

Investigating the Impact of Cultural Dimensions on Social Media Behavior
- A cross cultural study

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ABSTRACT

In today's world, the user rate of social media is steadily increasing. While individuals use social media for the purpose of personal communication or information exchange, global companies use it for the launch of international marketing campaigns and standardized online advertisements. As these campaigns are published across different nations, in order to produce successful online content, it is mandatory to consider cultural values. In these terms, Hofstede's research on the so-called cultural dimensions helps to understand the complex structures of a culture and how cultural differences influence social media behaviors. Thus, previous research already considered the relationship between cultural background and social media usage. Therefore, this research is focused on investigating how motivations for using social media depend on cultural dimensions, and furthermore how cultural dimensions affect the relationship between motivations for using social media and the actions taken on social media.

By applying a quantitative methods approach, an online survey was conducted. In these terms, 161 social media users were asked questions in regard to their cultural background and social media habits. To be more precise, the researcher gathered data to conduct a cross-cultural study and to uncover how cultural background and the corresponding motivations for using social media are related to one another. The research found out that cultural dimensions can serve as a moderator when considering the relationship between actions taken on social media and the motivations for using social media. The main findings indicated that social media behavior is related to the motivations for using social media. To be more precise, it has been found that depending on the reason for using social media, the user tends to make use of specific actions. Overall, the study recommends international marketers to closely consider the cultural dimensions of the target audience and understand how cultural differences lead to different motivations for using social media.

KEYWORDS: Hofstede, cultural dimensions, social media behavior, social media motivations, cross-cultural study, international advertisement

List of Abbreviations

C = Collectivism

DV = Dependent Variable

E = Entertainment

F = Femininity

H = Hypotheses

I = Individualism

IS = Information Seeking

IV = Independent Variable

M = Masculinity

P = Posting

PD = Power Distance

R = Reading

RQ = Research Question

SP = Self-presentation

S = Socializing

UA = Uncertainty Avoidance

U&G = Uses and Gratifications theory

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1. Introduction

“In order to be successful in international markets, marketers have become aware of the fact that they need to overcome the natural tendency of viewing things from the perspective of their own culture” (2008, O’Guinn, Allen, & Semenik, as cited in Cheong, Kim, & Zheng, 2010, p.1)

In today’s world, it is quite omnipresent that global brands launch standardized advertising campaigns across cultures. On these grounds, Cheong, Kim & Zheng (2010) point out that the success of standardized advertisements differs across nationalities, depending on the consumers’ cultural values. Thus, for the success of an international advertisement strategy it is mandatory to acknowledge the growing importance of the incorporation of cultural factors (Amaro & Duarte, 2017; Akaka & Alden, 2010; Cheong et al., 2010; Choi & Miracle, 2004; Czarnecka, Brennan, & Keles, 2018; Paek, 2005). Speaking of international advertisements, especially in recent times, to make use of online marketing campaigns gains importance (Muntinga, Moorman & Smit, 2011; Kim, Coyle, & Gould, 2009; Okazaki & Taylor, 2013). As businesses expand their operations across national borders, advertising on social media is imperative (Mortimer & Grierson, 2010; Mowlana, 2016). In these terms, it is important for global businesses to understand how social media uses are influenced by cultural behavior and value (Akaka & Alden, 2010; Jin, 2010; Zhang & Gelb, 1996).

Speaking of cultural value, Hofstede’s research (1973, 1993, and 2009) on the so-called “cultural dimensions” can help online marketers better understand how culture is built upon different dimensions and how these dimensions affect social media use in terms of motivations and online behavior. Based on the complex structures of a culture and the extent to which advertising reflects cultural differences (Zhang & Gelb, 1996, p.31), this thesis serves as a way to consider more recent ways of online advertising. In regard to culture and social media usage, it is important to point out that cultural differences influence the motivations for engaging on social media (Sheldon & Bryant, 2016). Based on the strong link of cultural dimensions and motivations for social media usage, this master thesis will address how motivations for social media use depend on cultural dimensions and furthermore, how cultural dimensions affect the relationship between motivations for social media use and the actual social media behavior. This is of specific interest, as the rising number of social media users has a strong influence on intercultural communication patterns. By conducting a cross cultural study, different cultures will be compared to each other. For the further development of this study, the decision was made to look at various social media environments.

Even though previous research in this field already studied the differences of cultural dimensions in relation to social media usage, until now there is a lack of the investigation of different motivations for social media use and cultural values. Therefore, the aim of this study is to find out what motivates cultures in the first place to go online and secondly, what specific actions are taken on social media. So far, according to Manzi et al. (2017) a small body of literature already discussed how specific online platforms are used for self-performance and self-construction. For instance, Sandel (2014) is interested in the motivations behind online communication in terms of information seeking or emotional needs, while the study by Jiang and de Bruijn (2014) focuses on the link between cultural background and social networking behaviors. Indeed, several studies have put cultural dimensions in regard to social media behavior, yet none of them focused on various social networks and none offered a cross-cultural comparison in terms of motivations and actual social media behavior. As Schumann et al. (2010) state, comprehensive and conclusive empirical results on cross-cultural differences are still missing. In addition, little systematic cross-cultural research has been done to explain the effects of online communication effectiveness and motivations for using social media (Demes & Geeraert, 2015; Leonard, Van Scotter & Pakdil, 2009; Muntinga et al., 2011; Okazaki & Taylor, 2013). Besides, this thesis is of scientific significance as it builds upon former studies focused on Hofstede's cultural dimensions. Even though various scholars already took these dimensions into account, linked to social media interactions, new insights will be gained and help to bridge the current research gap. The research by Soares, Farhangmehr and Shoham (2007) serves as a starting point for this thesis, as it also considers Hofstede's cultural dimensions, while linking them to international marketing studies. Hence, highlighting the necessity for this study in the field of business, the outcome will be helpful for international companies to successfully publish an online marketing strategy, aiming at a clearer understanding of the target group, its motivations and behaviors on social media. Not only does this research offer marketing insights for global companies, but at the same time the results offer the participants a clearer understanding of the cultural values and behaviors they encounter on a daily basis. Based on the above stated issues, two research questions arose:

Research Question 1: In what ways does the motivation for social media use depend on cultural dimensions?

Research Question 2: How does the cultural dimension affect the relationship between motivations for social media use and actual social media behavior?

2. Theoretical Framework

The following chapter defines the theoretical concepts and reviews the corresponding literature. To provide a suitable explanation of the term cultural value, firstly a detailed definition will be given, based on the assumption that various value standards can be assigned to different cultures (Gudykunst, 1997; Hofstede 1993). Secondly, the concepts of social media use and culture will be reviewed. As social networking sites play an immense role in this research, their impact and importance will be analyzed further on. Not only based on the steady rise of the number of social media users, but also in regard to behavioral reasons for using social networking sites (Hartzel et al., 2016; Sheldon & Bryant, 2016). Thirdly, the motivations for social media use are defined in-depth, before taking a closer look at the so-called uses and gratifications theory. In order to constitute a clear framework for this study, it is also of importance to take a closer look at the most relevant literature. Thus, the work of Hofstede and McCrae (2016), Hofstede (2009), Gudykunst (1997) and most recently, Manzi et al. (2017) will be used as basis of the theoretical framework. Their research serves as the most reliable source for these indicators, as their findings also have a great impact on recent studies and cultural concepts. In terms of the literature used, the researcher should point out that all of the sources were strongly related and thus definitions for each dimension were quite similar.

2.1 Culture and Hofstede's Cultural Dimensions

First, it is necessary to take a closer look at the concept of culture itself. According to Jin (2010), it is a quite difficult concept to define as the behavior of an individual is influenced by culture in various ways. Hence, scholars state culture as “collective programming of the mind, which distinguishes the members of one group or category of people from those of another” (1991, Hofstede as cited in Zhang & Gelb, 1996, p.30). Gudykunst (1997) defines culture as a system of shared meanings and the “implicit theory of the game being played in our society” (p.328). Schumann et al. (2010) go even further by applying the link between trustworthiness and belief to cultural values. On these grounds, Hsu, Tien, Lin and Chang (2015) explain the main principles of culture as a group of people sharing values, moral standards, customs, written and spoken language. Hence, one should acknowledge how culture and value standards relate and influence each other. In this matter, it is important to point out that depending on the context, cultural variability can still happen (Gudykunst, 1997; Soares et al., 2007). This means that culture gives meaning for a society, institution or private media organization and thus, the perception of national identity is often understood as a state-

constructed understanding of culture (Jory, 1999). In order to fully gain an understanding of cultural meaning, one should highlight the importance of “cultural principles, which are the ideas or values that define how the world is organized, evaluated, and interpreted” (Czarnecka et al., 2018, p.6). In other words, growing up in a particular culture means unknowingly adapting to the corresponding values, beliefs and perceptions of this culture (Yates & Lockley, 2018; Zhang & Gelb, 1996; Zhou, 2008). Based on the complexity and multidimensionality of culture, individuals from different cultural backgrounds communicate in different ways (Shachaf, 2007; Yates & Lockley, 2018; Zhang & Gelb, 1996; Zhou, 2008). Not only can the way that individuals communicate change the culture they share over a period of time, usually individuals are also not aware of the rules of the culture they are surrounded by as their knowledge is acquired over time through socialization with other members of the same culture (Gudykunst, 1997; Yates & Lockley, 2018). While these cultural meanings are defined as ideas or values, they should not be seen as firm or steady, but rather as evolving concepts in a constant state of change and transition (Akaka & Alden, 2010; Mowlana, 2016). This transition is based on increasing interpersonal contact between people of different cultures and nations (Mowlana, 2016).

In order to understand cultural values and characteristics, Hofstede developed the system of independent cultural dimensions. Hofstede’s system is based on independent dimensions in which cultures differ from each other. Based on this system, values are understood as having an effect on individualistic behavioristic attitudes and concepts (Gudykunst, 1997; Hofstede, 1993; Hofstede, 1984). In terms of this research, it is important to mention that the model by Hofstede is named to be the most frequently validated and tested one (An & Kim, 2007; Girlando & Eduljee, 2010; Soares et al., 2007). Based on the study by Soares et al. (2007), the dimensions are well suited to be linked to the concepts of international marketing studies. Therefore, the usage of Hofstede’s cultural dimensions can be verified as well suited for this research. Furthermore, the decision was made to leave out the fifth dimension, which is High and Low Context Communication. This decision is based on the scope of this research and that this dimension mainly focuses on how information is transported and coded (Gudykunst, 1997). Moreover, it is important to mention that later on Hofstede added the dimension Long-Term Orientation to find out whether a specific culture is more oriented towards the future or tends to stick to the habits of the past (Soares et al., 2007). As a lot of critics mention that cultural change in term of future orientation is not recognizable over a short period of time, the decision was made to also not take this dimension into account.

2.1.1 Individualism and Collectivism

As first dimension, Hofstede expresses the relationship between an individual and the society in a given culture in terms of the level of individualism or collectivism (Choi & Miracle, 2004; Hartzel & Marley, 2016; Hofstede, 2009; Schumann et al., 2010; Putzke et al., 2013). Choi and Miracle (2004) highlight that individualism and collectivism are related to context and social ties between an individual and the corresponding group. This dimension aims to uncover whether a culture is concerned about the group welfare and intergroup relationships. Speaking of individualism, it is subsequently quite important to mention that individualistic cultures consider their personal perspective in every decision they make (Brewer & Venaik, 2011; Hartzel et al., 2016; Hofstede, 1984; Hsu et al., 2015; Steele & Lynch, 2013).

Individualism is expressed based on the value of individual goals and accomplishments, where a high quality of life is associated with individual achievement and success (Hartzel et al., 2010; Hofstede, 2009; Hofstede, 1984; Hsu et al., 2015; Ijabadeniyi et al., 2015; Leonard et al., 2009; Schumann et al., 2015; Soares et al., 2007; Putzke et al., 2013). Therefore, individual societies have rather loose ties between individuals, as they are mainly looking after themselves and also prefer to work alone (Hirokawa, Dohi, Vannieuwenhuysse, & Miyata, 2001; Hofstede & McCrae, 2016; Leonard et al., 2009). Based on these loose ties and the emphasis of individual goals, clarity in direct communication through explicit and direct messages plays an important role for individualistic cultures (Choi & Miracle, 2004; Leonard et al., 2009). As the needs, goals and values of an individual are seen as superior over the needs, goals and values of the ingroup, inhabitants of individualistic countries learn to focus on independence and achievement early on (Gudykunst, 1997; Hofstede, 1984; Leonard et al., 2009). In other words, this dimension is focused on how individuals act in terms of decision making or goal achieving. Furthermore, it is said that individualistic cultures value strong self-orientation and act more in self-interest (Hartzel et al., 2010; Ijabadeniyi et al., 2015; Schumann et al., 2010).

Collectivist cultures on the contrary have a strong need to see themselves as part of a group (Hsu et al., 2015; Leonard et al., 2009). Therefore, the ties between individuals in collectivist cultures are rather tight, as the members strongly take care of each other and prefer to work in a group (Hofstede, 1983; Leonard et al., 2009). Additionally, in collectivist cultures a specific emphasis is put on maintaining relationships with a group or society (Hartzel et al., 2010; Hofstede, 1984). While as already mentioned individualistic cultures emphasize independence and self-reliance, in contrast collectivist cultures focus on group goals and interdependence (Hartzel et al., 2016; Hsu et a., 2015; Choi & Miracle, 2004;

Leonard et al., 2009). In these terms, Hofstede (1983) states, that collectivist societies favor the opinions and interests of the group over individual benefits. An example for an individualistic culture would be Germany or Australia, while Peru, Japan or Brazil are rather seen as collectivist cultures (Gudykunst, 1997; Hofstede 1993).

