratory factor analysis. It helps determine whether any variables cluster together, the resulting clusters are called factors (Bryman & Bell, 2007). The 30 Likert scale variables were well suited for this type of analysis (Bryman & Bell, 2007), therefore the 30 cultural orientation value variables were ideal for this type of analysis.

Independent Sample T-Tests

The fourth and final research question investigated if there were any significant differences between fluent and non-fluent groups with regards to cultural value means.

Complimentary Analysis

In addition to carrying out statistical analysis, content analysis of participant responses to the one open answer question was also carried out. This analysis enabled some comparison of quantitative results for each research question to participant's attitudes in their own words allowing a more comprehensive analysis of Māori Advertising preferences. A similar method was used by Gevorgyan (2009).

A summary of the main statistical analysis techniques used and variables involved appear in Table 2. These data analysis methods are examined in-depth in the chapter four along with the results.

Table 2: Statistical Data Analysis Techniques Applied

Related Question	Statistical Technique	Variables/Constructs
1. Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?	simple regression analysis	perceived similarity construct advert affect
2. Which aspects of similarity have the greatest impact on advert affect?	multiple regression analysis	advert affect cultural background, values, dress, lifestyle, appearance (5 perceived similarity variables)
3. Which cultural values are important to Māori?	exploratory factor analysis	30 personal cultural orientation variables
4. Are there any differences in cultural values across fluent and non-fluent Māori?	independent sample t-test	cultural constructs resulting from RQ3 and Māori language fluency

3.7 Ethical Considerations

Ethical issues cannot be overlooked, they relate directly to the integrity of a piece of research so it is vital for them to be considered (Bryman& Bell). Ethical approval was sought and granted by the Auckland University of Technology Ethical Committee (AUTEK) before the research was carried out. The final approval was received on 25 March 2013 and the approval letter (12/321) is attached in Appendix A.

As data was collected from Māori participants there were several complex ethical issues to take into account. Considerations of how participants were treated and how the

researcher and research activities engaged with the participants were part of the ethics considerations (Bryman & Bell, 2007).

Principles sensitive to a kaupapa Māori research approach were observed. The researcher is Māori and is familiar with the social and cultural context of Māori. She is familiar with Māori Television *Whānau Forum* viewers as a group she is in contact with regularly (via surveys and emails) through her position as Research Manager at Māori Television. The research design and procedures have been developed in reference to Kaupapa Māori research principals (Smith, 2002) and in consultation with various Māori academics, practitioners and participants including Jim Mather - CEO of Māori Television, Kevin Pryor - Māori Marketing Advisor and Dr. Farah Rangikoea Palmer - Senior Lecturer at Massey University.

During the consultation process, there was a minor concern that findings from this research could be used by unethical businesses to manipulate Māori consumers through advertising. The ultimate aim of this research is to benefit Māori. The research addressed inequalities within advertising to Māori so that more effective advertisements could be created for Māori providing useful and relevant outcomes for Māori communities. Most advertising directed at Māori is for social marketing – addressing inequalities in society - so the research will be mutually beneficial. The research was designed to benefit both Māori and advertisers (not necessarily exclusive of each other) by promoting the creation of advertisements that are more appealing to Māori.

Traditionally Māori research is undertaken face to face, however as Māori adapt to changing environments, tikanga [correct procedure] also adapts to provide context-specific responses (Mead, 2003), therefore the researcher actively considered the effect the online quantitative research may have had on participants and ensured that tikanga Māori and mātauranga Māori [education, knowledge] were considered and protected before participants were invited to take part. The questionnaire and advertisements were pre-tested in face to face focus groups with Māori participants to ensure no questions or wording breached these principals.

Express permission was needed from Māori Television as the questionnaire was to be carried out with their viewers. Permission was given to access this database by Māori

Television on the basis that the research findings would be freely shared with Māori Television and that AUT ethics approval was granted. The concept of reciprocity is important for Māori. A formal email outlining terms of agreement from Jim Mather, CEO of Māori Television is included in Appendix I.

Express permission was needed from participants before they took part in the research. Before any questions were asked, participants were informed (through a participant information sheet – see Appendix B) about the purpose of the study, why they had been invited to take part, what would happen if they chose to take part, risks and benefits involved, how their privacy would be protected and who they should contact if they had any concerns about the research. In addition they were informed that if they changed their mind at any time they would be able to withdraw from the study. On completion the thesis the findings will be made available to Māori Television and the research participants.

As part of the ethics agreement participants had to be aged between 18 and 70 years of age. This condition meant some older and younger members of Māori Television's viewer database were not invited to take part in the research. No participants were identified in the thesis. Participants personal details were anonymous – that is personal details were kept separate from answers – therefore the researcher was not be able to identify who the participant was in any given case for results data. Names and email addresses of participants who took part and consented to the research have been stored in a excel file on a memory stick in a locked cabinet in the supervisors office at AUT – WU3. Hardcopy consent forms from the focus group pre-testing were stored in the same location.

3.8 Conclusion

This chapter provided a detailed description of the research methodology and design used in this thesis. It introduced the research problem and research questions and justified the research approach taken. Sampling design, data collection, questionnaire design, stimuli selection and data analysis methods were addressed in detail. Finally potential ethical issues were explored and discussed. The next chapter provides a detailed analysis of the data resulting from the research.

CHAPTER FOUR: DATA ANALYSIS

4.1 Introduction

This chapter provides on a detailed analysis of the data collected for the study. The data was collected through on an online questionnaire of 238 people from the Māori Television viewer panel. In the first part of the questionnaire, participants answered attitude statements relating to their personal cultural values. In the second part they watched a randomly assigned television advertisement and then answered questions regarding their attitude towards the advertisement. The chapter is organised into six sections: introduction, profile of participants, preliminary data analysis, advertisement overview, research questions and results and finally the conclusion.

After the introduction, the next section contains a profile of participants. This section gives background on the dates the survey took place, the response rate and an overview of the types of people who took part in the research. It covers demographics such as gender, age, income, location and Māori language fluency.

The next section titled preliminary data analysis, covers important assessments required prior to standard data analysis such as the identification of missing data, outliers, data normality, reliability and validity. An overview of the advertisements used as stimulus is given in the next section. The information provided enables the reader to gain a better understanding of the meaning of the results. Finally the key research questions are presented, explored and addressed with final results outlined in a summary table. Final conclusions are made in the last section of the chapter.

4.2 Profile of Participants

The online survey was opened on 17 April 2013 and closed on 5 May 2013, available for 18 days overall. In total 1127 people were invited through email to participate in the survey. From this 273 people started the questionnaire. 35 people dropped out before completion. In total 238 people completed the questionnaire resulting in a response rate of 21.1 percent. Response rate figures are outlined in Table 3 below.

Table 3: Response Rate

Survey Participation	Number of People
Emailed invite to participate	1127
Started questionnaire	273
Completed questionnaire	238
Response rate	21.1%

This section provides an overview of the demographics of the 238 participants who completed the questionnaire. This study is focused on Māori consumers – for that reason those that identified as Māori on the Māori Television viewer panel were invited to take part. Therefore 100 percent of the participants identified as Māori. In addition to Māori, several participants also identified with other ethnicities which were Pākehā [New Zealand European] (23.1%), Other (8.4%), Pacific Islander (5.9%) and Asian (0.8%).

As outlined in Table 4, three out of every four participants were female. Female participants made up 78.2 percent of the sample, males 21.8 percent. The youngest participant was 18 years and the oldest 68 years with a mean age of 43 years. Annual household income levels varied. The lowest income bracket was \$1-\$20,000 and the highest \$100,000+. The median income range was \$50,001 to \$70,000.

Table 4: Demographics of Participants

		Number of Valid Responses	% of Valid Responses
Gender	Male	52	21.8
	Female	186	78.2
	Total	238	100.0
Age	18-29 years	31	13.0
	30-39 years	66	27.7
	40-49 years	71	29.8
	50-59 years	54	22.7
	60-69 years	16	6.7
	Total	238	100.0
Annual Household Income	\$1 - \$20,000	13	7.0
	\$20,001-\$30,000	24	13.0
	\$30,001-\$50,000	30	16.2
	\$50,001-\$70,000	35	18.9
	\$70,001-\$100,000	43	23.2
	\$100,000+	40	21.6
	Total	185	100.0

The majority of participants were located in the upper North Island – excluding Auckland (34.5%) and Auckland and Northland region (32.8%), followed by mid-lower North Island (26.5%) and South Island (5.5%). Two participants were located outside of New Zealand (0.8%). 59.4 percent of those who participated in the survey lived with their partner and/or tamariki [children]. The remaining lived with extended whānau [family], by themselves or with friends.

As outlined in Table 5, 20.3 percent of participants were considered fluent in the Māori language by answering ‘I use Māori confidently in most situations’ or ‘I’m completely confident using Māori in any situation’. 79.7 percent were considered non-fluent with their selected answer ranging from ‘I know a few words in Māori’ to ‘I’m starting to use Māori regularly with confidence’. Therefore the criteria used to classify those fluent in the Māori language in this study could be considered high.

Table 5: Māori Language Level of Participants

Fluency	Measurement Item	Number of Valid Responses	% of Valid Responses
Fluent (20.6%)	I'm completely confident using Māori in any situation	24	10.1
	I use Māori confidently in most situations	25	10.5
Non-fluent (79.4%)	I'm starting to use Māori regularly with confidence	20	8.4
	I can understand or participate in conversations on familiar topics	45	18.9
	I'm able to understand or use some simple sentences	93	39.1
	I know a few words in Māori	31	13.0
	Total	238	100.0

The sample in this study were very similar demographically to the Māori Television viewer panel (Appendix D) they were sourced from, therefore the sample is considered representative of Maori Television's viewer audience. There were some slight differences in the demographics of the sample used in this study compared to the general New Zealand Māori population. Compared to the general Māori population the sample from this study had higher Māori language fluency. For example 20.6 percent of those surveyed were considered fluent compared to only 14 percent of the Māori adult population considered fluent using similar fluency standards.

The age profile of those surveyed was slightly older than the general Māori population. The study sample was slightly over represented with females, 78.2 percent of survey participants that were female compared to 52 percent of females in the Māori adult population. Overall, survey participants were slightly more affluent than the general Māori population. The median household income for Māori nationally is around \$30,000 (Perry, 2013), survey participants had a higher median income of around

\$50,000 to \$70,000. A full comparison of the demographics of the survey sample with the Māori Television viewer panel and the Māori population is available in Appendix D.

The sample is comprised of an important segment of consumers, whose consumption behaviours have previously been insufficiently researched (Krisjanous & Love, 2002). Overall, it was found that the sample used in this study had a higher proportion of females, fluent Māori language speakers and had a slightly older age profile and income level than the general Māori population. This should be noted when interpreting findings.

4.3 Preliminary Data Analysis

4.3.1 Missing Data

Although often unavoidable, missing data is a common problem in data collection and can have a detrimental impact on results. The best way to assess if missing data has impacted on the results is to determine the reasons for the missing data, then assess if the extent of missing data is substantial enough to warrant action (Hair). Consequently, missing data was assessed before further analysis.

Of the 238 participants to take part in the survey, one participant was not able to answer the cultural value questions (0.4%) because of a software malfunction. Sixteen (6.7%) were not able to view the advertisement online. Participants were asked if they were able to view the video, if they selected *no* then they automatically skipped the advertisement related questions. Technical viewing problems such as slow internet download speed or unavailable software to play the video were the most likely reasons they could not view the video.

One of the advantages of online surveys is the ability to ensure participants answer all relevant questions before they can progress to the next question. All demographic questions were optional, however because the list of participants were selected from certain age and ethnicity criteria, a 100 percent response rate was able to be achieved for these questions as well as gender. Income was optional and not a selection criteria. 22.3

percent of the participants did not answer this question. The main reasons were privacy concerns where *“I’d rather not say”* (18.5%) was selected followed by *“don’t know”* (3.8%).

A chi-squared analysis was completed comparing those who answered the income question with those who didn’t. There were no significant differences across gender, age or fluency. Therefore no remedies were thought to be required. Data missing from cultural values variables (0.4%) and advertisement related variables (6.7%) were not believed to be substantial. For these reasons, any missing data was believed to have had a minimal impact on the results. A summary of the missing data is given in Table 6.

Table 6: Missing Data Items

Item	Participants answered	Participants missing	% of missing data	Reason	Remedy
Total Participants	238				
Cultural Values	237	1	0.4	Software Malfunction	Excluded from Cultural Values Analysis
Advertisement Related Variables	222	16	6.7	Not able to view online video	Excluded from advertisement related questions
Income Level	185	53	22.3	Participant privacy concerns or unsure	Excluded from Income related analysis. Chi-squared test showed no significant differences across different demographics.

n = 238

4.3.2 Outliers

After examining the missing data, outlier detection was undertaken. An outlier is defined by Hair et al. (2010, p. 38) as “an observation that is substantially different from the other observations”. It is important to detect outliers as a problematic outlier is not likely to be representative of the sample and could seriously distort data (Hair et al., 2010). Therefore, it is important to identify outliers, ascertain how they might have happened and assess their influence on the data (Hair et al., 2010).

