

Abstract

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In the extensive research of what motivates people to create User-Generated Content, motivational domains such as co-creation, empowerment, community, and self-concept have been identified (Christodoulides, Jevons, and Bonhomme, 2010). However, there has been very little research reported on how such UGC motivational domains have an effect on UGC intention, how values have an effect on UGC motivation, how personality has an effect on UGC motivation and UGC intention, and how culture has an effect on UGC. The purpose of this study therefore, is to extend the reach of current theoretical frameworks by incorporating values, personality, UGC motivation, UGC intention, and culture into one study. This research uses the methodology of quantitative research in which the phenomena of motivation, values, culture, intention, and personality are systematically and empirically being researched through statistical analysis among 457 participants across The Netherlands and The People's Republic of China. This study shows that UGC motivation and personality traits have significant effects on UGC intention, yet, differ across cultures. In The Netherlands, values have significant effects on UGC motivation, however, play no role in The People's Republic of China. To understand the nature and meaning of the UGC that is created, businesses should know about these cultural differences and the effects of UGC motives, values, and personality, and should adjust their business models and strategies accordingly.

Keywords: User-Generated Content, Motivation, Intention, Values, Personality

Effect of Values and Personality on the Motivation and Intention of User-Generated Content Across Cultures

Nearly all our psychological needs, such as the security of employment, the belonging to a group, or being respected, involve communication with others (Maslow, 1943; Pinto, 2000). As the online participation in User-Generated Content (UGC) is continuously growing and more content is being created and shared (Jevons and Gabbott, 2000), it is safe to say that communicating over the internet is playing an substantial role in people's lives. UGC can be defined as having three key components: the content must be available over the internet, it must reflect a certain amount of creative effort, and it must be created outside of professional routines and practices (Organization for Economic Co-operation and Development, 2007). Some express their inner thoughts and ideas through a blog, while other post pictures of them and their friends on a social networking site, or show their opinion about new products by posting video content of themselves on a video-sharing website. In order to gain knowledge about why users are creating UGC, research has been conducted on what motivates people to generate content (e.g. Burmann & Arnhold, 2008; Berthon, Pitt, & Campbell, 2008; Christodoulides, 2009; Kozinets, De Valck, Wojnicki & Wilner, 2010). The study of motivation centers on the question why people act in particular circumstances (Morling & kitayama, 1991). Motives therefore can be seen as the drivers, or energizing force, that induces action (Pinder, 1998). In an effort to summarize the extensive amount of motivational factors of UGC, Christodoulides, Jevons, and Bonhomme (2010) distinguished four broad domains of motives to generate content, which can be defined as: co-creation, empowerment, community, and selfconcept. In evaluating the literature on the previous work on UGC motivation, a scientific gap can be found in respect to other psychological disciplines such as intention, values and personality. What kind of effect does UGC motivation have on UGC intention, how do values have an effect on UGC motivation, how does personality have an effect on UGC motivation and UGC intention, and does culture effect any of these psychological processes and effects in creating UGC? Therefore, the

purpose of this study, is to incorporate values, personality, UGC motivation, UGC intention, and culture into one study and bridge this scientific gap.

Because UGC is having an increasing role in worldwide communication, this study can be considered important for several reasons. First, it will determine if the different UGC motives that exist in current literature will actually lead to a mental determination upon some action or result; the intention to create UGC. According to previous studies, motivation is a significant predictor of future intention (e.g. Lee & Beeler, 2009; Liu, Hui, Hu, Yang, & Yu, 2011), and intention can be seen as the best predictor of actual behaviour (e.g. Fishbein & Azjen, 1975, 1980). Researching the effect of UGC motivation on UGC intention will therefore create a better understanding between the UGC motives in current literature and actual behaviour. Second, it will determine if the beliefs of what users find important and strive after will transpire in their UGC motivation. According to literature (e.g. Rokeach, 1973; Mankoff, 1974; Brown, 1976), values play a crucial role in the human motivation. This study will help explain the reason why users are motivated to create UGC in a certain way. Third, drawing on previous studies, motivation is accounted for by personality (Furnham, Eracleous, & Chamorro-Premuzic, 2009), and personality has an effect on internet usage (Landers & Lounsbury, 2006). Knowledge about the effect of personality on UGC motivation and UGC intention would explain how specific features and traits that form a user's individual nature can produce a specific UGC motive or intention to create UGC. Finally, this study will determine if culture has an effect on UGC. Evaluating cultural differences in values and motivations can be seen as essential in crosscultural communications (Li, Lam, & Fu, 2000). Are the values among cultures different as they are developed through social interactions and passed on from generation to generation (Meglino & Ravlin, 1998; Kluckhorn, 1951), or have they disappeared by means of the world wide web?

The approach in solving these problems is to incorporate several frameworks within their respected fields into a quantitative research. For UGC motivation, this study uses the four domains co-creation, empowerment, community, and self-concept of Christodoulides, Jevons, and Bonhomme (2010). UGC intention is divided into the intended amount of time to create UGC, and

the intended effort to create UGC (Fishbein & Azjen, 1975, 1980). The values that have been incorporated are power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. These values originate from the studies of Schwartz (1992, 1996) and are proposed to be universally representative for all cultures. To measure the effect of personality, the personality traits neuroticism and conscientiousness from the personality trait studies of Costa and McCrea (1992) have been incorporated. According to literature conscientiousness and neuroticism are the only two traits that are consistently and significantly related to motivation (Judge & Ilies, 2002), and conscientiousness is proposed to have a significant interaction with intention (e.g. Webb, Christian & Armitage, 2007; Turiano, Whiteman, Hampson, Roberts & Mroczek, 2012).

In regard to how personality and values may differentially impact motivation, this study utilizes several testable propositions from the study of Parks and Guay (2009). To illustrate the comprehensive amount of effects that are explored within this study, figure 1 proposes a general model of the frameworks and their expected effects. In measuring cultural differences, the sample group is divided over two countries that, according to literature, present large cultural differences (Hall, 1976; Hofstede,1980; Schwartz, 1999; Trompenaars, 1993). The countries that are expected to have cultural dissimilarities are The Netherlands and The People's Republic of The People's Republic of China. Ultimately, the goal of this study is to create a deeper understanding of the motivation of UGC in relation to intention, values, personality and its cultural differences.