2.1.2 Uncertainty Avoidance

The level of uncertainty avoidance (UA) as the next dimension is defined as the tolerance for unstructured and unpredictable future events (Gong, Stump & Li, 2014; Gudykunst, 1997; Hofstede & McCrae, 2016; Schumann et al., 2012; Tai, 2004; Tavanti, 2012). To be more precise, rules play an important role in the level of uncertainty avoidance. Therefore, a culture with a rather high uncertainty avoidance strives for rules, rituals and regulations, guiding the daily life and actions of each inhabitant (Gudykunst, 1997; Putzke et al., 2013; Schumann et al., 2010; Soares et al., 2007). In addition, it can be assumed that cultures with a high level of uncertainty avoidance have a strong desire for firm rules and are not willing to accept risks, whereas cultures with a low-uncertainty-avoidance on the other hand accept conflicts, do not fear taking on risks and welcome change and innovation (Gong et al., 2014; Leonard et al., 2009; Putzke et al., 2013; Schumann et al., 2010; Tai, 2004). To be more precise, cultures with a low uncertainty avoidance accept dissent and inconsistency (Gudykunst, 1997; Putzke et al., 2013; Schumann et al., 2010; Soares et al., 2007). Moreover, cultures with a low uncertainty avoidance tend to be more entrepreneurial, as they do not fear unpredicted outcomes and are willing to try new things (Gong et al., 2013).

Linking the level of uncertainty avoidance to social media consumption, it is important to highlight some specifics. First of all, Hermeking (2006) connects low uncertainty avoidance to being more open to innovations and new forms of communication, such as the internet or new media. Correspondingly, a high uncertainty avoidance has a negative relationship with the spread of internet penetration (Gong et al., 2014). Second, Gudykunst (1997) highlights that countries with a high uncertainty avoidance are showing more emotions online and follow certain so-called scripts on how to interact with outgroup members. In addition, cultures with a high uncertainty avoidance measurement welcome direct information as it explicitly reduces the perceived uncertainty (Gong et al., 2014; Tai, 2004). In conclusion, the level of uncertainty avoidance has an impact on the need and willingness to gather information about other individuals (Gudykunst, 1997; Tai, 2004). While Spain or Greece function as countries with a high uncertainty avoidance culture, Denmark or the US can be

seen as countries with a low uncertainty avoidance culture, encouraging change and innovation (Gudykunst, 1997; Leonard et al., 2009).

2.1.3 Power Distance

The following dimension, the level of power distance, focuses on the different understandings between superiors and subordinates and the perception of superior orders. According to Tavanti (2012), one of the main principles is the acceptance and expectation that some groups have more power than other groups in a society. To be more specific, the level of power distance is significantly focused on the emphasis of hierarchical relations and status privileges (Leonard et al., 2009; Schumann et al., 2010; Tai, 2004; Tavanti, 2012; Yun et al., 2008). Thus, power distance expresses the terms in which a culture accepts inequality and authority (Gudykunst, 1997; Hofstede & McCrae, 2016; Leonard et al., 2009; Richardson & Smith, 2007; Schumann et al., 2010; Tai, 2004). Speaking of power distance, it is of importance to highlight that cultures with a high power distance do not question superior order and accept social differences without hesitation (Gudykunst, 1997). Instead, they rather see the given authority as a basic fact, which should not be questioned and are willing to accept inequalities (Leonard et al., 2009; Tai, 2004; Yun et al., 2008). These inequalities can also be seen in terms of the fact that a superior can determine the behavior of a subordinate (Tavanti, 2012). Yun et al. (2008) also point out that cultures with a rather high power distance measurement believe that privileges of the people in power are fair and well deserved. For instance, the Japanese culture highly respects people holding a higher social status and puts a strong emphasis on the importance of authority as a central principle (Leonard et al., 2009; Richardson & Smith, 2007). In these terms, the high power distance of the Japanese culture leads to clear expectations of the public from authority or hierarchical figures (Tai, 2004).

Cultures with a rather low power distance in contrast want to know specific reasons why they should follow the superior and why they should accept the social order (Gudykunst, 1997; Schumann et al., 2010; Tai, 2004). Summarizing this dimension, it is important to point out that the level of power distance expresses the extent to which a culture accepts authority, tolerates unequal distribution of power and awaits orders from above (Tavanti, 2012). In contrast to the Japanese culture, the German or Swedish culture is seen as having a low power distance level (Gudykunst, 1997). Thus, these cultures tend to have little tolerance for authority and rather rely on facts in order to fulfil a decision-making process while not expecting to be told what to do in detail (Leonard et al., 2009; Tai, 2004).

2.1.4 Masculinity and Femininity

Speaking from a traditional viewpoint, females are rather seen as playing the subordinate, unimportant or supporting counterparts to the strong, professional, important and independent male (An & Kim, 2007; Gudykunst, 1997; Schumann et al., 2010; Tai, 2004). Although traditional gender role portrayal has an immense impact on culture and society, it is important to define masculinity and femininity based on Hofstede's cultural dimensions. In terms of this thesis the researcher should mention that various definitions serve to explain the dimension of masculinity and femininity and therefore doubts in terms of validity arose. These mainly deal with the concern whether Hofstede's perception of the level of masculinity or femininity is actually suited to display a culture or not. For instance, Hirokawa et al. (2001) point out that this dimension overlaps with stereotypes in terms of sex roles and that the concept might include incorrectly attributed factors. Tavanti (2012) also highlights the risk to misunderstand clearly defined gender roles in societies as the level of masculinity or femininity.

In retrospect to the various definitions, this thesis will focus on the idea that cultures with a high level of masculinity value material things and career advancement over feminine traits, such as the nurturing of personal relationships (Gong et al., 2014). This is supported by Schumann et al. (2010), stating that depending on the culture, tough values, such as competition are dominated over tender values, such as solidarity or service. Hofstede and McCrae (2016) go even more in detail by highlighting the more emotional pole of a culture as feminine, while the more assertive pole should be understood as masculine. Furthermore, Gong et al. (2014) define this dimension as "the extent to which a society is characterized by assertiveness versus nurturance" (p.43). In these terms, cultures with a high score in femininity long for quality of life and strongly care for each other, while cultures with a tendency towards masculinity value winning, personal and material success (Gong et al., 2014; Hirokawa et al., 2011; Hofstede, 1984; Tai, 2004). Based on this, it can be said that rather feminine cultures value quality of life and interdependence, while cultures with a high score in masculinity emphasize performance, ambition and independence (Gudykunst, 1997; Hofstede 1984). Moreover, the dimension can be seen in terms of whether females or males are more easily assigned to executive roles (An & Kim, 2007; Schumann et al., 2010). Thus, cultures with a high score in femininity tend to see male and female values as equally important with less difference between the portrayal of male and female roles and attributes (An & Kim, 2007; Tai, 2004).

Concluding, the level of masculinity or femininity indicates whether traditional male values are important to the culture or not (An & Kim, 2007; Schumann et al., 2010; Tai,

2004). To name an example for a masculine culture, recent research agrees that the Japanese culture can be seen as mainly masculine, whereas Sweden is a clearly feminine country (An & Kim, 2007; Gudykunst, 1997).

2.2 Social Media Behavior and Culture

Social media is defined as a tool for information exchange and online interaction where individuals receive the opportunity to design and present personal user profiles and share these with other online users (Avidar, 2009; Chen & Marcus, 2012; Greenwood, Perrin & Duggan, 2016; Hughes et al., 2012; Oh & Syn, 2015, Ryan & Xenos, 2011, Wu, Chang & Yun, 2015). To be more precise it allows interpersonal and mass mediated communication with a large number of family and friends via sharing content online (Lee et al., 2014; Wu et al., 2011). Furthermore, the main characteristics of social media allow users to present themselves, interact with the online community and follow each other (Chen & Marcus, 2012; Treem et al., 2016). It is also important to mention that opposed to traditional media, such as local newspapers, social media is available to a wider, more international audience (Gosling et al., 2011; Helmond, 2015; Hermeking, 2006; Klinenberg & Benzecry, 2005; Rice, D'Ambra & More, 1998). Therefore, considering social media from a broader perspective, it facilitates increased exchange between countries, and hence allows rising intercultural contact across space, time and geopolitical boundaries (Gosling et al., 2011; Mortimer & Grierson, 2010; Mowlana, 2016; Shuter, 2017).

Speaking of social media behavior, the decision was made to look at motivations for using social media and also the activity performed by the user. There is a wide variety of activities which can be done (Griffiths, 2018; Sheldon & Bryant, 2016). To be more precise, this thesis will focus on posting, liking, reading and commenting as main actions (Seidman, 2013; Sheldon & Bryant, 2016). Manzi et al. (2017) define these actions as “the possibility to create and share content, as well as to interact with other individuals and associate with cultural products and brands” (p.82). To be more precise, actions taken on social media can be described as “sharing, connecting and collectively consuming” (Treem et al., 2016, p.773). For instance, facebook allows its users to interact by taking visible actions, such as liking or commenting a post and sharing stories or opinions with followers and friends online (Treem et al., 2016; Wu et al., 2015). Junco (2012) highlights that these actions emphasize social interaction and online engagement. Speaking of the usage and adaption of social media, Putzke et al. (2014) point out that each user makes an active decision of what to do on social media in order to construct an image online. In terms of social media behavior and decisions

made by the user, it is also important to mention that a majority of online users tend to use multiple social media sites regularly (Young, Len-Ríos, & Young, 2017).

Richardson and Smith (2007) state that even the decision about which social medium to use is based on different cultural motivations and social values. According to existing literature, social relationships and online information distribution on social media are closely linked to cultural norms and values (Chen & Marcus, 2012; Croucher & Rahmani, 2015; Frith, Shaw, & Cheng, 2005; Kidd & McIntosh, 2016). In addition, Manzi et al. (2017) highlight that social media usage can also be influenced by cultural context. According to Avidar (2009), some cultures use social media for self-promoting intentions. Despite the strong influence of social media on culture, the both concepts developed an inseparable bond, enabling individuals to join virtual communities and communicate with each other (Shuter, 2017). Speaking of cultural context, one should also mention that messages spread via social media convey societal expectations (Muntinga et al., 2011; Kidd & McIntosh, 2016; Lee et al., 2014). In these terms, the ways in which social media is used and the motivations for social media usage differ across cultures (Amaro & Duarte, 2017; Chen & Marcus, 2012; Croucher & Rahmani, 2015; Manzi et al., 2017).

Nevertheless the relationship of social media use and cultures, one should closely pay attention to the fact that the use of a particular social media platform is dependent on the dominant culture and causes different ways of social interaction (Croucher & Rahmani, 2015). Hence, it is said that the mass media practices of a culture influence the interpersonal communication habits (Lee et al., 2014). Not only does culture have an impact on interaction on social media, at the same time media works as a transmitter of cultural values (Frith et al., 2005). Hartzel and Marley (2016) support this statement, as their research found out that the interaction of individuals and social media routines differs across cultures. Moreover, Hughes et al. (2012) highlight the “role of individual differences in the use of social networking sites” (p. 564). According to Manzi et al. (2017), the concept of constructing a socially desirable public image and identity online seeks the gratification of individual desires. To reduce the feeling of loneliness and to fulfill the need of belonging, motivational satisfactions behind social media usage seem important (Manzi et al., 2017).

2.3 Uses and Gratifications Theory

In order to be able and explain the individual motivations behind social media use, first the uses and gratifications theory (U&G) is utilized to understand the context of culture and media usage (Chen & Chan, 2017; Griffiths, 2018; Hsu et al., 2015; Ko, Cho, & Roberts,

2005; Muntinga et al., 2011; Meiling Luo et al., 2011; Raacke & Bonds-Raacke, 2008). To give a short insight into the background, one should mention that the U&G theory originates from the communication sciences (Ko et al., 2005; Meiling Luo, Chea & Chen, 2011; Ruggiero, 2000). Thus, the assumption is made that social and psychological characteristics influence a variety of motives and gratifications for communication on social media (Sheldon & Bryant, 2016). Speaking of social media, various features allow the individual to communicate with others and thus, it is of further interest to find out how and why social media is used (Raacke & Bonds-Raacke, 2008). Moreover, the U&G perspective helps to explore the motivations behind social media use and considers users as active recipients of mediated communication (Chen & Chan, 2012; Manzi et al., 2017). To be more specific, the theory assumes that “different individuals have various motivations for using social media, and such motivated media exposure may exhibit various effects on subsequent media use, attitudes and participation” (Chen & Chan, 2017, p. 83).