Outliers in Demographic variables

Detection of outliers in demographic variables was completed using graphical observation using box plots. There were no outliers observed for age, gender, Māori language fluency or household income. The chance of outliers in demographic data was minimal given the pre-existing selection criteria for age, Māori language fluency and household income.

Outliers in Interval Scales

Any metric data collected relating to attitude measurement in this study is referred to as interval scale data. The interval scale variables used to produce *advert affect*, *perceived similarity* and cultural values were analysed by creating box plots. Two participants' answers (participants 182 and 190) appeared to be consistently outside the normal distribution for the cultural values answers. Further examination of these participants' individual questionnaires was carried out. The answers for participant 182 were found to be extreme however consistent with the attitude they expressed. However participant 190 had answered neutral (4) for every question. It is highly likely that these answers did not reflect the participant's true attitude. It could have been filled in this way out of curiosity to see what the questionnaire was about or to save time and enter the draw for the survey incentive. Therefore this participant's responses were removed from the data set resulting in a total sample of 237 participants.

4.3.3 Normality

In multivariate data analysis it is assumed that the data is normally distributed. If the distribution of the data is significantly different from that of a normal distribution level then certain statistical tests used in this research could be invalid (Hair, 2010). Given that concern, it is important to assess the normality of the data.

Data normality was assessed using statistical tests with skewness and kurtosis values as recommended by Hair (2010). The data is believed to be skewed if observations above and below the mean are not symmetrically distributed (Gaur & Gaur, 2009). Kurtosis relates to how the peaked or flat the distribution is. A positive kurtosis suggests the

distribution is more peaked. A negative kurtosis suggests the distribution is flatter than normal, (Gaur & Gaur, 2009). A kurtosis above seven and skewness above two suggest a non-normal distribution (Curran, West, & Finch, 1996).

Normality of Demographic Variables

Histograms were created for the demographic variables of age, income and fluency. All demographic measures appeared within normal distribution levels using visual assessment. In addition to assessing the normality of the demographic data visually, statistical assessment was also employed. As demonstrated in Table 7 the kurtosis scores ranged from -.964 to -.555, well within the normality threshold of 7.000. Skewness scores ranged from 0.005 to .752 all within the threshold of 2.000. Therefore all demographic data was deemed within normal distribution levels.

Table 7: Distribution of Demographic Data

	N	Skewness	Kurtosis
Māori language level	237	.752	-.555
Age	237	.005	-.683
Household Income	184	-.363	-.964

Normality of Interval-scaled variables

Statistical assessment was used to assess the normality of the interval scale data. The means and distribution statistics for *perceived similarity* and *advert affect* variables are displayed in Table 8. More detailed tables with results separated for each advertisement are available in the Appendix E. All *perceived similarity* and *advert affect* variables had skewness and kurtosis values within normal distribution levels.

Table 8: Descriptive Statistics of Interval-Scale Variables

Construct	Variable	Mean	Std. Deviation	Skewness	Kurtosis
<i>perceived similarity</i>	Lifestyle	3.638	1.7723	-.062	-1.057
	Cultural Background	4.765	2.0313	-.704	-.824
	Dress	3.710	1.8506	-.059	-1.208
	Appearance	3.647	1.8665	.050	-1.155
	Values	4.968	1.6022	-.744	.027
<i>advert affect</i>	Hate - Love	4.557	1.5174	-.345	.125
	Boring - Interesting	4.575	1.7889	-.351	-.723
	Negative - Positive	5.244	1.5994	-.910	.558
	Useless - Useful	5.059	1.6463	-.736	.124
	Worthless - Valuable	5.118	1.6250	-.827	.335
	Poor - Outstanding	4.579	1.5313	-.385	.035
	Not For Me - For Me	4.045	1.9628	-.162	-1.021
	Weak - Strong	4.593	1.6505	-.388	-.261
	Not Appealing - Appealing	4.674	1.7063	-.456	-.400
	Not Attractive - Attractive	4.552	1.6246	-.373	-.193
	Not Likeable - Likeable	4.869	1.6448	-.592	-.088
	Bad - Good	5.036	1.6999	-.724	.013

Perceived similarity variables measured on 7-point scale where 1 = Strongly Disagree, 7 = Strongly Agree

Advert affect variables measured on 7-point bipolar scale.

n = 221

Variables for the cultural orientation constructs, adapted from Sharma's scale (2010) are displayed in Table 9. 27 of the 30 variables were within normal distribution levels with a kurtosis below seven and skewness below two. However, variables INT 3 (-2.227), GEQ2 (-2.450) and TRD1 (3.029) had skewness values slightly above 2 and TRD1

(12.427) had a kurtosis score above 7 suggesting non-normal distribution. However all other cultural values scale variables were within normal distribution levels. Removing any variables from Sharma's (2010) empirically proven scale in this early stage of data analysis could have negative consequences later on. In considering this consequence, a decision was made to retain all variables to maintain the integrity of the existing scale.

Table 9: Descriptive Statistics of Sharma's Cultural Orientation Variables

Construct	Variable	Mean	Std. Deviation	Skewness	Kurtosis	Cronbach's Alpha
Independence	IND1	5.898	1.2161	-1.421	2.138	0.6
	IND2	6.008	1.1886	-1.673	3.143	
	IND3	5.475	1.5255	-1.054	0.36	
Interdependence	INT1	6.373	0.7299	-1.173	1.446	0.556
	INT2	5.869	0.9014	-0.898	1.317	
	INT3	6.322	1.11	-2.227	5.8	
Power	POW1	4.335	1.4855	-0.464	-0.396	0.644
	POW2	4.852	1.493	-0.641	-0.216	
	POW3	3.386	1.6783	0.334	-0.997	
Social Inequality	IEQ1	4.669	1.6837	-0.364	-0.702	0.292
	IEQ2	3.017	1.6058	0.619	-0.493	
	IEQ3	2.661	2.2756	1.048	-0.574	
Risk Aversion	RSK1	3.479	1.5059	0.279	-0.681	0.368
	RSK2	4.949	1.4519	-0.693	-0.029	
	RSK3	4.136	1.5487	0.035	-0.937	
Ambiguity Intolerance	AMB1	3.928	1.6187	0.057	-1.046	0.477
	AMB2	5.36	1.2889	-0.914	0.609	
	AMB3	4.581	1.3922	-0.421	-0.365	
Masculinity	MAS1	4.386	1.5736	-0.233	-0.639	0.443
	MAS2	5.186	1.4554	-0.88	0.332	
	MAS3	3.229	1.5238	0.379	-0.315	
Gender Equality	GEQ1	6.301	0.7312	-1.195	2.334	0.409
	GEQ2	6.195	1.3193	-2.45	6.164	
	GEQ3	6.03	0.9605	-1.193	1.727	
Tradition	TRD1	6.763	0.5485	-3.029	12.427	0.649
	TRD2	6.178	0.9643	-1.512	3.631	
	TRD3	6.174	0.9847	-1.299	1.41	
Prudence	PRU1	5.788	1.0547	-0.84	0.287	0.612
	PRU2	6.157	0.8485	-1.064	1.449	
	PRU3	5.364	1.2525	-0.573	-0.412	

Similarity Scale point at 1 = Strongly Disagree, 7 = Strongly Agree. n = 237.

To recap this section, firstly the demographics of the participants were analysed. The sample had a very similar profile to the Māori Television viewer database it was sourced from. missing data and outliers were minimal with only one participant's answers removed decreasing the total sample size from 238 to 237. Normality, of the data was analysed and considered adequate, reliability and validity of the cultural value scale are discussed in sections 4.8.1 and 4.8.2. These initial steps in data analysis found the data sufficient to progress the next section for analysis of the research problem and research questions.

4.4 Analysis of Research Problem

In chapter three, four research questions were presented. This section addresses the research problem and outlines the analysis for each research question. Firstly an advertisement overview is provided to give context to the research questions. Next, each of the research questions is addressed, analysed and answered. The final section summarises the results in table format. The primary research problem is: *Will Māori respond more favourably to an advertisement that is culturally similar than to an advertisement that is culturally dissimilar?* This research problem was divided into four research questions. The first two research questions relate to advertising.

- 1. Will Māori respond more favorably to an advertisement where they perceive advertisement characters to be similar to themselves?**
- 2. Which aspects of similarity have the greatest impact on advert affect?**

The last two questions relate to Māori cultural values.

- 3. Which cultural values do Māori consumers strongly associate with?**
- 4. Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?**

4.5 Advertisement Overview



Each participant was randomly assigned one of the four advertisements (stimuli) to view. Four advertisements were tested in total across two product categories 1) Funeral Insurance and 2) Smoking Cessation. Within each category two advertisements were tested. Two advertisements were created for mainstream television audiences. Two advertisements were created for Māori television audiences, in this case Māori Television. Details of how *advert affect* and *perceived similarity* were calculated are explained in the following paragraphs.

Perceived similarity was calculated as follows – after viewing an assigned advertisement, each participant was asked to rate how similar they perceived them self to be compared to the character/s in the advertisement. This rating was across five separate aspects of similarity: *lifestyle, family background, dress, appearance and values*. Each of these aspects was measured using a 7-point scale of strongly disagree (1) to strongly agree (7) with regard to how similar they felt to the advertisement character/s for each aspect. On further analysis covered in research question two it was found that *values* was the only aspect of *perceived similarity* which had a significant impact on *advert affect*. For this reason, only the *perceived similarity* score for the *values* variable is presented in the tables.

Advert affect was calculated as follows - after viewing the same assigned advertisement, each participant was asked to rate how much they liked the advertisement. This was assessed across 12 bipolar statements measuring strength of attitude using a 7-point scale. The 12 statements were as follows: *I hated it/I loved it, boring/interesting, negative/positive, useless/useful, worthless/valuable, poor/outstanding, not for me/for me, weak/strong, not appealing/appealing, not attractive/attractive, not likeable/likeable, bad/good*. The score ranged from 1 to 7. The higher the score the more they liked the advertisement, the lower the score the less they liked the advertisement. The scores for each of these statements were added together and divided by 12 to create an average. The resulting average score is referred to as *advert affect*.

An independent sample t-test was conducted to compare if there were significant differences between *perceived similarity* scores for the Māori and mainstream funeral insurance advertisements ($t=8.600$, $df=98.312$, $p=0.000$, S). The Māori advertisement (mean = 6.115) was perceived as more similar than the mainstream advertisement (mean = 4.596). However there were no significant differences between *perceived similarity* scores for the Māori and mainstream smoking cessation advertisements ($t=1.394$, $df=113.515$, $p=0.166$, NS). There were also no significant differences between *advert affect* scores for the Māori and mainstream funeral insurance advertisements ($t=1.148$, $df=91.873$, $p=0.254$, NS). Or the Māori and mainstream smoking cessation advertisements ($t=1.330$, $df=114.696$, $p=0.186$, NS). For more detailed results from the independent sample t-tests see Appendix F. An overview of the four advertisements tested and their respective *advert affect* and *perceived similarity* scores are outlined in the tables 10 and 11 on the following pages.



Table 10: Funeral Insurance Advertisements

	Advertising Channel	Advertiser	Mean for perceived similarity values	Mean for advert affect
 <p>n=52</p>	Mainstream	Sovereign	4.596*	4.5000
 <p>n = 52</p>	Māori	Legacy Life	6.115*	4.8125

*statistically significant difference between mean scores

Note: *perceived similarity* and *advert affect* scores were based on 7-point scales where 1 = low/dislike and 7 = high/like.

Table 11: Smoking Cessation Advertisements

Advertisement	Advertising Channel	Advertiser	Perceived similarity Mean for 'Values'	Advert affect Mean
 <p>n = 60</p>	Mainstream	Quitline	4.583	4.6375
 <p>n = 57</p>	Māori	Quitline	4.667	5.0073

Note: there were no statistically significant differences between the two advertisements. *Perceived similarity* and *advert affect* scores were based on 7-point Likert Scales where 1 = low/dislike and 7 = high/like.

Although the advertisement comparisons in Table 10 and 11 were useful to provide indicative results on an advertisement level it was not useful on an individual participant level. It has not answered the first research question - *Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?* The independent sample t-test analysis method grouped results on an advertisement viewed basis. Individuals may perceive the same advertisement as similar or not similar to themselves depending on their unique age, values, dress, lifestyle and cultural background. For example, one participant may rate an advertisement as very similar, while another different individual may rate the same advertisement as very dissimilar. It does not directly compare the individual's response to *perceived similarity* with the same individual's response to *advert affect*. The advertisement viewed was not overly important as its role was to provide stimulus only.

