

# Cultural Masculinity/Femininity Influences on Advertising Appeals

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This study explored the question of whether masculinity/femininity at the cultural level can influence responses to advertisements employing image and utilitarian appeals, presumably through its effect on individual-level self-construals with regard to masculinity/femininity. An experiment showed that participants from the United States, considered to be a predominantly “masculine” culture, liked the utilitarian appeal advertisement better and rated it more believable than the image appeal advertisement. In addition, they liked the image appeal advertisement more and found it more believable when it was preceded by a utilitarian appeal advertisement than when it came first. In contrast, participants from Taiwan, considered a predominantly “androgynous” culture, responded equally well to both advertising appeal types, and presentation order did not influence their evaluations. Ethnographic interviews were included to provide emic perspectives from consumers, depicting the subjective significance of experiences for consumers in both cultures. Cultural masculinity/femininity appears to be an important factor to consider when formulating advertising appeals.

**THE IDEA THAT CULTURAL VALUES** define who we are and therefore affect which advertising appeals we prefer has influenced the development of global advertising strategies and attracted considerable research attention (e.g., Aaker, 2000; Aaker and Maheswaran, 1997; Aaker and Sengupta, 2000; Aaker and Williams, 1998). Since the introduction of Hofstede’s (1984) paradigm, which identifies four important culture values—uncertainty avoidance, power distance, individualism/collectivism, and masculinity/femininity (with only the final two considered to be self-related)—research has predominantly focused on differences originating from individualist and collectivist cultural values. Indeed, this approach has become a fundamental theoretical framework for understanding cross-culture variations in both communication style and advertising effectiveness.

Less attention has been paid to the other self-related cultural value, masculinity/femininity, which has nonetheless been found to explain significant variance in how message perceivers respond to advertising messages (Chang, in press). The motivation for the present study stems from the belief that investigating cultural differences related to masculinity/femininity may help both researchers and advertisers better understand cultural effects not readily explained by individualism/collectivism alone.

## **CULTURAL MASCULINITY/FEMININITY**

Hofstede’s (1984) research on IBM employees in 40 countries generated four factors. Hofstede (1991) found that typical items with high factor loadings included “seek for advancement” and “seek for challenges” (positive loadings), as well as “cooperate

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with one another" and "security" (negative loadings) for the "masculine/feminine" factor. Furthermore, individuals from countries with a high masculinity index have been found to score higher than those from countries with a low masculinity index on constructs such as being assertive and having an orientation toward mastery (Hofstede, 1998), which are associated with such "masculine" traits as being ambitious, capable, goal-oriented, daring, independent, and successful.

Hofstede (1998) ranked 53 countries and regions based on their degree of masculinity. Except for Japan, most East Asian and thus presumably collectivist countries—such as Singapore (48th), Indonesia (30th), Taiwan (32nd), South Korea (41st), and Thailand (44th)—were ranked lower on masculinity than most of their Western counterparts—such as Germany and Great Britain (tied for 9th), the United States (15th), and Australia (16th). Therefore, in addition to values related to individualism/collectivism, those related to masculinity/femininity also appear to be important in distinguishing Eastern from Western culture. For this reason, this study will examine the effectiveness of advertising appeals in the United States, a Western, masculine culture, and in Taiwan, an Eastern and less masculine culture.

Advertising research focusing on cultural variations in individualism/collectivism has shed light on our understanding of which advertising appeals are domi-

nant in which cultures (e.g., Cho, Kwon, Gentry, Jun, and Kropp, 1999; Frith and Sengupta, 1991; Zandpour and Harich, 1996) and how individuals in different cultures respond to advertising appeals (e.g., Han and Shavitt, 1994; Zhang and Neelankavil, 1997). Masculinity and femininity are values developed to varying degrees by all individuals in all cultures and thus warrant more research attention (Markus, Crane, Bernstein, and Siladi, 1982).

**MASCULINITY AND FEMININITY AS INDEPENDENT DIMENSIONS OF CULTURE**

Because Hofstede's (1998) masculinity index combines ratings on masculine items with reverse-scored ratings on feminine items, it is difficult to detect the unique contributions of masculinity and femininity to cultural differences on the index. If we accept the prevailing view that masculinity and femininity are independent constructs at the individual level (Lenney, 1991), it is important to explore whether they are also independent at the cultural level.