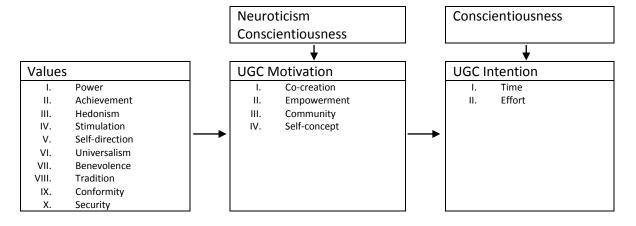


Figure 1: Proposed model

Theoretical framework

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According to the OECD (2007, p. 4), the internet is "increasingly influenced by intelligent web services that empower the user to contribute to developing, rating, collaborating on and distributing internet content and customising internet applications." The UGC that is created in these intelligent web services differs across platforms such as micro blogging sites, social networks and content communities (Smith, Fischer and Yongjian, 2012). For instance microblogging services are typically smaller in both actual and aggregate content size than social networking services, whereas social networking services are more characteristic of their elaborate representation of its users than the microblogging services. Because UGC sites are creating new viewing patterns and social interactions, users are empowered to be more creative (Cha, Kwak, Rodriguez, Ahn & Moon, 2007), resulting in an extensive and developing field of research in UGC. Although there is no average user that creates UGC (Ochoa and Duval 2008), research on blogs indicates that important motivators of UGC include fun (Schmidt and Wilber 2005), self-expression (Trammell et al. 2006), and expressing yourself creatively (Lenhart and Fox 2006). Research on brand related UGC includes motivational factors as collaboration, interaction, information about other consumers, and creativity (Burmann and Arnhold, 2008). Other motives of brand-related UGC include self-promotion, intrinsic enjoyment, changing public perceptions, knowledge-sharing, self-expression, advocacy, and social connections (Krishnamurthy and Dou 2008; Berthon, Pitt and Campbell 2008). In an attempt to determine a general set of domains of UGC motivation, the OECD describes three motivating factors in what they call User-Created Content: connecting with peers, achieving a certain level of fame, notoriety, or prestige, and the desire to express oneself. Developing on these motivating factors, a literature review of Christodoulides, Jevons, and Bonhomme (2010) summarized the extensive amount of motivational factors of UGC and distinguished four broad domains of motives to generate content, which can be defined as: co-creation, empowerment, community, and self-concept. Co-creation can be described as a user's participation in the production of UGC, empowerment is seen as a user's power or authority to generate the content that is wanted or desired, community is a user's

belonging to a online social group of any size whose user's often have a common cultural and historical heritage, and self-concept can be described as a user's self-expression through sharing ideas with others. In this study, these four factors will be seen as the general motivational factors of UGC.

In order to create a better understanding of UGC motivation, its relationship with the intention to create UGC is researched. According to research (e.g. Lee & Beeler, 2009; Liu, Hui, Hu, Yang, & Yu, 2011), motivation is a significant predictor of future intention. In a study that Lin (2007) conducted on the effect of extrinsic and intrinsic motivation on employee knowledge sharing intentions, motivational factors were significantly associated with employee knowledge sharing intentions. As UGC could be seen as comparable to knowledge sharing, the motivational factors of UGC could have a significant effect on the intention of UGC. In addition to the fact that motivation is a significant predictor of future intention, intention can be seen as the best predictor of actual behaviour. According to Fishbein and Azjen (1975, 1980), intention facilitates the relationship between values, motivational factors, and actual behaviour. Additionally, "it could help predict and explain how social norms and values are internalized as endogenous motivations and guide user intentions" (p. 293, Malhotra, Galletta & Kirsch). Therefore the intention to create UGC is seen as essential to research within this study and the following hypothesis is proposed:

H1: It is predicted that the UGC motivational factors co-creation, empowerment, community, and self-concept have a significant effect on the intention to create UGC.



Figure 1: The hypothesized effect of UGC motivation on UGC intention

One of the most referenced theories developed on motivation is the hierarchy of needs by Maslow (1943). In his theory he describes that human beings are motivated by unsatisfied needs and that lower needs need to be satisfied before higher needs can be achieved. Yet, this theory is mostly applicable for the population in which the sample took place, North America. Therefore other hierarchies of needs were developed, such as the pyramid of Pinto (2000), who proposes a hierarchy

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aimed on more "collectivistic" cultures, in what he calls dense structures. The hierarchies of Maslow (1943), and Pinto (2000) are shown in figure 1 and figure 2 respectively. Pinto (2000), in his hierarchy, stresses the importance for needs such as group gratification, reputation, and honour.

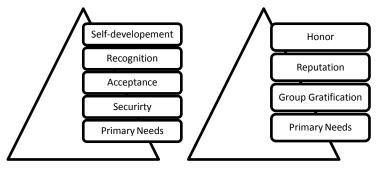


Figure 2: Maslow (1943) Figure 3: Pinto (2000)

Yet, these motivations of need fulfilment are primarily associated with the social well-being across world regions (Tay & Diener, 2011), indicating that these needs would not be the primary motivation for users creating UGC. Research has shown (e.g. Mankoff, 1974; Brown, 1976) that not only needs, but also values lead to motivation. According to Mankoff (1974) values play a crucial role in the human motivation and individual values influence personal achievement and motivation. Kluckhorn (1951) indicated that values are the conceptualizations of desires. Values are initially developed through social interactions which can be found for instance among parents, friends and teachers (Meglino & Ravlin, 1998), or in this case through interaction on the internet. Mankoff (1974) stated that by creating a change in a person's value system, this would lead to a change in a person's level of motivation and achievement of an individual. He concluded that not attitudes, but values are the real key to motivation. In accordance with Mankoff (1974), Brown (1976) found that values are the most useful concept in determining motivational behaviour. Therefore it can be considered important to research the effect of values on the motivation on UGC.

In research that Feather (1995) conducted, it was found that values can create valences on potential actions. When for instance a person values achievement, that person will most probably want to undertake achieving actions. According to Beck and Hillmar (1976) the whole system of a person's values set will provide the direction of behaviour. In offline motivation, much research has

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been done on attitude as a predicting factor of motivation, yet in reference to Parks and Guay (2009, p.676), "Values are more ingrained, more stable, and more general than attitudes." Accordingly, this study researches the relation between values and the UGC motivational factors co-creation, empowerment, community, and self-concept.

In an elaborate study, Schwartz (1996) found ten different motivational types of values that are proposed to be universally representative for all cultures. Schwartz (1996, 2006) describes these values as ten motivationally distinct value orientations that people in all cultures can recognize. The ten types of values on which cultures can be compared around the world (Schwartz, 1999) are presented in table 1.

Table 1
Schwartz' cultural types of values

Values	
Power	Social status and prestige, control or dominance over people and resources
Achievement	Personal success through demonstrating competence according to social standards
Hedonism	Pleasure and sensuous gratification for oneself
Stimulation	Excitement, novelty, and challenge in life
Self-direction	Independent thought and action-choosing, creating, exploring
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for
	nature
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent
	personal contact
Tradition	Respect, commitment, and acceptance of the customs and ideas that traditional culture or
	religion provide the self
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm other and violate
	social expectations or norms
Security	Safety, harmony, and stability of society, of relationships, and of self

As these value orientations are recognized in all cultures, these values will be used in this cross-cultural conducted study. Additionally, because these values stress their importance on its motivationally distinct orientations, this study uses the value system of Schwartz to research the causal relation of values on the motivation to create UGC. With the previous literature presented, the following hypothesis is proposed:

H2: It is predicted that the cultural values power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security will influence the motivational factors co-creation, empowerment, community and self-concept.