To accurately assess if an individual's *perceived similarity* score had any association with that individual's *advert affect* score, responses needed to be assessed by individual participant rather than grouped by advertisement. The best way to complete this analysis was by comparing each individuals *perceived similarity* score to their own *advert affect* score. This procedure was carried out using simple regression analysis in research question one.

4.6 Analysis of Research Question One

Will Māori respond more favorably to an advertisement where they perceive advertisement characters to be similar to themselves?

The objective of this question was to assess if there was a significant association between the degree of similarity participants perceived between themselves and the advertisement characters (*perceived similarity*) and the degree to which they liked the advertisement (*advert affect*). Simple regression analysis was chosen as the most appropriate statistical method to assess if any significant association existed.

To measure *perceived similarity* participants were asked to rate how similar they perceived themselves to be to characters in the advertisement. This perception was measured across five dimensions of similarity which were 1) *lifestyle*, 2) *cultural background*, 3) *dress*, 4) *appearance* and 5) *values*. Each of these aspects was measured using a 7-point scale of strongly disagree (1) to strongly agree (7) with regard to how similar they were for each aspect. The scores for each of these were added together and divided by five to create an average. The resulting score is referred to as *perceived similarity*.

To measure *advert affect* participants was asked to rate how much they liked the advertisement. This affect was assessed across 12 attitude statements measured using 7-point scales. The 12 attitude statements were outlined in 4.5. The scores for each of these were added together and divided by 12 to create an average. The resulting score is referred to as *advert affect*.

Simple regression analysis (Ordinary Least Square Method) provided a statistical formula to help predict *advert affect* in relation to *perceived similarity*. The measure of the strength of relationship between two variables is referred to as a correlation coefficient. Here the correlation coefficient is represented as *r*. The *r* value is always between -1 and 1. A perfect negative relationship would be represented by -1, a perfect positive relationship by 1 and no relationship at all would be 0 (Hair, 2010).

Simple regression analysis found the correlation between the variables *perceived similarity* and *advert affect* to be significant ($r=0.406$, $n=221$, $p=0.000$). The

correlation coefficient (r) of 0.406 showed a relationship of moderate strength. The formula is presented as:

$$\text{advert affect} = 3.061 + (0.406 \times \text{perceived similarity})$$

Figure 9: Simple Regression Formula

The point at which *perceived similarity* cuts through the y axis is 3.061. As *perceived similarity* increases, so does *advert affect*, for every *perceived similarity* increase of 1 unit, *advert affect* increases 0.406 units. The R square value is 0.166. This result means that in this study, the independent variable *perceived similarity* explains 16.6 percent of the variance in the dependent variable *advert affect*. This suggests, not surprisingly, that there are other factors in addition to *perceived similarity* which impact on *advert affect*.

Table 12: Simple Regression Output

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant) perceived similarity	3.061	0.27		11.345	0		
	0.406	0.061	0.408	6.605	0	1	1
Model	1						
R	.408 ^a						
R Square	0.166						
Std. Error of the Estimate	1.32932						

Dependent variable: *advert affect*

Perceived similarity is positively associated with *advert affect* at a statistically significant level. From these results a conclusion can be made that Māori will respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves.

4.7 Analysis of Research Question Two

Which aspects of similarity have the greatest impact on advert affect?

Results from research question one illustrated that the more similar people perceived themselves to be to the advertisement characters (*perceived similarity*), the more that they liked the advertisement (*advert affect*).

As mentioned in research question one, participants were asked to rate how similar they perceived themselves to be to characters in the advertisement. This scale was measured across five dimensions of similarity: 1) *lifestyle*, 2) *cultural background*, 3) *dress*, 4) *appearance* and 5) *values*. Some of these dimensions of *perceived similarity* may have more impact on *advert affect* than others. Multiple regression analysis was undertaken to assess how much each similarity dimension impacted on *advert affect*.

The purpose of multiple regression analysis is to predict the changes in the dependent variable (*advert affect*) in reaction to changes in the independent variables (*perceived similarity* for *lifestyle*, *cultural background*, *dress*, *appearance* and *values*) (Hair et al., 2010).

Results from multiple regression analysis are displayed in Table 13. Four of the five independent variables – *lifestyle*, *cultural background*, *dress* and *appearance* have p-values between 0.313 to 0.568. To be statistically significant they would need to be equal to or below 0.05. None of these have a statistically significant impact on *advert affect* as the p-values are all above 0.05. However the p-value for the fifth independent variable *values* is 0.024. The p-value is less than 0.05 however more than 0.01 so *values* is significant at a 10 percent significance level. Therefore comparing the five *perceived similarity* variables of *lifestyle*, *cultural background*, *dress*, *appearance* and *values*, multiple regression analysis shows that only *values* has a significant impacts on *advert affect*. The un-standardized Beta Coefficient for *values* is 0.163 which means that *values* make up 16.3% of

the variance of *advert affect*. This finding reveals that there are other factors in addition to *values* which also impact on *advert affect*.

The adjusted *r* square value was 0.153. The adjusted R square value measures the proportion of the variance of the dependent variable (*advert affect*) that can be explained by the independent variables. The closer the adjusted R square value is to 1 the more variance of *advert affect* that can be explained by the independent variables. In this case the adjusted *r* square value is 0.153 meaning that the independent variables account for 15.3 percent of variance in *advert affect* which signifies that the explanatory power of this model could have been stronger.

Table 13: Multiple Regression Output

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	2.934	0.306		9.573	0		
Lifestyle	0.04	0.07	0.049	0.571	0.568	0.52	1.922
Cultural Background	0.043	0.057	0.061	0.757	0.45	0.603	1.658
Dress	0.076	0.098	0.097	0.775	0.439	0.247	4.046
Appearance	0.1	0.098	0.128	1.012	0.313	0.24	4.16
Values	0.163	0.072	0.18	2.273	0.024	0.615	1.627
Model	1						
R	.415 ^a						
R Square	0.172						
Adjusted R Square	0.153						
Std. Error of the Estimate	1.33661						
Dependent variable: <i>advert affect</i>							
Predictors: (Constant) <i>values, dress, cultural background, lifestyle, appearance</i>							

Multicollinearity, Sample Size and Variable Ratio

The presence of multicollinearity has the potential to make regression coefficients meaningless (Gaur & Gaur, 2009). Multicollinearity is caused by independent variables correlating with each other too much therefore decreasing the ability of the model to predict the dependent variable as well as measure the impact of each

independent variable (Hair). A Variance Inflation Factor (VIF) of higher than five indicates the presence of substantial multicollinearity (Gaur & Gaur, 2009). All VIF values shown in Table 13 were below five ranging from 1.627 to 4.160, therefore there is no evidence of substantial multicollinearity.

For multiple regression, sample size and variable ratio were important in determining the statistical power and generalisability of the results. The ratio of variables should never fall below 5:1 (Hair et al., 2010). This ratio was achieved with five *perceived similarity* variables to one *advert affect* variable. The sample size should ideally fall between 30 and 1000 (Hair et al., 2010), this requirement was achieved with a sample size of 221. Based on these criteria the results are statistically robust and representative.

Perceived similarity of the advertisement character's values to the consumer's values had a significant association with *advert affect*. Based on these results, *perceived similarity* with advertisement characters in terms of *values* has a significant impact on predicting *advert affect*. These results illustrate the importance of the values projected in an advertisement to the consumers.

Following on from this point, an advertiser may find it useful know which values are important to Māori. This question is answered in the third research question which identifies certain cultural values that Māori consumers strongly associate with.

4.8 Analysis of Research Question Three

Which cultural values do Māori consumers strongly associate with?

The 30 attitudinal statements adapted from Sharma's model (2010) were applied using the same statements and 7-point likert scale as used in Sharma's original questionnaire. Each consisted of a statement such as '*It is my duty to take care of my family members, whatever it takes*' or '*It is ok for men to be emotional*

sometimes'. Participants were asked to rate how much they agreed or disagreed with each statement on a scale of 1 (strongly disagree) to 7 (strongly agree).

As there were a large number of variables to deal with exploratory factor analysis was selected as the most suitable data analysis method to answer this research question. It was also the same data analysis method that Sharma (2010) utilised.

Exploratory Factor Analysis

Exploratory factor analysis is a data analysis technique used to reduce a large number of variables (in this case 30 variables) into a smaller number of more manageable and easier to understand factors. Factors are made up of variables that have a high correlation between them and are independent of other sets of variables (Gaur & Gaur, 2009). It allows variables that relate to each other to be easily identified.

Hair et al. (2010) recommends a minimum ratio of five participants to every variable. In this research there were 221 participants and 30 variables so sample size requirements were met with a ratio of approximately seven participants to every one variable. The sample size of 221 also provided sufficient numbers for the calculation of the correlations between variables (Hair et al., 2010).

Factors were extracted from the 30 variables by using Maximum Likelihood extraction method and Promax rotation. Promax was used because some of the factors were expected to be correlated with each other as was apparent in Sharma's (2010) research so using the oblique rotation technique was appropriate (Gaur & Gaur, 2009). These were also the same extraction and rotation methods employed by Sharma therefore this method ensured consistency of the data analysis methods employed.

The first set of results after exploratory factor analysis resulted in nine factors explaining 57.7% of the variance in the data (see Appendix G). However on closer analysis some of the factors were inadequate. The fifth factor had only one variable so was removed. The seventh factor had factor loadings around or below

0.30. Factor loadings of .30 are considered the minimum level for practical significance (Hair et al., 2010) therefore this factor was also removed. Three variables were cross loading on two different factors, one factor had much lower factor scores than the other so was removed. The remaining factors were assessed to see if the variables grouped with each other to create a meaningful factor.

Some of the variables grouped under one factor did not fit together to give a meaningful factor given the nature of the statement. In this case, 'It is difficult to interact with people from different social status than mine' (IEQ2) and 'I tend to avoid talking to strangers' (RSK1) are quite similar in the attitude of avoiding things that are different. However 'I find it difficult to function without clear directions and instructions' (AMB1) did not align easily with the other two variables, therefore AMB1 was omitted from the factor. After removing the three inadequate factors and fine-tuning some of the variables, the remaining six factors were then tested for reliability.

4.8.1 Reliability Analysis

In the previous section, a six factor solution for cultural values was produced. To assess the reliability of the six factor solution, the variables that made up each factor were analysed using a number of diagnostic measures. The results are displayed in the Table 14.

Table 14: Reliability Test Results of Initial Six-Factor Solution

Factor	Variables	Scale Items	Cronbach's Alpha	Correlations		
				Item-To-Total	Inter-Item	
					Min	Max
Factor 1	INT1	The well-being of my group members is important for me	0.74	0.49	0.08	0.45
	INT2	I feel good when I cooperate with my group members		0.48		
	INT3	It is my duty to take care of my family members, whatever it takes		0.31		
	GEQ1	It is ok for men to be emotional sometimes		0.38		
	GEQ3	Men can be as caring as women		0.39		
	TRD1	I am proud of my culture		0.6		
	TRD2	Respect for Tradition is important for me		0.51		
	TRD3	I value a strong link to my past		0.49		
Factor 2	IND1	I would rather depend on myself than others	0.77	0.64	0.64	0.64
	IND3	I rely on myself most of the time, rarely on others		0.64		
Factor 3	POW1	I easily conform to the wishes of someone in a higher position than me	0.64	0.49	0.33	0.43
	POW2	It is difficult for me to refuse a request if someone senior asks me		0.42		
	POW3	I tend to follow orders without asking any questions		0.46		
Factor 4	IEQ2	It is difficult to interact with people from a different social status than mine	0.63	0.46	0.46	0.46
	RSK1	I tend to avoid talking to strangers		0.46		
Factor 5	PRU1	I believe in planning for the long term	0.56	0.39	0.39	0.39
	PRU3	I am willing to give up today's fun for success in the future		0.39		
Factor 6	MAS1	Women are generally more caring than men	0.44	0.26	0.18	0.23
	MAS2	Men are generally physically stronger than women		0.29		
	MAS3	Men are generally more ambitious than women		0.26		

Hair recommends using specific diagnostic measures to assess internal consistency. The first is the item-to-total correlation which is the correlation of each variable to the summated scale score. Correlations should be more than 0.5 ideally. The second is the inter-item scores which is the correlation among the variables. Correlations should be more than 0.3 ideally (Hair et al., 2010). In Table 14 it is evident that around half (17 of 31) of the variables in the six factor solution meet these criteria suggesting the internal consistency of the scale could be improved.