To give a precise definition of the term U&G theory, Sheldon and Bryant (2016) point out that gratifications should be understood as the pool of needs people have for using social media. These gratifications and motivations come from interests and so-called “externally imposed constraints” (Ruggiero, 2000, p.11). Therefore, as already stated the main interest of U&G theory is to find out how and why individuals use certain social media and therefore, the individual intrinsic needs and the corresponding social media uses are examined quite detailed (Ko et al., 2005; Muntinga et al., 2011; Meiling-Luo et al., 2011; Raacke & Bonds-Raacke, 2008). Thus, it is said that the choice for using a specific social media platform is based upon the uses and gratifications obtained (Sheldon & Bryant, 2016). In other words, U&G theory serves as an understanding of the gratifications online users are seeking by using a particular social media platform. Hence it is assumed that the selection of the media and the expectations of using this specific media derive from personal interest, social interaction and environmental factors (Ruggiero, 2000). Based on this, the following four assumptions arise: “media use is goal-directed or motivated, people use media to satisfy their needs and desires, social and psychological factors mediate media use, and media use and interpersonal communication are related” (Griffiths, 2008, p.5). In other words, the theory assumes that people choose media based on their needs, including personal identity, surveillance, the desire to maintain relationships, information sharing, personal relationship and professional advancement (Sheldon & Bryant, 2016). Speaking of these needs, Raacke and Bonds-Raacke (2008) add that not only personal, but also social needs are obtained from using social media.

To conclude, it is of importance to mention that the U&G theory also faces some critics. For instance, Raacke and Bonds-Raacke (2008) point out that it fails to integrate separate research findings. In addition, critics say that research regarding U&G theory is “unsophisticated about the social origin of the needs that audiences bring to the media” (Ruggerio, 2000, p.5). But on the other hand, the U&G theory approach is applicable to all kinds of media and hence enables a concrete comparison of social networking sites (Meiling-Luo et al., 2011). Based on this statement and underlined by the assumption that it allows a clear picture of the link between personal communication channels and media, it is a well-suited frame for this thesis (Ruggerio, 2000). Furthermore, it effectively explains behavioral and cultural dimensions in regard to mediated communication (Ko et al., 2005).

2.4 Motivations for Social Media Use

Speaking of the relationship of culture and social media usage, it is important to be more specific about the motivational factors for communication via social media. As already mentioned, social media allows users to exchange information, upload images, create and share online content and hence, there is a strong individual motivation behind its use (Avidar, 2009; Hermeking, 2006; Hsu et al., 2015; Manzi et al., 2017; Muntinga et al., 2011). According to Muntinga et al. (2011) it is imperative to look at the motivations for engaging with social media. Investigating the influence of cultural difference and their relationship to motivations for social media use will be done in consideration of the U&G theory. As already mentioned, a variability of actions can take place when using social media, based on the understanding that it allows the user to “interact, express, share and create content about anything” (Muntinga, Moorman & Smit, 2011, p. 13). Based on the previous section, it is certain to say that there are different reasons for the various actions taken on a specific social media (Frith et al., 2005; Munar & Jacobsen, 2014).

As the U&G theory is interested in the motivations for using social media, figure 1 shows that entertainment, information-seeking, socializing and self-presentation were chosen as possible motivational concepts in this thesis. This is based on the study by Hsu et al. (2015). As this study aims to uncover the role of cultural differences and socio-economic status in social media continuance intention, these four concepts were already justified as suited for this approach. Following, the focus of this thesis is to investigate the impact and dependence of cultural dimensions on the motivations for social media use. In other words, it aims to uncover how different motivations for social media use are dependent upon culture.

To be more specific, following abstract gives additional information in terms of how these individual motivations are defined in detail.

First, entertainment should be understood as the idea of users using social media for the personal interest of entertaining activities to satisfy the affective desire (Hsu et al., 2015; Young, Len-Rios & Young, 2017). Additionally, searching for entertainment when using social media is described as an overall motivation to escape from problems or routines (Muntinga et al., 2011). Following, information-seeking refers to the extent of users wishing and being able to access information on social media in real-time (Lee and Ma, 2010 in Hsu et al., 2015). At the same time, information-seeking is understood as the desire of online users to interact about specific topics in order to exchange information, seek advice, as well as opinions and surveillance (Muntinga et al., 2011). Moreover, socialization as a motivation is defined as the desire to strengthen and maintain social relationships via social media. Not only is socialization based on “mediated interpersonal communication” (Young et al., 2017, p.385), it can also be linked to the demand of social belongingness. As the desire of belonging results in active participation in online communications, the reason behind socializing is recognition via communicating and connecting (Munar & Jacobsen, 2014; Marshall, Lefringhausen, & Ferenzi, 2015). Lastly, self-identity refers to the extent to which users enhance their identity and share personal information (Hsu et al., 2015; Munar & Jacobsen, 2014). Furthermore, self-identity is closely related to the posting of self-promoting content and the desire to seek attention by portraying specific attributes of oneself (Frith et al., 2005; Marshall et al., 2015). As the disclosure of personal information and self-identity are closely linked, Chen and Marcus (2012) highlight that individuals tend to share personal information about how they identify themselves on social media.

Furthermore, it is of importance to highlight the influence of cultural differences on social media motivations. According to recent studies, cultural difference and socio-economic status, meaning level of education and income level, moderate the link between motivations for social media use and continuance intention (Hsu et al., 2015). Sheldon & Bryant (2016) found that the needs and motivations for using social media are influenced by culture and can be predicted by society. In conclusion and linked to the U&G theory, the motivations for how and why individuals make use of social media are based on personal desires and needs with numerous of factors influencing the selection of a certain media and also the actions taken.

3. Conceptual Model

Lee et al. (2014) state that the degree to which individuals are shaped and influenced by social media use varies across cultures. In order to gain an insight into cultural differences of social media use, the conceptual model is based upon Hofstede's cultural dimensions (1984, 2011). The approach claims that personal choice and life decisions are affected by the cultural environment of an individual (Hofstede, 1984; Lee et al., 2014). In terms of this thesis, it is of interest to find out how motivations for social media use and actions taken on social media are dependent. As already stated, motivations should be seen as individual incentives behind the selection and use of a certain social media platform (Lin et al., 2017; Muntinga et al., 2011). Activities, which are carefully considered in this study are posting, commenting, liking and reading. Furthermore, cultural dimensions will be linked to social media intentions. To be more specific, Hofstede's cultural dimensions will serve as a guide to explore motivations and intentions behind the usage of social media accounts across cultures, by assuming certain characteristics and relationships. Looking at the main effects of cultural dimensions on motivation, the following subchapter will explain the corresponding hypotheses.

3.1 Level of Collectivism and Interpersonal Relationships on Social Media

Exploring the main effects of culture on motivation in regard to Hofstede's cultural dimensions and the link to intentions for social media usage, it is quite omnipresent that social media is widely used as a tool for interpersonal communication (Hsu et al., 2015). Prior studies already confirmed that the influence of an individualist or collectivist culture leads to differences on social media use (Rice et al., 1998). It is said, that according to individual differences preferences of social media use and motives differ (Griffiths et al., 2018; Rice et al., 1998). Based on these studies, the assumption arises that the reason behind using social media depends on the level of collectivism.

As the inhabitants of the same culture share common practices and characteristics, it can be assumed that individualists tend to favor self-presentation and putting oneself in a good light (Griffiths et al., 2018; Hofstede, 1983; Manzi et al., 2017; Steele & Lynch, 2012). Furthermore, linking the characteristics of social media use to Hofstede's cultural dimensions, Hofstede (1984) assumes that people from individualist societies tend to focus mainly on themselves and are not strongly integrated into in-groups. Thus, in regard to social media usage, individualistic societies attempt to focus on constructing a desirable public image, rather than inter-social interaction by relationship building (Lee et al., 2014; Manzi et al., 2017). In addition, Hsu et al. (2015) also point out that individualistic cultures express their

emotions more openly and use social media in order to display themselves online. It is also said that individualists use social media so that they have a benefit (Steele & Lynch, 2013). Therefore, a high level of individualism stands for self-focus and a strong adherence to personal norms (Chan & Cheung, 2012). It is assumed that individualistic societies are rather focused on a proper measurement of individual status (Steele & Lynch, 2012). Given that members of an individualistic society are strongly focused on themselves, the assumption is made that they have the motivation to maintain a positive self-presentation on social media platforms (Lin, Lee, Jon & Gilbreath, 2017).

Collectivist cultures on the other hand are strongly integrated in their surroundings and focus on maintaining a healthy relationship with other group members (Hofstede & McCrae, 2016). Considering the relationship between an individual and the surrounding, it seems as if collectivists tend to use social media to look after each other and show affection (Hofstede, 1983; Rice et al., 1998). Maintaining existing relationships by satisfying sociability needs are further characteristics of social media motivations (Griffiths et al., 2018; Lee et al., 2014). These attributes can once again be linked to collectivist cultures in terms of the great importance of interpersonal relationships (Rice et al., 1998). It is also said that collectivist cultures engage in social comparison by socializing with the in-group (Lee et al., 2014). Correspondingly, Muntinga et al. (2011) highlight that maintaining relationships on social media comes in terms with engaging and socializing with one another. Thus, if a culture is focused on networking and information sharing, social media is used as a preferred communication tool (Kidd & McIntosh, 2016; Lin et al., 2017). In other words, the assumption is made that collectivist cultures use social media for networking in order to communicate and maintain relationships with friends or family. Based on these grounds and the statement that “members in different cultures have different communication preferences” (Kim et al., 2009, p.582), the following two hypotheses are formulated:

H1: Individualist cultures are more likely to use social media for the main purpose of self-presentation.

H2: Collectivist cultures are more likely to use social media for the main purpose of maintaining interpersonal relationships with in-group members through socializing.

3.2 Exploring Motivations for Social Media Usage and Actions taken on Social Media

While H1 and H2 are interested in the main effects of culture on social media motivation, it is also assumed that motivations may affect the actual actions taken. For instance, the motivation for entertainment on social media is triggered by investing time in reading articles, blogs or status updates (Oh & Syn, 2015). In addition, the relationship between entertainment and reading comments or social media updates was already assumed by Griffiths et al. (2018). In these terms, it can be understood that reading updates on social media lead to a correlation with the feeling of being entertained. In other words, the desire of feeling entertained while using social media is closely linked to social related motivations (Weller, 2016). As previous studies already found out that using social media to obtain information and to interact with each other is a rather feministic characteristic, the researcher assumes that cultural dimensions might serve as a moderation factor (Griffiths, 2018).

In terms of the conceptual model, first it is of interest to consider emotional roles as the main point of differentiation between the level of masculinity and femininity. It is said that feminine cultures are driven by emotional factors while masculine societies are rather competitive and focused on earnings and recognition (Chan & Cheung, 2012; Gong, Stump & Li, 2014; Hofstede & McCrae, 2016). Furthermore, cultures with a high level of masculinity are ego-oriented, ambitious and keen on a good performance (Chan & Cheung, 2012; Gong et al., 2014). Linking this statement to social media usage, the assumption arises that masculine cultures are interested in using social media for the purpose of showing off. In these terms, it is assumed that masculine cultures rather focus on presenting themselves and comparing their appearance to others, while feminine cultures are interested in using social media for entertainment by gathering new information. As another trait of feminist cultures is to be more caring for others, it can be assumed that in order to take good care of someone, information has to be looked up to know what is desirable and what not (Chan & Cheung, 2012). Therefore, H3 assumes that online entertainment through reading is closer related in high feminine societies.

H3: Members of cultures with high femininity have a stronger relationship between entertainment and reading, than members of cultures with high masculinity.

Second, in terms of information seeking as the motivation for using social media, it is important to point out that reading contributes a main part to it. Speaking of information seeking as the motivation behind social media use, Campisi et al. (2015) confirm that using the web as an information source is a widely accepted pattern and is closely related to reading

blogs or forums. Likewise, information seeking and reading comes hand in hand with the viewing of online ratings and reviews, which in return lowers the perception of taking on risks or uncertainties (Muntinga et al., 2011). It is also said that information seeking is an important feature of social media, in order to have more control (Lee et al., 2014).

In this case, the researcher should also mention that the cultural hierarchy of low power distance dictates the social media behaviors and adopts the internet as a tool for obtaining new information (Gong et al., 2014). Cultures with a high power distance accept the social order without questioning it, while countries with a low power distance on the other hand want to know why they should follow the social order. Thus, the assumption is made that individuals from countries with a low power distance are gathering additional information and spending more time on research, than individuals from countries with a high power distance. These countries seem to lack the motivation to act independently and are not interested in receiving reasonable explanations. Thus, the feeling of being valued derives from obtaining rules and accepting the social order. To clarify, it is also said that societies with a high power distance avoid critical thinking and strictly follow the directions of authorities (Gong et al., 2014). In other words, it is assumed that a low level of power distance is linked to spending more time on gathering information and data, as a high level of power distance (Chan & Cheung, 2012). Leonard et al. (2009) point out that people in low power distance cultures are more interdependent and seek to obtain as much information as possible about a case or decision. Hence, reading seems to be a big factor of their social media activities.

H4: Individuals of cultures with a low power distance have a stronger relationship between information seeking and reading than individuals with a culture of high power distance.