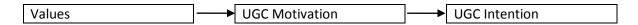


Figure 4: The hypothesized effect of values on UGC motivation

A factor that can be considered important in researching UGC motivation and UGC intention is the effect of personality. Previous research has proven that personality has an effect on psychological processes (Olver & Mooradian, 2003), and as motivation and intention are mental states, there is a probability that personality has an effect on UGC motivation and UGC intention. A widely accepted model in current literature is the 'big five' personality traits model. The traits are five broad personality dimensions used to describe human personality and consist of the following: openness, conscientiousness, extraversion, agreeableness, and neuroticism. The model is considered established as many who have tried to replace it, failed doing so (Goldberg, 1993). According to McCrea and Costa (1997, p. 509), "many psychologists are now convinced that the best representation of trait structure is provided by the five-factor model." In addition to the consensus that has been reached, the five personality traits "are necessary and sufficient to describe the basic dimensions of normal personality" (Mount, & Barrick, 1995, p160). According to a number of psychologists, the research on personality could not exist without traits. (Wiggins, 1997; Zuroff, 1986). Therefore, the model of personality traits will be used in this research.

Within the five personality traits, the effect of two traits can be considered interesting to this research; conscientiousness and neuroticism. In their theory, Parks and Guay (2009) concluded that the personality traits conscientiousness and neuroticism are important predictors of motivational processes. However, one must consider that majority of studies conducted on the effect of personality on motivation, are focused on motivation as a desire (e.g. Judge & Ilies, 2002; Colquitt & Simmering, 1998; Barrick, Mount, & Strauss, 1993), not as a driver. Yet these two traits are "remarkably consistent in predicting motivation – even when motivation is measured in very

different ways." (Parks & Guay, 2009, p. 680). Furthermore, in previous studies on intention and personality (e.g. Webb, Christian & Armitage, 2007; Turiano, Whiteman, Hampson, Roberts & Mroczek, 2012), conscientiousness would seem to have a significant interaction with intention. In a study conducted by Ajzen, Czasch, and Flood (2009), it was found that individuals who are evaluated high in the trait of conscientiousness, are more likely to enact on their intentions than individuals who are evaluated low on the trait of conscientiousness. Therefore, this research focuses on the personality traits of conscientiousness and neuroticism and the following hypotheses are proposed:

H3.1: It is predicted that the personality traits conscientiousness and neuroticism have a significant effect on UGC motivation.

H3.2: It is predicted that the personality trait conscientiousness has a significant effect on UGC intention.

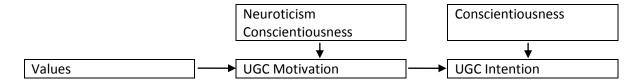


Figure 5: The hypothesized effect of neuroticism and conscientious on UGC motivation and UGC intention

Research has shown that values do more than only predict motivational behaviour. Values also show a person's perspective of life, and because values are initially developed through social interactions (Meglino & Ravlin, 1998), about the perspective of a culture. The values of a human being can be seen as a normative view of what is good and desirable (Kast & Rosenwieg, 1974).

These values affect the way people live and act upon their choices, or according to Mankoff (1974), direct our lives and determines our character. Because values are not only directives of our own choices, but also an evaluation of the behaviour of others (Meglino & Ravlin, 1998; Parks & Guay, 2009), it could be useful to see how this affects UGC across cultures.

Because values are developed through social interactions, there tends to be a congruence in value patterns within cultures, as shared values are passed from generation to generation (Meglino & Ravlin, 1998; Kluckhorn,1951). These values, which are passed on from generation to generation

are often learned in absolutes, can all be considered as positive (Maio & Olson, 1998; Rokeach, 1973), and can be considered having an enduring and autonomous influence on society (Inglehart & Baker, 2000). Kroeber and Kluckhohn (1952) collected over 150 definitions and found four similarities within the definition of culture: culture relates to specific human behaviour, culture involves behaviour of people as members of a group, there is a system in the versatile collection of things which are indicated as culture, and behaviour is largely acquired or learned from previous generations. In order to study the motivation and intention of UGC and its relation with values and personality among cultures, this study sets out to find two contrasting cultures.

One contrast among cultures that is clearly visible in online behaviour is the cultural difference in written language. There are two ways of distinguishing cultures on basis of their language: due to high-context communication and low-context communication (Hall, 1976). Context involves making connections and, by implication, disconnections (Dilley, 1999). According to Hall (1976), high context communication involves communication where little is said or written, because the majority of the information is regarded to be known by persons involved as little information is in the explicit part of the message. In low-context communication on the other hand, much of the mass communication is vested in the explicit message.

In relation to Hall's (1976) high-context and low-context cultures, literature can be found which can be considered as complementary towards Hall's findings: the universalism versus particularism dimension of Trompenaars (1993). His dimension of universalism vs. particularism shows how a society applies moral rules and ethics. Universalism can be described as finding broad and general rules. Like in low-context cultures, where communication can be considered explicit, in universalism, rules can be applied to, and are understood in any situation. Particularism can be described as finding exceptions. Like in high-context cultures, where communication can be considered implicit, the decision of what is right in particularism is based on relationships and circumstances. When certain rules are not applicable, people will consider the situation, rather than applying an existing rule.

According to Hofstede (2005, p. 399), high-context communication can be frequently found in collectivistic cultures. Collectivistic stands for "a society in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty." Low-context culture can be seen as typical for individualistic cultures (Hofstede, 2005). Hofstede (2005, p. 401) describes individualistic cultures as "a society in which the ties between individuals are very loose: everyone is expected to look after himself or herself and his or her immediate family only."

Similar to Hofstede's dimension of individualism versus collectivism is Schwartz's (1999) dimension of conservatism versus autonomy. Schwartz (1999, p. 27) describes conservative cultures as "cultures in which the person is viewed as an entity who is embedded in the collectivity and finds meaning in life largely through social relationships, through identifying with the group, and participating in its shared way of life." Autonomy can be considered as the opposite pole of conservatism. Schwartz (1999, p.27) describes autonomous cultures as "cultures in which the person is viewed as an autonomous, bounded entity who finds meaning in his or her own uniqueness, who seeks to express his or her own attributes (preferences, traits, feelings, motives) and is encouraged to do so." In table 2 an overview is given of these major cultural differences, which can be considered comparable to one and another.