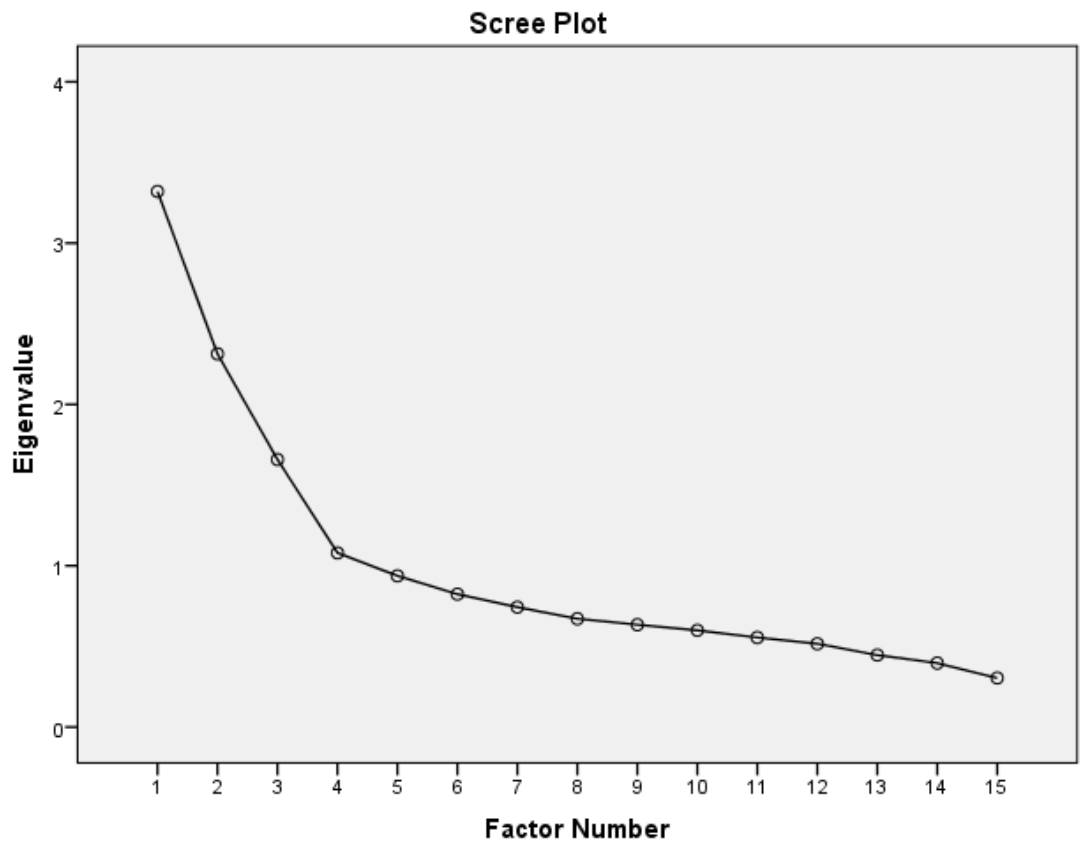
The third diagnostic measure is the reliability coefficient which estimates the consistency of the whole scale. Cronbach's alpha is the most commonly used measure for reliability. The Cronbach alpha coefficient score ranges from 0 to 1. The higher the value the more likely that the items that make up the scale 'hang together' (Gaur & Gaur, 2009). Hair et al. (2010) recommends that the Cronbach alpha scores should be equal to or higher than 0.6 for a scale to be reliable.

In Table 14, four of the six factors had Cronbach's Alpha scores higher than 0.6, factor one (0.742), factor two (0.767), factor three (0.644) and factor four (0.632) were all deemed reliable. However factor five (0.559) and factor six (0.443) had scores less than 0.6. Further testing was undertaken to check if deleting any of variables would increase the score. Factor five had only two variables so it was not possible to delete any further variables. Deleting any of the factor six variables would have caused the Cronbach Alpha score to decrease further. As a result of the lower than ideal Cronbach's alpha scores factor five and factor six were removed from the scale. This final step resulted in a final four factor solution.

Compared to Sharma's (2010) model this study identifies only four factors rather than the 10 that were identified in Sharma's study. To test that Sharma's model was not overtaken by the data analysis method simply because it was a different set of data, the original variables that made up a factor from the original model were also tested for reliability using Cronbach's alpha score. Only four of the ten original factors had Cronbach's alpha scores at a reliable level of higher than 0.6.

These were *independence* (0.600), *power* (0.644), *tradition* (0.649) and *prudence* (0.612). *Interdependence* (0.556), *social inequality* (0.292), *risk aversion* (0.368), *ambiguity intolerance* (0.477), *masculinity* (0.433) and *gender equality* (0.409) were all below the recommended minimum Cronbach Alpha score of 0.6 for reliability. Therefore it was decided that the four factor solution identified initially was the most reliable.

Figure 10: Scree Plot for Four-Factor Solution



The variables from the four remaining factors were run again in exploratory factor analysis. The output above in Figure 10 illustrates that the scree plot from the first factor is very steep, however after the fourth factor it becomes much more

horizontal. The point at which the curve first begins to level out is considered the optimum number of factors to extract (Hair et al., 2010). This scree plot suggests four factors is the best cut off point. Four of the factors had eigen values greater than 1, accounting for 55.8% of the variance. These results point to a clear four factor solution.

Factor Correlation

The four factors have correlation scores ranging between .008 and .313.

Factor	1	2	3	4
1	1.000	.250	.114	-.099
2	.250	1.000	.265	.008
3	.114	.265	1.000	.313
4	-.099	.008	.313	1.000

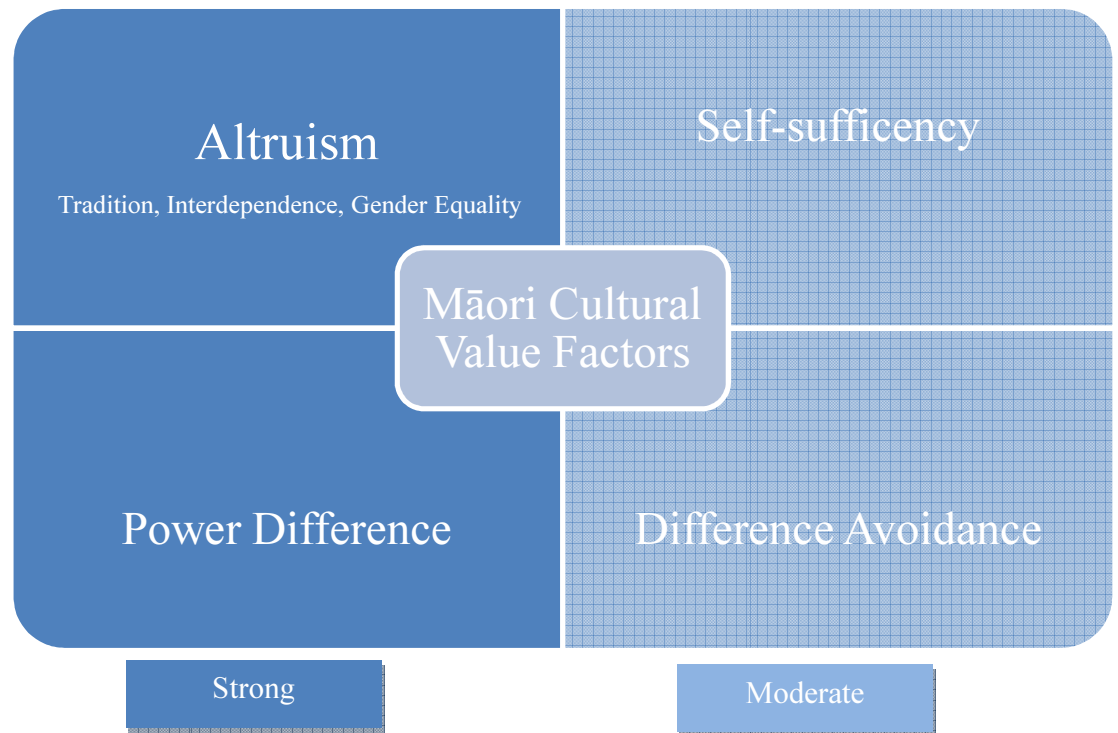
Extraction Method: Maximum Likelihood.

Rotation Method: Promax with Kaiser Normalization.

Factor Naming

The next step was to assign some meaning to the factors and give them a name. The variables with the higher loadings for each factor had more impact on the name chosen for each factor. The four factors were named: 1) *altruism*, 2) *self sufficiency*, 3) *power difference* and 4) *difference avoidance*. The final four factor solution is presented in Figure 11.

Figure 11: Cultural Value Factors: Four-Factor Solution



Altruism

The *altruism* factor is a combination of tradition, interdependence and gender equality variables. *Altruism* was chosen as a word which conveys aspects of meaning across tradition, interdependence and gender equal cultural value orientations and is defined as “a self-less concern for the wellbeing of others” (Oxford Online Dictionary, 2014).

Self sufficiency

Self sufficiency is made up of two independence variables but on closer analysis these variables are not so much about independence as about self-sufficiency. The variables that make up this factor - ‘I rely on myself most of the time, rarely on others’ and ‘I would rather depend on myself than others’ express a strong belief in self-determination or self-sufficiency rather than independence per se, while a

strong independence variable ‘My personal identity, independent of others, is important to me’ did not appear under this factor.

Power difference

Power difference is the same construct as that in Sharma’s (2010) study so remains with this same title and meaning. *Power difference* is the extent to which individuals accept differences in power.

Difference avoidance

Difference avoidance is made up of two variables which express an avoidance of people who are perceived as different. The variables which make up this factor are ‘I tend to avoid talking to strangers’ and ‘It is difficult to interact with people from different social status than mine’. In Table 15, the four factors and their contributing variables are listed, along with their respective factor loadings and communality scores.

Table 15: Results of Exploratory Factor Analysis

Factor	Construct (average)	Variables	Rotated Factor Matrix				
			1	2	3	4	Communalities
1	Altruism (6.25)	I am proud of my culture (TRD1)	0.645				0.483
		I value a strong link to my past (TRD3)	0.625				0.388
		Respect for tradition is important for me (TRD2)	0.588	0.314			0.409
		The well-being of my group members is important for me (INT1)	0.530				0.331
		It is ok for men to be emotional sometimes (GEQ1)	0.530				0.272
		I feel good when I cooperate with my group members (INT2)	0.525				0.339
		Men can be as caring as women (GEQ3)	0.494				0.239
		It is my duty to take care of my family members, whatever it takes (INT3)	0.306				0.235
2	Self-sufficiency (5.67)	I rely on myself most of the time, rarely on others (IND3)		0.916			0.821
		I would rather depend on myself than others (IND1)		0.715			0.509
3	Power Difference (4.19)	I easily conform to the wishes of someone in a higher position than mine (POW1)			0.762		0.528
		I tend to follow orders without asking any questions (POW3)			0.551		0.380
		It is difficult for me to refuse a request if someone senior asks me (POW2)			0.550		0.341
4	Difference Avoidance (3.25)	I tend to avoid talking to strangers (RSK1)				1.018	0.999
		It is difficult to interact with people from different social status than mine (IEQ2)				0.392	0.281

Note: Extraction Method: Maximum Likelihood, Rotation Method: Promax, n=237

Although exploratory factor analysis has identified four factors of cultural identity it does not offer any information on how strongly Māori feel about each of these factors. For example it has not shown if Māori as a group are low, moderate or high in *altruism*. The strength of each factor will be identified in the following section.

The four factors were saved in SPSS as four independent variables using the summated scales method (Hair et al., 2010). This summated scales method was carried out by adding the variables that measure each construct or factor together and calculating the average score for each concept. The average scores were taken from participants answers. Hair et al. (2010) supports the use of summated scales over the factor score method. To compare these two methods further, a correlation analysis was completed. Results showed high correlations of between .853 and .979 from the variables created using the summated scales method versus those created using the factor score method. These high correlations further supported the use of summated scales in place of factor scores. The summated scales method also created a figure which directly related to the Likert scale used in the questionnaire and made the results directly comparable to responses given by research participants.

The mean scores were computed for each of the four factors. Results are illustrated in Table 16. Given that seven (strongly agree) is the highest potential score on a 7 Point Likert scale, results show that Māori strongly agreed with the cultural value constructs of *altruism* (6.25) and *self sufficiency* (5.68) . Whereas had more moderate attitudes towards the cultural value constructs of *power difference* (4.19), and *difference avoidance* (3.25).

Table 16: Four-Factor Solution and Descriptive Statistics

	Altruism	Self Sufficiency	Power Difference	Difference Avoidance
Mean	6.2511	5.6864	4.1907	3.2479
Minimum	3.63	1.50	1.00	1.00
Maximum	7.00	7.00	7.00	7.00
Std. Deviation	.52706	1.24250	1.18816	1.33089

Although there were some similarities, the final four factor solution resulting from this study did not match Sharma's original 10 factor solution. This difference is discussed further in chapter five.