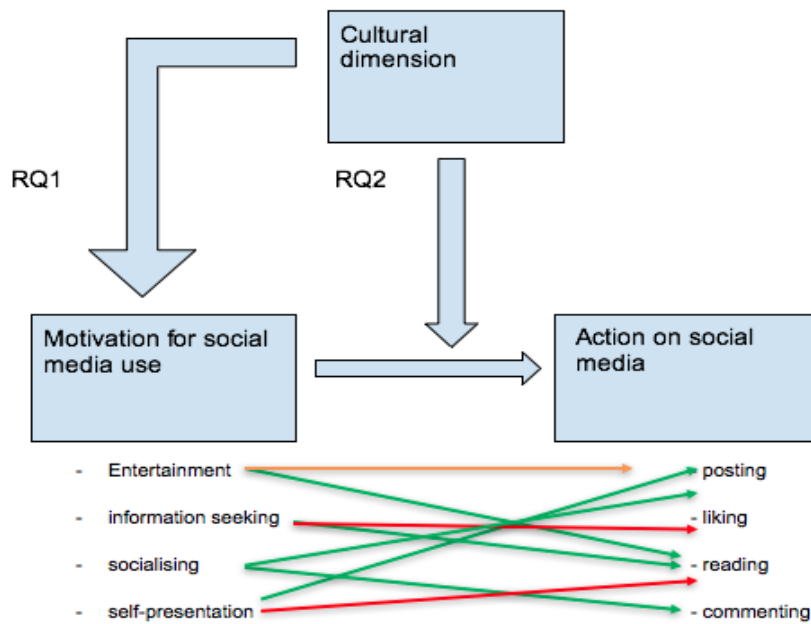
Lastly, H5 comes in terms with the study by Oh & Syn (2015) who were also interested in finding out the motivations of seeking and sharing information on social media. In the light of seeking information and posting, it should also be mentioned that providing and sharing information via posting on social media serves as social support for other society members (Amaro & Duarte, 2017; Oh & Syn, 2015). For instance, the study by Amaro & Duarte (2017) found out that travel related social media websites gain importance for searching and posting of information regarding e.g. vacation matters and decisions. Individuals produce and upload content they have gathered through information seeking, as a behavioral construct (Muntinga et al., 2011). Posting should be seen as a way of communicating with followers and friends online, in this case it should be highlighted that the meaning of communication depends on the context (Amaro & Duarte, 2017; Kim et al., 2009). To be more precise,

Leonard et al. (2009) highlight that the decision in terms of what and how something is communicated is influenced by culture and social context.

To give more information, H5 is interested in the moderation of the cultural dimension uncertainty avoidance. As already stated, the extent of uncertainty avoidance explains whether a society is tolerant towards ambiguity or not (Hofstede & McCrae, 2016). In other words, the shared understanding about certain circumstances is a way to avoid uncertainty (Rice et al., 1998). In these terms, the assumption was made that cultures with a low uncertainty avoidance accept different opinions and are not focused on strict rules. Therefore, they do not seek additional information to back up their opinion, because opponent opinions are not perceived as a threat (Hermeking, 2006). In contrary, cultures with a high uncertainty avoidance have a strong desire to gather information and spread the accepted opinion, because of their strong feeling for security, which is based upon consistent laws (Gong et al., 2014). In particular, cultures with a high level of uncertainty avoidance prefer to look at online websites to obtain a great amount of knowledge and in return, to share these new insights with their online community (Kim et al., 2009). In addition, Rice et al. (1998) highlight that uncertainty can be reduced by gaining additional information. Subsequently, the researcher suspects that the search of information is helpful to decrease uncertainty and in return, enhances the quality of life (Amaro & Duarte, 2017). In order to avoid uncertainty, cultures with a higher level focus on risk avoidance and are more resistant towards changes (Gong et al., 2014). Therefore, the assumption is made that looking up additional details and information is a common trait for people with a high uncertainty avoidance, as it helps to stem unpredicted risks. Besides the fact that the acquisition of new information reduces the feared uncertainty, social media also allows status updates and knowledge sharing (Weller, 2016). With this in mind, it can be presumed that the posting of important updates is meant as a way to reduce uncertainty. As a matter of fact, members of a culture with a high uncertainty avoidance benefit from information sharing through social networks, as it reduces stress and serves as security reason (Campisi et al., 2015; Oh & Syn, 2015). In other words, the hypothesis is built on the assumption that information seeking and posting the gathered insights is a way for societies with a high uncertainty avoidance to avoid ambiguity.

H5: For members of cultures with a high uncertainty avoidance, the relationship between information seeking and posting is stronger than for cultures with a low uncertainty avoidance.

Figure 1. Framework for the concept of cultural dimensions and their link to motivations for social media use



4. Methodology

4.1 Research Design

As this study intends to find out how social media use and actions taken on social media are related to each other and how cultures serve as a moderator to this relationship, the researcher applied quantitative research methods. As the relationship between two variables in a population was investigated, furthermore hypotheses were tested (Babbie, 2013). To be more specific, a questionnaire was conducted. Making use of questionnaires is a well-established concept in cross-cultural studies and was already tested in previous research of Hofstede's cultural dimensions. Furthermore, as questionnaires offer the researcher to gather data in a standardized and relatively structured way about a large number of cases the method was proven to be most appropriate for this thesis (Fallowfield, 1995; Matthews & Ross, 2010). Moreover, questionnaires allow to collect information about attitudes, knowledge and behavior of people in an objective way and over a short period of time (Boyton & Greenhalgh, 2004; Sinclair, 1975; Wright, 2017). Conducting a survey was well suited to ensure validity and reliability, meaning the questionnaire measured what it claimed to measure and was able to "yield consistent results from repeated samples and different researchers over time" (Boyton & Greenhalgh, 2004, p.1313). More specifically, the researcher conducted an online survey. This had the benefit that individuals received access to the survey, regardless of geographical location (Wright, 2017). In addition, the online

questionnaire was standardized. Hence each participant received the same questions in identical form and the same order, which increased the reliability of the survey (Boyton & Greenhalgh, 2004; Sinclair 1975). Also, conducting an online survey enabled the researcher to gain insights into the social media behavior of individuals, which they might not be comfortable to express openly or in a face-to-face conversation (Wright, 2017). Speaking of reliability and validity, also well-known scales of previous research were used and adapted (Boyton & Greenhalgh, 2004; Fallowfield, 1995).

4.2 Pre-test

To evaluate how a sample of people responds to the survey, a pre-test survey was conducted. This pre-test served as first trial run and was distributed as a private link via E-Mail and WhatsApp messenger. The pre-test then was answered by a sample size of 20 participants from four countries of origin and the received feedback was incorporated (five participants each from Peru, Turkey, Germany and the Netherlands). In these terms, the pre-test aimed to uncover the suitability of the questionnaire in terms of cultural dimensions, motivations for social media usage and actions taken on social media. Furthermore, it aimed to discover which social networks were used more frequently and which ones were still missing on the survey. After running the pre-test and gathering the feedback, the questionnaire was adapted and a new draft was created. In order to ensure validity of the survey, moreover five cognitive interviews were held. The respondents were asked the questions of the initial questionnaire in exactly the same order, as it is on paper, to ensure standardized measurements. These interviews furthermore served as a pre-test as the researcher gathered insights into how far the questionnaire measures what it intends to measure (Sinclair, 1975). Once again, the received feedback was incorporated and the survey was slightly adapted.

4.3 Procedure

The final, anonymous online survey was developed via Qualtrics.com and the data was gathered by firstly distributing the survey via facebook, LinkedIn, WhatsApp messenger and E-Mail in the months of April and May 2018. The anonymous link was shared on the above mentioned personal profiles of the researcher and within eight weeks the minimum sample size of 150 participants was reached. As stated by Hinkin (1998), a sample size of 150 participants is sufficient to observe “accurate reflections of the true population” (p.111). After conducting the survey and reaching a satisfying sample size, the gathered data was analyzed using SPSS.

The construction of the survey started with a short introduction and a confirmation of consent from the respondent. Followed by a 19-item question concerning cultural dimensions. The next section covered the social media behavior. Therefore, the respondents were asked to identify the hours per day that they spend on each social media platform, their actions taken on social media platforms and the last question in this section asked for the motivations for using social media. Lastly, the questionnaire consisted of nine demographical questions. After finishing the survey, the respondents were able to leave some additional feedback or comments and were granted to contact the researcher via E-Mail for further concerns. Closed questions at the end of the survey ensured that the participants were suited for taking part in the survey and met the requirements.

As this master thesis was mainly interested in finding out the social media motivations and actions of different cultures, the target population included everyone who is or has been using social media. In these terms, the sampling frame did not pay attention to traits such as age, gender or education. Thus, everyone who has been in contact with any social media platform was invited to participate. As the survey was spread via an anonymous link over social media channels, it made use of nonprobability sampling. Even though according to Sarstedt et al. (2017), probability sampling methods are more accurate, they are not required for every research setting. In more specific terms, snowball sampling was used. Based on the snowball technique, unknown individuals were involved in the actual data collection. As they forwarded the survey to family members, colleagues or friends, the researcher was not involved in the data collection further on. Therefore, initial subjects generated additional subjects by forwarding the link of the questionnaire or posting it on their private social media account. This has the advantage to collect data at lower cost and the possibility to reach a bigger population (Sarstedt et al., 2017).

4.4 Sample

In total 161 respondents participated in the study. To be more specific, of these 161 participants 27% were male, and 68% were female respondents. Speaking of the demographics, the majority had a German citizenship (24%), which was followed by Turkish (9%) and Dutch (4%). Most of the respondents were born in Germany (24%), followed by Turkey (9%) and the USA (7%). Out of 149 valid responses, 101 respondents (68%) still live in the same country they were born in. Concerning the age, the mean was born in 1985, with a range from born in 1941 to born in 1999. Out of the respondents, the majority had a low level of education (70%). Table 1 gives an overview of the descriptive characteristics and

heterogeneity of the group in terms of education levels, nationality, country of birth, current place of residence, birth country of the mother and birth country of the father.

Table 1. *Descriptive Statistics of Respondents (N =161) with 95% bias corrected and accelerated confidence intervals. Confidence intervals and standard errors based on 1000 bootstrap samples*

Variable	Value	Count	Percent
Gender	Male (=0)	44	27.3 %
	Female (=1)	109	67.7 %
	Other	8	5.0 %
Education	Less than High School (=0)	1	0.6 %
	High School (=0)	24	14.8 %
	Bachelor's degree (=0)	88	54.3 %
	Master's degree (=1)	30	18.5 %
	Other (=1)	11	6.9%
Born in (country)	Germany	59	23.8 %
	Turkey	22	8.9 %
	United States of America	18	7.2 %
	The Netherlands	10	4.0%
	Other	50	56.1%
Nationality	Germany	61	24.2%
	Turkey	21	8.5 %
	The Netherlands	10	4.0 %
	Indonesian	9	3.6 %
	Indian	8	3.2 %
	American	7	2.8 %
	Peruvian	7	2.8 %
	Other	27	50.4 %

Variable	Value	Count	Percent
Current place of residence	Germany	53	34.2%
	Netherlands	37	23.9%
	Turkey	20	12.9%
	USA	15	9.7%
	Other	32	19.3%
Place of residence since (year)	Birth	101	67.7%
	Less than 5 years	34	22.8%
	Less than 10 years	8	5.4%
	Less than 15 years	4	2.7%
	Less than 20 years	2	1.3%
Mother born in (country)	Germany	58	38.3%
	Turkey	23	15.2%
	USA	13	8.6%
	Netherlands	9	5.9%
	Other	49	32.3%
Father born in (country)	Germany	54	36.2%
	Turkey	24	16.1 %
	United States of America	13	8.7%
	The Netherlands	8	5.4%
	Other	51	34.2%

4.5 Operationalisation

Following the study by Manzi et al. (2017), linear regression analysis was used to identify motives and social media behavior, as well as the relationship between motivations for social media use and actual social media behavior. Yet, it was necessary to include a moderation analysis for RQ 2 as well. As the moderate variable tends to find out when motivation for social media usage and action taken on social media are related, the interaction effect was tested. To be more precise, RQ 1 focused on the different dimensions on the individual level and therefore, the decision was made to use cultural dimension as independent variable (IV), based on Hofstede and McCrae (2016). Thus, country of origin was not taken into closer consideration, as comparing country scores was not of relevance for this research. Furthermore, motivations for social media usage served as the dependent variable (DV).

In terms of RQ 2, motivations for social media usage were considered IV, and actions taken on social media DV. In addition, cultural dimensions were considered moderate variables. Besides these dimensions, it is also important to highlight that factors such as education or income can impact a culture (Hsu et al., 2015). Hsu et al. (2015) further on indicate, that educational level also influences motivations for social media use, stating that cultures with a higher level of education seek entertainment on social media. In these terms, education served as an important control variable. In order to test the hypotheses and answer both of the research questions, the variables were measured using multiple-item scales. Hence, it is important to mention that all scales were tested and applied for previous research studies in the field of cultural dimensions and media habits. Furthermore, the response format for all questions was equally modified into a 7-point Likert scale format. This decision was based on the recommendation by Kruger and Roodt (2003). The following section will give insights into the scales used for each variable and the small adaptations which were made. Table 6 gives an overview of all variables, their mean scores, SDs and Cronbach's alpha. To measure the variables of the study, the following scales and items were used:

4.5.1 Cultural Dimension

As already stated, cultural dimensions were measured individually, thus each participant was assigned to a level of every dimension. Based on previous research, the decision was made to measure the cultural values using the Individual Cultural Values Scale (CVSCALE). The CVSCALE is well suited as it measures the cultural value of each respondent at the individual level (Prasongsukarn, 2009). This five-point Likert scale has already been successfully validated and tested in several countries and furthermore, assured across nation

generalizability (Prasongsukarn, 2009; Yoo, Donthu, & Lenartowicz, 2011; Yoo & Shin, 2017). The original items of the CVSCALE were constructed the following way: (1) stands for very unimportant and (5) stands for very important. In terms of the study, the items were measured in a seven-point Likert scale, where the survey ranged from 1 (“disagree strongly”) to 7 (“agree strongly”). According to Kruger and Roodt (2003), measuring Hofstede’s cultural dimensions via a 7-point Likert scale will yield improved statistical results. The scale was chosen, as it “makes it possible to link individual attitudes and behaviors to individual-level cultural orientations” (Yoo et al., 2011, p.3). According to the score the participants gave each item, a conclusion about a cultural dimension could be drawn. To summarize, the scale allows cross-cultural comparison in terms of motivations and reasons for decision making of individual characteristics (Yoo & Shin, 2017).