Table 2

Low- and high context cultures and similar dimensions

Research and authors	Constructs	Summary
Beyond Culture	Low context culture	In high-context culture, little information is in the
(Hall, 1976)	vs. high context	explicit part of the message, whereas in low-context
	culture	culture, much of the mass communication is vested
		in the explicit message.
Culture's consequences:	Individualism vs.	In collectivistic cultures, people are integrated into
International differences in	collectivism	strong, cohesive in-groups, whereas in individualistic
work-related values		cultures, the ties between individuals are very loose.
(Hofstede,1980).		
A theory of Cultural Values and	Autonomy vs.	In conservative culture, people find meaning in life
Some Implications for Work	conservatism	largely through social relationships, whereas in

(Schwartz, 1999)		autonomous cultures, people find meaning in their
		own uniqueness.
Riding the waves of culture:	Universalism vs.	In universalistic culture, people tend to find broad
Understanding cultural diversity	particularism	and general rules, whereas in particularistic cultures,
in Business		rules can be applied to, and are understood in any
(Trompenaars, 1993)		situation.

In the search for two contrasting cultures, two countries have been found to be on the opposite of every dimension; The Netherlands and The People's Republic of The People's Republic of China. Whereas The Netherlands is considered to be low-context, individualistic, autonomous, and particularistic, The People's Republic of The People's Republic of China is considered to be high-context, collectivistic, conservative, and universalistic. Although people from the same nationality cannot be considered as being from the same culture, a strong direction towards integration is proposed to bring forth a substantial amount of shared culture within nations (Hofstede, 1990). In addition to the literature presented on the two contrasting cultures, Morling and Kitayama (2008) found that culture and motivation are inextricably linked and stated that many cultural differences can be considered fundamental motivational differences. Yet, there is no literature to confirm if such cultural dimensions are applicable to the motivation of UGC.

According to Schwartz (1996), the cultural values power, achievement, hedonism, stimulation and self-direction described previously, are typically found in The Netherlands. Because people from the Netherlands are being described as representative of individual interest, it is expected that ideals such as personal success, gratification for oneself, and independent thought are highly regarded among users in this culture and will portray a stronger effect on the motivation to create UGC in The Netherlands. Cultural values such as benevolence, tradition, and conformity, on the other hand, are typically found in The People's Republic of China (Schwartz, 1996). Because China is representing the collective interest, ideals such as not upsetting or harming others, the preservation of the welfare of people, and respecting the customs and ideas of common culture are expected to be held dearly by users in The People's Republic of China and are proposed to have a stronger effect on UGC

motivation in The People's Republic of China . Table 3 provides an overview of the value priorities distribution among the two cultures.

Table 3

Value priorities distribution among The Netherlands and The People Republic of China according to Schwartz (1996).

The Netherlands		The Pe	eople's Republic of China	Undist	Undistributed		
I.	Power	VI.	Benevolence	IX.	Universalism		
II.	Achievement	VII.	Tradition	X.	Security		
III.	Hedonism	VIII.	Conformity				
IV.	Stimulation						
V.	Self-direction						

Because values are predicted to influence UGC motivation, and values are found to have different priorities in The Netherlands and in The People's republic of China, the following hypotheses are proposed.

H4.1: It is predicted that the values power, achievement, hedonism, stimulation, and self-direction will have a stronger causal relationship with the motivational factors co-creation, empowerment, community and self-concept in The Netherlands than in The People's Republic of China.

H4.2 It is predicted that the values benevolence, tradition, and conformity will have a stronger causal relationship with the motivational factors co-creation, empowerment, community and self-concept in The People's Republic of China than in The Netherlands.

Method

This research used the methodology of quantitative research in which the phenomena of motivation, values, culture, intention, and personality are being systematically and empirically researched through statistical analysis. The objective of this quantitative research is to statistically research the causal relations of the variables mentioned. Respondents are researched through an offline four-page questionnaire.

The total sample size is 457, of which 217 (47,5%) are Chinese and 240 (52,5%) are Dutch. The population sample of this research can be described as young, educated people who create UGC. In relation to their age, the mean can be found to be 23 years with a standard deviation of 5,4 years.

And in relation to their education, the majority (89%) has either a bachelor or master degree, with more Chinese respondents having a bachelor degree and more Dutch respondents having a master degree. In table 3 a statistical representation of the research group is given.

Table 3
Statistical representation of the research group

		Dutch			Chinese		
		N	N	%	n	%	
Nationality		457	240	52,5	217	47,5	
Gender	Male	215	100	46,5	115	53,5	
	Female	242	140	57,9	102	42,1	
Education	High School Diploma	14	6	42,9	8	57,1	
	College Degree	23	11	47,8	12	52,2	
	Bachelor Degree	230	83	36,1	147	63,9	
	Master Degree	176	138	78,4	38	21,6	
	Doctoral Degree	14	2	14,3	12	85,7	
		-	М	σ	μ	σ	
Age			23,8	6,4	21,9	3,6	

Participants and procedure

Sampling has been done through a face-to-face approach either around universities or in its classrooms. The research sample of The People's Republic of China took place around Peking University, Tsinghua University, Renmin University of The People's Republic of China, Beijing Language and Culture University, Beijing Foreign Studies University, and the Communication University of The People's Republic of China. In the Netherlands, the research sample took place around the University of Twente, University of Amsterdam, and the University of Groningen. The questionnaires have been translated in Mandarin Chinese for The People's Republic of China and standard Dutch for The Netherlands.

Participants had to answer a total of 48 questions. The first set of questions consisted of 13 questions related to the motivation of UGC spread over four subsets; co-creation, empowerment, community, and self-concept (Christodoulides, Jevons, & Bonhomme, 2010) as explained in the theoretical framework. The psychometric scale that has been utilized is a seven-point Likert scale, ranging from strongly agree to strongly disagree. The subsets of questions were subsequently converted into one variable. In table 4, an overview is given of the different subsets of questions in relation to the motivational factors of UGC.

Table 4
Subsets of questions relating to the variables of UGC motivation

Co-creation	I enjoy creating online content.
	I want to be able to have an online dialogue when creating content.
	I find information from other consumers that create content trustworthy.
	If I can customize created content, then I feel more confident creating content.
Empowerment	I expect to be able to create whatever I want online.
	Owning what I create online is important to me.
	I produce online content because I want to be heard.
Community	I feel a sense of community from posting my own content.
	I engage with other people online because of a shared interest.
	My membership in a social network encourages me to produce content.
Self-concept	I create content to express myself online.
	My created content says a lot about me.
	I make my point of view known by creating online content.

The second set of questions were related to UGC intention. A clear distinction has been made between the amount of time that was intended to be spent on generating content and the amount of effort that users intended to spend on generating content. Because the two items were strongly related with each other (α = 0,87), it was decided that the two items were combined into one variable; UGC intention.