4.8.2 Validity

After scale reliability was confirmed, scale validity was tested next. Nomological validity was chosen to assess the scale validity. A scale with good nomological validity would mean that the scale was supported theoretically by previous research or accepted principals (Hair et al., 2010). In this case, it would mean that the value dimensions identified within the scale of *altruism*, *self sufficiency*, *power difference* and *difference avoidance* had also been found in previous cultural values research or were apparent as accepted principals within Māori cultural values theory. The value dimensions found in this study will be compared to accepted cultural principals within traditional Māori society in chapter five.

Using westernised methods, the identified four factor solution in this study is more similar to Geert Hofstede's (1983) original four factor cultural values model

than Sharma's (2010) ten factor model. Hofstede's original and well-known model identifies four cultural value dimensions of 1) individualism/collectivism, 2) masculinity/femininity, 3) power distance and 4) uncertainty avoidance (Hofstede, 1984). This study identifies 1) *altruism*, 2) *self sufficiency*, 3) *power difference* and 4) *difference avoidance* as cultural constructs which are similar to those constructs in Hofstede's model. *Altruism* covers variables related to constructs which Hofstede identified as individualism/collectivism and gender equality. *Self sufficiency* covers variables related to individualism. *Power difference* is a very similar concept to power distance. Finally *difference avoidance* is related to uncertainty avoidance (Hofstede 1983). It is evident that the cultural values factors found in this study are similar to those found in previous cultural values research by Geert Hofstede. This suggests nomological validity is supported for this research.

In conclusion, four cultural value dimensions were identified that Māori strongly associate with. These are *altruism*, *self sufficiency*, *power difference* and *difference avoidance*. Māori as a group believe strongly in *altruism* and *self sufficiency* and moderately in *power distance* and *difference avoidance*.

4.9 Analysis of Research Question Four

Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?

In the previous question four cultural value dimensions were identified for Māori which were 1) *altruism*, 2) *self-sufficiency*, 3) *power difference* and 4) *difference avoidance*. Māori language fluency is identified by Durie (2001) as a contributor to the strength of Māori identity. Therefore it could be assumed that there could be differences in identity and values between those fluent and non-fluent in the Māori language.

An independent sample t-test was conducted to compare whether or not a participants Māori language fluency level might influence their cultural values. The t-test result for *altruism* (with equal variances not assumed) shows a t statistic of -3.146 with 94.061 degrees of freedom and a two-tailed p value of 0.002 as exhibited in Table 17. For a p-value to be statistically significant it should be equal to or below 0.05 (Gaur & Gaur, 2009). As the p value was below than 0.05 this result shows there was a significant difference between fluent and non-fluent groups with regards to the *altruism* value mean score. However P values for *self-sufficiency* ($t=-1.276$, $df=75.286$, $p=0.206$, NS), *power difference* ($t=-0.473$, $df=72.652$, $p=0.638$, NS) and *difference avoidance* ($t=-0.400$, $df=79.059$, $p=0.691$, NS) were all above 0.05 therefore any differences were not significant.

Table 17: T-Test Results for Cultural Values Comparison

Equal variances not assumed	t-test for Equality of Means		
	t	df	Sig. (2-tailed)
Altruism	-3.146	94.061	0.002
Self-sufficiency	-1.276	75.286	0.206
Power Difference	0.473	72.652	0.638
Difference Avoidance	-0.4	79.059	0.691

n = 236

Cultural value factor averages for both fluent and non fluent groups are displayed in Table 18. *Altruism* was the only value dimension where significant differences existed between the fluent and no-fluent groups. The fluent group (mean=6.430) had a significantly higher mean for *altruism* than the non-fluent group (mean=6.205), this outcome suggests fluent speakers are likely to have stronger *altruism* values.

Table 18: Value Means for Fluent and Non-fluent Māori Language Speakers

Value Dimension	Fluency	N	Mean	Std. Deviation	Std. Error Mean
Altruism	non-fluent	188	6.205*	.545	.040
	fluent	48	6.430*	.410	.059
Self-sufficiency	non-fluent	188	5.636	1.251	.091
	fluent	48	5.885	1.199	.173
Power Difference	non-fluent	188	4.209	1.189	.087
	fluent	48	4.118	1.194	.172
Difference Avoidance	non-fluent	188	3.231	1.359	.099
	fluent	48	3.313	1.227	.177

* p value less than 0.05

In conclusion, there are some differences in cultural values across fluent and non-fluent Māori language speakers. There were no significant differences for the *self-sufficiency*, *power difference* and *difference avoidance* cultural value constructs between groups. However there was a significant difference for the *altruism* cultural value construct, where the fluent group had a higher mean score than the non-fluent group. This outcome suggests those fluent in the Māori language are more likely to hold significantly stronger *altruism* cultural values than those who are non-fluent.

4.10 Summary of Research Question Results

All research questions were presented, analysed and answered in this chapter. All four research questions and their results have been summarised in the Table 19. Firstly, for research question one the results indicated that Māori will respond

more positively towards an advertisement if they perceive the advertisement characters to be similar to themselves. For research question two it was identified that across the five similarity variables of *lifestyle*, *cultural background*, *dress*, *appearance* and *values*, *values* was the only variable to show a significant association with *advert affect*.

Results from research question three found that *altruism* and *self sufficiency* were two cultural value constructs which Māori as a group believed strongly in. On further analysis in research question four, those with Māori language fluency were likely to believe more strongly in *altruism* than those non-fluent in the Māori language.

Table 19: Summary of Research Questions and Results

Research Question	Method	Result
1. Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?	simple regression analysis	Yes there was a significant positive association between <i>perceived similarity</i> of advertisement characters and <i>advert affect</i>
2. Which aspects of similarity have the greatest impact on advert effect?	multiple regression analysis	<i>Values</i> was the only dimension of <i>perceived similarity</i> to have a significant association with <i>advert affect</i>
3. Which cultural values do Māori consumers strongly associate with?	exploratory factor analysis	Altruism and Self Sufficiency
4. Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?	independent sample t-tests	Yes – fluent Māori language speakers expressed significantly stronger <i>altruism</i> values than non-fluent Māori language speakers.

4.11 Conclusion

This chapter provided a detailed analysis of the data collected for the study. The survey background, profile of participants, preliminary data analysis, analysis of research questions and final results were presented and discussed. Data analysis found that the more similarity participants felt with the advertisement characters the more they liked the advertisement. On further analysis, *values* were the most crucial aspect of *perceived similarity*. It didn't matter so much what *lifestyle*, *cultural background*, *dress* or *appearance* the advertisement characters had - similar *values* were the key and had the only significant association with *advert affect*.

This finding led into the next section which found that *altruism* and *self-sufficiency* were strong cultural value constructs for Māori. *Power difference* and *difference avoidance* were found to be moderate value constructs. Those fluent in the Māori language were more likely to hold stronger *altruism* values than those that were not fluent. The results of the research questions were summarised in the last section. These findings, along with the theoretical and managerial implications are discussed in the final chapter.

CHAPTER FIVE: CONCLUSIONS AND IMPLICATIONS

5.1 Introduction

This thesis investigates if ethnic minority consumers, in this case New Zealand's largest ethnic minority Māori, would respond more favorably to a culturally similar advertisement than a culturally dissimilar advertisement. This chapter starts with an overview of the research, followed by a discussion of the research findings in comparison with existing literature and qualitative material. The theoretical and managerial implications of the research are considered and discussed. Finally, limitations and suggestions for future research are made before a final summary concludes the thesis.

5.2 Discussion of Findings

Four research questions were posed and addressed in this study. The following section outlines each question and existing theory relating to each question. Next the results for each question are summarised. Lastly and most importantly, the existing theory is compared with findings from this study and discussed.

Research Question One: Will Māori respond more favourably to an advertisement where they perceive advertisement characters to be similar to themselves?

Internationally, there have been various streams of research conducted on advertising to ethnic minorities (Karande, 2004). Koslow (1994) introduced the concept of accommodation theory in advertising. Accommodation theory explains the positive effect of *perceived similarity* on a consumers attitude towards an advertisement, otherwise known as *advert affect*. Most existing research on accommodation theory is based on research with US ethnic minorities. Research

assessing the advertising preferences of ethnic minority consumers outside the US, including Māori is needed (Cui, 2001; Love et al., 2005). As a result this thesis investigates whether accommodation theory is applicable to Māori consumers and their attitudes toward advertisements.

In the data collection stage, participants viewed selected television advertisements and then rated i) how similar they thought they were to the advertisement characters (*perceived similarity*) and ii) how much they liked the advertisement (*advert affect*). Results were analysed using simple regression analysis which showed a significant positive association between the two factors. From these results a conclusion was made that *perceived similarity* is positively associated with *advert affect* at a statistically significant level for Māori. The more Māori perceive themselves as similar to the people in the advertisement the more they will like the advertisement. Therefore, it can be concluded that accommodation theory is also applicable to Māori consumers.

Research Question Two: Which aspects of similarity have the greatest impact on advert affect?

The literature reviewed in chapter two found that accommodation theory explained why people liked advertisements when they perceived themselves to be similar to the advertisement characters. However existing literature has not assessed which different aspects of *perceived similarity* impact on the *advert affect* the most.

This research assessed the different aspects of *perceived similarity* and their impact on *advert affect*. Participants were asked to rate how similar they perceived themselves to be to characters in the advertisement across five different dimensions of similarity: 1) *lifestyle*, 2) *cultural background*, 3) *dress*, 4) *appearance* and 5) *values*. These similarity dimensions were also used in Aaker et al. (2000) and Whittler and DiMeo (1991). Multiple regression analysis was undertaken and found that *values* was the only *perceived similarity* factor to have a significant impact on *advert affect*. *Perceived similarity* with advertisement

characters in terms of *values* plays an important role in predicting *advert affect*. This aspect of accommodation theory had not been assessed in previous published research therefore this finding contributes new information in this field.

Research Question Three: Which cultural values do Māori consumers strongly associate with?

Having established that *values* play an important role in *perceived similarity* and advertisement effectiveness it is useful to consider some potential tools for assessing Māori cultural values. Because of urbanisation and assimilation, a contemporary and alternative understanding of Māori values from a quantitative perspective would add new perspectives to existing literature on Māori consumer cultural values. Two cultural value assessment tools were considered; Hofstede's Dimensions of Culture (1983; 2001) and Sharma's Personal Cultural Orientations (2010). Neither Hofstede nor Sharma had assessed cultural values for Māori previously. Sharma's model was selected based on its innovation in the area of cultural values and was applied in this research. This research is the first quantitative work of its kind for Māori values.

Using exploratory factor analysis four cultural value dimensions were identified for Māori: *altruism*, *self sufficiency*, *power distance* and *difference avoidance*. Māori as a group rate strongly in *altruism* and *self sufficiency* and moderately for *power distance* and *difference avoidance*. These findings are partially inconsistent with Sharma's results. Sharma's model was made up of ten dimensions and this study resulted in four dimensions, therefore Sharma's existing ten factor model is not applicable to Māori consumers. This difference could be because Sharma's original theory is based on research carried out with different cultures in Hong Kong, UK, China, India and USA. This research was carried out in New Zealand with a different culture.

It was found that the model resulting from this study was closer to Hofstede's original four factor model rather than Hofstede's five factor model. The fifth dimension, referred to as long term/short term orientation, is based on a Chinese

values system of Confucian values. Hofstede's original study found only four dimensions, the addition of the fifth dimension was added long after the initial study and has been assessed critically by some researchers (Fang, 2003). Fang (2003) has criticized the way the Confucian values were applied in Hofstede's model and argues that there were major philosophical and methodological flaws in the development of this fifth dimension. Therefore this criticism would support the results from this study which identified only four dimensions.

Notably there were some significant findings from this study which partially supported Sharma's framework. Hofstede's model is based on dimensions which are recognized as opposites of each other – for example individualism (independence) and collectivism (interdependence). However Sharma claimed that independence and interdependence are not opposites of each other but separate dimensions in their own right. This finding was supported in this research as Māori were found to be strong in both independent (*self-sufficiency*) and interdependent (*altruism*) factors. These findings support Sharma's findings in this respect.

Research Question Four: Are there any differences in cultural values across fluent and non-fluent speakers of the Māori language?

Māori are often incorrectly perceived as a homogenous group or a single entity (Boyes, 2010; Macpherson & Spoonley, 2004) however substantial differences exist and influences such as acculturation and assimilation create even more diversification. Māori language fluency is identified by Durie (2001) as a contributor to the strength of Māori identity. Therefore it could be assumed that there are differences in strength of identity and values between those fluent and non-fluent in the Māori language.