Indeed, early work on this topic found that American college students rated themselves more masculine than feminine (Bem, 1974). In addition, a recent study found that a wide range of Americans, including professionals, scientists, and students, rated themselves higher on masculinity than femininity (Long and Martinez, 1997). For instance, mean ratings on masculinity

and femininity for college students were 5.26 and 4.83, respectively (Long and Martinez, 1997). In contrast, in another study Taiwanese university students rated themselves, on average, at 4.47 for masculinity and 4.69 for femininity (Chang, 2003), although neither study compared the means statistically. Thus masculine values appear more self-descriptive for Americans than feminine values, whereas for Taiwanese the difference appears small to negligible. Because these studies were conducted for different purposes in different contexts, however, it is essential to examine both cultures in the same study. It is hypothesized that Americans will score higher on masculinity than Taiwanese, but that the two groups will have similar scores on femininity.

H1: Americans will rate themselves higher on masculine traits than Taiwanese, but the two groups will not differ on self-ratings of feminine traits.

**ADVERTISING APPEAL EFFECTIVENESS AND CULTURAL MASCULINITY/FEMININITY**

Image and utilitarian appeals are the two most widely employed types of advertising appeal (Johar and Sirgy, 1991; Snyder and DeBono, 1985). The image appeal, also called a value-expressive appeal or symbolic appeal (Johar and Sirgy, 1991), "holds a creative objective to create an image of the generalized user of the advertised product (or brand)" (Johar and Sirgy, 1991, p. 23). In contrast, the utilitarian appeal, also known as a functional appeal (Johar and Sirgy, 1991) or quality-oriented appeal (Snyder and DeBono, 1985), is "a creative strategy that highlights the functional features of the product (or brand)" (Johar and Sirgy, 1991, p. 23), focusing on product attribute or performance information.

The effectiveness of image and utilitarian advertising appeals can vary as a function of individual differences, such as gender, or personality traits, such as levels of self-monitoring (Snyder and DeBono, 1985). It is therefore hypothesized that cultural background will influence individual responses to image and utilitarian appeal advertisements, and that this effect will be due to differences in the accessibility of masculine and feminine concepts in self-construals.

When masculinity or femininity features prominently in the self-construal, these attributes are readily available and enhance readiness to encode and process gender-role-relevant information (Markus, Crane, Bernstein, and Siladi, 1982). For example, masculine individuals may be more responsive to instrumental information and feminine individuals to communal information. In this study it is argued that the cognitive consequences of the systematic differences in self-construals assumed to exist among individuals characterized as masculine, feminine, or androgynous are not limited to processing gender-role-relevant information.

For instance, cultural masculinity and femininity can influence choice of media communication, with those from masculine cultures preferring nonfiction and those in feminine cultures choosing fiction (de Mooij, 1998).

It does appear that information cues regarding product performance are favored more by individuals in masculine cultures than by those in feminine cultures (Tai and Chan, 2001). For instance, participants from the United States evaluated advertisements and brands more favorably when the advertisements contained high rather than low levels of information, while advertising evaluations by participants from Korea, considered by Hofstede (1984) to be a less masculine country than the United States, were not

affected by different information levels (Taylor, Miracle, and Wilson, 1997). Although their study was not conducted with the masculinity/femininity culture value dimension in mind, the findings indirectly support the argument that people in highly masculine cultures favor facts and information to a greater degree than do those from less masculine cultures.

Hypotheses regarding participants from the United States (masculine culture) and Taiwan (androgynous culture) are as follows:

H2a: For a dual-function product, Americans will find image appeal advertisements less believable than utilitarian appeal advertisements, while Taiwanese will not find either more believable than the other.

H2b: For a dual-function product, Americans will like image appeal advertisements less than utilitarian appeal advertisements, while Taiwanese will like neither advertising appeal type better than the other.

#### **PRESENTATION ORDER**

It is common for advertisers to employ both image and utilitarian appeals in the same campaign. It is thus hypothesized in this study that if consumers in masculine cultures favor utilitarian appeals to image appeals, their evaluations of image appeal advertisements will be subject to the influence of presentation order. When an image-oriented advertisement is presented before a utilitarian appeal advertisement, the evaluations will be more negative than when it is presented after. The reasoning behind this prediction follows that of Carville and Matalin (1994), who state that, when designing campaigns for political candidates, it is better to employ positive

appeals to build up a candidate's image before employing attack strategies, given that voters object more to negative campaigning. On the other hand, when individuals do not prefer image or utilitarian appeals, as in the case of those from an androgynous culture, such as Taiwan, evaluations of the image advertisement will not be subject to the influence of presentation order.