Dependent on the study, five items measure power distance, five items measure uncertainty avoidance, six items measure the level of collectivism and four items measure the level of masculinity. For instance, power distance will be measured with the statement “people in higher positions should make most decision”, uncertainty avoidance will be measured with the statement “I always know what I am expected to do”, a statement to measure collectivism will be “group welfare is more important than individual rewards” and lastly, masculinity will be measured with the statement “men usually solve problems with logical analysis, women usually solve problems with intuition”. In terms of the thesis, only three items were used to measure masculinity, “solving difficult problems usually requires an active, forcible approach, which is typical for men” was left out, based on the reason for a non-normal distribution. The question was slightly adapted to the following: “Here are a number of statements, exploring your point of view on different values in life that may or may not apply to you. Please indicate the extent to which you agree or disagree with the statement.”

As the items were identically taken from the original CVSCALE, it was necessary to examine the scale for normality and internal reliability through the use of a visualization check via histograms. After applying a histogram for each item, normal distribution was checked for each individual item. An item which was removed, based on a non-normal distribution, was the following: “There are some jobs that a man can always do better than a woman”. This non-normal distribution may be caused by the characteristics of the sample. As the age of the respondents ranged from 19 years to 77 years, the answers given to each item varied significantly. In addition, the answers to this item were located around section 1 (“disagree strongly”). Hence, all the respondents had a very strong, similar opinion that they

do not agree with this statement. This could be caused by current discussions of feminism and authority figures. Furthermore, the study could gather slightly different outcomes as the replicated studies, as the sample size was not spread exactly the same way as the replicated study, based on the snowball technique. On the contrary, some of the items had a slightly skewed visualization, hinting that most of the respondents had a similar idea of how to perceive the statement.

In general, the items which passed the visualization test were computed into one variable, depending on the cultural dimension they belong to. To test H1, the items for collectivism were reverse coded and computed into one variable, measuring the level of individualism, Also for H3, the items of masculinity were reverse coded in order to measure the level of femininity. Therefore, a high score in the newly computed variable stands for a high measurement of femininity. The same procedure was done in order to measure for a low power distance in terms of H4. Again, reverse coding of the scale indicated that a high measurement stands for a low perception of power distance.

The remaining items, which showcased a normal distribution were based on a reliable Cronbach's alpha of $\alpha = 0.78$ for the combined cultural dimensions, and proved the reliability and acceptability of the scale. As seen in table 2, the dimension Power Distance revealed a reliability of $\alpha = 0.75$, Uncertainty Avoidance a reliability of $\alpha = 0.78$, Collectivism $\alpha = 0.83$ and lastly, the Cronbach's alpha of Masculinity was $\alpha = 0.50$. The rather low score of the reliability of the scale for masculinity can once again be explained by looking at the study by Kruger and Roodt (2003), already indicating that this dimension struggles with satisfactory internal consistencies. Based on the two extremes of femininity and masculinity, the Cronbach's alpha showcases a low reliability of the items.

Table 2. Mean scores, standard deviations and Cronbach's alpha of each cultural dimension (N = 159)

Variable	Mean	Std. deviation	α
Power Distance	2.31	1.48	.75
Uncertainty Avoidance	5.41	1.25	.78
Collectivism	4.46	1.47	.83
Masculinity	2.13	1.42	.50

4.5.2 Social Media Behavior

Section B of the questionnaire consisted of three parts, which all intended to find out more about the social media behavior of each individual. For the further structure of the survey the measurements were tested on previous studies, concerning social media usage. Therefore, studies by Menayes (2015), Sheldon & Bryant (2016), Seidman (2013) and Ross et al. (2009) were taken into consideration. These scales have been used to measure exactly the same variables and thus, it is safe to say that the measurements will be valid and reliable. The variables will therefore be measured, as predicted.

Social Media Accounts Used. First, it was of interest to find out which social media accounts are used in general. As the pre-test already revealed the most commonly used social media accounts, these were compared with pre-existing scales of measurement. In this subsection, 17 items were explicitly mentioned and the respondent additionally also received the opportunity to name other social media platforms, which were not given on the scale. Based on the study by Hwang and Kim (2015) facebook, Twitter, LinkedIn and Google+ were seen as important items for promoting interpersonal contact. Furthermore, the social media platforms Instagram, Snapchat and YouTube were added to the scale, as they are the most commonly used and popular ones (Griffiths, 2018; Lin et al., 2017). This scale was expanded with the results, gained from the pre-test. To furthermore measure time of use, the scale by Hwang and Kim (2015) was adapted by not measuring every half-hour of use, but in 2-hour usage rates.

Therefore, a 7-point Likert scale was used to discover the amount of time spent on each social media network, ranging from 1 (“not at all”) to 7 (“more than 10 hours”). In order to ensure normal distribution, once again a graphical assessment was implemented. Based on non-normal distribution, Viber, WeChat, Tumblr, QQ, Xing, Vine and Ask.fm were taken out of the data set. The remaining items showed a good internal reliability ($\alpha=.83$).

Reasons for non-normal distribution might be that QQ or Xing for instance are only available in their home countries China and Germany, and thus only a small number of respondents were able to enter data. Reasons for the non-normal distribution of Tumblr, Viber, Vine or Ask.fm are that these social media platforms are used by a younger target group, mainly millennials (Reeve, 2016). Millennials, also known as digital natives and first generation already growing up with a digital environment, as they are born after 1981, use social media more frequently throughout the day (Bolton et al., 2013).

As it is said that facebook is the most popular friend-networking site, it is not surprising that facebook appeared to be the most frequently used social media throughout the

day with a mean user time of 2.31 hours (Greenwood et al., 2016; Oh & Syn, 2015; Ryan & Xenos, 2011; Wu et al., 2015). This mean score was followed by Instagram (mean = 2.29) as second most used social media account and YouTube (mean = 2.17) as third most used social media account. Table 3 gives an overview of the ten remaining items and time of use, mean scores and standard deviations. Reasons for the left-sided skewed distribution of platforms, such as Snapchat or Instagram can be explained that it is mainly used by the younger sample group, whereas Facebook as the most popular social media platform appeals to users of every age and therefore, a larger number of respondents could enter an answer (Griffiths et al., 2018).

Table 3. Mean scores, standard deviation and Cronbach's alpha of social media platforms and daily time spent on each platform

Variable	N	Mean (hours/day)	SD
facebook	167	2.31	1.04
facebook messenger	166	1.81	1.03
Instagram	167	2.29	1.31
YouTube	166	2.17	1.10
Snapchat	167	1.45	.95
Twitter	166	1.28	.78
Pinterest	166	1.39	.81
LinkedIn	166	1.04	.42
Google+	166	1.19	.58
Reddit	166	1.07	.66

Actions Taken on Social Media. To measure the actions taken on social media, the survey adapted various existing scales, taking into consideration the study of Seidman (2013) and the scale by Sheldon & Bryant (2016). In order to bring together both scales, a seven-point Likert scale was used. In this scale, (1) stands for never and (7) for very often. For instance, to measure posting, an item like “I post photos of special occasions or events” (e.g. vacations, weddings, parties) was used, according to the scale by Seidman (2013). Overall, 5 items were used to measure the posting intentions. In addition, to measure liking an item like “I use facebook to ‘like’ my followers’ photos” was used, according to the scale by Sheldon & Bryant (2016). Based on this study, three items were identically transferred. Moreover, to measure reading a possible item was “I use facebook to like my follower’s status updates”, according to the scale used by Sheldon & Bryant (2016). And lastly to measure commenting, an item like “I comment on other people’s posts/statuses” was used, according to the scale by Seidman (2013). Hence, in total four items measured commenting.

As the pre-test revealed actions such as “I use social media to play games” or “I use social media to send private messages” further on, the decision was made to incorporate additional items, covering these aspects. Therefore, the scales by Junco (2012) and Griffiths (2018) were partly incorporated. Junco (2012) is suited for this approach, as his study evaluates the perception of online activities and engagement on social media with a focus on students. Thus, items like “playing games”, “tagging photos or videos” and “using the chat function” were additionally taken into consideration and added to the final scale. To be clearer, these actions were put under the newly created variable “social interaction”.

In general, the items which passed the visualization test were computed into one variable for either posting, liking, reading, commenting or the newly created variable, social interaction. As various scales were combined, the question was adapted to “Talking about social media use in general, what are you doing when you use these platforms? There are a plenty of things to do, please choose the description that best represents how often you do the following”. Once again, the researcher checked for items to exclude based on a non-normal distribution. The following items did not pass the graphical visualization assessment: “post photos that reflect who I really am”, “post status updates that reflect who I really am”, “like my follower’s status updates”, “look at my news feed”, “like my follower’s wall posts”, “comment on other people’s wall posts”, “check on current events”, “vent my frustrations” and lastly, “make sure my profile reflects who I ideally want to be”. Once again, the reason for the non-normal distribution is considered to be the wide age gap of the respondents. Bolton et al. (2013) state that people born after 1981 use social media for different purposes

and also show a different social media behavior. For instance, actions such as playing games or checking on current events are predominately done by a younger group of social media users (Junco, 2012). Hence, based on the age variance, the answers given to some of the items varied significantly and did not pass the visualization test. Still, the remaining items showed a highly reliable scale with a Cronbach's alpha of $\alpha = 0.89$ and therefore proved the good reliability. Table 4 provides an in-depth overview of mean scores, frequencies and standard deviations of the variables for actions taken on social media. Appendix A gives an overview of each item of the computed variable 'Actions taken on Social Media'.

Table 4. *Mean scores and standard deviations of actions taken on social media (N = 163)*

Variable	Mean	Std. deviation	α
Posting	2.81	1.25	.82
Liking	4.26	1.44	.84
Reading	4.75	1.28	.78
Commenting	3.18	1.09	.78
Social Interaction	3.28	1.49	.65

Motivations for Social Media Usage. To measure the motivations for social media use, also a pre-existing and previously tested five-point Likert scale was adapted. This scale was incorporated accordingly to the study by Menayes (2015), which aimed to find out various motivations for using social media. In this scale, (1) stood for not at all, and (5) stood for exactly. With regard to adaptations made, the researcher should mention that the Likert scale once again was changed to seven-point Likert scale from 1 (“disagree strongly”) to 7 (“agree strongly”). To give a short insight, the following are examples on how to measure the motivations: In order to measure entertainment, three items like “I use social media to kill time” were used. To measure information seeking, three items like “I use social media for research and homework” were used. Socializing (which is called personal utility in Menayes’ study) was also used with four items, one of them “I use social media to join conversations”. In addition to this scale, the researcher made use of the scale by Sheldon & Bryant (2016) measuring self-presentation the following way: From a total number of 20 identification items, five items were chosen to measure self-presentation. In these terms, an example on how to measure self-presentation was “I use social media to share my life with other people”. Once again, checking for normal distribution revealed that the following items should be removed from the data set: “to depict my life through photos”, “to share my life with other people”, “to document the world around me”, “to show off my photography skills” and lastly, “because it is easier than meeting”. Table 5 provides an overview of mean scores, SD and Cronbach’s alpha for each motivation. The overall items showcased a good reliability of $\alpha = 0.79$.

Table 5. Mean scores, standard deviations and Cronbach’s alpha of motivations for social media usage ($N = 160$)

Variable	Mean	Std. deviation	α
Entertainment	5.15	1.16	.72
Information Seeking	4.97	1.19	.79
Socializing	3.87	1.26	.80
Self-presentation	3.26	1.40	.86

4.5.3 Control Variable

Based on the studies by Munar and Jacobsen (2014) and Marshall et al. (2015), the decision was made to use demographics such as gender, age and education as control variables. In addition, Griffiths et al. (2018) state that age and gender effect social media uses and gratifications obtained from it. A dummy variable was created in order to do so. For females, the responses were recoded into 1 and for males, the responses were recoded into 0.

Furthermore, age was included as a control variable, as social media use and motives, as well as the social media platform choice is dependent on the age of the user (Griffiths, 2018).

Millennials for instance are more involved with social media than older generations (Griffiths, 2018).

Besides the cultural differences, which are explored in this thesis there are also economic and social factors responsible for differences in social media use (Yates & Lockley, 2018). According to the study by Griffiths et al. (2018), university students prefer different social media platforms for information seeking motives, in contrast to people with a lower education. It is also said that people who predominantly use social media derive from lower social groups with less education (Yates & Lockley, 2018). Therefore, the choice of social media platform and motivation behind the usage of this platform are dependent on the level of education. Thus, education as a control variable was included to check for randomization and possible alternative explanations. In order to do so, a dummy-variable was created with lowly educated responses, meaning participants obtaining bachelor's degree or lower, recorded into 0 and highly educated responses recorded into 1 (participant obtained a master degree or higher).