In the previous research question four cultural value dimensions were identified for Māori which were 1) *altruism*, 2) *self sufficiency*, 3) *power difference* and 4) *difference avoidance*. To answer the fourth research question value differences between fluent and non-fluent Māori were compared. Māori language fluency was

selected as a variable to create two separate groups within the sample. One group was made up of participants who were fluent in the Māori language and the other group was made up of non-fluent participants. The strength of each groups cultural values across the four dimensions were compared. It was found that the fluent group had a significantly higher mean average for the *altruism* factor. The other three factors were similar between fluent and non-fluent groups. This finding supports the belief that Māori are not homogenous and differences exist within Māori.

5.3 Conclusions about Research Problem

The primary research problem for this study asked the question Will Māori respond more favourably to an advertisement that is culturally similar than to an advertisement that is culturally dissimilar? The individual research questions and the results from this study were compared with existing theory on the topic. Now these findings will be explored further incorporating qualitative material to enable a more complete understanding of the research problem before final conclusions are made.

The first part of this research dealt with the concept of accommodation theory. Accommodation theory explains why *perceived similarity* would have a positive effect on *advert affect* (how much someone likes an advertisement). The concept of accommodation theory was found to be supported in this study. These findings were also supported in verbatim comments made by participants. The following comments were made by one of the participants after viewing the Māori Smoking Cessation advertisement.

I liked the easy familiarity i got from the bro. he spoke my kind of language, even to the half-joking attitude for a serious subject. it makes me ...relax & listen more to the message

Māori Smoking Cessation Advertisement Viewer

The participant appreciated the familiarity and similarity he felt with the advertisement character as shown in his comment “he spoke my kind of language”. Because of the similarity the viewer felt with the advertisement character the viewer was able to engage more with the advertisement as it allowed him to “relax & listen more” to the advertisement message. These comments support the research findings that the more similar a consumer perceives him or herself to be to the advertisement character the more they will like the advertisement.

Research question two found that *values* were the only dimension of *perceived similarity* which had a significant association on how much someone liked an advertisement. This view was also supported in verbatim comments made by participants. The character in the Mainstream Funeral Insurance advertisement was situated alone in his home and mentioned his past golfing achievements. One participant did not identify with the character because of the values projected in the advertisement.

...if that was a Māori kaumātua [elder] they would have grand kids and whānau around them, not isolated in a cold looking home reliving their past glories!!

Mainstream Funeral Insurance Advertisement Viewer

This comment highlights how the incongruence in values was noticed by the participant. The character in the mainstream funeral insurance advertisement was seen to be “isolated” being by himself and “reliving their past glories” referring to his past golfing achievements. These observations suggested a perception of individualistic cultural values where individualism and personal achievement are valued. This imagery is opposed to what they thought someone of a similar age in a Māori context would do in the same position with “grand kids and whānau around them” suggesting the significance of interdependent values to the participant. This advertisement had one of the lowest overall *perceived similarity* scores for *values* out of the four advertisements tested. These results suggests the values portrayed in the advertisement were culturally incongruent for many of the Māori participants. In contrast the Māori Funeral Insurance advertisement had the

highest similarity score for *values* and was seen to be culturally congruent in verbatim comments made by participants.

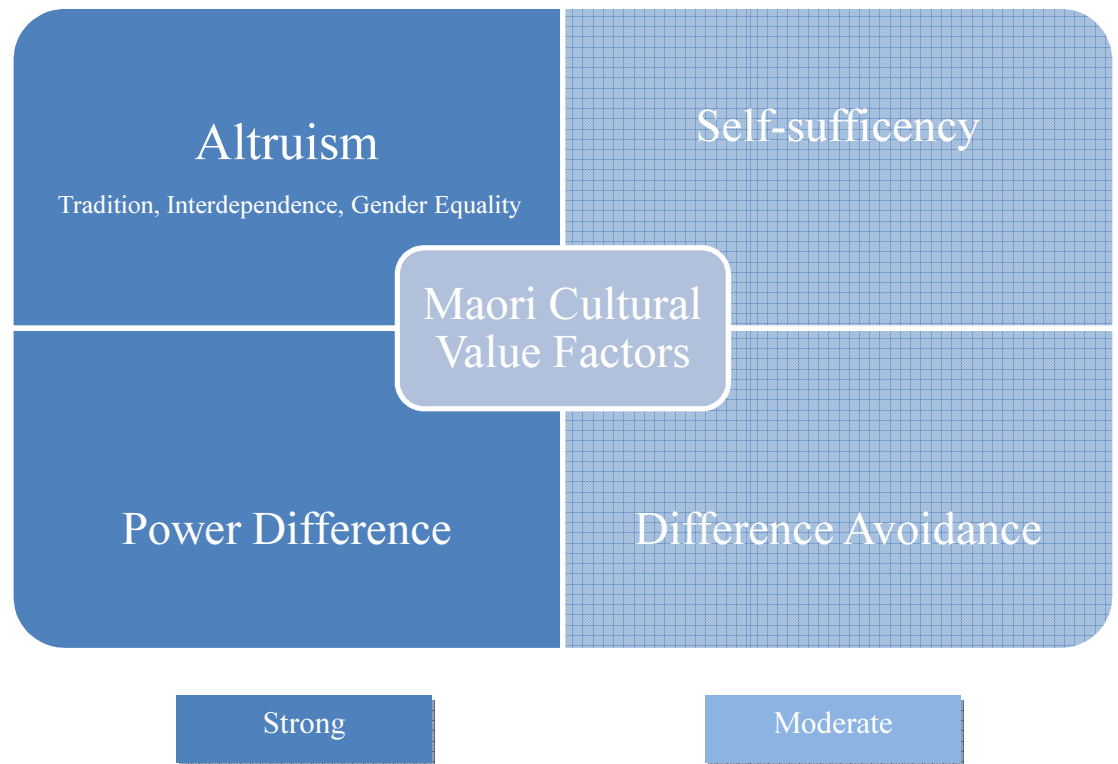
The participants comments below highlight the importance of the values portrayed in the advertisement and the congruency with their own culture. The values of “Tika [be correct, true, upright], Pono [be true, valid, honest] & Aroha [love and sympathy]...” are in the eyes of the participant congruent with their values.

The advert was a positive incentive. For whānau who have little but nothing, it is made of values which is my very culture – Tika, Pono & Aroha

Māori Funeral Insurance Advertisement Viewer

In the second part of this research, certain values which are important to Māori were identified quantitatively as displayed in Figure 12. The results found *altruism* and *self sufficiency* were strong values for Māori. *Power difference* and *difference avoidance* were moderate values for Māori. Existing theory and beliefs on Māori cultural values also support these findings as discussed in the following sections.

Figure 12: Māori Cultural Value Factors



Altruism (Tradition, Interdependence, Gender Equality)

Altruism rated as a strong value construct in the research and is defined as “a self-less concern for the wellbeing of others” (Oxford Online Dictionary, 2014). *Altruism* was created from three of Sharma’s (2010) original dimensions of interdependence, tradition and gender equality. Exploratory factor analysis found that these three dimensions naturally grouped together. Values similar to these dimensions are described in existing theory, principals and beliefs regarding Māori values.

In existing theory, Māori culture is commonly perceived as a collectivist and traditional culture (Boyes, 2010; Haar & Delaney, 2009). For example Māori are known for adopting products as behaviours collectively due to the influence from members of their social group (Boyes, 2010; Love et al., 2005). Interdependence is one of the dimensions which create the *altruism* factor. Interdependence is

similar to the Māori concept of Whānaungatanga. Whānaungatanga [family kinship] is a concept which partially explains the interdependence of Māori society. Whānaungatanga focuses on relationships (Mead, 2003; Palmer & Masters, 2010) and is described as the basic responsibility to sacrifice one's individual interests to those of the whānau [family]" (Patterson, 2009, p.88). This results in aroha [love and sympathy], loyalty, obligation, support and commitment, which make the whānau a strong a stable unit". This value can also be extended to include groups made up of non blood relatives such as friends, workmates or groups with a common cause (Mead, 2003).

The obligation that goes with aroha is often expressed in terms of the closely related concept of manaaki and could be translated as 'to entertain or befriend, to show respect or kindness' (Patterson, 2009, p. 148). Manaakitanga [caring and respect] emphasizes how one must have respect for the materials they work with, the things they produce, the people around them and the world they live in (Mead, 2003; Patterson, 2009; Spiller et al., 2011). Cultivating relationships and being very careful about how others are treated are important aspects of manaakitanga (Mead, 2003). This description matches a key principal of feminine societies where caring for others and quality of life are more important than success, money and things like in masculine societies (Hofstede, 1983). Previous literature has also suggested that Māori are a more feminine culture where co-operative strategies employed and resources are shared (Haar & Delaney, 2009). Manaakitanga focuses on positive human behavior and encourages people to rise above their personal attitudes and feelings towards others and the issues they believe in. Being hospitable and looking after one's visitors is given priority. The aim is to nurture relationships' (Mead, 2003, p.3 35).

Tradition was also one of the dimensions that make up *Altruism*. Tradition is a strong part of Māori society. Tradition is defined as "the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way" (Oxford Online Dictionary, 2014). In this case, Māori society is a very traditional one where tikanga [custom, protocol or the right way of doing things]

is valued and many of ideas, beliefs and practices are handed down from generation to generation (Mead, 2003). Ceremonies, gift giving, social groupings, land, places and possessions are just a few of the many aspects where tradition is part of everyday life in Māori society. Therefore it is obvious that Māori society is, generally speaking, a traditional society.

Self Sufficiency

The second value construct identified in this study was *self sufficiency*. The variables that make up the self-sufficiency construct ‘I rely on myself most of the time, rarely on others’ and ‘I would rather depend on myself than others’ express a strong belief in self-determination or *self-sufficiency*. Māori concepts of responsibility or collective responsibility are different to a westernized sense of individualism (Patterson, 2009). While *self-sufficiency* can be seen at an individual level it can also be applied to groups.

Whānaungatanga [family kindship] provides a clear example of how *self-sufficiency* is an integral part of Māori society. Individuals expect to be supported by the collective group but the collective group also expects the support and help of its individuals (Mead, 2003) therefore it is necessary to be self-sufficient. Utilizing whānaungatanga, Māori would expect that everyone, whatever their rank, to contribute their share of the work (Patterson, 2009). “Those who do not pull their weight invite criticism” (Patterson, 2009, p. 51). For example this Māori proverb highlights the value of an industrious attitude in times of both planting and harvesting “He kino tokomaha ki te kai i ngā kai, tēnā kia tu ki te mahi, ka aha hoki? – when it is time to eat there are many, when it is time to work, what then?” (Kāretu, Brougham, & Reed, 1987).

In addition tino rangatiratanga [autonomy and self-determination] are important to Māori. Durie (2001) explains self determination as the right to exercise authority in the development and control of your own resources and the ability to assume responsibility for your own affairs. Self autonomy is a driving force behind Māori entrepreneurship (Haar & Delaney, 2009). Māori entrepreneurship is in essence

self determination (Henry, 2012). Henry's study on Māori entrepreneurship in screen production describes how "interviewees articulated that starting their business was a means of taking control of their talent, their stories and the production process, clear examples of tino rangatiratanga in practice...Māori entrepreneurship in screen production is characterized by notions of self-determination and emancipation, which appears to emerge from the combination of strong identity, guidance and mentorship, and infusion of Māori values and beliefs" (Henry, 2012, p. 202).

Power Difference

Power difference was recognized as the third value construct in this study and is a moderate value for Māori. *Power difference* is the extent to which individuals accept differences in power (Sharma, 2010). Existing theory also supports that in Māori society not everyone in Māori society is seen to be of equal status (Mead, 2003; Patterson, 2009). Descent, birth order, age and rank are all factors which could increase the status of one person over another. But this portrayal does not mean in modern society that people are not important in their own right, each and every person has their own role and makes up their part of the natural environment (Patterson, 2009). These details help explain why *power difference* is in a moderate value for Māori rather than strong value. Māori are not an egalitarian society but are neither at the other extreme where large power divides exist.

Difference Avoidance

The fourth and final value construct identified from this study was *difference avoidance* and was of moderate strength. *Difference avoidance* is made up of two variables which express an avoidance of different people: 'I tend to avoid talking to strangers' and 'It is difficult to interact with people from different social status than mine'. *Difference avoidance* is a moderate value for Māori. Although it has been suggested Māori have a higher tolerance for ambiguity (Haar & Delaney, 2009) in-groups are also strong among collective societies (Oyserman et al.,

2002a). An in-group is a group to which a person psychologically identifies as being a member. In-groups and out-groups are formed based on the social criteria for the lines of division of people into 'us' and 'them' (Tajfel, Billig, Bundy, & Flament, 1971).

The concept of whānaungatanga helps to illustrate the in-group concept. Individuals remain loyal, supportive and committed to the in-group and in return receive support, loyalty and special benefits from the other in-group members over others (Oyserman et al., 2002a). In reverse, out-group members may be perceived as different and this explanation is where *difference avoidance* is supported. However it should be noted that from the four cultural dimensions identified in this study, this dimension had the least amount of supporting theory. Further research would be useful to substantiate and explore this dimension more.