Related to the third set of questions were the values of Schwartz (1996). According to his research (Schwartz, 1992, 1996), values do not specifically raise attention in a person's behaviour, except when there is a clear and distinct value conflict. Value conflict can be described as behavioural

consequences as result of a value, but are opposed to other values that are simultaneously activated, enter awareness or are commonly used as guiding principles. Additionally, a person will act upon the value that is most important in a conflict (Parks & Guay, 2009), and maximize or minimize the importance of a value in a decisional process (Lord & Brown, 2001). Therefore, in this research the participants had to rank the importance of their values. The ten motivational values of Schwartz (1996) were given in alphabetical order, each accompanied by a description as shown in table 1. Instructions were given to the participants in that they could take their time and think carefully, as these values would represent what they would consider important in their lives. If they would have second thoughts, the participants would be free to change their order. The value that they would consider the most important, participants would rank number 1, and representing the least important value, they would rank number 10.

In the fourth set of questions, the personality traits conscientiousness and neuroticism were measured. With conscientiousness consisting of 7 questions and neuroticism consisting of 8 questions, both including rescaled items, the personality traits showed an internal consistency rate of $\alpha = 0.76$ and $\alpha = 0.83$ respectively. The results of the questions of each personality trait were combined into one variable.

The last set of questions were demographic questions relating to age, gender, nationality, and education. To check whether cultural dimensions such as collectivism and individualism were applicable, a control question had to be answered by the participants in which they had to tick a box in which they could either describe themselves as someone who 'does his own thing, and others in my family do the same', or, 'in order to be understood who I am, I must be seen with the members of my group'. There was a significant difference (α =,000), with The People's Republic of China being more "collectivistic" and The Netherlands being more "individualistic".

To ensure the validity of the questionnaire, cognitive walkthroughs have been utilized before the actual questionnaire until both Chinese and Dutch participants found the questionnaire easy to understand and complete. The questionnaire has been translated from English into Mandarin,

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rechecked in Mandarin and translated back into English to ensure no information was lost in translation.

Results

Table 5 provides descriptive statistics for the major study variables UGC motivation, UGC intention, values, conscientiousness, and neuroticism in the order in which they were measured. To present a clear image on how The Netherlands and The People's Republic of China differ, their means and standard deviations are given as well, including their variance. Complementary, table 6 provides the means and standard deviations of the values compared between The People's Republic of China and The Netherlands as a ranking.

Table 5

Means, standard deviations, and factors of variance of the UGC motivational factors, UGC intention, cultural values, and the personality traits conscientiousness and neuroticism

	Total			The Netherlands			The People's			Variance	
							Republic of China				
	Ν	μ	σ	n	μ	σ	n	μ	σ	F	Sig.
UGC Motivation											
Co creation	457	3,14	1,19	240	3,87	1,05	217	2,33	0,73	325,338	,000
Empowerment	457	3,21	1,15	240	3,65	1,17	217	2,73	0,90	86,539	,000
Community	457	3,40	1,16	240	3,74	1,20	217	3,03	0,99	47,084	,000
Self-concept	457	3,30	1,35	240	3,93	1,32	217	2,62	1,02	138,977	,000
UGC Intention											
Intention	457	4,69	1,59	240	5,56	1,45	217	3,73	1,12	225,589	,000
Values											
Achievement	457	4,70	2,59	240	5,15	2,70	217	4,21	2,36	15,493	,000
Benevolence	457	3,69	2,38	240	4,37	2,55	217	2,94	1,93	45,322	,000
Conformity	457	6,25	2,56	240	7,05	2,43	217	5,36	2,40	55,469	,000
Hedonism	457	6,12	2,64	240	5,54	2,60	217	6,75	2,54	25,165	,000
Power	457	7,61	2,54	240	7,25	2,73	217	8,01	2,25	10,410	,001
Security	457	4,28	2,62	240	4,42	2,71	217	4,12	2,52	1,506	,220
Self Direction	457	4,15	2,66	240	4,41	2,93	217	3,86	2,31	4,912	,027
Stimulation	457	5,89	2,55	240	4,95	2,45	217	6,92	2,26	79,639	,000
Tradition	457	6,55	2,55	240	6,35	2,70	217	6,78	2,36	3,291	,070
Universalism	457	5,91	2,85	240	5,83	2,66	217	5,99	3,05	,366	,546
Personality traits											
Conscientiousness	457	3,02	0,87	240	2,98	0,98	217	3,07	0,74	1,086	,298
Neuroticism	457	4,53	1,00	240	4,46	0,97	217	4,61	1,03	2,826	,093

Table 6

Means and standard deviations of the values compared between The People's Republic of China and The Netherlands as a ranking

	Total	The Netherlands				The People's Republic of China						
Ran	k	Ν	μ	σ		n	μ	Σ		n	μ	σ
1	Benevolence	457	3,69	2,38	Benevolence	240	4,37	2,55	Benevolence	217	2,94	1,92
2	Self Direction	457	4,15	2,66	Self Direction	240	4,41	2,93	Self Direction	217	3,86	2,30
3	Security	457	4,28	2,62	Security	240	4,42	2,70	Security	217	4,12	2,51
4	Achievement	457	4,70	2,59	Stimulation	240	4,95	2,44	Achievement	217	4,21	2,36
5	Stimulation	457	5,89	2,55	Achievement	240	5,15	2,70	Conformity	217	5,36	2,40
6	Universalism	457	5,91	2,85	Hedonism	240	5,54	2,60	Universalism	217	5,99	3,04
7	Hedonism	457	6,12	2,64	Universalism	240	5,83	2,66	Hedonism	217	6,75	2,54
8	Conformity	457	6,25	2,56	Tradition	240	6,35	2,70	Tradition	217	6,78	2,36
9	Tradition	457	6,55	2,55	Conformity	240	7,05	2,43	Stimulation	217	6,92	2,25
10	Power	457	7,61	2,54	Power	240	7,25	2,73	Power	217	8,01	2,25

The sample as a whole rated co-creation as the most important motivation to create UGC (μ =3,14), followed by empowerment (μ =3,21), self-concept (μ =3,30), and community (μ =3,40). On the Likert-scale that has been utilized, the mean score of all these UGC motivational factors are located between neutral and somewhat agree. UGC intention on the other hand is rated more negative, as its mean (μ =3,30) is located between the Likert-scales neutral and somewhat disagree. Looking at the value-ratings of the total sample, benevolence is given the lowest mean (μ =3,69), and power given the highest (μ =7,61). Meaning that benevolence, the preservation and enhancement of the welfare of people with whom one is in frequent personal contact, is considered most important. And power, or the social status and prestige, control or dominance over people and resources, is considered the least important. The personality trait conscientiousness displays a mean (μ =3,02) in comparison to the Likert-scale of somewhat agree, and the mean of the personality trait neuroticism (μ =4,53) can be found between the scales neutral and somewhat disagree.

In the Netherlands, not co-creation, but empowerment was found to be considered the most important motivation to create UGC (μ =3,65), followed by the motivational factors community (μ =3,74), co-creation (μ =3,87), and self-concept (μ =3,93). Users in The People's Republic of China

considered co-creation as most important motivation to create UGC (μ =2,33), followed by self-concept (μ =2,62), empowerment (μ =3,87), and community (μ =3,87).