H3a: Americans will rate the image advertisement more believable when the utilitarian advertisement is presented prior to the image advertisement than when the order is reversed. The advertising believability ratings of Taiwanese, however, will not be influenced by presentation order.

H3b: Americans will like the image advertisement better when the utilitarian advertisement is presented prior to it than when the presentation order is reversed. The degree to which Taiwanese like the advertisements, however, will not be influenced by presentation order.

#### **THE EXPERIMENT**

##### **Design**

This study featured a three-factor mixed experimental design. The within-subjects variable was appeal type (image versus utilitarian), and the between-subjects variables were culture (United States versus Taiwan) and presentation order (image appeal first versus utilitarian appeal first).

##### **Participants**

One hundred and twelve American citizens (42 percent male) were recruited from a university in the United States, and an additional 112 participants (49 percent male) were recruited from a national

university in Taiwan. All subjects were paid to participate. The translation and back-translation procedure suggested by Brislin (1987) was adopted to create the measures used in Taiwan. Participants were randomly assigned to one of the two presentation order conditions.

#### Product selection and stimuli development

A dual-function product, sneakers, was selected based on a pretest. Participants in the main experiment were asked to report the degree to which they agreed with the following two items: "when I purchase sneakers, I consider whether the brand or style fits my image" and "when I purchase sneakers, I pay attention to product functions." Responses to the two items were not significantly different,  $t(223) = .92, p = .36, M_{\text{value expressive}} = 4.85, M_{\text{utilitarian}} = 4.99$ , suggesting that sneakers serve both value-expressive and utilitarian functions. To reduce potential confounds from attitudes toward an existing brand, a fictitious brand name was used.

Chinese stimuli advertisements were created by professional copywriters and designers at Ogilvy & Mather Ad Agency in Taiwan. English-language versions of the advertisements were developed by a native English speaker in charge of writing the English copy for international advertisements at Saatchi & Saatchi in Taiwan. Because all advertising creators were based in Taiwan, it was thought necessary to examine whether Taiwanese and American participants identified with the advertisements to the same degree. Participants rated themselves on the following self-referencing items after reading the advertisements: "I can picture myself in that position" and "it reminded me of my past experiences." Culture of origin did not influence image advertising scores on the first item,  $F(1, 219) = 1.43, p = .23$ , or on the sec-

ond item,  $F(1, 219) = .45, p = .51$ . Nor did culture affect utilitarian advertising scores for either the first item,  $F(1, 219) = .66, p = .42$ , or the second item,  $F(1, 219) = .74, p = .39$ . Thus the advertisements probably did not contain any cultural bias preventing either group from identifying with the advertising content.

To reduce potential confounding effects, similar layouts were used for both types of advertising appeal. Finally, to improve external validity, the stimuli advertisements were preceded by a filler advertisement.

#### Procedures

Participants read a filler advertisement followed by the two stimuli advertisements, one featuring an image appeal and the other a utilitarian appeal. As noted earlier, the presentation order of the two stimuli advertisements was varied. After reading each stimuli advertisement, participants rated the advertisement on believability and on how much they liked it. They then completed a values and life-style survey for college students, which included the Bem Sex Role Inventory (Bem, 1974) and Yamaguchi's (1994) collectivism scale.

#### Independent variables

**Gender.** The primary purpose of this study was to explore differences in cultural masculinity and femininity, without emphasizing individual variation on these indices. Given that the composition of male and female participants was not equivalent across the two cultures, however, it was decided to include gender as a covariate in all analyses. Two participants in the U.S. sample did not indicate their gender, and thus their responses were dropped from the analyses.

#### Appeal type (image versus utilitarian).

The image appeal advertisement described product users without address-

ing specific product attributes. The utilitarian appeal focused on three product attributes—aeration, lightness, and comfort—and did not contain any product user portrayals.

#### Dependent measures

**Self-construal on masculinity and femininity.** Participants rated themselves on the 20 masculine and 20 feminine items of the Bem Sex Role Inventory. Cronbach's alphas for the masculine and feminine items were satisfactory at .92 and .86, respectively.

**Advertising believability.** Four items scored on 7-point Likert scale and adopted from Beltramini's (1982) advertising believability scale were used to assess perceptions of advertising believability.

**Advertising liking.** Five items scored on a 7-point Likert scale and adopted from Chang (2005) were used to measure advertising liking.

#### Analyses and results

ANCOVA found the main effect of culture on masculinity to be significant. American participants rated themselves significantly higher on masculinity than did Taiwanese participants,  $F(1, 219) = 22.40, p < .01, M_{\text{U.S.}} = 5.16, SD = .93, M_{\text{Taiwan}} = 4.53, SD = .96$ . In contrast, American and Taiwanese participants did not differ significantly on femininity,  $F(1, 219) = .03, p = .87, M_{\text{U.S.}} = 4.61, SD = .82, M_{\text{Taiwan}} = 4.60, SD = .82$ . Therefore, Hypothesis H1 was supported.

Repeated ANCOVA measures indicated that the interaction between culture and appeal type was significant for advertising believability,  $F(1, 217) = 21.59, p = .01$ . The results of simple effects tests indicated that Americans rated image appeal advertisements as significantly

## American participants rated themselves significantly higher on masculinity than did Taiwanese participants.

less believable than utilitarian appeal advertisements,  $F(1, 107) = 11.24, p = .01$ ,  $M_{\text{image}} = 2.82, SD = 1.38$ ,  $M_{\text{utilitarian}} = 4.17, SD = 1.57$ , while Taiwanese participants did not view one appeal type as significantly more believable than the other,  $F(1, 109) = .70, p = .40$ ,  $M_{\text{image}} = 3.87, SD = 1.49$ ,  $M_{\text{utilitarian}} = 4.23, SD = 1.31$ . These results supported Hypothesis H2a.

The interaction between culture and appeal type was also found to be significant for advertising liking,  $F(1, 217) = 9.08, p = .01$ . For American participants, the influence of appeal type on liking approached significance,  $F(1, 107) = 3.24, p = .08$ ,  $M_{\text{image}} = 3.40, SD = 1.56$ ,  $M_{\text{utilitarian}} = 4.37, SD = 1.48$ , while for Taiwanese participants it was not significant,  $F(1, 109) = .15, p = .70$ ,  $M_{\text{image}} = 4.20, SD = 1.42$ ,  $M_{\text{utilitarian}} = 4.50, SD = 1.21$ . Given the significant culture by appeal type interaction and the fact that the means were in the expected directions, partial support can be claimed for Hypothesis H2b.

Consistent with expectations, repeated ANCOVA measures found the three-way interaction to be significant for advertising believability,  $F(1, 217) = 4.73, p = .03$ . For Americans, as expected, the order by appeal type interaction was significant,  $F(1, 109) = 12.13, p = .01$ , with image advertisements rated more believable when the utilitarian advertisement was presented prior to them than when it followed them,  $F(1, 107) = 6.23, p = .01$ ,  $M_{\text{utilitarian first}} = 3.12, SD = 1.37$ ,  $M_{\text{image first}} = 2.48, SD = 1.32$ . In contrast, for Taiwanese respondents, the order by appeal type interaction was not significant,  $F(1, 109) = .65, p = .42$ . Therefore, Hypothesis H3a was supported.

Consistent with expectations, the culture by appeal type of order interaction was also significant for advertising liking,  $F(1, 217) = 4.22, p = .04$ . For Americans, the order by appeal type interaction was significant,  $F(1, 107) = 7.36, p = .01$ , with image advertisements viewed more favorably when the utilitarian advertisement was presented prior rather than following them,  $F(1, 107) = 7.41, p = .01$ ,  $M_{\text{utilitarian first}} = 3.77, SD = 1.71$ ,  $M_{\text{image first}} = 3.00, SD = 1.27$ . For Taiwanese participants, however, the order by appeal type interaction was not significant,  $F(1, 109) = .05, p = .82$ . These results supported Hypothesis H3b.

### Discussion

As expected, American participants rated themselves higher on masculinity than Taiwanese participants. Americans also expressed less favorable responses toward image advertising appeals. Marketing researchers have employed ethnographic interviews to explore consumer behaviors and their meanings from an emic perspective (Bardhi and Arnould, 2005). Therefore, additional ethnographic interviews were conducted to provide more insights from consumers. The interviews can enhance understanding of how people in the two cultures view themselves differently and how they think about different persuasion strategies in general and advertising appeals in particular.

### ETHNOGRAPHIC INTERVIEWS

#### Informants

One male and one female consumer from each culture (Taiwan and North America) were interviewed. Their descriptions are as follows: a Taiwanese man, 27, researcher; a

Taiwanese woman, 24, graduate student; a Canadian man, 28, businessman; and an American woman, 24, English teacher.

### Findings

Verbal reports elicited in the interviews revealed interesting themes that corresponded to cultural differences in masculinity and femininity.