Cross Cultural Comparisons

As the four-factor cultural value solution identified in this study is a new construct and different from Sharma's original scale it is difficult to directly compare these average scores for Māori to those for Chinese and Westerners in Sharma's (2010) research. However for comparisons sake, using Sharma's original cultural orientation scale, mean average scores were calculated for Māori. Comparisons of the averages show that Māori are higher in *interdependence*, *independence*, *gender equality*, *tradition* and *prudence* than Chinese and Westerners. In contrast Māori had lower averages for *power*, *social inequality* and *masculinity*. These comparisons support the findings that Māori are strong in *altruism* and *self sufficiency* and neutral in *power difference* and *difference avoidance*. A full comparison of averages is available in Appendix E.

New Zealand was one of many countries that Hofstede (2001) assessed as part of his IBM World Survey on culture, however Hofstede assessed mainstream New Zealand society rather than Māori society in particular. If consumers have different value orientations it is reasonable to expect different culturally determined consumer responses (Humberto, 1989), therefore it would be useful to

compare New Zealand mainstream values with Māori cultural values. Overall comparisons are presented in Table 20. The value factors identified in this study are in the far left column. The results from this study are shown in the column headed 'Māori'. Comparisons to other cultures from Hofstede's and Sharma's studies are shown in the remaining columns.

Table 20: Comparison of Māori Cultural Values with other Cultures

Factors	Māori (this study), n=237	New Zealanders (Hofstede), n≥50	Westerners (Sharma), n=648	Chinese (Sharma), n=929
Altruism (includes interdependence, tradition, gender equality variables)	high	low	low	medium
Self-sufficiency (includes independent variables)	high	high	high	medium
Power Difference	medium	low	medium	medium
Difference Avoidance	medium	medium	medium	high

Note: these comparisons are exploratory and indicative only and are not statistically representative

In Hofstede's study New Zealand rated relatively high in individualism (79) compared to most other countries, as a result New Zealand society is considered an individualistic society. Hofstede's findings for New Zealand culture are in contrast to results for this study which show Māori are more interdependent or as Hofstede would say collectivist. Māori societies would be more likely to encourage people to give precedence to the goals of their in-group over their own personal goals. However New Zealand mainstream society would be more

concerned with personal goals. Māori also rate self-sufficiency as important so there are also some similarities between Māori culture and mainstream New Zealand culture. As this study and others have found, one does not necessarily have to be individualistic or collectivist, but can be both (Oyserman, 2006; Oyserman et al., 2002a; Sharma, 2010).

In Hofstede's (1983) study, New Zealand had relatively low power distance (22), once again in contrast to results from this study which show Māori have a moderate level of *power difference* or power distance. Therefore Māori are more likely to accept that power is distributed unequally compared to general New Zealand society. New Zealand is considered a masculine (58) society and driven by achievement and 'being the best', however results reveal Māori society as feminine and gender equal where values such as caring for others and quality of life are more important. New Zealand society is pragmatic when it comes to uncertainty avoidance (49) and more open to taking risks (Hofstede, 2014). Māori seem similar in this aspect with a moderate level of *difference avoidance*. A comparison of actual scores is available in Appendix H.

5.4 Implications of Theory

This research has contributed new knowledge to its immediate field of Māori advertising and to the wider body of knowledge in ethnic minority advertising internationally. This study is the first quantitative academic research of Māori advertising and the first based on feedback from Māori consumers. The findings resulting from this study also have implications for other related disciplines such as Māori development and cross-cultural management.

Previous research based in the US has established the concept of accommodation theory (Koslow et al., 1994). However previous to this study the concept of accommodation theory had not been tested in New Zealand context with Māori consumers. Findings from this study support the concept of accommodation

theory when applied in a New Zealand context with Māori consumers. Therefore as explained by accommodation theory a Māori consumer is likely to respond positively towards an advertisement that he or she can identify with and perceive as similar to him or herself, as opposed to a ‘dissimilar’ advertisement.

In addition to the confirmation of accommodation theory, this study has also found new insights relating to accommodation theory. This study found that if a consumer perceived similar *values* between themselves and a television advertisement character it would have a significant positive impact on their attitude towards the advertisement. Other aspects of similarity such as *lifestyle*, *cultural background*, *dress* and *appearance* may have contributed but did not have a statistically significant impact like *values* did.

From a qualitative perspective many aspects of Māori cultural values have been discussed and explored in academic research. However quantitative perspectives of Māori cultural values appear to be non-existent based on the preceding literature review in chapter two. Therefore this study contributes new and unique information about Māori cultural values from a quantitative perspective. This study identified four cultural value constructs for Māori which were 1) *altruism*, 2) *self-sufficiency*, 3) *power difference* and 4) *difference avoidance*. The resulting four factor solution did not match Sharma’s (2010) ten factor solution and was a closer match to Hofstede’s (1983) original four factor solution.

Māori consumers were found to have strong values in *altruism* (including tradition, interdependence and gender equality) and *self sufficiency* and moderate values in *power difference* and *difference avoidance*. Many of these values were confirmed when compared to existing qualitative knowledge of Māori values. The reality and confirmation of Māori holding both interdependent (*altruism*) and independent (*self-sufficiency*) values contributes to a small but growing area of cross-cultural values theory maintaining that a culture can hold both interdependent and independent values (Oyserman, 2006; Oyserman et al., 2002a; Sharma, 2010).

This research also confirmed that Māori are not homogenous and there are significant value differences within Māori society.

5.5 Implications for Policy and Practice

There are several implications that can be drawn from this study for policy and practice across Māori businesses, Māori organizations, government organizations, private businesses, marketers and advertising agencies attempting to advertise effectively to Māori consumers. The section discusses the implications and then gives recommendations.

Although it is noted that Māori consumers are varied and different from each other and from their ancestors, some strong common Māori values exist such *altruism* (including aspects of tradition interdependence, gender equality) and *self-sufficiency*. Findings have shown that advertisements which project similar values to those held by their target consumers are likely to be more effective. Thus, advertisements which portray *altruism* and *self-sufficiency* are more likely to be effective with Māori consumers.

For example the well-known ‘Ghost Chips’ advertisement mentioned in 1.4 conveys values of *altruism* and *self-sufficiency*. A teenage boy risked social exclusion to look after his friend and encourages him to stay the night instead of driving home under the influence of alcohol – this projects the value of *altruism* where looking after one another and putting others needs ahead of one’s own needs is important. *Self-sufficiency* was conveyed when the teenage boy stands out from the group and takes a stand for the benefit of his friend. It conveyed values of *whānaungatanga* [kinship], *aroha* [love and sympathy] and *manaakitanga* [caring and respect]. In contrast, in the relatively unsuccessful Māori electoral role advertisement (also mentioned in 1.4) there seemed to be very little of these values displayed. Although the advertisement was well made and artistic, the advertisement emphasized only a vague benefit to the individual

through the call to action of ‘It’s your choice – Māori roll or General Roll?’ and did not appear to convey any obvious aspects of *altruism* or whānaungatanga [kinship], aroha [love and sympathy] or manaakitanga [caring and respect].

As discussed in chapter two, one of the obstacles in place of effective Māori advertising is the dominant westernised power structures in place in many businesses and government organisations, and their ultimate control over Māori advertising. The uncritical acceptance of westernised marketing models in Māori advertising is a major concern. Māori have many values which are fundamentally different from the mainstream New Zealand society and this should be recognised before any meaningful changes can be made.

For more advertising to be genuinely effective with Māori consumers it would help if more Māori were in control of Māori advertising. A marketing strategy created from Māori values without conforming to westernised values or models is crucial. This does not mean hiring a Māori cultural advisor while most aspects of the advertising are controlled by a westernised advertising agency. Ideally, Māori in control of the creation of the advertisement from concept through to execution would be most effective allowing advertisements to reflect authentic Māori values. This process could be started by utilizing the various Māori advertising agencies that exist or employing more Māori Marketing Managers. This study has found that projecting values which are important to Māori in an advertisement is an effective strategy when targeting a Māori audience. For supplementary reading and a holistic understanding of effective Māori advertising from an ethical perspective Boyd’s (2010) thesis is also recommended.

5.6 Limitations

Although this research helps to fill the large void on Māori marketing and Māori advertising research it is only one of a few studies in this area and future research

may improve the findings in several ways. In this study three limitations should be noted.

Firstly the sample for this study was made up entirely of participants of Māori ethnicity. Therefore the results were not able to be compared directly to other cultures. It would have been ideal to conduct the research with the same number of participants from another ethnicity and compare results. However it was difficult to source a similar demographic with a similar age and geographic profile given the uniqueness of the sample from a Māori Television viewer database. None the less, if interpreted with caution, the cultural orientation dimensions and scores from this study focused on Māori can be tentatively compared to other cultures from Hofstede's (1983, 2001) and Sharma's (2010) research and these comparisons can be helpful in understanding the characteristics of the different groups and the potential implications.

Secondly, it should not be overlooked that the sample used in this study is different to Sharma's (2010) samples. Sharma's study recruited participants face to face in a shopping mall, in this study participants were invited to participate through email from a television viewer database. Therefore the variation in the samples may be responsible for some differences.

Finally, this research used self-reported survey data from participants. For the cultural value orientation questions this method relied on participants to recall attitudes in certain situations, consequently the results may be inaccurate because participants may suffer from poor recall and results may not reflect their actual attitudes.

5.7 Implications for Further Research

The limitations mentioned in the previous section identify several areas for future research. Firstly, it would be beneficial to see if the results of this research can be

replicated. A second study is needed to determine whether or not the identified values hold true for the Māori population.

Secondly, it would be highly advantageous to compare Māori to one (or more) other cultures. The question of whether value differences exist among major ethnic groups in New Zealand could be investigated further. The samples required for this would not need to be large, Hofstede (2001b) has asserted that two matched samples of 25 participants from each culture would be sufficient.

Thirdly, it was identified that the results of the cultural values were more closely aligned to Hofstede's (1983; 2001) model than Sharma's (2010) model. Therefore it would be useful to carry out similar cultural values research with Māori utilizing Hofstede's model in place of Sharma's. This would enable more direct comparisons between the values of Māori and the mainstream New Zealanders evaluated in Hofstede's study.

Finally, a critical analysis of existing television advertisements and their relationship to the cultural values identified using qualitative analysis would be useful. These would provide a more holistic understanding of effective Māori advertising. The international study by Caillat and Mueller (1996) provides a good example of this type in analysis.

Understanding the different aspects Māori advertising and their impact on advertising effectiveness is clearly an evolving field. This thesis does not aim to offer an absolute solution but does aim to offer a new perspective. Hopefully this thesis has contributed useful findings and helped establish a foundation for further research which is essential in this important and growing field of ethnic minority advertising.

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GLOSSARY

Concise definitions of Māori terms used in this thesis are provided in this section. More comprehensive definitions for some of the words can be found in chapter one.

Te Reo Māori	English
Aroha	Love and sympathy
Hāpu	Sub tribe
Iwi	Tribe
Kaumātua	Elder
Manaakitanga	Caring and respect
Māori	Indigenous person(s) of Aotearoa/New Zealand who identifies as such
Mātauranga	Education, knowledge
Pakeha	New Zealand European
Pono	Be true, valid, honest
Tangata Whenua	People of the land
Tika	Be correct, true, upright
Tikanga Māori	Correct procedure, custom
Tino rangatiratanga	Autonomy and self determination
Whānau	Family or extended family

APPENDICES

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APPENDIX A: Ethics Approval Letter



A U T E C
S E C R E T A R I A T

25 March 2013

Mark Glynn
Faculty of Business and Law

Dear Mark

Re: Ethics Application: 12/321 Assessing advertising effectiveness to Maori.

Thank you for your request for approval of amendments to your ethics application.

I have approved the minor amendment to your ethics application allowing alterations to the survey questions.

I remind you that as part of the ethics approval process, you are required to submit the following to AUTEK:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 8 February 2016;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 8 February 2016 or on completion of the project.

It is a condition of approval that AUTEK is notified of any adverse events or if the research does not commence. AUTEK approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEK grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Dr Rosemary Godbold
Executive Secretary
Auckland University of Technology Ethics Committee
Cc: Coral Palmer palmercoral@gmail.com

Participant Information Sheet



Date Information Sheet Produced:

November 2012

Project Title

Assessing Advertising Effectiveness to Māori.

An Invitation

Tēnā koe

Ko Coral Palmer tāku ingoa, KoTainui te waka. Ko Ngāti Maniapoto me Waikato ngā iwi. My name is Coral Palmer. I'm completing a Master of Business thesis on Māori advertising at AUT. I'm also the Kaiwhakahaere Rangahau/Research Manager at Māori Television.