When the results of both countries are compared, it can be observed that the mean values of co-creation, empowerment, community, and self-concept in The Netherlands (μ =3,14; μ =3,21; μ =3,40; μ =3,30 respectively) are significantly (p=,000) higher than the mean values of co-creation, empowerment, community, and self-concept in The People's Republic of China (μ =2,33; μ =2,73; μ =3,03; μ =2,62 respectively). Meaning that users from The People's Republic of China feel stronger affiliated with these reasons to create UGC than the users from the Netherlands. Also the mean value of UGC intention is significantly (p=,000) higher in The Netherlands (4,69) than in The People's Republic of China (3,73), which means users in The People's Republic of China intend to spent more time and effort on creating UGC than users in The Netherlands.

In comparing the cultural values of countries, strikingly, the young and educated users from The People's Republic of China as well as The Netherlands, have the cultural values benevolence, self-direction, and security on the same position on this ranking of means in table 6. Yet, these results presented have to be interpreted carefully. On the one hand, a significant difference can be observed (table 6) among benevolence (α =,000) and self-direction (α =,000), as Chinese participants score these values lower on their mean. Security, on the other hand does not show a lot of difference in its mean (μ = 4,42; μ = 4,14) as well as in its standard deviation (σ = 2,7; σ = 2,5), meaning that the importance of security does not differ among cultures. Similar phenomena can be observed for tradition and universalism, explaining their non-significance (α =,070; α =,545 respectively). Power for instance is ranked number 10 by both nationalities, yet The People's Republic of China scored power with a significant (α =,001) lower mean (μ = 7,25 < μ = 8,01). The two values that can be considered the values with the most different position on the ranking of means, can be seen as conformity and stimulation. Stimulation is considered 'a lot' more important in The Netherlands than in The People's Republic of China and conformity is considered 'a lot' more important in The People's Republic of

China. From the results in table 5 and 6, the following can be concluded in relation to the cultural values in The Netherlands and The People's Republic of China:

- i. Users from The Netherlands find hedonism significantly (α =,027) more important (μ =3,86 > μ = 4,41) than users from The People's Republic of China
- ii. Users from The Netherlands find power significantly (α =,001) more important (μ =7,25 > μ = 8,01) than users from The People's Republic of China
- iii. Users from The Netherlands find stimulation significantly (α =,000) more important (μ =4,95 > μ = 6,92) than users from The People's Republic of China
- iv. Users from The People's Republic of China find achievement significantly (α =,000) more important (μ =4,21 > μ = 5,15) than users from The Netherlands
- v. Users from The People's Republic of China find benevolence significantly (α =,000) more important (μ =2,94 > μ = 4,37) than users from The Netherlands
- vi. Users from The People's Republic of China find conformity significantly (α =,000) more important (μ =5,36 > μ = 7,05) than users from The Netherlands
- vii. Users from The People's Republic of China find self-direction significantly (α =,000) more important (μ =5,54 > μ = 6,75) than users from The Netherlands

To display the statistical relationship among variables, a linear regression analysis can be found in table 7 and 8. In table 7, the scalar dependent variable UGC intention is displayed with its explanatory variables. Table 8 presents the explanatory variables of the scalar dependant variable UGC motivation. Both tables present the cultural differences and their statistical relationship among variables within their cultures as well.

Table 7 Linear regression analysis with UGC intention as scalar dependent variable

	Total		The Neth	erlands	The Peop	The People's Republic of		
					China			
Predictor	Beta	Sig.	Beta	Sig.	Beta	Sig.		
Co-creation	,214	,000	-,172	,033				
Empowerment					,179	,007		
Community					,302	,000		
Self-concept	,337	,000	,277	,001	,261	,000		
Conscientiousness	-,110	,006	-,134	,035				
R^2	,266		,069		,358			

The results taken from the total sample show that the UGC motivational factors co-creation $(\beta=,214)$ and self-concept $(\beta=,214)$ can be seen as predictors for the intention to create UGC. Accordingly, because both variables are positive, when the motivational factors co-creation and selfconcept increase, the UGC intention among users increases as well. Also the personality trait conscientiousness can be seen as a predictor (β =-,110), however conscientiousness is related negatively. As a consequence, when the variable conscientiousness increases, the variable UGC intention decreases. In other words, when the desire to do a task thorough, careful or vigilant increases among users, the intention to create UGC decreases. Therefore H1 has to be rejected, but can be party accepted as:

H1: The UGC motivational factors co-creation and self-concept have a significant effect on the intention to create UGC.

And H3.2 can be accepted:

H3.2: The personality trait conscientiousness has a significant effect on UGC intention

However, in comparing the results of The Netherlands and The People's Republic of China, different variables can be found as predictors of UGC intention. The Netherlands displays the same variables as predictors for UGC intention as the total research sample, however The People's Republic of China shows different variables as relevant predictors. In The People's Republic of China empowerment (β =,179), community (β =,302), and self-concept (β =,261) are considered the explanatory variables of UGC intention. Additionally, conscientiousness cannot be seen as a predictor of UGC intention in The People's Republic of China. Therefore, not only different UGC motivational factors lead to UGC intention when comparing cultures, also personality traits differ in their prediction of UGC intention. In The People's Republic of China, the three UGC motivational factors explain 35,8% of the variance of the dependent variable UGC intention (R2=,358), whereas in The Netherlands this only explains 6,9% (R2=,069) of the variance.

Table 8

Linear regression analysis with UGC motivation as scalar dependent variable

	Total		The Nethe	erlands	The Peop	The People's Republic of		
					China			
Predictor	Beta	Sig.	Beta	Sig.	Beta	Sig.		
Co-creation								
Achievement	,204	,000	,135	,039				
Benevolence	,097	,045						
Conformity	,129	,005						
Power	-,164	,001						
Stimulation	-,137	,006						
Tradition	-,114	,015	-,158	,015				
Neuroticism	-,146	,001	-,133	,037				
R^2	,177		,060					
Empowerment								
Achievement	,201	,000						
Conformity	,182	,000						
Power	-,114	,013						
R^2	,074							
Community								
Achievement	,128	,005						
Benevolence	,192	,000						
Neuroticism	-,145	,001	-,168	,009				
R^2	,079		,024					
Self-concept								
Achievement	,132	,007						
Hedonism	-,114	,017						
Power	-,122	,009						
Stimulation			,162	,012				
Tradition	-,155	,002						
Universalism			-,159	0,14				
Conscientiousness					,151	,026		
R^2	,061		,053		,018			

From the total sample, it can be observed that all four UGC motivational factors have a number of significant predictors. By means of cultural values; co-creation is predicted by achievement (β =,204), benevolence (β =,079), conformity (β =,,129), power (β =-,164), stimulation (β =-,137), and tradition (β =-,114). Empowerment is predicted by achievement (β =,201), conformity (β =,182), and power (β =-,114). Community is predicted by achievement (β =,128), and benevolence (β =,192). And self-concept is predicted by achievement (β =,132), hedonism (β =-,114), power (β =-,122), and stimulation (β =-,155). Additionally, neuroticism has a negative effect on the UGC motivational factors co-creation (β =-,146) and empowerment (β =-,145). Therefore H2 and H3.1 have to be rejected, but can be party accepted as:

H2: The values power, achievement, stimulation, benevolence, tradition, and conformity influence the motivational factors co-creation, empowerment, community and self-concept.

H3.1: The personality trait neuroticism has a significant effect on the UGC motivational factors co-creation and community.

Netherlands and The People's Republic of China, some noticeable results can be found. In The Netherlands, a number of values can be seen as a predictor of two UGC motivational factors. Achievement and tradition are seen as the predictors of the UGC motivation co-creation. Additionally, stimulation and universalism are seen as the predictors of the UGC motivation self-concept. Achievement (β =,135) and stimulation (β =,162) both have a positive effect, whereas tradition (β =-,158) and universalism (β =-,159) both have a negative effect. Furthermore, neuroticism can be seen as a predictor of the UGC motivational factors co-creation (β =-,146) and community (β =-,145). Because neuroticism has a negative effect, an increase of the variable neuroticism will lead to a decrease of the variables co-creation and community. In The People's Republic of China, values do not contribute in predicting UGC motivational behaviour. Conscientiousness, on the other hand, can be seen as a significant predictor (β =,151) of the UGC motivational factor self-concept. As

conscientiousness has an significant effect, an increase in conscientiousness, or the desire to do a task well, means an increase in the motivation of a user's self-expression through sharing ideas with others in The People's Republic of China. With this information, the following hypotheses have to be rejected:

H4.1: It is predicted that the values power, achievement, hedonism, stimulation, and self-direction will have a stronger causal relationship with the motivational factors co-creation, empowerment, community and self-concept in The Netherlands than in The People's Republic of China.

H4.2 It is predicted that the values benevolence, tradition, and conformity will have a stronger causal relationship with the motivational factors co-creation, empowerment, community and self-concept in The People's Republic of China than in The Netherlands.

Discussion

In the empirical examination of the effect of the UGC motivational factors on UGC intention, the total sample shows that the motivational factors co-creation and self-concept have a causal relationship with UGC intention. Although these findings can be translated into the research sample group of The Netherlands, The People's Republic of China shows different results. The UGC motives in The People's Republic of China are rated more favourable, three out of four portray an significant effect, and explain considerably more of the variance of UGC intention. As Morling and Kitayama (2008) noted; culture and motivation are inextricably linked and many cultural differences can be considered fundamental motivational differences.

For the Netherlands, the UGC motivational factors co-creation and self-concept are causing users to mentally determine upon generating content. Important to understand is that in this research sample, the domain co-creation is showing a negative effect, meaning that a decrease in a user's motive to participate in the production of UGC will lead to an increase of a user's mental action upon creating UGC. In other words, the users that intent to create content, do not have the

need to customize content, do not find the information from other consumers trustworthy, and do not need the ability to have an online dialogue when creating content. For online commercial activities in The Netherlands, this means that the greater the scope of participation in the production of content is, the smaller the mental action upon creating content will be. Users from The Netherlands therefore, can be interpreted as users that rather do not participate in creating UGC. Business should not emphasize on marketing strategies or business strategies that are focused on mutual-customer value. Users that intend to spend a great deal of time and effort in creating UGC on the internet do not have the need to customize, interpret, and converse about subjects, users from The Netherlands want to be heard. In The Netherlands, users want to show how unique and different they are, and what wonderful talents one possesses, because what is considered an important motive in The Netherlands to create UGC on the other hand, is self-concept. The results show that an increase of the motive self-concept leads to an increase of mental action upon creating UGC. In other words, the users that intent to create UGC in The Netherlands to a large extent, are users who have the need to express themselves online, have the need to make their point of view known by creating content, and consider the content they create is saying a lot about themselves. For online commercial activities, users ought to be given the opportunity to provide information that embodies who they are. Examples can be frameworks in which users can express themselves in a new, exciting, and challenging way, as stimulation has a significant causal effect on the motive of self-concept. For platforms who regard UGC as their primary component of business such as social networking services and micro blogging services, everything must be serving the identity of the individual. Examples could be the opportunity for highly adjustable and extensive profiles, and comprehensive opportunities to express oneself in stimulating ways. Businesses with products could create portions on their websites in which users can implement their name, pictures or videos on products, or business with services could offer the opportunity for users to express their biggest excitement, novelty, or challenge in relation to their service. UGC motives that do not have a causal relationship with UGC intention in The Netherlands are empowerment and community. The reason empowerment does not have a

causal relationship with UGC intention might be because users in The Netherlands already have a large amount of freedom generating the content that is wanted or desired. The motive of community might not have a significant effect because The Netherlands is categorized as an individualist culture and its users therefore might not be motivated to belong to an online social group whose user's have a common cultural and historical heritage.

In The People's Republic of China the UGC motivational factors empowerment, community, and self-concept have a positive causal relationship with the intention to create UGC. Meaning that an increase in a user's power or authority to generate the content that is wanted or desired, an increase in a user's belonging to a online social group, and an increase in the opportunity for users to express themselves through sharing ideas will all lead to an increase of a user's mental action upon creating UGC. In the domain of empowerment, this means that users who intend to create UGC expect to be able to create whatever they want online, find it important to own what they create online, and produce content because they want to be heard. For online commercial activities, it can considered to be important to increase the power and authority of the users and create autonomy. An example could be replacing old hierarchies with self-managed systems. One could think about systems in which individuals can effectively manage their own activities toward forming groups with others, as the motive community has the strongest causal relationship with UGC intention In The People's Republic of China. Users in The People's Republic of China find it important to belong to an online social group of any size whose user's often have a common cultural and historical heritage. In this domain, users that intend to create UGC in The People's Republic of China, find it important to engage with other people because of shared interest, feel a sense of community from posting content, and are encouraged to produce content because of a membership. For commercial purposes it can be considered important that users should feel as if they are an active member of the community. As community is considered the most dominant predictor for users that intent to put a great deal of time and effort into creating UGC, marketing strategies and business strategies should emphasizes on providing opportunities in which users can contribute to group solidarity. An example

could be the opportunity in rewarding other users for their activity and role in creating solidarity, for instance giving respect in an online manner. Business with products and services should focus their online activities on identification with the group. An example could be identifying with the group's common symbols e.g. loyalty, generosity, or harmony. Like in The Netherlands, also the domain of self-concept is considered important in The People's Republic of China, which means that users should be given the opportunity to express themselves in a way that embodies who they are.