Table 6. *Overview of mean scores, standard deviations and Cronbach's alpha of variables (N = 161)*

Variable	Mean	Std. deviation	α
Cultural Dimension	6.96	1.18	.78
Social Media Accounts Used	1.78	.69	.83
Actions taken on Social Media	5.77	1.64	.89
Motivations for Social Media Usage	7.16	1.33	.79

5. Results

In order to be able and answer the RQ's, as well as test the hypotheses, the data was directly downloaded from the online software Qualtrics. Furthermore, the data was downloaded as an SPSS file, and therefore the analyzation was made using IBM SPSS Statistics, Version 24. The first step was to make use of linear regression analyses according to the study by Manzi (2017). These analyses served to explore the motives and social media behaviors of various cultures, and furthermore to identify the relationship between motivations for social media use and the actual social media behavior in return. To answer RQ 2, in addition a moderation analysis was needed to test the interaction effect, of cultural dimensions as the moderator. Coupled with linear regression, the demographics of the respondents and their cultural dimensions were examined in terms of correlations between the variables, via descriptive statistics. The results are shown in Appendix B. All analyses used a 95% confidence interval together with a bootstrap estimation approach of 1000 samples.

5.1 Motivations for Social Media Use and Cultural Dimensions

In order to answer RQ 1, two simple regression analyses were conducted to test the relationship of cultural dimensions (as independent variables) and motivations for using social media (as dependent variables). To test H1, a linear regression was conducted to predict using social media for self-presentation based on the effect of the level of individualism. After reverse coding the items of collectivism, computing them into one variable, named collectivism*, and controlling for the control variables, the regression model was found to be not significant, $F(3,155) = .45, p = .720, R^2 = .01$. In other words, as seen in table 7, cultural dimensions in terms of collectivism could not predict self-presentation as motivation for using social media and thus, H1 was rejected.

Table 7. *Linear model of collectivism as predictor of self-presentation with 95% bias corrected and accelerated confidence intervals (N = 152)*

	<i>b</i> *	<i>S.E.</i>	<i>95 % CI</i>	<i>t</i>	<i>p</i>
Collectivism*	-.01	.16	[-.32, .31]	-.06	.96
Gender	-.08	.34	[-.99, .37]	-.90	.37
Education	.04	.35	[-.52, .87]	.49	.62
Model fit	$R^2 = .01, F(3,155) = .45, p = .720$				

Note. Education = lower or higher education, * $p < .05$, ** $p < .01$, *** $p < .001$

In terms of H2, first of all, the normally distributed items for socializing were computed into one variable, the same procedure was done with the items for collectivism. Conducting a linear regression, it was found that collectivism did not predict a significant effect on socializing when controlled for the control variables ($R^2 = .01$, $F(3,155) = .67$, $p = .572$). Meaning that collectivism (as independent variable) does not account for any difference in the measurement of socializing (as dependent variable). Therefore, based on the sample of the study, the predicted relationship between collectivism and socializing, which was assumed in H2, was rejected. To conclude, table 8 presents a summary of the linear regression analysis for the level of collectivism as predictor variable for socializing as motivations for social media use.

Table 8. *Linear model of collectivism as predictor of socializing with 95% bias corrected and accelerated confidence intervals (N = 152)*

	<i>b*</i>	<i>S.E.</i>	<i>95 % CI</i>	<i>t</i>	<i>p</i>
Collectivism	.10	.10	[-.08, .26]	1.07	.29
Gender	.01	.21	[-.39; .43]	.13	.90
Education	.06	.21	[-.27, .58]	.73	.47
Model fit	$R^2 = .01$, $F(3,155) = .67$, $p = .572$				

Note. Education = lower or higher education, * $p < .05$, ** $p < .01$, *** $p < .001$

5.2 Motivations for Using Social Media and Actions Taken on Social Media

Three simple regression analyses were conducted to answer RQ 2. Motivations for using social media served as independent variables, and were tested in relation to the actions taken on social media (as dependent variables). In addition, cultural dimensions were examined as moderators.

First, in terms of H3 the interaction effect of the level of femininity on the relationship between entertainment and reading on social media was tested. Thus, a linear regression analysis was conducted. The regression model was found to be significant after controlling for the control variables. To be more specific, the motivation to use social media for entertainment (as independent variable) accounted for 8% of the variability of reading as action taken (as the dependent variable), $R^2 = .08$, $F(3,157) = 4.45$, $p = .005$. The unstandardized coefficient shows that seeking entertainment on social media and reading have

a positive correlation. As entertainment on social media increases by one unit, the scale of reading increases by .24 points, $b^* = .24$, $t = 3.09$, $p = .002$, 95% *CI* [.14, .62]. The positive relation claims that an increase in using social media for entertainment leads to an increase of reading on social media.

As presented in table 9, the newly created interaction effect of the level of femininity on entertainment (ExF) was found to be not significant ($b^* = -.09$, $t = -1.15$, $p = .253$, 95% *CI* [-.34, .09]). Thus, no evidence for moderation has been found. In conclusion, this means that the possibility of moderation for the cultural dimension femininity could be ruled out and in these terms, H3 was partially supported.

Table 9. *Direct effect entertainment on reading on social media and the moderation effect of femininity (N = 161)*

	<i>b</i> *	<i>S.E.</i>	<i>t</i>	<i>p</i>	95% <i>CI</i>
E	.24	.12	3.09	.002*	[.14, .62]
F	-.12	.12	-1.60	.111	[-.44, .05]
E x F	-.09	.11	-1.15	.253	[-.34, .09]
Model fit	$R^2 = .08$, $F(3,157) = 4.45$, $p = .005$				

Note. E = Entertainment Seeking, F = Femininity, * $p < .05$, ** $p < .01$, *** $p < .001$

To test H4, power distance was examined as the moderator of information seeking (as independent variable) and reading (as dependent variable). The regression model was found to be significant after controlling for the control variables, $F(3,157) = 7.27$, $p < .001$, $R^2 = .12$. Furthermore, the model states that information seeking as motivation for social media usage accounts for 12% of the variation for reading as activity. As seen in table 10, the unstandardized coefficient shows that as information seeking on social media increases by one unit, the scale of reading increases by .31 points ($b^* = .31$, $t = 3.98$, $p = .002$, 95% *CI* [.25, .73]).

Taking a look at the newly created interaction term Information Seeking x Power Distance (ISxPD), it turned out to be not significant ($b^* = -.08$, $t = -1.03$, $p = .304$, 95% *CI* [-.24, .08]). In other words, the results show that no evidence for moderation of the cultural dimension power distance has been found. Hence, in terms with H3, H4 was also partially rejected.

Table 10. Direct effect information seeking on reading on social media and the moderation effect of power distance ($N = 161$)

	<i>b</i> *	<i>S.E.</i>	<i>t</i>	<i>p</i>	95% <i>CI</i>
IS	.31	.12	3.98	.000***	[.25, .73]
PD	.06	.06	.84	.402	[-.14, .34]
IS x PD	-.08	-.08	-1.03	.304	[-.24, .08]
Model fit	$R^2 = .12, F(3,157) = 7.27, p < .001$				

Note. IS = Information Seeking, PD = Power Distance, * $p < .05$, ** $p < .01$, *** $p < .001$

Next, H5 intends to find out the relationship of information seeking as the predictor for posting, in this assumption uncertainty avoidance was examined as possible moderator. Conducting a linear regression, the model was found to be significant. To be more precise, information seeking accounted for a significant 15% of the variability of posting, $R^2 = .15, F(3,157) = 9.15, p < .001$. Furthermore, the linear regression shows this means that posting increased by .28 points for each unit of information seeking ($b^* = .28, t = 3.85, p < .001, 95\% CI [.14, .44]$).

As seen in table 11, not only information seeking was found to be a significant predictor, moreover also the interaction effect of uncertainty avoidance and information seeking, the so-called interaction term InformationSeekingxUncertaintyAvoidance (ISxUA) was found to be significant ($b^* = .21, t = 2.77, p = .006, 95\% CI [.07, .41]$). Meaning that evidence for moderator has been found and therefore, H5 was fully supported.

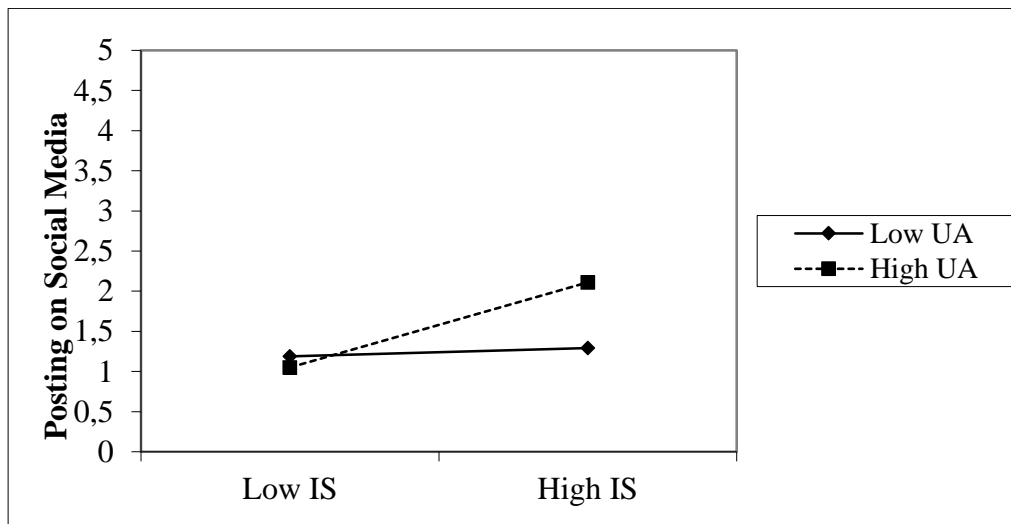
Table 11. Direct effect information seeking on posting on social media and the moderation effect of uncertainty avoidance ($N = 161$)

	<i>b</i> *	<i>S.E.</i>	<i>t</i>	<i>p</i>	95% <i>CI</i>
IS	.28	.08	3.85	<.001***	[.14, .44]
UA	.13	.09	1.81	.072	[-.02, .35]
IS x UA	.21	.09	2.77	.006**	[.07, .41]
Model fit	$R^2 = .15, F(3,157) = 9.15, p < .001$				

Note. IS = Information Seeking, UA = Uncertainty Avoidance, * $p < .05$, ** $p < .01$, *** $p < .001$

Figure 2 shows the interaction effect of the level of uncertainty avoidance on information seeking and posting on social media. To be more specific, the graph shows that when the motivation for information seeking and level of uncertainty avoidance increased, posting on social media also increased. At low information seeking, posting on social media was almost similar for low or high uncertainty avoidance. In addition, individuals with a high motivation of information seeking, from cultures with high UA had the highest score in posting on social media.

Figure 2. Moderation effect of uncertainty avoidance on information seeking and posting



Note. UA = Uncertainty Avoidance, IS = Information Seeking.

To give a better overview of the tests for H3 to H5, table 12 summarizes the two linear regression analyses for each motivation for social media use as predictors for actions taken on social media. For the each DV (reading and posting), one regression analysis was conducted with multiple predictors.

First, the researcher conducted a linear regression with reading as criterium. Predictors were entertainment, socializing, self-presentation and information-seeking. The model was found to be significant, $F(4,154) = 18.17, p < .001, R^2 = .32$. Only entertainment ($b^* = .24, p = .005$) and information seeking ($b^* = .31, p = .005$) were found to be significant predictors. Second, the researcher conducted a linear regression with posting as criterium. Predictors were entertainment, socializing, self-presentation and information-seeking as actions on social media. The model was found to be significant $F(4,154) = 18.51, p < .001, R^2 = .33$. Only information seeking ($b^* = .28, p < .001$) and self-presentation ($b^* = .36, p < .001$) were found to be significant predictors.

Table 12. *Motivations as predictors of different actions as outcome variables (N = 161)*

DV	IV	b	S.E.	95% CI	b*	t	p
R	E	.38	.12	[.14, .62]	.24	3.09	.005
R	IS	.49	.12	[.25,.73]	.31	3.98	<.001
R	S	.23	.09	[.05,.41]	.17	2.51	.013
R	SP	.12	.10	[-.09, .32]	.09	1.13	.263
P	E	.15	.07	[.01,.29]	.15	2.17	.032
P	IS	.29	.08	[.14,.44]	.28	3.85	<.001
P	S	.11	.08	[-.04,.27]	.11	1.44	.153
P	SP	.25	.05	[.34,.86]	.36	4.10	<.001

Note. Gender and education were controlled for in all analyses. DV = Dependent Variable, IV = Independent Variable, R = Reading, P = Posting, E = Entertainment, IS = Information Seeking, S = Socializing, SP = Self-presentation

5.3 Control Variables

Lastly, it is important to mention that control variables were also included. To be more precise, all analyses included a control for gender and education. For instance, the social media platforms used were controlled for gender and education as control variables. A Pearson Correlation Analysis was computed to assess the relationship between social media accounts used and gender and education as control variables. There was a positive correlation between the two variables for Instagram ($r = .239, N = 156, p = .003$), Twitter ($r = .237, N = 156, p = .003$) and Vine ($r = .288, N = 156, p < .001$). Table 13 gives an overview of all correlations between the control variables gender and education, and each social media platform.