I have worked in advertising for the last ten years. Although there are some good adverts out there, too many times I have seen adverts that just aren't quite right for Māori. So I would like to try and find out why that is. That's why I'd like to invite you to take part in this survey on Māori Advertising.

This survey is voluntary and you may withdraw at any time by closing the web page. You will not be identifiable from your answers and all your answers are completely anonymous.

What is the purpose of this research?

The purpose of this research is to see what cultural values you see as important and how these relate to the TV advertisements you like (or don't like). This research will also enable me to complete my thesis.

How was I identified and why am I being invited to participate in this research?

As a member of Whānau Forum you have indicated that you would like to participate in research for Māori Television. You have been invited to participate in this survey because you have identified as Māori and this is a study on which adverts are most appealing to Māori adults.

What will happen in this research?

If you choose to take part, you will answer a 10 minute online survey about your personal values – statements such as “Family members should stick together, even if they do not agree” will be listed and you will be asked to rate how much you agree or disagree each one. These are statements taken from an international model and are not meant to offend anyone, only to see how strongly you feel about different values. Then you will watch one 30sec TVAd and will be asked to rate how much you liked or didn't like it. A couple more questions will be asked and then it is complete. I will then analyse all responses and use them as the basis of my thesis.

What are the risks?

There are no risks involved – all the answers you give are anonymous. However if you win the prize draw for the Samsung Galaxy Gio Phone you will be contacted through the email address you have provided. The prize winner will be drawn using special software which randomly draws your name and email address only.

What are the benefits?

Overall this research will benefit Maori Television and will also bring about positive change to the Māori community by helping advertisers make more interesting and relevant advertisements for Māori. It will also help me complete my thesis. As a thank you for your time you will also be entered in the draw to win a Samsung Galaxy Gio phone.

How will my privacy be protected?

I will be analysing the data you give but your personal details will be stored separately from your answers so I will not know which answers you have given.

What are the costs of participating in this research?

It does not cost you anything to participate – apart from 10 minutes of your time.

What opportunity do I have to consider this invitation?

This survey will be open for at least two weeks from when you receive it.

How do I agree to participate in this research?

Click 'start survey' below and you will be able to take part in the research.

Will I receive feedback on the results of this research?

Yes – I will email you the overall results in a few months' time after I have time to analyse everyone's responses.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Mark Glynn, +64 9 921 9999 x 5813, mark.glynn@aut.ac.nz.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Dr Rosemary Godbold, rosemary.godbold@aut.ac.nz, +64 9 921 9999 ext6902.

Whom do I contact for further information about this research?

Researcher Contact Details:

Coral Palmer

palmercoral@gmail.com

+64 21 241 5516

Project Supervisor Contact Details:

Dr Mark Glynn

mark.glynn@aut.ac.nz

+64 9 921 9999 x 5813

Approved by the Auckland University of Technology Ethics Committee on 8 February 2013, AUTEK Reference number 12/321

APPENDIX C: Questionnaire

Kia ora

WhānauForum

In this section I would like to know your general attitudes towards yourself and others.

Please rate how much you agree or disagree with each statement (when you're with friends and family). Please answer as honestly as possible - there are no right or wrong answers.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I would rather depend on myself than others							
My personal identify, independent of others, is important to me							
I rely on myself most of the time, rarely on others							
It is important that I do my job better than others							
The well-being of my group members is important for me							
I feel good when I cooperate with my group members							
It is my duty to take care of my family members, whatever it takes							
Family members should stick together, even if they do not agree							
I easily conform to the wishes of someone in a higher position than mine							
It is difficult for me to refuse a request if someone senior asks me							
I tend to follow orders without asking any questions							
I find it hard to disagree with authority figures							
A person's social status reflects his or her place in the society							
It is important for everyone to know their rightful place in the society							
It is difficult to interact with people from different social status than mine							
Unequal treatment for different people is an acceptable way							

of life for me							
I tend to avoid talking to strangers							
I prefer a routine way of life to an unpredictable one full of change							
I would not describe myself as a risk-taker							
I do not like taking too many chances to avoid making a mistake							
I find it difficult to function without clear directions and instructions							
I prefer specific instructions to broad guidelines							
I tend to get anxious easily when I don't know an outcome							
I feel stressful when I cannot predict consequences							
Women are generally more caring than men							
Men are generally physically stronger than women							
Men are generally more ambitious than women							
Women are generally more modest than men							
It is ok for men to be emotional sometimes							
Men do not have to be the sole bread winner in a family							
Men can be as caring as women							
Women can be as ambitious as men							
I am proud of my culture							
Respect for tradition is important for me							
I value a strong link to my past							
Traditional values are important for me							
I believe in planning for the long term							
I work hard for success in the future							
I am willing to give up today's fun for success in the future							
I do not give up easily even if I do not succeed on my first attempt							

Please watch the following short 30 second advert



Were you able to watch the entire advert? Yes /Some parts /No

If No Is Selected, Then Skip To Nga mihi nui. Thank you for taking th...

Please rate how you felt about the advert

	1	2	3	4	5	6	7	
I hated it								I loved it
boring								interesting
negative								positive
useless								useful
worthless								valuable
poor								outstanding
not for me								for me
weak								strong
not appealing								appealing
not attractive								attractive
not likeable								likeable
bad								good

How strongly did you identify with the people in the advert?

	1	2	3	4	5	6	7	
Not at all								Very Strongly

I am similar to the person/people in the advert in terms of

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
Lifestyle							
Cultural Background							
Dress							
Appearance							
Values							

Please rate how much you agree or disagree with the following statements

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
This advert was intended for me							
The advertiser is							

aware of the needs of Māori							
The advertiser respects Māori consumers							

Lastly, would you like to be emailed a copy of the overall findings from this survey? These will be available in a few months time.

Yes / No

Thank you for taking the time to tell me what you think. You've been entered into the draw to win a draw to win a Samsung Galaxy Gio Phone.

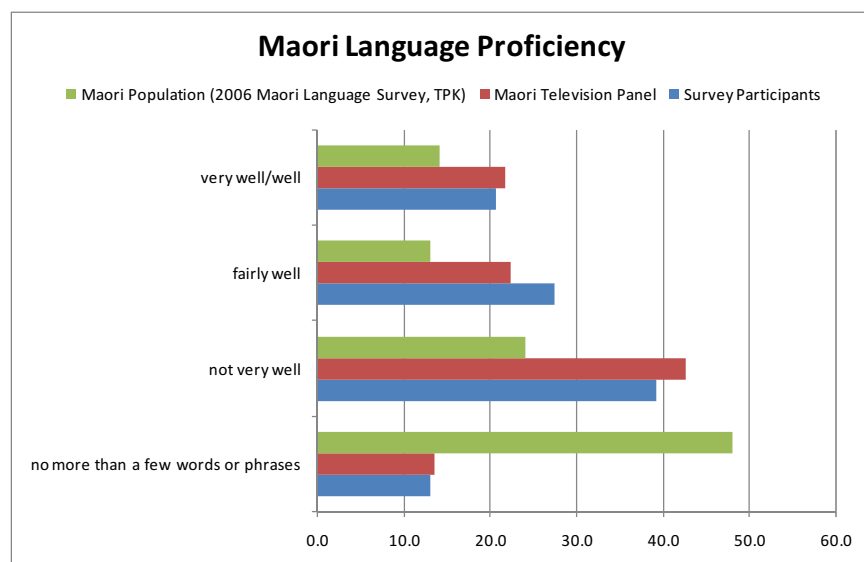
Nga mihi nui,

Coral Palmer

APPENDIX D: Comparison of Sample to Māori Television Panel and Māori Population

		Survey Participants %	Māori Television Viewer Panel %	Māori Population %
Māori Language Fluency	I know a few words in Māori	13.0	13.5	48.0
	I'm able to understand or use some simple sentences	39.1	42.6	24.0
	I can understand or participate in conversations on familiar topics	27.3	22.2	13.0
	I'm starting to use Māori regularly with confidence			
	I use Māori confidently in most situations			
	I'm completely confident using Māori in any situation	20.6	21.7	14.0
Gender	Male	21.8	24.5	47.8
	Female	78.2	75.5	52.0
Age	18-29 years	13.0	14.5	34.0
	30-39 years	27.7	26.8	21.0
	40-49 years	29.8	27.6	21.0
	50-59 years	22.7	20.5	16.0
	60-69 years	6.7	10.6	9.0
	70+ years	1.1	1.1	1.1
Annual Household Income	\$1 - \$20,000	7.0	8.9	
	\$20,001-\$30,000	13.0	11.6	
	\$30,001-\$50,000	16.2	16.9	
	\$50,001-\$70,000	18.9	16.3	
	\$70,001-\$100,000	23.2	17.2	
	\$100,000+	21.6	13.2	
	Median Income	\$50-\$70K		\$30K

Sources: Figures for the Māori population were sourced from Te Taura Whiri, Statistics NZ and The NZ Household Incomes Report



As different measurement scales were used for the TPK scale, the scales for this study are aligned to those scales given in the TPK report.

APPENDIX E: Individual Advertisement Results

		Advertisement			
		Maori Smoking Cessation (n=57)	Mainstream Smoking Cessation (n=60)	Mainstream Funeral Insurance (n=52)	Maori Funeral Insurance (n=52)
Perceived Similarity	Lifestyle	3.4	3.7	2.9	4.5
	Cultural Background	5.4	4.9	2.5	6.1
	Dress	3.1	4.2	2.8	4.7
	Appearance	3.2	4.0	2.8	4.6
	Values	4.7	4.6	4.6	6.1
Advert Affect	Hate - Love	4.9	4.4	4.3	4.6
	Boring - Interesting	5.0	4.3	4.1	4.8
	Negative - Positive	5.5	5.2	5.1	5.1
	Useless - Useful	5.2	5.0	5.0	5.0
	Worthless - Valuable	5.4	5.1	5.0	4.9
	Poor - Outstanding	4.8	4.6	4.3	4.6
	Not For Me - For Me	4.3	3.5	4.0	4.4
	Weak - Strong	4.8	4.5	4.4	4.6
	Not Appealing - Appealing	5.0	4.6	4.3	4.7
	Not Attractive - Attractive	4.7	4.5	4.2	4.8
	Not Likeable - Likeable	5.2	4.8	4.5	5.0
	Bad - Good	5.3	5.1	4.7	5.1
<i>Perceived similarity</i> variables measured on 7-point scale where 1 = Strongly Disagree, 7 = Strongly Agree <i>Advert affect</i> variables measured on 7-point bipolar scale.					

APPENDIX F: Independent Sample T-test Results

			t-test for Equality of Means			
			t	df	Sig. (2-tailed)	Mean Difference
Funeral Insurance Advertisements	<i>Similarity</i>	Equal variances not assumed	8.6	98.312	0	2.09615
	<i>Advert affect</i>	Equal variances not assumed	1.148	91.873	0.254	0.3125
Smoking Cessation Advertisements	<i>Similarity</i>	Equal variances not assumed	-1.394	113.515	0.166	-0.33526
	<i>Advert affect</i>	Equal variances not assumed	1.33	114.696	0.186	0.36981

APPENDIX G: Results from first round of Exploratory Factor Analysis

Pattern Matrix^a

	Factor								
	1	2	3	4	5	6	7	8	9
IND1			.642						
IND2	.541								
IND3			1.012						
INT1	.571								
INT2	.580								
INT3	.256								
POW1		.685							
POW2		.555							
POW3		.671							
IEQ1		.258					.292		
IEQ2				.677					
IEQ3							.330		
RSK1				.713					
RSK2									
RSK3		.430							
AMB1				.415					
AMB2					1.023				
AMB3		.330							
MAS1							.559	.341	
MAS2								.450	
MAS3								.528	
GEQ1	.478								
GEQ2									
GEQ3	.426								
TRD1	.649								.275
TRD2	.547								.354
TRD3	.549								.523
PRU1						.723			
PRU2	.463								
PRU3						.559			

Extraction Method: Maximum Likelihood.

Rotation Method: Promax with Kaiser Normalization.

a. Rotation converged in 15 iterations.

APPENDIX H: Comparison of Māori, Chinese and Western Cultural Orientation Averages

	Mean		
	Maori	Chinese	Western
1. Independence	5.79	4.31	5.27
2. Interdependence	6.19	5.27	4.48
3. Power	4.19	4.78	4.66
4. Social Inequality	3.45	5.13	3.89
5. Risk Aversion	4.19	4.66	4.21
6. Ambiguity Intolerance	4.62	4.92	5.08
7. Masculinity	4.27	5.11	4.77
8. Gender Equality	6.18	3.94	5.33
9. Tradition	6.37	4.87	4.56
10. Prudence	5.77	4.98	4.73

**Chinese* and *Western* means are taken from Sharma's (2010) study. These comparisons are exploratory and are not statistically representative

Appendix I: Māori Television Requirements and Permission