### Value orientation

*North America.* American informants treasured a sense of accomplishment, which was achieved by helping others or involving themselves in challenging activities or ambitious projects. They also pointed out the importance of figuring out who they were by getting involved in different activities.

*Helping others is important to me because at an early age I found that helping others gave me a great sense of satisfaction and reward about myself . . . it helps me understand who I am. (male)*

*I traveled a lot, . . . I always do alone. . . . It made me learn so much more about myself, what I want and what is important for my life. . . . (female)*

*Taiwan.* When asked about the values they considered important and what would make them happy, Taiwanese informants suggested that both personal achievement and good family relations were important.

*I guess I would like to have a good family and have a good career. (female)*

There was no difference between the male and female Taiwanese informants. They both regarded good relationships as important as personal achievement.

*For me, success is meaningless if there is no one to share the joy and happiness with me. Therefore, good family*

*relationships and friendship are also important. . . . (male)*

It is important to note that Taiwanese informants were more indecisive when figuring out what values they considered important. First, when asked what values were important to them, it took them longer to answer the question. Second, they could not settle on one value. Finally, they would take their family's expectations into account.

*. . . my parents expect me to have high achievement. Therefore, I would say that it is important to be successful, to make them happy, I guess. However, I also find sharing and intimate love as important. . . . (female)*

#### Views of oneself

*North America.* American informants used both masculine (e.g., independent, willing to take risks) and feminine (e.g., caring, social) traits to describe themselves. Yet, they mentioned masculine traits first or emphasized the masculine traits more. They were quick to respond to the question that asked them to describe themselves, and they seemed to be very sure of their responses.

*I would describe myself as ambitious, caring, thoughtful, hardworking, and energetic . . . yet, if I can only use one word to describe myself, I would chose ambitious. . . . I like to take on large projects, that is why I think ambitious fits me. . . . (male)*

*I am very independent, I do most things alone . . . I am doing things my way . . . I am very outgoing too, I am very social. . . . When you are independent and social, it is easy for you to travel around and make friends. . . . (female)*

They were instrumental and had a clear sense of the direction of their lives. They

did not mind taking risks or facing challenges in pursuit of their life goals.

*My whole life is about taking risks, because the returns associated with risks are always higher . . . to gain higher returns you need to take higher risks. (male)*

*Taiwan.* Taiwanese informants again were indecisive and hesitated more when they described themselves. They used both masculine (e.g., determined, dominant) and feminine (e.g., caring, compassionate) characteristics to describe themselves. They were more likely to describe themselves from others' perspectives. Being friendly and compassionate was important for them.

*. . . my parents always want me to be aggressive and ambitious. Being ambitious or aggressive may be good for a career. Yet, I guess, as a person, it is also important to see myself being a caring and warm person. . . . (female)*

*I guess that my friends would rather me be a friendly and compassionate person with whom they can share their feelings than a successful person. . . . (male)*

#### Lifestyles and activities

*North America.* American informants participated in a variety of activities and tried activities that were risky and challenging. When they traveled, they went to less frequently traveled destinations.

*I have jumped out of planes 13 times . . . once I almost got myself killed. . . . (male)*

*I backpacked to Mexico all by myself. . . . Even when I was eight, I went to Europe by myself. . . . My mother put me on a plane by myself. (male)*

*I started sailing when I was six years old. . . . I then spent seven years on training and racing. . . . I started riding horses when I was nine. . . . I have done a three-day competition, riding horses jumping over trees and parallels. . . . I have been doing scuba diving for two years. . . . I have done it in 6 different countries. (female)*

They liked to engage in highly competitive sports, such as football, basketball, or tennis. In a sense, achievement can be reached by engaging in these competitive activities. They also involved themselves in activities that helped them become tougher.

*Learning karate helps me learn how to control myself and gives me confidence . . . it stopped me from being beaten up by neighbors and helped me resolve conflicts in the neighborhood . . . that is why I got into it. . . . (male)*

*Taiwan.* The Taiwanese informants avoided risks and engaged in activities that involved important others, such as shopping or seeing movies with friends. When they traveled, they traveled with their friends or families, and they would travel to places chosen by their friends or families. When they went outdoors, they liked to have picnics with their families or friends or take a walk in the park. They liked sports that were not highly competitive, such as swimming or jogging. Engaging in activities with families or friends was important.

*It does not really matter what we do. What matters is that we gather together with our families or friends. . . . (female)*

*I like activities that are more relaxing, such as seeing movies with friends. . . . Activities like skydiving or riding a Harley*

*Davidson are definitely not my style. . . . They are simply too risky. (male)*

*I think that my friends enjoy watching sports more than doing sports themselves. . . . They do not like sports that involve a lot of training or learning. . . . For example, even though Taiwan is an island, none of my friends know how to surf. . . . (male)*

### Preferences for advertising appeals

*North America.* The American informants liked advertising messages that were informative and helpful in their decision making.

*What is important is that the ad tells me about the product and how this product differs from others . . . informing me of their benefits or differences. (male)*

*If I want the product, I would look at the features and benefits of the product. . . . (male)*

*Taiwan.* When thinking about buying a product, the Taiwanese informants preferred advertising messages that appealed to both reasons and emotion. In general, they preferred messages that delivered the points in a more subtle and emotional way. Comparative advertising turned them off.

*When I purchase a car, I not only want the car to function well, but also to make me feel good. . . . Comparative appeals, for me, are distasteful. . . . I never believe in them. (female)*

### Communication styles

*North America.* Americans communicated in a more direct and straightforward way. They also found a big difference between Western and Asian communication styles.

## The depictions of emic perspectives contribute to a more meaningful interpretation of the findings.

*I am a very direct person . . . don't beat around . . . don't waste time. . . . If you do something I don't like, I will tell you. . . . (female)*

*I communicate with others in a more straightforward way. Not like people in Asia or in Taiwan. They have exit strategies when they communicate . . . in order to save face. . . . For example, when I was invited to the party, and I could not go, I would say so directly. Taiwanese would find good reasons or excuses to explain why they could not go. I think they did it in order to save the relationship or not to hurt others' feelings. . . . I do not really see why it will hurt my feelings if my friends told me that they could not come to my party . . . may be a little bit disappointed and that is it. (male)*

*Taiwan.* The Taiwanese wanted others to communicate with them in a less straightforward and more empathic and understanding way.

*I would like people to let me know what their opinions are, yet deliver them in a less forceful way . . . not hurting my feelings. (female)*

When communicating with others, they would first try to understand what the common background was between them and try to establish the relationship.

*When I met a new friend, I would ask them what their jobs are, whether they are married, the purpose was to find the common ground between us for me to carry on*

*more conversation. . . . It is easier or more possible to develop a friendship if I establish the relationship first. (female)*

### Discussion

The verbal reports of consumers' subjective experiences enrich our understanding of cultural differences in the domains of masculinity and femininity. These data support the interpretations of the experimental results and provide more evidence of the plausibility of the proposed theory for this cultural phenomenon. The depictions of emic perspectives contribute to a more meaningful interpretation of the findings.

### GENERAL DISCUSSION

This study explored self-construal differences related to masculinity/femininity, the less explored but not less important of the two self-related culture value domains (Hofstede, 1984), and the findings suggest that individuals in the United States and Taiwan differ in the degree to which masculinity and femininity are represented in their self-construals. In addition to masculine and feminine cultures, androgynous cultures, such as Taiwan in this study, or even undifferentiated cultures low on both masculinity and femininity, can also exist. This new conception makes it possible to categorize cultures more precisely along this value domain of gender self-perceptions.

This study found that American participants favored advertisements with utilitarian appeals to those with image appeals and that Taiwanese participants responded similarly to both advertising types. There

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is a strong case for arguing that differences in preferences for image and utilitarian advertising appeals are dependent upon differences in cultural masculinity/femininity. Therefore, cultural masculinity and femininity appear worthy of wider research attention. In addition to image and utilitarian advertising appeals, the effects of other advertising tactics, such as logical arguments, the hard sell, and celebrity testimonials (de Mooij, 1998), may also vary across masculine, feminine, and androgynous cultures.

The advantage of integrating findings of an experiment and ethnographic interviews is that it reduces the possibility that findings are method dependent. In-depth interviews helped shed light on the results of the empirical study and enhanced interpretations of cultural differences by examining the consumers' perspectives. The verbal accounts of subjective experiences of people from two different cultures indicated that the masculine/feminine cultural orientation permeates people's lives, influences how they think and live and what they value, and even dictates the way they interact with others and respond to advertising appeals.

The experiment employed a single product to serve both value-expressive and utilitarian functions. As discussed earlier, however, the effectiveness of image and utilitarian advertising appeals could vary as a function of product category. Future research thus should explore how product category moderates the relationship between culture-oriented cognition and the effectiveness of different advertising appeals. **JAR**

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