Table 13. *Pearson correlations between social media accounts and control variables (N=160) with 95% bias corrected and accelerated confidence intervals. Confidence intervals and standard errors based on 1000 bootstrap samples*

Factors	Control variables	Gender	Education
Facebook		.08	-.05
Facebook messenger		.06	-.05
Instagram		.24**	-.09
YouTube		.04	-.05
Snapchat		.10	-.10
Twitter		.24**	.09
Pinterest		-.19*	.03
LinkedIn		.03	.04
Vine		.29**	.14
Reddit		.04	.08

Note. * $p < .05$ (2-tailed), ** $p < 0.01$ (2-tailed).

6. Conclusion

6.1 Discussion

This study had the intention to investigate how the cultural background of an individual is related to the motivations for using social media, as well as the actions taken on social media. In order to find out if and how these variables are related, first of all the relationship between cultural dimensions, more specifically the level of individualism or collectivism and motivations for social media usage was tested. The following step was conducted in order to find out how the motivations for using social media are related to the actions taken on social media and moreover, how this interacts with specific cultural dimensions. Correspondingly, demographic characteristics, such as education or gender, served as control variables.

Surprisingly, the findings demonstrated that the motivations for using social media are not related to the level of individualism or collectivism of a social media user. Even though other studies found that the level of individualism is in relation to self-presentation on social media, the current research rejected this assumption (Lin, Lee, Jon & Gilbreath, 2017; Rice et al., 1998; Manzi et al., 2017). In other words, the relationship of the level of individualism and using social media for the purpose of self-presentation was tested to be not statistically significant. A possible explanation could be concerning the age of the sample, while the studies by Hsu et al. (2015), Manzi et al. (2017) and Lee et al. (2014) mainly focused on students, the average sample of the thesis is born in 1985 or earlier and therefore, the motivations for using social media could differ. The intention to construct a desirable picture online might not be appealing to older social media users.

On same terms, the study could not predict a relationship between the level of collectivism and using social media for the purpose of socializing. To be more specific, the dependent variable, socializing as motivations for social media use, did not respond to the items for the cultural dimension collectivism. Unfortunately, this is also not in line with present research, which showcases that cultures with a high measurement of collectivism have a great focus on socializing and keeping in touch with the ingroup via social media (Kidd & McIntosh, 2016; Lin et al., 2017). In addition, the results of this study revealed that just focusing on one cultural value does not seem to be sufficient enough for indicating different behaviors on social media. This comes hand in hand with the findings by Czarnecka et al. (2018). On the contrary, this means that the findings of RQ 1 could be used for further research, by not just focusing on the level of individualism for H1 and collectivism for H2, but also taking at least another cultural dimension into account and testing the relationship. To

be more specific, further research should also consider the effect of at least one more cultural dimension.

Next, it was of interest to find out if cultural dimensions serve as interaction effect of actions taken on social media as predictors for the motivations for using social media. This was of interest, based on the findings stating that using social media when seeking entertaining is significantly related to reading on social media. It comes in line with prior research by Griffiths et al. (2018), stating that reading uploads of friends on social media is correlated with the feeling of being entertained. Furthermore, Oh and Syn (2015) also found out that reading blogs or articles leads to the impression of entertainment. Yet, speaking of the predicted interaction effect of the level of femininity, this study could not relate being entertained via reading status updates to a high level of femininity as moderator. An explanation could be that a majority of the sample was female (68%) and therefore, the items related to the level of masculinity/ femininity were slightly skewed. Based on former studies, femininity was linked to using social media for the purpose of entertainment (Griffiths, 2018; Chan & Cheung, 2012), and therefore the skewed findings should be seen as starting point for further research with a more balanced sample in terms of gender.

Furthermore, the question of how cultural dimensions affect the relationship between motivations for social media use and actual social media behavior was also tested in terms of the measurement of power distance as moderator for the relationship of seeking information on social media by reading. Contrary to the assumptions, no interaction effect of the moderator power distance could be proved in this study. Still, these results should not be mistaken for generalizations and further research should replicate the study with a bigger sample size. The results, showcasing no moderation effect of the cultural dimensions could be explained by the fact that most of the respondents came from western countries, such as Germany, the Netherlands or the USA and therefore, the scores for the dimensions of power distance and thus, the distribution was quite skewed. On the other hand, testing H4 revealed a relationship between information seeking and reading on social media. To be more precise, speaking of the relationship of the predictor information seeking on reading on social media, the results showed that the relationship is significant. This means, that individuals tend to use social media platforms to get free information. Getting free information in return comes with reading updates or articles on social media. Once again, this finding is of interest, even though it is not surprising. Scholars already claimed an assumption between these two variables, but so far no one linked them to power distance (Munitinga et al., 2011).

Lastly in terms of RQ2, as a matter of fact, uncertainty avoidance as cultural dimension did serve to work as moderator for information seeking and predicting posting on social media. First, the study revealed that information seeking as motivation for using social media is related to posting. For instance, this shows that using social media for research and homework is in correlation to posting on social media. This result confirms former research, such as the study by Amaro and Duarte (2017).

Therefore, it can be concluded that in all cases motivations for using social media could predict the actions taken. To be more specific, motivations for using social media and actions taken on social media correlated in terms of information seeking and posting, information seeking and reading and entertainment and reading. Unfortunately, these relations did not seem to be in correlation with the impact of certain cultural dimensions, such as power distance or femininity. Surprisingly only uncertainty avoidance worked as an interaction effect. Hence, further research should include more than just one cultural dimension as moderator.

6.2 Implications

6.2.1 Theoretical Implications

Speaking of the theoretical implications of this study, it intended to narrow the knowledge gap of what motivates individuals to go online and second to find out the specific actions that are then taken on social media. As there was a lack of research on different motivations for using social media and the corresponding cultural dimensions in return, the outcomes are valuable for further research. By looking how motivations for using social media vary across cultures and how cultures influence the ways in which social media is used, a cross-cultural comparison allowed a distinction from previous research.

Thus, this study provides a new understanding of how motivations and actions are related, in regard to social media platforms. Even though not all of the hypotheses were found to be true and most of the hypotheses had to be rejected, the implications for further theoretical research indicate that especially motivations and actions are closely related, and depending on the reason for using social media, specific actions are taken. So are for instance information seeking and reading significantly related, but also information seeking and posting. As this study was not able to gain insights in the ways in which a high measurement of a particular cultural dimension further research should start here and take a specific cultural dimension closer into account. To be more specific, the testing of the hypotheses revealed that particular motivations behind using social media lead to specific actions taken and reveal

social media behavior, but still it could not be indicated clearly how these actions and motivations vary, depending on the culture of the social media user.

6.2.2 Practical Implications

Practical knowledge was also gained in terms of the approach for international advertisement methods. As it revealed how motivations and actions for using social media are related, and showcased that specific motivations lead to a particular social media behavior, international advertisement agencies should focus on the reason behind the intention to use social media of the individuals. Depending on the motivation, the advertisement strategies should put a specific emphasis on the construction of the advertisement. In other words, if individuals of a culture have a great score in information seeking, the results revealed that they put a lot of significance towards reading. Therefore, an advertisement should reveal a lot of written information and should not just focus on the display of an appealing image. As international companies should focus on the motivation behind the social media usage, they could be more successful in publishing an online advertisement or starting an online marketing strategy. Not only a clearer understanding of the target group in terms of cultural background but more importantly in terms of what the individual is seeking from using social media.

As this study was not able to indicate how levels of power distance or masculinity affect the motivations behind using social media, international advertisers should rather focus on the intention for making use of social media platforms. Previous research also found that for instance the family appeal is more frequently used in Asian advertisements and therefore the results of this study should help advertisers to strengthen their approach even more (Cheong et al., 2010). Speaking of the implications for international advertising strategies, this study also offers insights in the most frequently used social media platforms and therefore, allows for a clearer understanding on which social media platform to use for the purpose of advertising a product or service. The results revealed that advertisements should only use the social media accounts, which are appealing to the target group. Furthermore, advertising appeals for international advertisements should take into account, that only some aspects of a culture can be highlighted in a marketing approach (Czarnecka et al., 2018). This comes handy with the results of this study, which also revealed that cultures should not be seen as a firm construct.

6.3 Limitations and Further Research

Considering the study and research which was conducted, the researcher should mention a few limitations. The major limitation of this study is that the sample was quite broad and therefore, the motivations and behaviors varied significantly, depending on age. According to Lin et al. (2017) the motivations for using social media do not only vary depending on age, but also depending on the social media platform used. Under those circumstances, the sample of this study was not specific enough, as it should be narrowed into a specific age group and with a focus on one specific social media platform. Speaking of the sample, one should also mention that it consisted of mainly four nationalities: Germany, Turkey, Netherlands and the USA. Thus, cross-cultural findings were primary concentrated around these four cultures. Therefore, in further research the distribution of the nationalities should be more balanced, and the sample should be more diverse in terms of cultural background (Junco, 2012). Moreover, speaking of the sample and its characteristics, even though 150 respondents is sufficient for the scope of a master thesis, further research should include a bigger sample size to be able and make assumptions and generalizations about the whole population (Sheldon & Bryant, 2016). In terms of the balance of the sample, it is furthermore important to spread light to the fact that almost 68% of the sample were female. This indicates that one possible limitation of the conducted study is speaking of reliability. Still, it is important to mention that gender served as control variable and the effect was tested in order to minimize such effects.

Furthermore, it should be taken into account to minimalize possible limitations and make measurement errors as low as possible by conducting the pre-test to a larger sample and receive more detailed feedback about the questionnaire in return. In fact, not only a more detailed pre-test with open questions should be conducted, at the same time it would be helpful to conduct a post-test. In particular, this would allow for an analyzation of the results over time, as this is not possible and the data is only taken at one specific point of time, it furthermore demonstrates another minor limitation. According to Matthews & Ross (2010), face validity should also be taken into account. The researcher should consider that only “a limited access to in-depth experience and feelings” is assured by conducting a survey (Matthews & Ross, 2010, p.217). This could be minimalized by also providing open questions. So far, only closed questions were asked and therefore, the respondents did not receive the possibility to explain themselves more detailed. Furthermore, all the results were gained via self-report and thus, speaking of reliability the question arises how honest the respondents were in terms of how much time they spent on social media. Junco (2012) recently spread awareness to this concern and suggested additional measures, such as

observation. Still, as the survey was completely anonymous, the researcher intended to minimize the respondents' desire for social desirability.

In terms of the theoretical background, it is important to highlight that lately a lot of critics discussed Hofstede's cultural dimensions. As stated by Chan and Cheung (2012), these serve to understand cultural differences, but cannot describe a whole culture properly. To explain, as cultures are a construct they should not be limited to specific cultural dimensions. In addition, cultures change steadily. Just by taking a look at the U.S. society, it becomes clear that massive social changes occur. According to Girlando and Eduljee (2010), a new value system encompasses the understanding of female and male views. Thus, a shift in femininity or masculinity occurred and Hofstede's cultural dimensions cannot be taken into full account anymore to explain such dimensions. Notably, the so-called GLOBE approach came up more recently. In retrospect to Hofstede's cultural dimensions, the GLOBE approach tends to find contradictory results, as it is based on anomalies within one culture (Brewer & Venaik, 2011). According to the researchers, it is more suited for international studies and contributes new values as additional predictors for cultural effects (Smith, 2006). This approach should be acknowledged in further research, as it is an update of Hofstede's cultural dimensions and uses similar dimensions by measuring the values of "others" in the same society (Brewer & Venaik, 2011). In other words, the GLOBE method doubts how far the self-reported values of individuals are applicable to conceptualize a culture and rather relies on cross-cultural independent researches (Smith, 2006). Speaking of the suitability of the GLOBE approach for further research, it also acknowledges that there are anomalies and contradictory relationships within one culture and takes these differences into account (Brewer & Venaik, 2011). As the GLOBE approach examines leadership and societal culture, making use of this model in further research would rely on dimensions, which are more generalizable (Czarnecka et al., 2018).

Moreover, the researcher should mention the cross-sectionality and correlation of the study in terms of the relationship between social media motivations and use. Hence, it would be suggested to conduct further longitudinal studies to determine the causation (Junco, 2012). Speaking of culture on the other hand, as previously mentioned it is expected that it remains relatively stable over time. Future research should also include different behaviors, depending on the social media platform used. Sheldon & Bryant (2016) already highlighted that reasons for using Instagram are unique and cannot be put into straight comparison to the reasons for using Facebook. In other words, the motivations vary, depending on the social media network used. Conversely, this thesis does not differ between motivations and behaviors, depending on

the social media platform used. Future studies should also consider the items, as the check for normal distribution revealed some contradictions to prior studies. For instance, just one item for the variable “self-presentation” passed the visualization test for normal distribution and the other items had to be rejected.