Because self-concept has an effect together with empowerment and community, this significant effect could be interpreted as; users that intend to spend time and effort in creating UGC, want to voice their own thoughts and opinions, manage their own actions, in the interest of the community. The motive of co-creation does not lead to the intention to create UGC. This might be explained by the fact that community has a strong causal relationship with UGC intention, and users from The People's Republic of China might not be motivated by creating content with users of which they do not share any shared interest.

When observing the causal relationship that values have with UGC motivation, a number of values appear to predict UGC motivation. Yet, when the results are observed on a national level, it appears that in The People's Republic of China, values do not play a role in predicting UGC motivation. According to research (Meglino & Ravlin, 1998; Kluckhorn,1951), values are developed through social interactions, and there tends to be a congruence in value patterns within cultures, as shared values are passed from generation to generation. However to understand the nature or meaning of UGC that has been created by users from The People's Republic of China, cultural heritage does not explain why certain UGC has been created, whereas only the personality trait conscientiousness does. The results raise questions about whether the values of Schwartz (1996) are universal instigators of online motivation.

In The Netherlands a number of values predict UGC motivation. The results show that achievement positively predicts co-creation, and tradition negatively predicts co-creation. This means that an increase in the motivation to participate in the production of UGC is caused by an

increase of valuing personal success through demonstrating competence according to social standards, and a decrease of valuing respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self. Yet, it remains the question how practical these findings are, as co-creation does not have a positive causal relationship with UGC intention in The Netherlands. Self-concept, which does have a positive causal relationship with UGC intention, is positively predicted by stimulation and has a negative causal relationship with universalism. This means that an increase of the excitement, novelty, and challenge in life will lead to an increase of self-expression. Additionally, less understanding, appreciation, tolerance, and protection for the welfare of all people and for nature will also lead to an increase of self-expression. For commercial purposes this means that users in The Netherlands for instance should be evoked to interesting and fun activities in which users can express themselves. Users that express themselves through the internet, are typically not concerned with the welfare of people or nature.

In the empirical examination of the effect of the personality traits conscientiousness and neuroticism on UGC motivation and UGC intention, conscientiousness appears to have an effect on UGC intention, and neuroticism is having an effect on the UGC motivational factors co-creation and community. Yet, when observing the results of both countries, none of these causal relationships seem to transpire to both countries. In relation to UGC intention, conscientiousness only seems to have a causal relationship in The Netherlands. Because this causal relationship is negative, users who have a strong desire to do a task thorough, careful or vigilant, have less intention to generate content. One could imagine that the intention to create UGC, which is created outside professional routines and requires creative effort, not being part of a thorough task.

In The People's Republic of China, conscientiousness has a positive causal relationship with self-concept, meaning that users with a conscientiousness mind, with elements such as self-discipline, find self-expression an important motive to create UGC. In reference to neuroticism, this personality trait only appears to have an effect on the UGC motivational factors co-creation and community in The Netherlands. As neuroticism has a negative causal relationship with both UGC

motives, users that become less neurotic (or more emotionally stable), are more likely to be motivated in participating in the production of UGC, and are more likely to be motivated to belong to a online social group. In other words, users that find co-creating important, or are active in online communities, are typically emotional stable people. Yet, both co-creation and community do not lead to UGC intention. It could be useful for businesses to know that in The Netherlands, that the individual nature of users who intent to create UGC is mainly conscientious, whereas in The People's Republic of China, conscientiousness is a specific feature that leads to self-expression.

Limitations

When the regression model presented in the results is implemented, some considerations have to be taken into account. First of all, some factors that in previous research proved to be of significance such as perceived ease of use, perceived usefulness, and behavioural control (Fishbein, & Ajzen, 1975), have not been considered in this research. Because these factors are expected to be of effect, this study focused on the effect of UGC motivation on UGC intention, which had not been researched before and therefore was considered to be of additional value to science.

Similar to the research of Christodoulides, Jevons, and Bonhomme (2010), in which they found strong internal consistency alphas for co-creation (α =.7), community (α =.8) and self-concept (α =.8), but a questionable internal consistency for empowerment (α =.6), this study also showed strong internal consistency alphas for co-creation (α =.8), community (α =.7) and self-concept (α =.8), but a questionable internal consistency for empowerment (α =.6). Therefore it is questionable if the questions relating to empowerment are the valid questions to use and might propose further research.

Furthermore, research has shown that user intentions may result from a collection of motivations (Malhotra, Galleta, & Kirsch, 2008), meaning that intention could be based on combinations of perceived external influences and personal volition. This study though, assumed that

the intention of the users came out of personal volition and therefore could exclude any external perceived influences.

In the literature that has been discussed, we described that conscientiousness and neuroticism can be considered the two most important traits in relation to motivation and intention, and proved to have a significant effect. Yet, if the other personality traits (openness, extraversion and agreeableness) are not of significance, can, of course, not be excluded. The effect of other personality traits is therefore suggested a new area of future research.

Conclusion

This study examined the effect of UGC motivation on UGC intention, the effect of values on UGC motivational factors, and the effect of the personality traits conscientiousness and neuroticism on the UGC motivational factors as well as UGC intention. In a linear regression analysis with UGC intention as scalar dependent variable, the UGC motives co-creation and self-concept, and the personality trait conscientiousness appear to have a significant effect on the intention to create YGC. Yet, on a national level, co-creation, self-concept, and conscientiousness only have a significant causal relationship with UGC intention in The Netherlands. Whereas in The People's Republic of China, the UGC motives community, empowerment, as well as self-concept portray a significant causal relationship with the intention to create UGC, demonstrating the motivational differences across cultures in the intention to put time and effort into creating UGC.

When observing the causal relationship that values have with UGC motivation, a number of values appear to predict UGC motivation. Yet again, when the results are observed on a national level, it appears that in The People's Republic of China, values do not play a role in predicting UGC motivation. In The Netherlands however, achievement and tradition predict co-creation, and stimulation and universalism are predicting the UGC motive of self-concept. Also the personality traits demonstrate cultural differences. In The Netherlands, the individual nature of users that

predicts who UGC intention is conscientious, whereas in The People's Republic of China, conscientiousness is a specific feature that leads to self-expression.

Global firms should know, as the data suggests, that they should focus their online activities in The Netherlands on making platforms in which users can express themselves in a unique and special way. Excitement, novelty, and challenge in life should be the driving factor behind the self-concept.

Global firms should also know, that the young and educated users from The People's Republic of China desire self-concept as well. However, with empowerment as a predictive factor, and community as most dominant predictor of UGC intention, global firms should focus their online activities in The People's republic of China on making platforms in which users can manage their own groups, in which users can express themselves. Users in The People's republic of China that voice themselves can be typically described as conscientiousness users.

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