All in all, it can be concluded that this study revealed that motivations for using social media and the corresponding actions taken on social media are closely related. Even though prior research already assumed this relationship, by conducting a cross-cultural study new insights were gained. Surprisingly, the level of individualism or collectivism did not serve to predict motivations for using social media, still the thesis helps to fill in the existing knowledge gap. The findings indicate that more than just one cultural dimensions should be taken into account for each test, and therefore serves as starting point for further research. Also in relation to international marketing strategies, the insights were gained that the social media user should be considered in detail. Questions, the marketer should ask are: Who is looking at my advertisement on social media? What culture does this individual belong to? Why did this person go online in the first place? What are the presumed actions from this motivation for going online? What social media platform would my target group use most likely? Finally, global brands can make assumptions as to how to design an online advertisement, so that it reaches a wide audience. More importantly, the cross-cultural background of this research helps to understand differences between cultures and explains how a culture influences the social media behaviors of an individual.

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Appendix A – Frequencies, Mean Scores and Standard Deviations of Actions taken on Social Media (N = 163)

	Post photos of special occasions or events		Post photos of everyday events		Post photos that reflect aspects [...] not expressing offline	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never (1)	15	9.2	58	35.6	89	54.6
Almost never (2)	28	17.2	30	18.4	29	17.8
Not often (3)	26	16.0	42	25.8	19	11.7
Once in a while (4)	31	19.0	14	8.6	12	7.4
Sometimes (5)	32	19.6	15	9.2	8	4.9
Often (6)	29	17.8	2	1.2	4	2.5
Very often (7)	2	1.2	2	1.2	2	1.2
	Mean	Std. deviation	Mean	Std. deviation	Mean	Std. deviation
	3.81	1.64	2.46	1.45	2.02	1.45
	Look at others profiles and pictures		Like my followers photos			
	Frequency	Percent	Frequency	Percent		
Never (1)	2	1.2	18	11.0		
Almost never (2)	9	5.6	8	4.9		
Not often (3)	10	6.2	10	6.1		
Once in a while (4)	20	12.3	18	11.0		
Sometimes (5)	40	24.7	35	21.5		
Often (6)	45	27.8	55	33.7		
Very often (7)	26	22.2	19	11.7		
	Mean	Std. deviation	Mean	Std. deviation		
	5.26	1.48	4.75	1.82		

	Comment on other people's photos		Share links		Comment on other people's status updates	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never (1)	23	14.3	34	21.1	44	27.3
Almost never (2)	18	11.2	35	21.7	24	14.9
4	18	11.2	27	16.8	30	18.6
Once in a while (4)	32	19.9	20	12.4	22	13.7
Sometimes (5)	53	32.9	30	18.6	28	17.4
Often (6)	12	7.5	12	7.5	11	6.8
Very often (7)	5	3.1	3	1.9	2	1.2
	Mean	Std. deviation	Mean	Std. deviation	Mean	Std. deviation
	3.81	1.65	3.16	1.70	3.04	1.70
	Play games		Check to see what someone is up to		Look at my news feed and see what others are doing	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never (1)	95	59	20	12.4	20	12.4
Almost never (2)	24	14.9	22	13.7	14	8.7
Not often (3)	11	6.8	15	9.3	17	10.6
Once in a while (4)	9	5.6	29	18	17	10.6
Sometimes (5)	12	7.5	41	25.5	41	25.5
Often (6)	7	4.3	29	18	42	26.1
Very often (7)	3	1.9	5	3.1	10	6.2
	Mean	Std. deviation	Mean	Std. deviation	Mean	Std. deviation
	2.08	1.65	3.97	1.74	4.31	1.83

	Change my profile information		Make sure my profile reflects who I really am		Tag photos or videos	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never (1)	38	23.8	40	25	34	21.4
Almost never (2)	60	37.5	23	14.4	17	10.7
Not often (3)	24	15.0	22	13.8	17	10.7
Once in a while (4)	20	12.5	18	11.3	19	11.9
Sometimes (5)	15	9.4	33	20.6	36	22.6
Often (6)	2	1.3	16	10.0	25	15.7
Very often (7)	1	0.6	8	5.0	11	6.9
	Mean	Std. deviation	Mean	Std. deviation	Mean	Std. deviation
	2.53	1.35	3.38	1.91	3.79	1.98
	Send private messages		Use the chat function			
	Frequency	Percent	Frequency	Percent		
Never (1)	6	3.7	13	8.1		
Almost never (2)	16	9.9	20	12.4		
Not often (3)	24	14.9	22	13.7		
Once in a while (4)	9	5.6	11	6.8		
Sometimes (5)	42	26.1	30	18.6		
Often (6)	43	26.7	43	26.7		
Very often (7)	21	13	22	13.7		
	Mean	Std. deviation	Mean	Std. deviation		
	4.73	1.70	4.50	1.90		

Appendix B - Correlation Matrix

With 95% bias corrected and accelerated confidence intervals. Confidence intervals and standard errors based on 1000 bootstrap sample

Variable	1	2	3	4	5	6	7	8
1 Individualism	-							
2 Femininity	.3	-						
3 Uncertainty Avoidance	.36**	.07	-					
4 Power Distance	.13	.28**	.02	-				
5 Socializing	.14	.15	-.01	.04	-			
6 Information Seeking	.04	-.02	.05	-.11	.45**	-		
7 Reading	.08	.13	-.01**	-.05	.90**	.62**	-	
8 Posting	.06	.13	.09	.12	.43**	.33**	.36**	-

Note. ** $p < .01$ (2-tailed)

Appendix C – Pre-test

Dear participant,

thank you for taking part in this pre-survey about the impact of cultural dimensions on social media behavior as part of the data collection for my Master Thesis in the programme Media and Business at the Erasmus University Rotterdam.

I appreciate you taking your time to fill out this survey, it should only take about 10 minutes.

Your Participation is voluntary and you are free to stop at any point. Your answers will be treated with complete confidentiality and will be held entirely anonymous, in this point of time, they will help me to further on improve my final survey.

If you have any questions, please contact Judith Hofmann (475569jh@eur.nl).

Section A - Cultural Dimension

Here are a number of statements, exploring your point of view on different values in life that may or may not apply to you. Please indicate the extent to which you agree or disagree with the statement.

	Disagree strongly (1)	(2)	(3)	Neither agree nor disagree (4)	(5)	(6)	Agree strongly (7)
People in higher positions should make most decisions without consulting people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should not ask the opinions of people in lower positions too frequently	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should avoid social interaction with people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should not delegate important tasks to people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in lower positions should not disagree with decisions by people in higher positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to have instructions spelled out in detail so that I always know what I am expected to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to closely follow instructions and procedures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Rules and regulations are important because they inform me of what is expected of me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Standardized work procedures are helpful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instructions for operations are important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should sacrifice self-interest for the group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should stick with the group even through difficulties	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group welfare is more important than individual reward	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group success is more important than individual success	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should only pursue their goals after considering the welfare of the group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group loyalty should be encouraged even if individual goals suffer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is more important for men to have a professional career than it is for women	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Men usually solve problems with logical analysis, women usually solve problems with intuition	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are some jobs that a man can always do better than a woman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section B - Social Media Behavior

In terms of this research, social media is understood as any platform enabling online communication and information exchange, such as WhatsApp, facebook or Instagram.

Please indicate, how many hours per day you spend on average on the following social media accounts.

	Not at all (1)	less than two hours (2)	from two to four hours (3)	from four to six hours (4)	from six to eight hours (5)	from eight to 10 hours (6)	more than 10 hours (7)
facebook	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Facebook messenger	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instagram	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
YouTube	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Snapchat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Twitter	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Viber	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tumblr	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pinterest	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LinkedIn	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Xing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ask.fm	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Talking about social media use in general, what are you doing when you use these platforms?
There are a plenty of things to do, please choose the description that best represents how often you do the following:

	never (1)	Almost never (2)	Not often (3)	Once in a while (4)	sometimes (5)	often (6)	Very often (7)
Post photos of special occasions or events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos of everyday events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at others profiles and pictures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at my news feed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post status updates that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's status updates	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's wall posts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Share links	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's wall posts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's status updates	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Check to see what someone is up to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at my news feed and see what others are doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Change my profile information	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vent my frustrations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Make sure my profile reflects who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make sure my profile reflects who I ideally want to be	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tag photos or videos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Send private messages	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What are your motivations for using social media? Please rate your level of agreement with the following statements:

I use social media...

	Disagree strongly (1)	(2)	(3)	Neither agree nor disagree (4)	(5)	(6)	Agree strongly (7)
To kill time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
when I have nothing to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because I enjoy using it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
for research and homework	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to get free information	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to know what is going on	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to join conversations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to join groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to listen to others opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to depict my life through photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to share my life with other people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to document the world around me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to self-promote	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because it is easier than meeting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because communication can take place at any time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because it is free	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section C - Demographics

To which gender do you identify most?

- Male
- Female
- Not listed
- Prefer not to answer

What is your year of birth?

What is the highest educational degree or level of school you have completed?

- No schooling
- Less than High School
- High School
- Bachelor's degree
- Master's degree
- Doctorate degree
- Other:

In which country were you born?

What is your nationality?

What is your current place of residence?

Since when is this your country of residence?

You have successfully finished this survey, thank you very much for your help!

If you have any recommendations, remarks or further comments, please do not hesitate to enter your feedback here:

Appendix D – Questionnaire

Dear participant,

you are invited to take part in this survey about the impact of cultural dimensions on social media behavior as part of the data collection for my Master Thesis in the programme Media and Business at the Erasmus University Rotterdam.

Thank you very much for taking your time to fill out this survey, it should only take about 10 minutes. Participation is voluntary and you are free to stop at any point. Your answers will be treated with complete confidentiality and will be held entirely anonymous.

If you have any questions, please contact Judith Hofmann (475569jh@eur.nl).

Before you start the survey please read the following statement and confirm that you have read this short introduction and give your consent.

- I have read the short introduction to this questionnaire and give my agreement to participate in this study

Section A - Cultural Dimension

Here are a number of statements, exploring your point of view on different values in life that may or may not apply to you. Please indicate the extent to which you agree or disagree with the statement.

	Disagree strongly (1)	(2)	(3)	Neither agree nor disagree (4)	(5)	(6)	Agree strongly (7)
People in higher positions should make most decisions without consulting people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should not ask the opinions of people in lower positions too frequently	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should avoid social interaction with people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in higher positions should not delegate important tasks to people in lower positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in lower positions should not disagree with decisions by people in higher positions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to have instructions spelled out in detail so that I always know what I am expected to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to closely follow instructions and procedures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Rules and regulations are important because they inform me of what is expected of me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Standardized work procedures are helpful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instructions for operations are important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should sacrifice self-interest for the group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should stick with the group even through difficulties	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group welfare is more important than individual reward	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group success is more important than individual success	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals should only pursue their goals after considering the welfare of the group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group loyalty should be encouraged even if individual goals suffer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is more important for men to have a professional career than it is for women	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Men usually solve problems with logical analysis, women usually solve problems with intuition	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are some jobs that a man can always do better than a woman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section B - Social Media Behavior

In terms of this research, social media is understood as any platform enabling online communication and information exchange, such as WhatsApp, facebook or Instagram.

Please indicate, how many hours per day you spend on average on the following social media accounts.

	Not at all (1)	less than two hours (2)	from two to four hours (3)	from four to six hours (4)	from six to eight hours (5)	from eight to 10 hours (6)	more than 10 hours (7)
facebook	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Facebook messenger	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instagram	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
YouTube	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Snapchat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Twitter	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Viber	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
WeChat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tumblr	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pinterest	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
QQ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LinkedIn	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Xing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Goolge+	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reddit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ask.fm	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Talking about social media use in general, what are you doing when you use these platforms? There are a plenty of things to do, please choose the description that best represents how often you do the following:

	never (1)	Almost never (2)	Not often (3)	Once in a while (4)	sometimes (5)	often (6)	Very often (7)
Post photos of special occasions or events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos of everyday events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post photos that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at others profiles and pictures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at my news feed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Post status updates that reflect who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's status updates	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like my follower's wall posts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Share links	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's wall posts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment on other people's status updates	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Play games	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Check on current events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Check to see what someone is up to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look at my news feed and see what others are doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Change my profile information	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Vent my frustrations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make sure my profile reflects who I really am	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make sure my profile reflects who I ideally want to be	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tag photos or videos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Send private messages	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Use the chat function	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What are your motivations for using social media? Please rate your level of agreement with the following statements:

I use social media...

	Disagree strongly (1)	(2)	(3)	Neither agree nor disagree (4)	(5)	(6)	Agree strongly (7)
To kill time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
when I have nothing to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because I enjoy using it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
for research and homework	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to get free information	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to search for information	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to know what is going on	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to join conversations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to join groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because I enjoy answering questions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to listen to others opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to depict my life through photos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to share my life with other people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to document the world around me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to self-promote	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to show off my photography skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because it is easier than meeting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because communication can take place at any time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
because it is free	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to encourage others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
to help others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section C - Demographics

To which gender do you identify most?

- Male
- Female
- Not listed
- Prefer not to answer

What is your year of birth?

What is the highest educational degree or level of school you have completed?

- No schooling
- Less than High School
- High School
- Bachelor's degree
- Master's degree
- Doctorate degree
- Other:

In which country were you born?

What is your nationality?

What is your current place of residence?

Since when is this your country of residence?

In which country was your mother born?

In which country was your father born?

You have successfully finished this survey, thank you very much for your participation!

If you have any recommendations, remarks or further comments, please do not hesitate to enter your feedback here: