THE EFFECT OF FRAME AND FORMAT

ON ONLINE ENGAGEMENT:

"SHARES", "FOLLOWERS" & DONATIONS FOR AN NGO BY SOCIAL MEDIA

by Vanessa V. dos Santos

Student Number: s1752219

Supervised and Assessed by:

Dr. M. Galetzka & Dr. J. Karreman

Presented in 21 August 2017 to the

Faculty of Behavioural, Management & Social Sciences of the University of Twente, in The Netherlands

In partial fulfillment of the requirements for the degree of

Master of Science in Communication Studies – Marketing Specialization

Abstract

In this study, the proposition that the video format for social media messages allows higher engagement and favorable behavioral intentions is examined in the context of an NGO, with social movement frames. This study aims to understand how NGO's messages on social media can influence people's online engagement and behavioral intentions by the type of message format (video or image) and frame (collective injustice, collective identity or collective efficacy) utilized. Also, this article investigates mediation effects from experiences that form engagement, besides Trust. It also studies moderation by peoples' gender and their past and present donating behavior.

In order to reach its objectives, this study performs an online experiment, where 195 participants answer to a survey after being exposed to the message of an NGO varying in the formats and frames of matter (a 2 x 3 experimental design). The dependent variables measured are the respondents' engagement with the visualized message (formed by the gratifying experience of Information, Social Facilitation, Personal identity, Emotion and Collective Efficacy) and their behavioral intentions (of sharing the message, following the page or donating to the NGO).

The results of the study show significant evidence that: 1) the video format causes higher experience of Emotion; 2) the frame Collective Identity causes higher experience of Information and Trust, which are reflected in higher behavioral intentions to follow the page and share the message; and 3) the video format with the Collective Injustice frame causes higher experience of Social Facilitation, but the opposite happens with the image format. There was no moderation.

In conclusion, although different message formats and frames evoke different experiences and social media responses, the effects on intentions to donate do not vary, thus challenging NGOs' marketers and leaders, who work for social movements, like the one portrayed in this study, and wish to leverage donations by social media. Implications for research and practice are discussed.

Keywords: Engagement; Social Media; Framing; Media Format; Sharing; Following; Donation.

Content

1. Introduction

Social media has been gaining prominence in society year by year, reaching an impressive number of users. In July 2015, Internet users already had an average of 5.54 social media accounts and 1 million new active mobile social users were added every day – that is 12 per second[1]. In 2016, many surveyed users were already using social media sites daily: 76% Facebook, 51% Instagram, and 42% Twitter[2]. In January 2017[3], social media accumulated its highest number of active users in the world: almost 2.8 billion, which is 37% of the world population.

The social media reach can be very valuable for Non-governmental organizations (NGOs) and Non-profit organizations (NPOs), as this new Internet technology requires few monetary resources (Lim, 2012; Eltantawy & Wiest, 2011; Curtis, Edwards, Fraser, Gudelsky, Holmquist, Thornton, & Sweetser, 2010). Additionally, the connectivity and social observability of social media stimulates the contagious diffusion of causes (Castelló, Morsing, & Schultz, 2013) and the organization of individuals around causes (Kanter & Fine, 2010). Social media connects ideologically like-minded users beyond social and geographical boundaries, creating new collective identities (Clark & Themudo, 2006).

Although social media was already pointed as one of the most used content marketing tactics of organizations in 2014, NGOs and NPOs were not considered so good in social media use by then, in big part, because of the lack of visual content used: "One thing I wish nonprofits would get right about their social media is knowing that it is important to have a visual focus when it comes to marketing your content", said Brian Honigman, Digital Marketing Executive at Marc Ecko Enterprises[4].

---

[1] https://www.brandwatch.com/blog/96-amazing-social-media-statistics-and-facts-for-2016/
[2] http://www.pewInternet.org/fact-sheet/social-media/
[3] http://wearesocial.com/blog/2017/01/digital-in-2017-global-overview
[4] https://www.nten.org/article/21-social-media-tips-for-nonprofits/

Nonprofits are losing this big opportunity to connect with society by not fully benefiting from social media capacities. In fact, Waters, Burnett, Lamm, and Lucas (2009) pointed that many NPOs in 2009 were behind in social media adoption, waiting to see how others use this technology. Lovejoy and Saxton (2012) showed that most of the US nation's largest nonprofits were using Twitter in 2009, but the use of images and videos in the tweets was rare. Big NGOs have sporadically posted videos on their social media pages since around 2008 (as example, Unicef, Amnesty International, and Doctors Without Borders), but it was just after the second half of 2014 that the use of the micro-videos (also called dabs) started to be more frequently used by NGOs on social media. Still, small NGOs, which own less material and human resources, continue behind in the use of visuals on social media.

In the market, however, there is no doubt that visuals on social media make the difference. Indeed, 76.5% of marketers and small business owners who have used video marketing in 2016 said it had a direct impact on their business[5]. Similarly, 62% of B2B marketing professionals regarded videos as an effective content marketing tactic in 2016[6]. In 2016[7], 74% of social media professionals were making use of visual assets in their social media strategy and 60% made use of videos. In fact, infographics were the B2B content marketing approach with the highest growth in use from 2015 to 2016[8]. Also, 34% of B2C marketers bet in pre-produced video to reach content marketing success in 2017[9] and more than 60% of marketing professional and small business owners plan to invest more in video marketing in 2017.

---

[5] https://animoto.com/blog/business/2016-social-video-forecast-infographic/
[6] http://contentmarketinginstitute.com/wp-content/uploads/2015/09/2016_B2B_Report_Final.pdf
[7] https://www.socialmediaexaminer.com/wp-content/uploads/2016/05/SocialMediaMarketingIndustryReport2016.pdf
[8] http://contentmarketinginstitute.com/wp-content/uploads/2015/09/2016_B2B_Report_Final.pdf
[9] http://contentmarketinginstitute.com/wp-content/uploads/2016/10/2017_B2C_Research_Final-rev-10-26-16.pdf

Theory indicates that video format is indeed higher in social presence, which is "the degree to which a medium is perceived as conveying the presence of the communicating participants" (Short, Williams, & Christie, 1976, as cited by Rice, 1993, p. 452), and also higher in vividness, which is "the representational richness of a mediated environment as defined by its formal features; that is, the way in which an environment presents information to the senses " (Steuer, 1992, p. 11). Still, the market, now and then, recommends either image or video as format that engage the most and there seems to be no clear consensus yet (MDG Advertising, 2012; Recode, 2014; Quartz, 2016; Fortune, 2016).

Another relevant point of discussion, especially for NGOs' messages, besides the format, is the frame, which builds meaning through selection of certain type of information to focus on. Message frames such as collective injustice, collective identity or collective efficacy are frequently used with success in social movement campaigns (as pointed by Benford & Snow, 2000; Oliver & Marwell, 2001; Ward & Ostrom, 2006; and King, 2007). This study wonders if those message frames can help NGOs' campaigns to create engagement with social media users. Perhaps, when an NGO talks about its cause as it is a social movement cause, people may participate more.

However, the exploration of social movement frames used by NGOs and the interaction of such frames with message formats seems to be rare. Still, it is essential to investigate how engagement with the social media message of an NGO is related to those message conditions of format and frame. It is relevant to investigate the social media use of videos and images by NGOs and NPOs, besides social movement frames, since these features seem to be promising tools for them to reach awareness and funds. The investigation of which message frame and format conditions best engage social media users with NGOs' messages can help those organizations to make the best decisions when creating campaigns for the causes they defend on social media.

Research investigating the engagement caused by those message conditions can also help us understand if and how they lead to social media clearly observable actions (as sharing the post or following the page). Critically, content must be shareable in social media: "If people do not share the video, it won't get the reach," stress Fred McConnell, deputy video editor for Guardian Australia, who has 5m followers on Facebook, but has views of more than 18m on some videos because of followers' shares[10]. In the context of an NGO, donations also matter, so it should be also investigated if engagement with the message rises the effectiveness of the donation request.

Therefore, this paper aims to help NGOs and NPOs to better use social media in three steps. First, by investigating the construct of online engagement with an NGO message on social media. Second, by inspecting the pointed frames and formats and their potential to reach engagement in NGO messages. Third, by finding out if this engagement influences people's intentions of donating to this NGO, besides following them and sharing their message on social media, and even trust.

This paper closes with a discussion over how NGOs and NPOs can leverage the effectiveness in engagement of their messages by properly using those formatted and framed messages. This effectiveness in engagement can be reflected in people's trust, intention to donate to the organization, to follow the organization or to "share" the message on social media.

In the end, this study strives to answer the following two general research questions:

GRQ1: How can an NGO best enhance follower's engagement on social media by manipulating message frame (collective injustice vs identity vs efficacy) and format (image vs video)?

GRQ2: Is this engagement reflected in message shares, followers and donations to the NGO?

---

[10] https://www.theguardian.com/global-development-professionals-network/2016/may/19/how-to-make-ngo-videos-for-social-media-facebook-twitter

2. Theoretical Framework

This section focus on existing relevant literature that discuss or present results over the research variables of interest in this study, in order to provide the investigation with a theoretical foundation. This theoretical framework (model in Figure 1, at the end of the section) presents concepts of interest together with their definitions, relevance and effects or relationships within the scenario of this research. As the concept of engagement is essential to describe frames and formats' effects, the engagement construct is first defined.

2.1 Engagement

Many times, market professionals see engagement in a social media context as "likes", "shares", or "comments" to posts, referring to it as this kind of online behavior, as it can be seen in many articles from the industry published online[11][12][13]. Facebook itself, in its analytics tool for pages called "Insights", calculates the engagement as "Post Clicks" and "Reactions, Comments & Shares" – Reactions are the click on certain buttons to give reactions to a post and, since February 2016[14], besides "like", it can also be "love", "haha" (laugh), "wow" (surprise), "sad" or "angry".

However, while many consider engagement as behavioral usage, research often disagrees with that way of naming it. Calder, Malthouse, and Schaedel (2009)'s conceptualization of engagement differs from the popular one, as it considers engagement to be prior to behavior – engagement is a consequence of being engaged. Their basic idea is that engagement comes from experiences. In their study, Calder et al (2009) define an experience as a consumer's beliefs about how a site fits into his/her life. Engagement is calculated as the sum of several experiences. Experiences are first-order constructs while engagement is a second-order construct.

---

[11] http://marketingland.com/10-ways-increase-social-media-engagement-like-never-180901
[12] https://www.brandwatch.com/blog/how-to-increase-social-media-engagement/
[13] https://blog.hootsuite.com/social-media-engagement-are-you-doing-it-right/
[14] http://marketingland.com/facebook-launches-reactions-globally-165972

The present research uses Calder et al (2009)'s conceptualization for online engagement. As such, this study defines an experience with an NGO message on social media as a person's beliefs about how this message fits into his/her life. The idea is that, in a very fast way, people evaluate those messages on social media and experience that a message fits into his/her life or not. Like Calder et al (2009), this study uses the term experience whenever it refers to a specific set of people's beliefs about a media message, such as it being informative, and the term engagement whenever it refers to the overall experiences one gets from this message. The more the person recognizes the message as fitting into his/her life, the more the person will be engaged.

2.1.1 Experiences Forming Engagement

McQuail's study (1983) helps us to define engaging experiences from a media message, as it gives a summary of reasons often cited in the Uses and gratifications (U&G) literature to explain why people use media. Those reasons are presented in some categories, named: 1) Information – e.g., getting to know about judged important events and circumstances, but also looking for assistance on everyday matters, satisfying curiosity or education; 2) Personal identity – e.g., getting reinforcement for personal values, models of behaviour and insight into one's self; 3) Integration and social interaction – e.g., getting insight into the situations of others, getting basis for conversation, enabling one to connect with family, friends and society; and 4) Entertainment – e.g., evasion from situational reality and problems, relaxing, getting cultural or aesthetic enjoyment, filling time, or emotional release. Many authors, as Calder et al (2009), consider that fulfilling these needs and gratifications is to engage the receiver. From the U&G literature, it can be said that a message can be gratifying by attending people's needs of "personal identity", "information", "entertainment" and "social interaction". As those experiences are all considered important for media engagement, NGO messages should look for bringing all of them, if they want to be engaging in all possible ways. One experience of each U&G category should be explored.

2.1.2 Engagement in Social Media

An evidence of the robustness of McQuail's research, three decades later, Whiting and Williams' study (2013) found a series of ten gratifications obtained from Social Media use, which can be well fit into the summarized four categories previously mentioned, as shown in Table 1:

Table 1: Comparison between Whiting and Williams's (2013) and McQuail's (1983) gratifications

Whiting and Williams' gratifications	McQuail's categories
1. Social Interaction 2. Communicatory & 3. Convenience Utility	1. Social Interaction
4. Information Seeking 5. Surveillance/Knowledge about Others	2. Information
6. Pass Time, 7. Entertainment, and 8. Relaxation	3. Entertainment
9. Expression of Opinions 10. Information Sharing	4. Personal Identity

Also, gratifications revealed by many other authors from studies over social media use fit into McQuail's categories, as shown in the Table 2 below:

Table 2: Comparison between other authors' and McQuail's (1983) gratifications

Social media gratifications by other authors fitting into ->	McQuail's categories
- Barker (2009) - Dunne, Lawlor, and Rowley (2010) - Lee, Goh, Chua, and Ang (2010) - Park, Kee, and Valenzuela (2009) - Quan-Haase and Young (2010)	1. Social Interaction
- Dunne et al. (2010) - Lee et al (2010) - Park et al. (2009) - Quan-Haase and Young (2010)	2. Information
- Dunne et al (2010) - Lee et al (2010) - Park et al (2009) - Quan-Haase and Young (2010)	3. Entertainment
- Barker (2009) - Dunne et al (2010) - Wallace, Buil, de Chernatony, and Hogan (2014)	4. Personal Identity

2.1.3 Experience of Entertainment with NGO's Messages

Messages from NGOs frequently talk about an unfair situation in society, which is a thematic that usually brings a sad emotion and one may think it is hard to get entertainment from it. However, Fokkinga and Desmet (2013) suggest it is possible to get entertainment from a sad emotion by using protective frames. Their study design for negative emotions, stimulating people into activities that they would otherwise not engage in. According to their theory, a bad emotion can be turned into a good one, if there is a protective frame, which is a safe condition or idea that allows a negative stimulus to change perception and attitude, while ending in a rich and enjoyable experience. Fokkinga and Desmet (2013) explain that there may be several types of protective frames. The control frame, for example, increases the amount of control that a user has over the negative stimulus, taking into account any skills or abilities that the user already possesses.

Indeed, Merchant, Ford and Sargeant (2010) claim stories communicated by charitable organizations are usually planned to take the consumer through diverse emotional phases. After a provocative problem declaration in the plea for a certain charity, the consumer feels negative emotions. However, these feelings alter to predicted positive emotions, as the person is given the chance to help by donation. Having the opportunity to donate feels as control over the problem.

As such, this study hypothesizes a protective frame of control can strongly reverse the bad emotion caused by a negative message of an NGO. In this sense, the frame of control is an experience and the experience of collective efficacy, a shared belief that a group can resolve its grievances through collective action (Bandura, 2000), could be considered as a frame of control. With the experience of collective efficacy, there may be higher feelings of control and, consequently, entertainment and engagement. Causing collective efficacy experience, besides emotion, NGOs can also reach a certain type of entertainment with their messages, taking advantage of all four McQuail's categories of gratifications forming engagement on social media.

2.1.4 Experience of Trust in the NGO

The trust in the organization is usually not studied by followers of the U&G theory, but it is a variable that can be also influenced by social media messages of NGOs. This study inspires in the definition of trust given by Sargeant and Lee (2004) and defines trust as the extent of a person belief that an NGO will behave as expected and fulfill its obligations. Demonstrating this variable relevance, Burt and Dunham (2009) found trust to be significantly correlated with the total web page interest and with the interest ratings for the "online donation" link. Burt (2012) argue a failure to develop and maintain the public's trust may lead to long-term difficulties for non-profit organizations to raise sufficient funds to support their work. As such, this experience is considered.

2.2 Frames

Frames are abstractions that organize or structure a message meaning. The concept of framing is related to the agenda-setting tradition of mass media and the most common investigation of frames is over their use in the construction of news or propaganda. In the case of many social movement messages, framing usually includes three elements: 1) the description of the cause to create a shared understanding of it, 2) a collective identity to oppose an oppressor, or 3) a prognosis of how change can be achieved. As such, authors claim there are three factors known for framing typology in social movement theory: 1) collective injustice, 2) collective identity, and 3) collective efficacy (King, 2007; Ward & Ostrom, 2006; Oliver & Marwell, 2001; Benford & Snow, 2000).

Framing is an important strategy when disseminating information online for social causes. A frame allows activist groups to legitimate and motivate collective action (Benford & Snow, 2000). Activists can express and share their grievances by circulating framed alternative stories (Lim, 2012; Hwang, Schmierbach, Paek, Gil de Zuniga, & Shah, 2006). Social media can be used as an alternative channel for expressing injustice, when the traditional media omits it, giving alternative groups chance to show several views of a problem (Van Den Broek & Ehrenhard,

2014). As such, developing a consistent and precise frame is a fundamental skill that contemporary activists should have (Castells, 2009; Garrett, 2006). NGOs and NPOs fighting for social causes might also benefit of it.

2.2.1 Frame of Collective Injustice

Many studies attend to the ways that social movements portray "injustices" (e.g., Benford & Hunt, 1992; Jasper & Poulsen, 1995; Jenness, 1995; White, 1999). The frame of collective injustice brings information, but its main objective is not purely informing, but to cause a shared emotion of affective and cognitive perception of an unfair situation (Van Zomeren, Postmes, & Spears, 2008). These framing processes contain a kind of causal account of wrongdoing (Snow & Benford, 1988). The group-based judgements of an event shape the group based emotions over this event (Smith, 1993). As such, it is expected a creation of emotion by the frame of collective injustice, besides the creation of the experience of information over the injustice in hand. This expectation leads to the following hypotheses:

| H1 | If the frame of Collective Injustice is used, then higher scores on the experience of Emotion are expected than if the frame of Collective Identity or Collective Efficacy is used. |
| H2 | If the frame of Collective Injustice is used, then higher scores on the experience of Information are expected, than if the frame of Collective Identity or Efficacy is used. |

Emotions are said to influence the propensity to donate (e.g., Babin & Darden, 1998). Arousing deep emotions among potential donors is proved to have a critical effect on giving behavior (Wang, 2008; Merchant, Ford, & Sargeant, 2010). According to Polonsky and Sargeant (2007), it can be hard to find donation decision scenarios where an emotional component is not existing. However, Eckler and Bolls (2011) found that a pleasant emotional tone causes the strongest intention to forward a message - effects were the weakest for the negative emotional tone, which is typical of NGO messages trying to bring awareness to the existence of injustice.

H1a	The frame of Collective Injustice will have an effect on intention to donate, which will be mediated by the experience of Emotion: high Emotion leads to high intention to donate.
H1b	The frame of Collective Injustice will have an effect on intention to share and follow, which will be mediated by the experience of Emotion: high experience of Emotion leads to low intention to share and follow.

Judgments of fairness are central to whether people respond to information on collective disadvantage (Walker & Smith, 2002). Unfair or illegitimate collective disadvantage can promote collective action (Bettencourt, Charlton, Dorr, & Hume, 2001; Ellemers, Wilke, & van Knippenberg, 1993; Wright, Taylor, & Moghaddam, 1990; Mummendey, Kessler, Klink, & Mielke, 1999). As the information portrayed by an NGO campaign is about an unfair situation, it is expected that the experience of information, in this context, leverage social media reactions.

H2a	The frame of Collective Injustice will have an effect on intentions to share and follow, which will be mediated by the experience of Information: high experience of Information leads to high intentions to share and follow.

However, the experience of information by itself might not leverage intentions to donate. Several studies argue collective action between the disadvantaged is only probable when group members notice their disadvantage as "unstable," suggesting probabilities of social change (Bettencourt et al., 2001; Doosje, Spears, & Ellemers, 2002; Ellemers, van Knippenberg, & Wilke, 1990). Noticing collective disadvantage as unstable suggests a belief that the group can solve their disadvantage by collective effort (Mummendey et al., 1999; Tajfel & Turner, 1979). This instability might not be given by the information on the injustice by itself.

H2b	The frame of Collective Injustice will have an effect on intentions to donate, which will be mediated by the experience of Information: high experience of Information leads to low intentions to donate.

2.2.2 Frame of Collective Identity

Investigation on collective identity stresses the degree to which collective action is built on a sense of collective "groupness" that arises out of common qualities, understandings, and peripheral labels (Polletta & Jasper, 2001; Snow & McAdam, 2000). By alluring to identity, social movements inspire members through inherent rewards such as self-realization, personal fulfilment, and providing a sense of group belonging (Gamson, 1992). Therefore, those movements attempt to frame collective action as "us against them," where the "us" is usually considered more lucid. Social movements use the strategy of share meanings and definitions to invoke claims on individuals' identity and cultural sense of responsibility to a cause (Benford & Snow, 2000). Framing on identity connect people's personal values with a relationship to the cause (King, 2007).

H3	If the frame of Collective Identity is used, then higher scores on the experience of Personal Identity are expected, than if the frame of Collective Efficacy or Injustice is used.

The social identity approach downplays instrumental explanations for collective action. It has shown that the simple identification with a group already serves to increase the propensity to be politically active in a political action (e.g., Davidson & Cotter, 1989; Deaux & Reid, 2000; Klandermans & de Weerd, 2000; Koch, 1993; Miller, Gurin, Gurin, & Malanchuk, 1981). Also, Bennett (2003) found people rather donate to organizations that mostly attend their personal values. Simon, Trötschel, and Dähne (2008) found that people who strongly identified with the peace movement showed more movement support (i.e. made more monetary donations). Indeed, Lohmann (1992) found giving to be related to a person's membership of a network, society, political group, social movement, religion, artistic or scientific groups. The idea of belonging to a community generate the desire to contribute to its welfare. Campbell (1992) called it "personal relevance" (p. 3) and Bendapudi et al. (1996) called it "attachment to cause" (p. 39).

H3a	The frame of Collective Identity will have an effect on intentions to donate, which will be mediated by the experience of Personal Identity: high experience of Personal Identity leads to high intentions to donate.

In social media, identity also has a strong role. Sharing a message on identity may also help one build a certain reputation and status. Status and reputation attainment is one of the main motivations driving users to share in mobile and online media (Ames & Naaman, 2007; Hsu & Lin, 2008; Goh, Ang, Chua, & Lee, 2009). Many authors highlight establishing status is vital in the use of social media (Dunne, Lawlor, & Rowley, 2010; Park et al., 2009). Indeed, Lee and Ma (2012) found that gratifications of status seeking were more likely to generate shares of news in social media platforms. Also, Bernritter, Verlegh and Smit (2016) suggest that consumers aim to signal their identity by endorsing brands online. Their finding emphasizes that identity signaling plays an important role in consumers' decision to like brands on Facebook. Hollenbeck and Kaikati (2012) also previously demonstrated that consumers deliberately use brands on Facebook to manage and create their self-identities (also Belk, 2013). As such, the experience of identity may elevate the intention of sharing a content or following an organization on social media.

H3b	The frame of Collective Identity will have an effect on intentions to share and follow, which will be mediated by the experience of Personal Identity: high experience of Personal Identity leads to high intentions to share and follow.

The frame of collective identity is very important. King (2007) say a big problem underlying collective action is that potential constituents may not recognize their common plight. Without a sense of shared experiences or grievances, individuals may feel that their problems are personal and may not look for collective solutions (King, 2007). In the other hand, with a frame on collective identity, individuals get a sense that others also share the same worries, that their problems are not personal, and, as such, it may also cause the experience of social facilitation.

H4	If the frame of Collective Identity is used, then higher scores on the experience of Social Facilitation than if the frame of Collective Injustice is used – no difference of scores with the frame of Collective Efficacy.

Lee and Ma (2012) found that gratifications of socializing (or social facilitation) were more likely to generate shares of news in social media platforms. Hsu and Lin (2008) also said that what drives the sharing content in the blog space is the built of social relationships. Yet, the experience of social facilitation by itself might not leverage intentions to donate. The experience of social support, which is something else, is indeed considered potential resource for collective mobilization (Klandermans, 1997), but it goes beyond the social facilitation experience.

H4a	The frame of Collective Identity will have an effect on intentions to share and follow, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to high intentions to share and follow.
H4b	The frame of Collective Identity will have an effect on intentions to donate, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to low intentions to donate.

2.2.3 Frame of Collective Efficacy

The collective efficacy frame aims for one's belief that group-related problems can be solved by collective effort (Bandura, 1997). The experience of belief in the efficacy of the collective emerge from positive reinforcement over the actions of the same, which characterize the frame of collective efficacy (Bandura, 1997). As such, the frame of collective efficacy aims for a shared belief that one's group can resolve its grievances through collective action (Bandura, 2000).

H5	If the frame of Collective Efficacy is used, then higher scores on the experience of Collective Efficacy are expected, than if the frame of Collective Injustice or Collective Identity is used.

The experience of collective efficacy is important, as an impediment to individual participation in collective actions is the idea that there is no guarantee that the collective action will lead to success (Finkel & Muller, 1998). The early theory of Bandura (1986) on social

cognitive explains that thoughts on the ability and capability impact the likelihood of action. Bandura (2000) say that between the instruments of human agency, none is more crucial or infusing than the belief of personal efficacy. This core confidence is the basis of human agency. "Unless people believe that they can produce desired effects and forestall undesired ones by their actions, they have little incentive to act" (p. 75).

Research has used group efficacy as a robust explanation of collective action (Mummendey et al., 1999). Folger (1987) also focused on instrumental concerns, as whether group members believe their group has the efficacy to act. Four studies explicitly investigated collective political efficacy, which proved to be an important predictor of political action (Beierlein & Preiser, 2004; Lee, 2006; Mangum, 2003; Yeich & Levine, 1994).

Also, perceived organizational efficiency is positively correlated with the level of giving (Glaser, 1994; Harvey & McCrohan, 1988). Organizational effectiveness has the capacity to influence gift levels and the longevity of the donor-nonprofit relationship (Sargeant, Ford, & West, 2003). Sargeant and Woodliffe (2007) found accountability is correlated with the number of new donors a site is able to attract. Indeed, efficacy helps trust. Burt (2012) found inefficiency of operations, failure to achieve outcomes, and fraud, can drive the public to think that a non-profit organization is not doing a good job. 'Doing good poorly' can demoralize the public's trust in a certain non-profit organization. As such, the higher the experience of collective efficacy, the higher the intentions to donate, being this effect mediated by trust.

H5a	The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Collective Efficacy and Trust in the organization: high experience of Collective Efficacy leads to high Trust in the organization, which leads to high intentions to donate.

Another effect the collective efficacy experience may have is on social media reactions. Yang and Wang (2015) found that video sharing was determined by normative influences, which

means consumers are more inclined to pass ahead a viral message if they see it as useful to others. Video sharing is believed to happen if users trust their receivers will like it and benefit from it. Indeed, Munar and Jacobsen (2014) found that altruistic and community-related motivations are one of the relevant experiences pointed by respondents for information sharing on social media. Internet users tend to pass ahead viral messages if they think they might reach some social capital as affection by doing so. It means that if sharing NGOs videos is only considered good and acceptable when the negative message also brings information that somehow helps the receiver to collectively overcome that challenge, then video sharing will mostly happen in this condition. Indeed, Velasquez and LaRose (2015) already confirmed that online collective efficacy perceptions influence individuals' participation in online collective actions.

H5b	The frame of Collective Efficacy will have an effect on intentions to share and follow, which will be mediated by the experience of Collective Efficacy: high experience of Collective Efficacy leads to high intentions to share and follow.

Also, the gratification of Integration & Social interaction (or Social Facilitation) can be attended by the frame of collective efficacy. Usually, people do not see a message that complains about a problem without giving any hope that it can be fixed as something that can leverage talk with others. If there is no hope for that problem, people might feel only sad, besides getting the information on the injustice (Bandura, 2000). A message will not be seen as enjoyable or useful enough to the point of facilitate interaction, if it brings information and sadness, but not solution (Goddard, Hoy, & Hoy, 2004). But if the frame collective efficacy is used, and social facilitation is realized, it becomes a subject worth talking about and the message may be shared and the social page may be followed. Yet, as previously argued, social facilitation does not leverage donations.

H6	If frame of Collective Efficacy is used, then higher scores on the experience of Social Facilitation are expected, than if the frame of Collective Injustice is used – no difference of scores with the frame of Collective Identity is used.

H6a	The frame of Collective Efficacy will have an effect on intentions to share and follow, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to high intentions to share and follow.
H6b	The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation do not lead to high intentions to donate.

2.3 Formats

Two types of message visuals are said to cause the most engagement on social media: the format of video and the format of image (which comprise a variation of possibilities, as photographs, infographics or cartoons). Nevertheless, it is scientifically argued that the use of multimedia is more engaging than image. It should happen because media vary in social presence, which is "the degree to which a medium is perceived as conveying the presence of the communicating participants" (Short et al., 1976, cited by Rice, 1993, p. 452), and also in vividness, which is "the representational richness of a mediated environment as defined by its formal features; that is, the way in which an environment presents information to the senses" (Steuer, 1992, p. 11). This way, video can be perceived as a format of higher social presence and engagement power in social media, as more social cues are made visible (Effing, 2014) - when physical, visual or verbal symbols are removed, there is a reduction in social presence (Rice, 1993). Video can also be perceived as a format of higher vividness because it stimulates more senses than a picture: besides sight it also stimulates the sense of hearing. Li, Daugherty, and Biocca (2002) explain that messages that come through multiple perceptual systems will be better perceived than messages that only appeal on single perceptual systems. Rosenkrans (2009) clarify that vivid media is more attractive because it easily grabs more attention of users. Nisbett and Ross (1980) also explain vivid stimuluses are for longer in people's memory, and have a bigger impact on decision-making, because they are encoded by larger numbers of senses than flat stimuluses.

Indeed, rich media ads had more engagement from users, than non-interactive ads in Rosenkrans' study (2009). Spalding, Cole, and Fayer (2009) also found campaigns with rich media advertisements had stronger branding effects than campaigns with pictures. Coyle and Thorson (2001) showed that website vividness positively affect people's attitude toward the site. Liu (2012) and De Vries et al. (2012) argued that a highly vivid brand post on social media has a positive effect on the number of likes and people's attitude toward the post.

H7	If the video format is used, then higher scores on engagement are expected than when image format is used.
H7a	The format of video will have an effect on intentions to share and follow, which will be mediated by experiences: high experiences leads to high intentions to share and follow.
H7b	The format of video will have an effect on intentions to donate, which will be mediated by experiences: high experiences leads to high intentions to donate.

As there was no found evidence claiming the opposite, some last hypotheses are made:

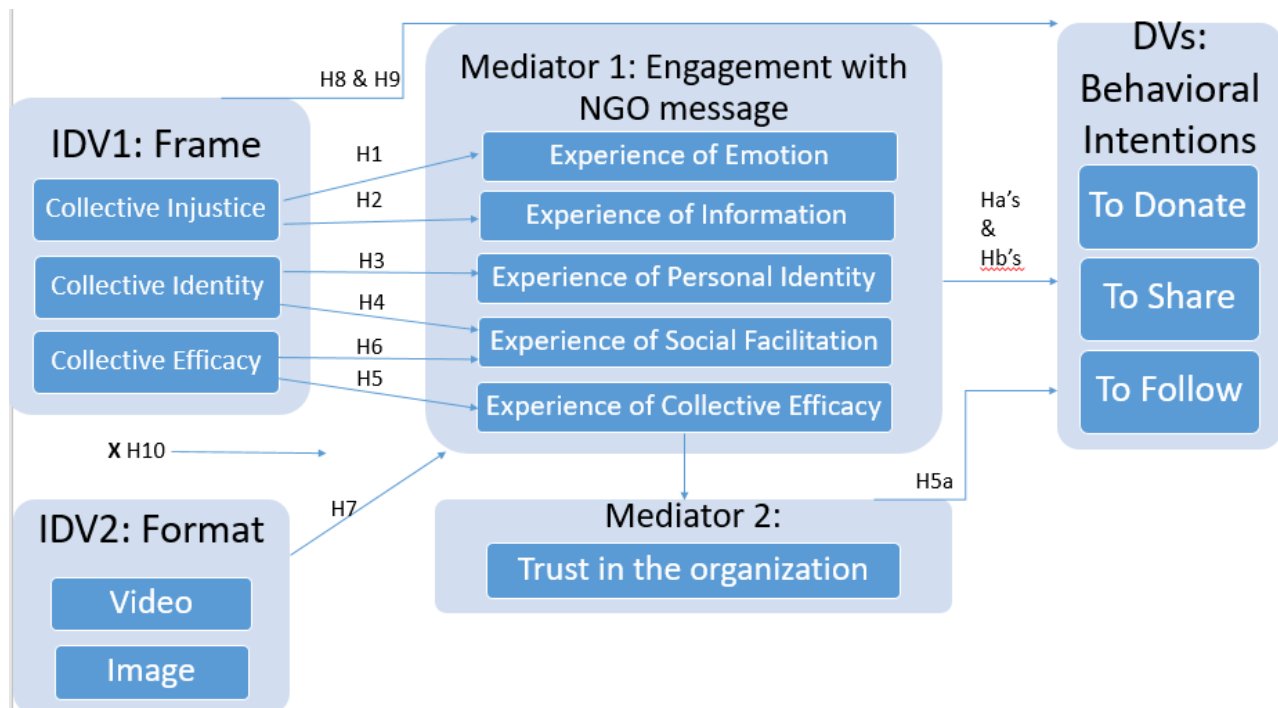| H8	There is no difference between the intentions to donate leveraged by the different frames.
H9	There isn't difference between intentions to "share" and "follow" leveraged by frames.
H10	There are no interaction effects from frame and format into all the experiences, trust, and intentions to "share", "follow" and donate.

Figure 1: Complete model of the engagement with an NGO message on social media.

3. Research Method

This section brings the method around this study, presenting the research design, the case study, the data collection procedure, design of instruments, reliability of measures and sampling.

3.1 Research Design

The main purpose of this study was to investigate to what extent different message frames and formats from an NGO influence people's experiences, leading to a certain level of engagement, trust, and, it is supposed, intentions to donate, "share" and "follow" on social media. In order to reach its objectives, this study performs a 3x2 between subjects' design experiment, with the independent variables being message frame (collective injustice vs collective identity vs collective efficacy) and message format (video vs image), generating six experimental conditions. The experimental design is illustrated by the Figure 2 below.

Experimental Design: Message Frame vs Message Format

(3 x 2 design)	Collective Injustice	Collective Identity	Collective Efficacy
Video Format	Stimulus 1	Stimulus 2	Stimulus 3
Image Format	Stimulus 4	Stimulus 5	Stimulus 6

Figure 2: Design

3.2 Research Context: The Case Study

The NGO called World Council of Arameans (WCA), who recognizes an urgent need of a better social media strategy, is chosen as a case study. As such, the experiment happens in the specific context of this NGO and its cause. The WCA, which has a special consultative status in the United Nations and offices in Sweden and The Netherlands, fights for the rights of the Aramean people - an ancient Christian population of the Middle East, which nowadays is a minority persecuted in its own land and, as such, has much of its population spread around the world.

Specifically, this experiment target Facebook users, as the social media page of the WCA on Facebook is one of the main channels that the NGO uses to communicate with its public. The objective of the page is to inform Arameans about the NGO's political achievements (e.g., speeches at the UN or European Commission), to promote events educating the youth over the Aramean history and identity, to remind followers about the suffering of their community in their homeland or to invite people around the world to donate or to become a member (monthly donor).

3.3 Data Collection Procedure

The link to the experiment was distributed online with link to the platform Qualtrics. It was distributed in around 30 social media groups of Arameans (Syriacs) on Facebook, besides in the WCA social media page, in order to reach the targeted group: Arameans that use the social media Facebook. The link was shared in all those groups at least one time a day from the 07 June to the 26 June. This way, Arameans which are users of this social media had enough chances to join.

The experiment presented the six different stimuluses in a randomized way to different respondents. It was performed with an online questionnaire, which started with an introduction text, informing participants that the research was part of a master project and that the objective was to improve the communication of the WCA with its public, besides the fact that it was an anonymous participation. Participants were also told to observe well the messages and to be honest about their answers. After the stimulus was seen, participants were directed to the questionnaire.

3.4 Design of Instruments: Materials

The stimuluses for the experiment consisted of three images and three videos, which varied their message between the three social movement frames (collective injustice, collective identity or collective efficacy), while approaching the Arameans' cause defended by the WCA. Hence, there were six versions of stimulus material representing three levels of frame and two levels of format (video vs image).

For all the frames, with base on their theoretical definition, was made a photo and a video message, which were equivalent in content and size. The different image messages are in fact exactly the same, with exception to the photo in the top half and text, which varied with the frame. Also, the different video messages were exact the same in the first half, and in the second half they differed, as they brought the image and text from the equivalent frame (the same ones that were in the image version of that frame). Even the sound of the three videos was identical. All the images and videos show the same bottom/end part, with the logo of the WCA and request of support with link to the website - place was chosen to be visible and remembered.

Parts of the videos were derived from a long video the NGO already had previously posted in its donation website and the images were selected from content open in the Internet. The videos were short and had around 1 minute and 10 seconds to avoid fatigue in respondents, following the trend of the called dabs in the micro-video style (those short videos that dominate Facebook).

The final stimuluses are displayed below (Figure 3) in the format of image. In the Appendix, they can be found in normal size, together with the link to the stimuluses in video.
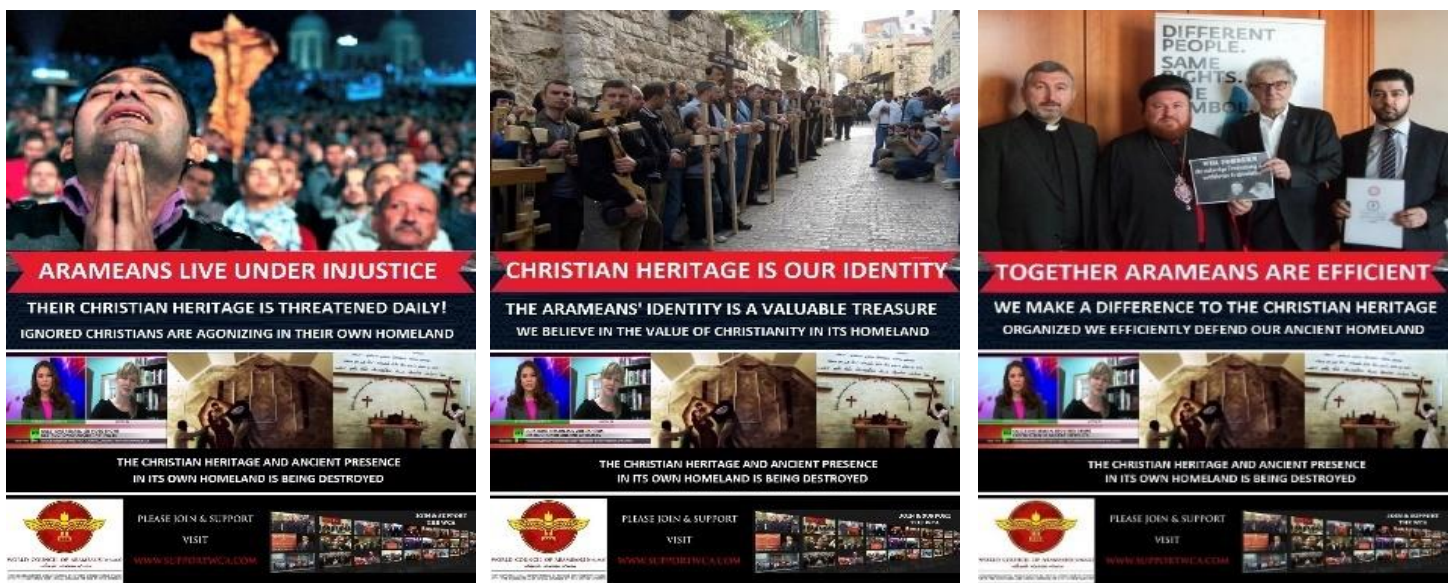

Figure 3: Stimuluses in the image format with frame "injustice", "identity" and "efficacy".

3.4.1 Pre-tests

To make sure that the main study included three frames that differed from each other on the focus on the collective injustice, collective identity or collective efficacy, two pre-tests were carried out online. In both, after the respondents were randomly exposed to one of the message stimulus manipulated in frame and format, self-reported effects were measured with scales.

First pre-test

The first pre-test tested 3 different photos for each message frame, in image and video format, in order to see which one score higher in the manipulation check questions (measuring if the frames on collective injustice, identity and efficacy were recognized as such). In total, there was 18 stimuluses (9 images and 9 videos, as for every frame there were three photos tested). Figure 4, below, shows the three options of photos that were tested for the frame on collective efficacy, as an example.

Image Efficacy Photo Group   Image Efficacy Photo guys   Image Efficacy Photo Girls


Figure 4: Example of material used in the first pre-test (manipulations for frame on efficacy)

The first pre-test was answered by 59 people from the general public, which were colleagues or Facebook friends of the researcher. The frame on Injustice was clearly identified by

the respondents that saw it, in all its versions (see Graph 1 below), but the frame on Identity and

the frame on Efficacy had confusing results. See Appendix for complete details on results.

Graph 1: Results of first pre-test: the frame on injustice was clear in all images and videos
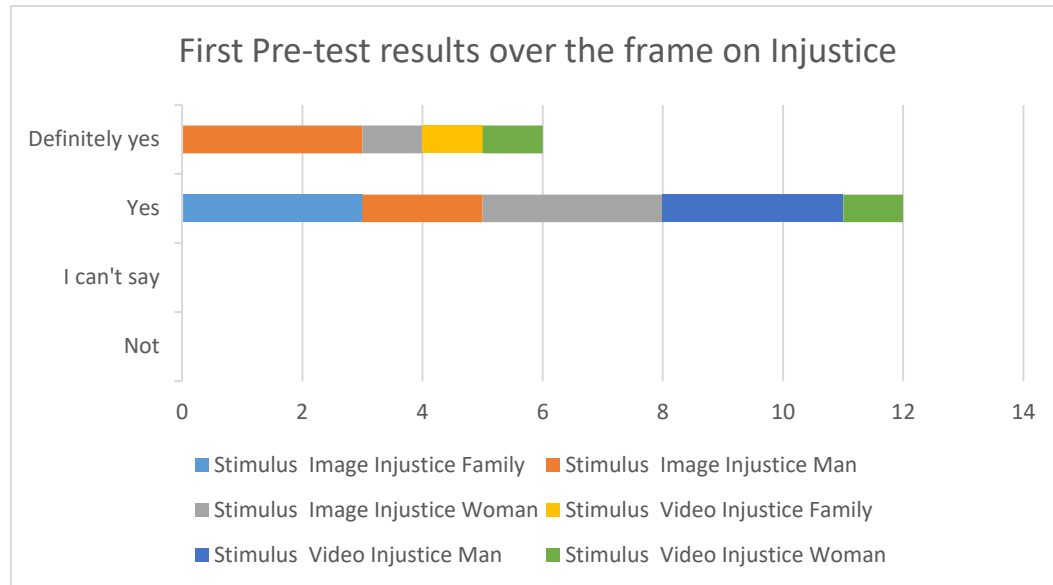
Second pre-test

In the second pre-test, it was tested the two photos for the frame Efficacy (Figure 5) which

scored the best in the manipulation checks of the first pre-test (it was not clear which one was

better), and one photo for the frame Identity (it was clear which one scored better however results

on the video format were still confusing). As such, there were six stimuluses (three images and

three videos) for test. In order to improve recognition in the manipulation checks, the words

"identity" and "efficacy" were added with more emphases on the text of these respective frames.

The second pre-test was performed with English speaking Christians, found on Facebook

groups, as the frame on identity could not work with people that do not value Christianity. A

number of 58 respondents answered. The photos that reached better results, in image and video

format, in the manipulation checks and construct scales, were chosen for the final survey. Graph

2 shows the second pre-test saw better results for the frame on Efficacy with the photo of "Guys".
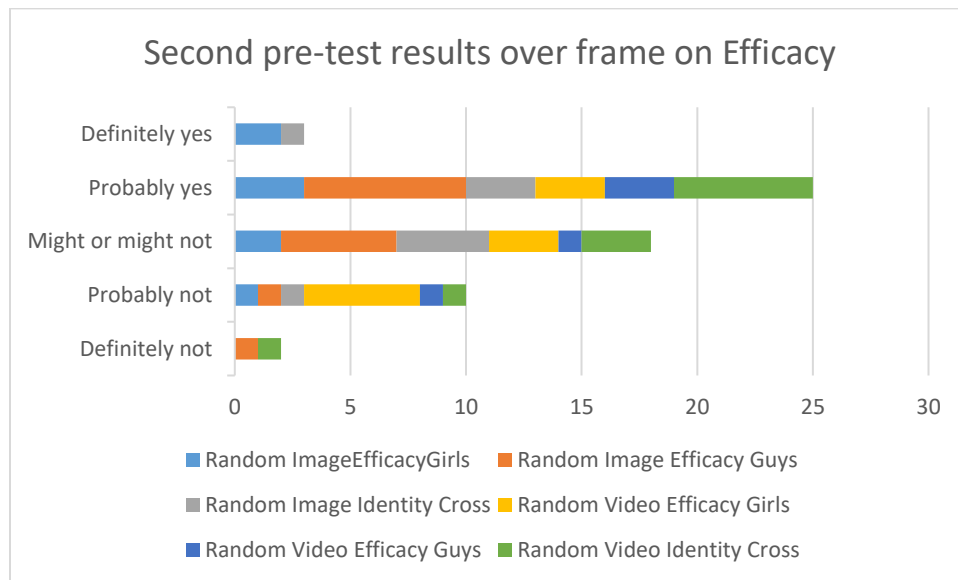
Image Efficacy Photo Girls   Image Efficacy Photo Guys

Figure 5: New manipulation of the frame Efficacy bringing the word efficient(ly) with emphases.

Graph 2: Second pre-test saw better results for the frame on Efficacy with the photo of "Guys"

3.4.2 Selection of Scales

After the stimulus was seen, participants responded to a questionnaire, which involved scales measuring effects. In order to rise the reliability of those measurements, scales were inspired in previous studies about online engagement, social movement message experiences, donating, sharing and following behavioral intentions. Also, some few scales were created to measure past and present donation behavior, besides some basic demographic characteristics of respondents.

Measures of Experience and Trust

This paper first inspired in the scales for measurement of online experiences indicated by the Calder–Malthouse (CM) set of media experiences (Calder et al., 2009; Malthouse et al., 2007). CM has already showed that their experiences are associated with behavior (site usage, readership, and viewership) and reactions to advertising in magazines. Three scales of 3 items were created from CM items to measure the experiences of: "social facilitation", "information" and "emotion".

The three items for the scale on "collective efficacy" had inspiration on the work of Beierlein, Werner, Preiser, and Wermuth (2011), who developed a new scale in order to measure collective political efficacy expectations. As the work of the WCA is political and the frame of collective efficacy aim to build the belief that a group is able to solve its grievances by collective action, this scale fits better than others.

The three items for the scale on "personal identity" had inspiration on the work of Brunsting and Postmes (2002), which is part of the social movement literature. Items from their construct "identity" form our construct of same name, which is much similar to the same construct in many other studies (e.g., Simon, Trötschel, & Dähne, 2008; Ellemers, Spears, & Doosje, 1997).

The scale chosen to measure trust was inspired in the trust scale of Sargeant, Ford, and West (2006), which had Reliability (Cronbach Alpha Coefficient) of 0.942 with the use of 7 items. For this study, only 4 of the 7 original items are used, so the measure size is similar to the others.

Measures of Intention to Behave

The scale of Armitage and Conner (2001), which inspired Knowles, Hyde, and White (2012), who had reliability 0.96, was chosen to measure intention of donating, as it is a scale with high reliability. Because items seem to repeat each other in meaning, and because all the other scales have only 3 or 4 items each, just 3 items are considered for this study.

Also, respondents should be asked about their intentions of reacting on social media with behavior. The three items to measure the intention of "sharing" were adapted from Lee and Ma (2012). Besides that, one single extra item was created to measure the intention of following:

➢ I would follow the social media page which shares this message in the future.

Possible answers: *Definitely not, Probably not, might or might not, Probably yes, Definitely yes*

Measures of Previous Donating Behavior and Social Media Habits

If people already donate or have donated, that fact should be controlled, as a variety of authors have argued that once recruited to support a charity, a given donor will be significantly more likely to give again in the future (e.g., Kaehler & Sargeant,1998; Sargeant & Lee, 2004). As such, extra questions were added to the survey to measure the effect of these possible moderators, which could influence the final effect of stimuluses over experiences and intentions of behavior:

➢ At this moment, I am already a WCA monthly donor (member).

➢ In the past, I have donated to the WCA.

Possible answers: *Definitely not, Probably not, might or might not, Probably yes, Definitely yes*

Extra questions were also added to the survey to measure the effect of "sharing" and "following" habits of respondents on social media. If a person does not have the habit to "share" or to "follow" on social media, it may be that the respondent will answer he would not "share" or "follow" because it is not his habit, and not because the stimulus did not work. Two scales were created to control these possible moderators:

➢ With which frequency do you usually share content on social media?

➢ With which frequency do you usually follow pages on social media?

Once or Twice a year, Once a month, Twice a month, Once a week, Twice or more per week

Reliability of Measures

Analysis was conducted with the scales that were used in this study, in order to measure the constructs' reliability. As we can see in Table 3, in this study, the constructs were considered reliable, as all their alphas were higher than 0.70. The highest alpha was for the construct Donation Intention (0.98), then Sharing Intention (0.97), Trust (0.95), Emotion (0.92), Personal Identity (0.91), Collective Efficacy (0.87), Social Facilitation (0.85), and Information (0.72).

Table 3: Reliability analysis

Construct	α	Mean	SD	Items
Emotion	0.92	4.10	0.97	This message affects me emotionally This message touches me deep down I feel deeply moved by this message
Social Facilitation	0.85	3.82	0.89	I could use this message in discussions or arguments with people I know. I could mention things from this message in conversations with people I know. This message gives me something to talk about with people I know.
Information	0.72	3.79	0.88	This message addresses issues or topics of special concern to me. This message stimulates my thinking about things. I look at this message as educational (I'm learning something).
Personal Identity	0.91	4.46	0.88	I identify with the members of the Aramean movement I feel strong ties with members of the Aramean movement I ideologically support the members of the Aramean movement
Collective Efficacy	0.87	4.18	0.99	Members of the Aramean movement can work together and promote important political goals. Members of the Aramean movement are able to accomplish political objectives, as they are an efficient group of people. Members of the Aramean movement are competent and they can forward political demands successfully.
Sharing Intention	0.97	3.85	1.10	I would like to share this message, as it appears on social media in the future I expect to share this message, as it appears on social media in the future I plan to share this message, as it appears on social media in the future
Donation Intention	0.98	3.98	1.15	I would like to donate to the WCA in the future. I expect to donate to the WCA in the future. I plan to donate to the WCA in the future.
Trust	0.95	4.10	1.02	I trust the WCA always act in the best interest of the Aramean people I trust the WCA conduct their operations ethically I trust the WCA use donated funds appropriately I trust the WCA do Not exploit their donors

The dependent and mediating constructs in this research were measured by a 5-point likert-scale, varying from: Definitely not, Probably not, Might or might not, Probably yes, and Definitely yes.

3.5 The Participants

In this section, the selection of respondents and the characteristic of the participants between conditions are described. First, the sampling procedure is presented, making clear what were the important assumptions criteria met in the sample, then the respondents' characteristics, the homogeneity between conditions with descriptive statistic, ANOVA and Chi-squared.

3.5.1 Sampling concerns

Some important assumptions criteria were met in the sample. First, responses from respondents that were minors (15, 16 and 17 years old) were deleted. Second, responses left in blank or incomplete were not considered – with exception of four responses that were kept because it was only missing the demographics. Third, respondents that responded to "definitely not" or "probably not" be Aramean were deleted, as they were not from the targeted group. In the end, there were around 35 participants per stimulus (the number slightly vary, as stimulus were randomly distributed by the software but many responses had to be deleted).

3.5.2 Respondents

After data collection, and deletion of not valid responses (around 80), the exact sample characteristics could be observed. In the end, 195 respondents were considered. The minimum age is 18 and the maximum age is 63, being the mean age around 34 years old and the majority of them (45.9%) having between 22 and 32 years old. The majority of them are male (71.3%), live in the Old European Union (71.1%), earn more than 3.000,00 Euros per month (27.1%), are definitely Aramean (92.7%) and Christian (91.6%). Also, they follow pages on social media twice or more per week (43.1%) but only 23.2% affirms to share on social media twice or more per week. The demographics are illustrated in Graphs at the Appendix 1.

3.5.3 Homogeneity of conditions

To check whether the sample characteristics and the possible moderator variables indicate a homogeneous distribution over the conditions, the homogeneity of the conditions was visualized. The gender variable is described in total number of males and females, instead of means and SD.

Table 4: **Distribution of Sample Characteristics and Covariates Between Stimuluses**

(3 x 2 design)		Image			Video		
		Mean	SD	N	Mean	SD	N
Collective Injustice	Age a)	32.38	10.55	29	34.50	10.81	28
	Gender b)	18	12	28	22	9	31
	Income c)	4.63	2.37	27	4.04	2.38	28
	Country d)	5.93	1.30	29	5.71	1.44	31
	Christian e)	4.87	0.43	30	4.81	0.74	31
	Aramean e)	4.80	0.48	30	4.90	0.39	31
	Monthly Donor e)	2.81	1.72	31	2.81	1.70	31
	Past Donor e)	2.93	1.81	27	3.03	1.74	29
	Share Habit f)	2.97	1.54	30	2.87	1.50	30
	Follow Habit f)	3.69	1.44	29	3.67	1.46	30
Collective Identity	Age a)	30.81	8.52	26	35.04	10.94	24
	Gender b)	14	14	28	19	5	24
	Income c)	4.56	2.10	27	3.61	1.97	23
	Country d)	5.79	1.39	28	5.48	1.58	25
	Christian e)	4.96	0.18	28	4.71	0.90	24
	Aramean e)	5.00	0.00	28	4.83	0.48	24
	Monthly Donor e)	3.04	1.62	28	2.96	1.82	26
	Past Donor e)	2.39	1.61	28	2.50	1.86	24
	Share Habit f)	3.14	1.43	28	2.88	1.59	24
	Follow Habit f)	3.33	1.41	27	3.67	1.49	24
Collective Efficacy	Age a)	34.35	11.91	40	35.47	12.78	34
	Gender b)	36	6	42	30	6	36
	Income c)	4.56	2.37	39	4.52	1.98	33
	Country d)	6.10	0.63	40	5.56	1.54	34
	Christian e)	4.95	0.30	42	4.78	0.63	36
	Aramean e)	4.95	0.30	42	4.92	0.28	36
	Monthly Donor e)	3.62	1.75	42	3.00	1.65	36
	Past Donor e)	3.36	1.78	39	2.80	1.67	35
	Share Habit f)	2.86	1.60	42	2.67	1.56	36
	Follow Habit f)	4.00	1.37	42	3.25	1.61	36

a) Reported on free scale
b) Instead of Mean and SD, the number or Males and Females is displayed, besides the total
c) Choice between seven levels from <500 Euros per month to >3.000 Euros per month
d) Choice between seven levels from Africa (1 score) to most Developed countries (7 score)
e) Choice between five point Likert scale from Definitely not (1 score) to Definitely yes (5 score)
f) Choice from Once or Twice a Year (1 score) to Twice or More per week (5 score)

3.5.4 ANOVA and Chi-square for the homogeneity between conditions

Next, the differences of homogeneity between conditions were statistically analyzed with ANOVA. The distribution of respondents by stimuluses did not significantly differ (alpha > 0.05) in: Age (F= 0.721, p=0.609), Income (F= 0.870, p= 0.503), "Country" (F= 1.007, p= 0.415), "Christian" (F= 0.944, p=0.454), "Aramean" (F=1.269, p=0.279), "Follow habit" (F=1.294, p=0.268), "Sharing habit" (F=0.320, p=0.901), "Past donation" (F=1.310, p=0.262), and "Membership" (F=1.192, p=0.315). The complete table of the results from the Analyze of Variance for the homogeneity between conditions with ANOVA is in the Appendix.

After that, chi-square test was done to check the difference between gender inside the different conditions of frame and format. The Chi-square test is used to test a relationship between two qualitative variables. The test statistic was F=15.922 and p-value was 0.007, so smaller than 0.05, which means there is indeed a difference in the distribution of gender inside the conditions.

4. Results

In this section, a multivariate analysis of variance (MANOVA) by means of SPSS was performed to measure the main and interaction effects of the independent variables. With it, the descriptive of the mean scores on the dependable variables was observed. At last, the mediation and moderation analyses were conducted to test significant influence of some variables.

4.1 The Effect of the Independent Variables

The main effects of the independent variables were statistically investigated using the multivariate analysis of variance (MANOVA). The test had a Wilks' Lambda statistic that indicated the alpha of Format was significant (0.04) and the alphas of the Frame and interaction effects were almost significant (0.06 and 0.08, respectively). Thereafter, significant results for

main effects of Format, Frame and Interactions were found, which are presented in detail in the following items of this section. Table 5 below shows an overview of the statistical outcomes.

Table 5: Multivariate test of variance (MANCOVA)

		*alphas <0.05
Multivariate Test	**F-Value**	**Sig.**
Wilks' Lambda:		
Format	1,96	**0.04** *
Frame	1,58	0.06
Format * Frame	1,51	0.08
Test of between subjects design effects	**F-Value**	**Sig.**
Format		
Emotion[1]	9,79	**0.002** *
Information[1]	0,17	0.67
Social Facilitation[1]	1,19	0.27
Personal Identity[1]	0,54	0.46
Collective Efficacy[1]	0,24	0.62
Intention of Donate[1]	0,42	0.51
Intention of Share[1]	0,33	0.56
Intention of Follow[1]	0,09	0.75
Trust[1]	1,62	0.20
Frame		
Emotion[1]	0,72	0.48
Information[1]	4,49	**0.01** *
Social Facilitation[1]	0,71	0.49
Personal Identity[1]	2,19	0.11
Collective Efficacy[1]	1,80	0.16
Intention of Donate[1]	1,13	0.32
Intention of Share[1]	2,24	0.10
Intention of Follow[1]	3,07	**0.04** *
Trust[1]	2,10	0.12
Format * Frame		
Emotion[1]	0,54	0.58
Information[1]	0,74	0.47
Social Facilitation[1]	3,44	**0.03** *
Personal Identity[1]	1,63	0.19
Collective Efficacy[1]	1,62	0.20
Intention of Donate[1]	0,45	0.63
Intention of Share[1]	0,16	0.85
Intention of Follow[1]	0,41	0.66
Trust[1]	1,19	0.30

1   5-point-likert scale (1= Definitely not / 5 = Definitely yes)

4.1.1 Main Effects of Format

The Format variable had a significant main effect on the experience of Emotion (F= 9,79, p= 0.002), with the video format reaching a higher mean score (M= 4.32, S= 0.80) than the image format (M= 3.91, SD= 0.97), as shows Table 6. The experience of Emotion had all of its highest results with the video format, having the video with the frame Injustice the higher mean (4.46) – see Table 7. As such, it partially confirms the **hypothesis 7** ("If the video format is used, then higher scores on engagement: in all experiences"), as just for the experience of Emotion it was significantly higher. No significant main effects of Format were found on other dependent variable.

Table 6: **Effect of Format on Emotion**

Video	Mean	4.32
	Std. Deviation	0.80
Image	Mean	3.91
	Std. Deviation	0.97

4.1.2 Main Effects of Frame

Regarding effects on experiences, the Frame variable had a significant main effect on the experience of Information (F = 4,49, p = 0.01), with the frame Collective Identity having higher scores, both in image (M = 3.97, SD = 0.60) and in video (M = 4.09, SD = 0.77), than the frame Collective Efficacy and the frame Collective Injustice, as shows Table 7. This result does not confirm the **hypothesis 2** ("If the frame of Collective Injustice is used, then higher scores on the experience of Information, than if the frame of Collective Identity or Collective Efficacy is used").

Furthermore, there was an almost significant main effect of Frame on the experience of Personal Identity (F = 2,19, p= 0.11), with the frame Collective Efficacy having high scores, in both image (M= 4.54, SD= 0.78) and video (M=4.64, SD= 0.53), in contrast to the frames Collective Identity (which had high score only in the image format) and Injustice (which had low scores in both video and image). This result indicates an almost non-confirmation of the

hypothesis 3 ("If the frame of Collective Identity is used, then higher scores on the experience of Personal Identity, than if the frame of Collective Efficacy or Collective Injustice is used").

Table 7: **Descriptive Statistics of the Experiences and Trust Variables Between Stimuluses**

(3 x 2 design)		Image			Video		
		Mean	SD	N	Mean	SD	N
Collective Injustice	Emotion*	3.86	1.05	31	4.46	0.73	31
	Information*	3.56	0.92	31	3.69	0.64	31
	Social Facilitation*	3.46	1.02	31	3.98	0.79	31
	Personal Identity*	4.09	1.19	31	4.47	0.96	31
	Collective Efficacy*	3.87	1.05	31	4.12	1.00	31
	Trust*	3.83	0.92	31	3.90	1.17	31
Collective Identity	Emotion*	4.05	0.81	28	4.34	0.94	27
	Information*	3.97	0.60	28	4.09	0.77	27
	Social Facilitation*	3.85	0.69	28	3.92	0.83	27
	Personal Identity*	4.59	0.56	28	4.39	0.99	27
	Collective Efficacy*	4.38	0.60	28	4.07	1.03	27
	Trust*	4.42	0.66	28	3.94	1.24	27
Collective Efficacy	Emotion*	3.85	1.01	42	4.19	0.75	36
	Information*	3.81	0.77	42	3.68	0.69	36
	Social Facilitation*	3.96	0.75	42	3.76	0.79	36
	Personal Identity*	4.54	0.78	42	4.64	0.53	36
	Collective Efficacy*	4.34	0.82	42	4.20	0.73	36
	Trust*	4.22	0.89	42	4.10	0.81	36

*Choice between five point Likert scale from Definitely not (1 score) to Definitely yes (5 score)

Besides that, there was also an almost significant main effect of Frame on the experience of Collective Efficacy (F= 1.80, p=0.16), with the frame Collective Efficacy having high scores, in both image (M= 4.34, SD= 0.82) and video (M= 4.20, SD= 0.73), in contrast to the frame Collective Identity (which had high score only in the image format) and Injustice (which had low scores in video and image). It indicates an almost confirmation of the **hypotheses 5** ("If the frame of Collective Efficacy is used, then higher scores on the experience of Collective Efficacy, than if the frame of Collective Injustice or Collective Identity is used").

Also, there was an almost significant main effect of Frame on the experience of <u>Trust</u> (F = 2,10, p= 0.12), with the frame Collective Efficacy having high scores, in both image (M= 4.22, SD= 0.89) and video (M= 4.10, SD= 0.81), in contrast to the frames Collective Identity (which had high score only in the image format) and Injustice (which had low scores in video and image). This result, together with the previous one, indicates an almost confirmation of the **hypothesis 5a** ("The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Collective Efficacy and Trust in the organization").

Regarding behavioral intentions, unfortunately, there was no significant main effect of Frame on <u>Intention to Donate</u> (F= 1.13, p=0.32), although the frame Collective Identity had high scores in both image (M= 4.12, SD= 0.90) and video (M= 4.02, SD= 1.04), in contrast to the frames Collective Efficacy (which did have the highest score but only in the image format, with M= 4.19, SD= 0.95) and Injustice (which had low scores in both video and image), as shows Table 8 below. This result indicates an almost non-confirmation of the **hypothesis 8** ("There is no difference between the intentions to donate leveraged by the different frames").

Table 8: **Descriptive Statistics of the Intentions of Behaviour Variables Between Stimuluses**

(3 x 2 design)		**Image**			**Video**		
		Mean	SD	N	Mean	SD	N
Collective Injustice	Intention to Donate	**3.74**	1.20	31	3.82	1.12	31
	Intention to Share	**3.63**	1.11	31	3.74	1.19	31
	Intention to Follow	3.90	1.04	31	**3.77**	1.28	31
Collective Identity	Intention to Donate	4.12	0.90	27	4.02	1.04	27
	Intention to Share	4.00	0.96	28	**4.17**	0.86	27
	Intention to Follow	4.21	1.03	28	4.30	0.95	27
Collective Efficacy	Intention to Donate	**4.19**	0.95	42	3.93	0.93	36
	Intention to Share	3.85	1.06	42	3.82	0.86	36
	Intention to Follow	4.12	1.10	42	**4.31**	0.66	36

It may be that the **hypothesis 5a** ("The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Collective Efficacy and Trust in the organization") is right, since the frame Collective Efficacy did have high scores on the experience of Collective Efficacy, Trust, and Intentions to Donate (although only with the image)**.** However, it may also be, that the **hypothesis 3a** ("The frame of Collective Identity will have an effect on intentions to donate, which will be mediated by the experience of Personal Identity: high experience of Personal Identity leads to high intentions to donate") is right, since the frame Collective Identity had high score on the experience Personal Identity (although only in the image) and now the frame Collective Identity had high scores on Intentions to Donate (in both image and video). As such, as shows the statistics, it is not clear which of the frames causes higher donations.

Nevertheless, there was a significant main effect for Frame on Intention to Follow (F= 3.07, p= 0.04), with the frame Collective Identity having high scores, in both image (M= 4.21, SD= 1.03) and video (M=4.30, SD= 0.95), in contrast to the frames Collective Efficacy (which had high score only in the video format) and Injustice (which had low scores in video and image).

If we have a look at the total mean scores in Table 9, we see the effect of Frame on Intention to Follow comes from the fact that the frame Collective Injustice had significantly lower scores (M=3.84, SD=1.16) than the frames Collective Identity (M=4.25, SD=0.98) and Efficacy (M=4.21, SD=0.93). As such, Collective Identity has high Intention to Follow but not significantly higher.

Effects of Frames		Follow	Share Total	Information Total	Identity Total	Efficacy Total	Trust Total
Collective	Mean	3.84	3.68	3.62	4.28	4.00	3.86
Injustice	Std. Deviation	1.16	1.14	.79	1.09	1.02	1.04
Collective	Mean	4.25	4.08	4.03	4.49	4.23	4.18
Identity	Std. Deviation	.98	.91	.69	.80	.84	1.01
Collective	Mean	4.21	3.83	3.75	4.58	4.27	4.16
Efficacy	Std. Deviation	.93	.97	.73	.67	.78	.85

In addition, the variable Frame had an almost significant effect on <u>Intention to Share</u> (F= 2,24, p= 0.10), with the frame Collective Identity, again, having high scores, in both image (M= 4.00, SD= 0.96) and video (M= 4.17, SD= 0.86), in contrast to the frames Collective Efficacy (which had lower scores) and Collective Identity (which again had much lower scores). If we have a look at the total mean scores in Table 9, we see that indeed the frame Collective Identity had considerably higher scores (M=4.08, SD=0.91) in comparison to Collective Efficacy (M= 3.83, SD=0.97) and Collective Injustice (M=3.68, SD=1.14). This result and the previous one indicate a non-confirmation of the **hypothesis 9** ("There is no difference between the intentions to "share" and "follow" leveraged by the different frames").

4.1.3 Interaction Effects

There was a very significant interaction effect of Format and Frame on the experience of Social Facilitation (F=3.44, p= 0.03). <u>Social Facilitation</u> had its highest scores with the frame Injustice in the video format (M= 3.99, SD=0.79) and with the frame efficacy in the image format (M=3.96, SD=0.75), and its lowest scores with the opposite formats (with Injustice in image had M=3.46, SD= 1.09 and with Efficacy in video had M= 3.76, SD= 0.79). This result shows a non-confirmation of the **hypothesis 10** ("There are no interaction effects from frame and format into all the experiences, trust, and intentions to "share", "follow" and donate"). Table 10 shows result.

Table 10: Interaction Effect on the experience of Social Facilitation		Mean	Std. Deviation
Frame Collective Injustice	Video Format	3.99	0.795
	Image Format	3.46	1.020
Frame Collective Identity	Video Format	3.92	0.838
	Image Format	3.85	0.699
Frame Collective Efficacy	Video Format	3.76	0.799
	Image Format	3.96	0.753

The Graph 3 shows that there is an interaction of Format and Frame on Social Facilitation.
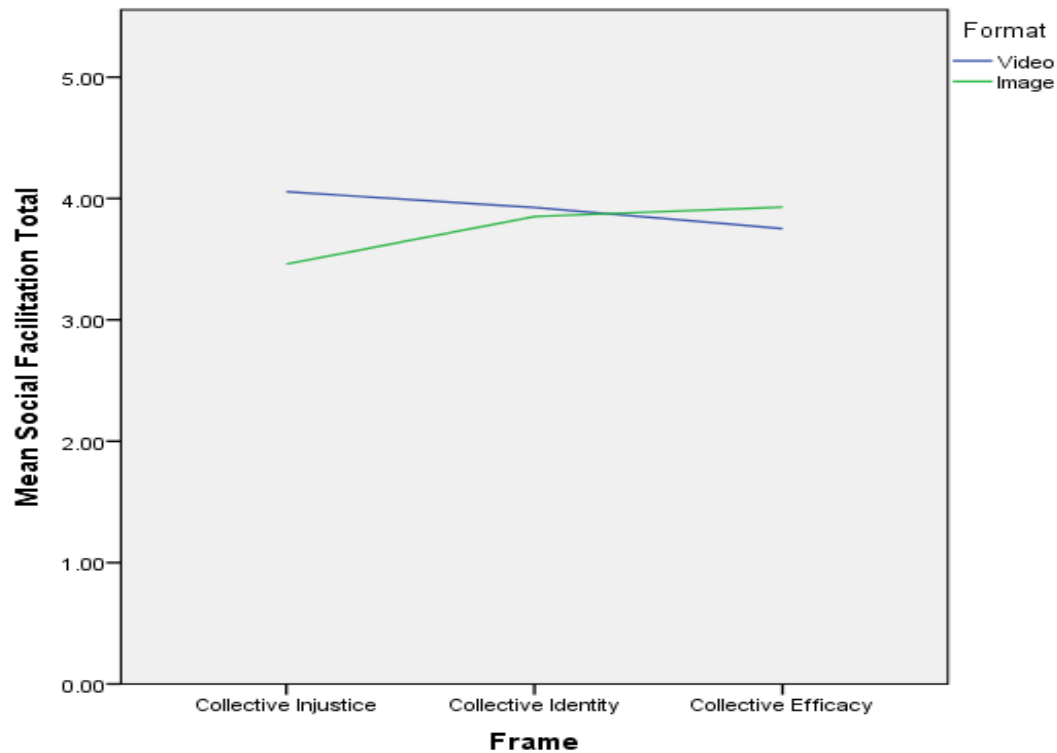
Graph 3: Social Facilitation experience means as a function of Frames and Formats.

4.2 The Effects of the Mediating Variables

In order to confirm the conceptual model, mediation effects had to be investigated in four steps, which examined conditions, as advised by Baron and Kenny (1986). These conditions were examined with PROCESS on SPSS. The items below show the results of this investigation for the mediation effect of the experience of Information and Trust on the Intention to "Follow" and "Share", initiated by the Frame Collective Identity. This was the only frame that was shown to significantly affect the supposed mediator experience of Information, besides highly affect the supposed mediator Trust, and the supposed final dependent variables Intention to "Share" and "Follow". As such, mediation analysis was only performed for this case.

Mediation Effect of experience of Information and Trust on Intention to "Follow"

Using PROCESS, in Step 1 of the mediation model, the regression of the effect of the independent variable Frame Collective Identity on the dependent variable Intention to "Follow", ignoring the mediators experience of Information and Trust, was insignificant, $b = 0.211$, $t = 1.287$, $p = 0.199$. Step 2 showed that the regression of the effect of the Frame Collective Identity on the mediator experience of Information was significant, $b = 0.333$, $t = 2.817$, $p = <0.01$. Also, the effect of the experience of Information on Trust was significant, $b=0.554$, $t=6.500$, $p=<0.001$, but the effect of the Frame Collective Identity on Trust was not, $b=-0.033$, $t=-0.235$, $p=0.81$. Step 3 showed that the effect of the experience of Information on the Intention to "Follow" was significant, $b = 0.553$, $t = 6.56$, $p = < 0.001$. Also, the effect of the mediator Trust on the Intention to "Follow" was significant, $b=0.395$, $t= 6.117$, $p= <0.001$. Step 4 revealed that, including the mediators, the Frame Collective Identity is not a significant predictor of Intention to "Follow", $b = -0.032$, $t = -0.255$, $p = 0.80$. As such, the experience of Information and Trust fully mediated the relationship between the Frame Collective Identity and Intention to "Follow". Figure 6 illustrates.
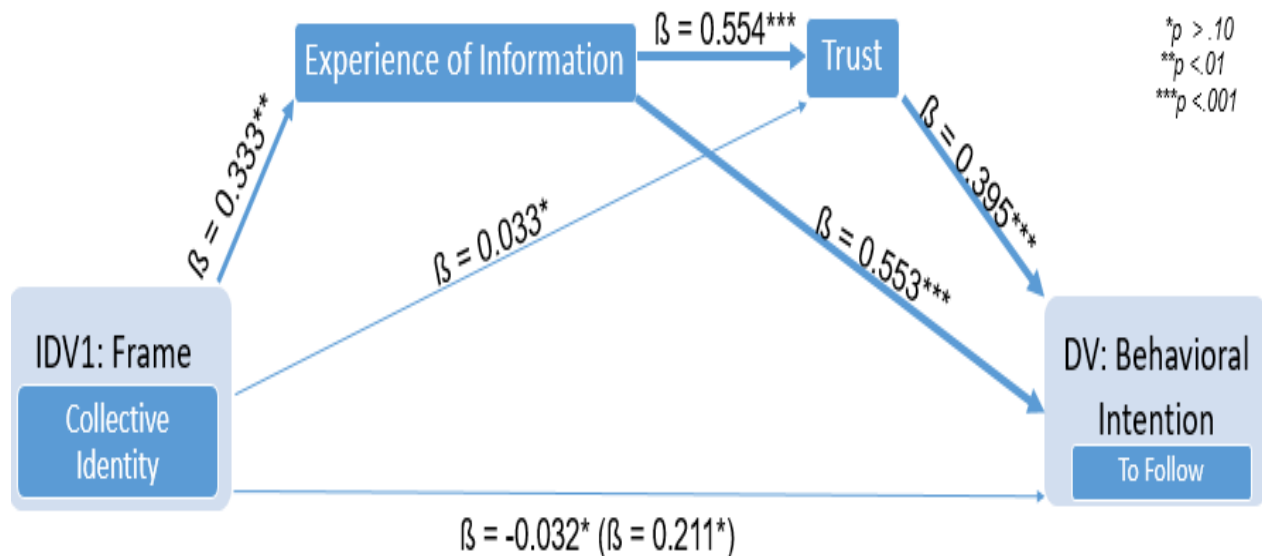

Figure 6: Effect of the frame Collective Identity on Intention to "Follow" mediated by the experience of Information and Trust

Mediation Effect of experience of Information and Trust on Intention to "Share"

Using PROCESS, in Step 1 of the mediation model, the regression of the effect of the independent variable Frame Collective Identity on the dependent variable Intention to "Share", ignoring the mediators experience of Information and Trust, was insignificant, b= 0.313, t= 1.939, p= 0.053. Step 2 already showed in the previous item the regression of the effect of the Frame Collective Identity on the mediator experience of Information was significant, b= 0.333, t= 2.817, p= <0.01. Also, the effect of the experience of Information on Trust was significant, b=0.554, t=6.500, p=<0.001, but the effect of the Frame Collective Identity on Trust was not, b=-0.033, t=-0.235, p=0.81. Step 3 showed the effect of the experience of Information on the Intention to "Share" was significant, b= 0.767, t= 9.49, p= < 0.001. Also, the effect of the mediator Trust on the Intention to "Share" was significant, b=0.21, t= 3.39, p= <0.001. Step 4 revealed that, with the mediators, the Frame Collective Identity is not a significant predictor of Intention to "Share", b= 0.025, t= 0.211, p= 0.83. As such, the experience of Information and Trust fully mediate the relationship between the Frame Collective Identity and Intention to "Share". Figure 7 illustrates it.
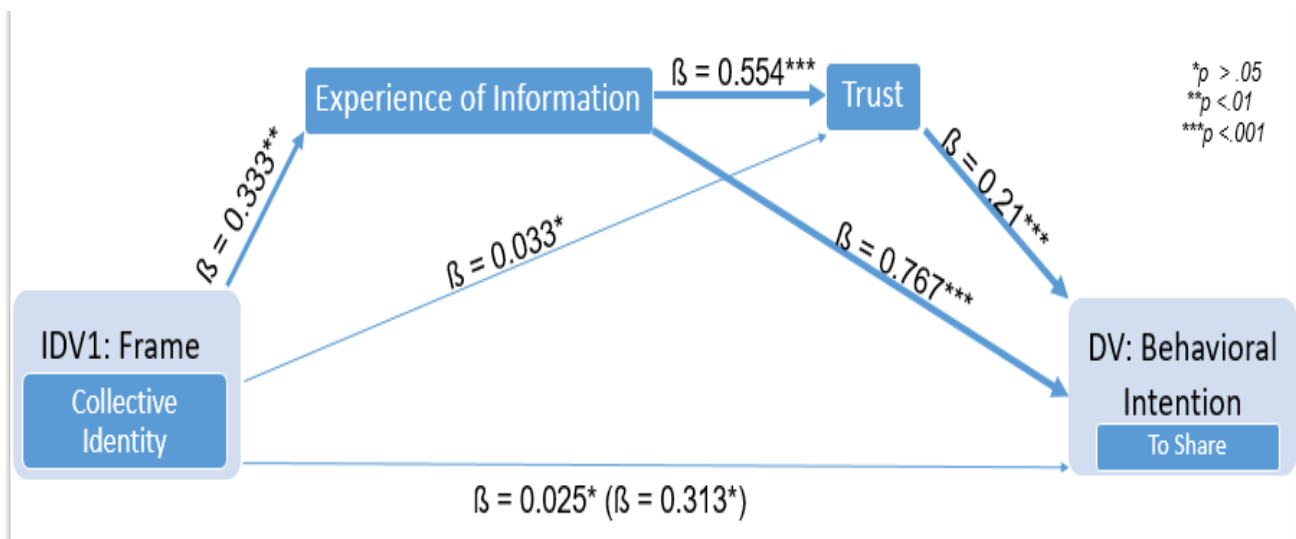

Figure 7: Effect of the frame Collective Identity on Intention to "Follow" mediated by the experience of Information and Trust

In conclusion, the experience of Information and Trust mediate the effect of the independent variable Frame Collective Identity on the dependent variables Intention to "Follow" and "Share". Results partly confirms the **hypothesis 2a** ("high experience of Information leads to high intentions to share and follow"). Figure 9 illustrates the total relationship. Figure 8 illustrates.
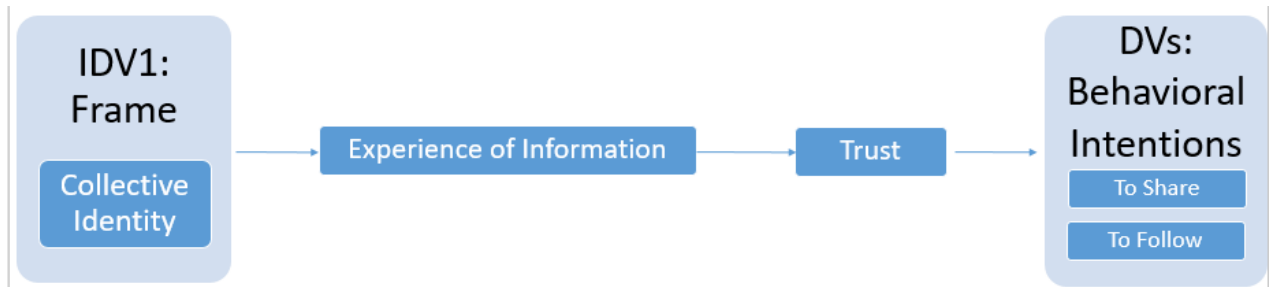

Figure 8: Frame Collective Identity affecting the experience of Information, which affects Trust and Intention to "Follow", besides Intention to "Share".

4.3 The Effects of the Moderator Variables

As it was found in the descriptive of the sample characteristics that there was a difference of gender between the conditions, and ANOVA showed this difference to be significant, this possible moderator was investigated with regression. Also, it was found in the MANCOVA that none of the independent variables caused higher Intentions to Donate, even though the video Format caused higher Emotion and this experience is known by literature to cause higher Intentions to Donate, so a moderator effect from Past and Present Donating Behavior was tested – even though no Frame was high in Emotion in both image and video.

4.3.1 Gender

The model 1 (Predictors of Intention to Follow: Trust, Frame, and experience of Information, without the interaction term Gender by Condition) was significant: $F_{(3, 187)} = 47.12$, $p < .001$. The model 2 (Predictors of Intention to Follow: Trust, Frame, and experience of Information, with the interaction term Gender by Condition) was also significant: $F_{(4, 186)} = 35.31$, $p < .001$. However, the model 2 accounts for very little significantly more variance than

model 1: the R square change was 0.001, p = .547, indicating that there is not a potentially significant moderation. Table 11 and 12 show results:

Table 11: For the Possible Moderation of Gender, ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	88.646	3	29.549	47.123	.000[b]
	Residual	117.260	187	.627		
	Total	205.906	190			
2	Regression	88.875	4	22.219	35.313	.000[c]
	Residual	117.031	186	.629		
	Total	205.906	190			

a. Dependent Variable: Follow

b. Predictors: (Constant), Trust Total, Frame, Information Total

c. Predictors: (Constant), Trust Total, Frame, Information Total, Gender by Condition

Table 12: For the Possible Moderation of Gender, Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
						Change Statistics			
1	.656[a]	.431	.421	.792	.431	47.123	3	187	.000
2	.657[b]	.432	.419	.793	.001	.363	1	186	.547

a. Predictors: (Constant), Trust Total, Frame, Information Total

b. Predictors: (Constant), Trust Total, Frame, Information Total, Gender by Condition

4.3.2 Past and Present Donating Behavior

Model 1 (Video Format and experience of Emotion) was significant in causing Intention to Donate: F (2, 179) = 9.25, p=<0.001. Model 2 was also significant (Video Format, experience of Emotion and Past Donation Behavior): F (3,178) = 32.05, p=<0.001. The R-square difference was 0.286, which was significant (p=<0.001).

However, the interaction effect between Format and Present Donation Behavior was not significant (p=0.93) just as the interaction effect between Format and Past Donation Behavior (p=0.43). It means that there was not a moderation effect.

4.4 Review of Hypotheses

	Hypotheses	*Results*
H1	If the frame of Collective Injustice is used, then higher scores on the experience of Emotion, than if the frame of Collective Identity or Collective Efficacy is used.	Not supported
H1a	The frame of Collective Injustice will have an effect on intention to donate, which will be mediated by the experience of Emotion: high Emotion leads to high intention to donate.	Not supported
H1b	The frame of Collective Injustice will have an effect on intention to share and follow, which will be mediated by the experience of Emotion: high experience of Emotion leads to low intention to share and follow.	Not supported
H2	If the frame of Collective Injustice is used, then higher scores on the experience of Information, than if the frame of Collective Identity or Collective Efficacy is used.	Not supported
H2a	The frame of Collective Injustice will have an effect on intentions to share and follow, which will be mediated by the experience of Information: high experience of Information leads to high intentions to share and follow.	*Second part supported*
H2b	The frame of Collective Injustice will have an effect on intentions to donate, which will be mediated by the experience of Information: high experience of Information leads to low intentions to donate.	Not supported
H3	If the frame of Collective Identity is used, then higher scores on the experience of Personal Identity, than if the frame of Collective Efficacy or Collective Injustice is used.	Not supported
H3a	The frame of Collective Identity will have an effect on intentions to donate, which will be mediated by the experience of Personal Identity: high experience of Personal Identity leads to high intentions to donate.	Not supported
H3b	The frame of Collective Identity will have an effect on intentions to share and follow, which will be mediated by the experience of Personal Identity: high experience of Personal Identity leads to high intentions to share and follow.	Not supported
H4	If the frame of Collective Identity is used, then higher scores on the experience of Social Facilitation than if the frame of Collective Injustice is used, but equal scores as if the frame of Collective Efficacy is used.	Not supported
H4a	The frame of Collective Identity will have an effect on intentions to share and follow, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to high intentions to share and follow.	Not supported

H4b	The frame of Collective Identity will have an effect on intentions to donate, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to low intentions to donate.	Not supported
H5	If the frame of Collective Efficacy is used, then higher scores on the experience of Collective Efficacy, than if the frame of Collective Injustice or Collective Identity is used.	Almost supported
H5a	The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Collective Efficacy and Trust in the organization: high experience of Collective Efficacy leads to Trust in the organization, which leads to high intentions to donate.	Almost supported
H5b	The frame of Collective Efficacy will have an effect on intentions to share and follow, which will be mediated by the experience of Collective Efficacy: high experience of Collective Efficacy leads to high intentions to share and follow.	Not supported
H6	If frame of Collective Efficacy is used, then higher scores on the experience of Social Facilitation, than if the frame of Collective Injustice is used, but equal scores as if the frame on Collective Identity is used.	Not supported
H6a	The frame of Collective Efficacy will have an effect on intentions to share and follow, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation leads to high intentions to share and follow.	Not supported
H6b	The frame of Collective Efficacy will have an effect on intentions to donate, which will be mediated by the experience of Social Facilitation: high experience of Social Facilitation do not lead to high intentions to donate.	Not supported
H7	If the video format is used, then higher scores on engagement.	Supported
H7a	The format of video will have an effect on intentions to share and follow, which will be mediated by the engagement (experiences): high engagement (experiences) leads to high intentions to share and follow.	Not supported
H7b	The format of video will have an effect on intentions to donate, which will be mediated by the engagement (experiences): high engagement (experiences) leads to high intentions to donate.	Not supported
H8	There is no difference between the intentions to donate leveraged by the different frames.	Not supported
H9	There is no difference between the intentions to "share" and "follow" leveraged by the different frames.	Not supported
H10	There are no interaction effects from frame and format into all the experiences, trust, and intentions to "share", "follow" and donate.	Not supported

5. Discussion

In this chapter, the results of the study are discussed in relation to existing literature. In the following paragraphs, the conclusion (5.1), limitations from this research and suggestions for future research (5.2) are presented. At last, managerial implications (5.3) are provided.

5.1 Conclusions

The goal of this study was to examine two factors (message Frame and Format) that could affect people's experiences with an NGO message on social media and their decisions to share the message or follow the NGO on social media, besides trust it and donate to it. This section draws conclusions to whether frame and format were of significant influence on people's experiences and behavioral intentions and whether it confirms the earlier stated hypotheses.

Previous research has suggested that **video format** significantly rise engagement with online messages, as it is argued that: 1) rich media ads earn higher click-through rates and more engagement from users than non-interactive ads (Rosenkrans, 2009); 2) campaigns with rich media advertisements have stronger branding effects than campaigns with pictures (Spalding et al., 2009); 3) website vividness positively affect people's attitude (Coyle & Thorson, 2001); and 4) a highly vivid brand post on social media has a positive effect on the number of likes and people's attitude toward the post (Liu, 2012; De Vries et al., 2012).

The differences in message format were investigated by showing a video or an image post. **As expected,** the video format caused higher engagement, although only significant for the experience Emotion. Video also caused higher Social Facilitation, Information and Personal Identity, but the difference was not significant. This finding partially confirmed the H7, as it shows the effect of the format is not significant for the other experiences. As such, the present study do not support the notion that video format causes more engagement with all the experiences and

provide experimental evidence to show that this effect is only significant for the experience of Emotion, from the experiences studied here. Apparently, the format can only affect people's emotional experience with the NGO message and it is not reflected on behavioral intentions: the format Video caused higher following and sharing intentions, however it was not significant. The H7 was confirmed for emotion, but the H1a was rejected for the effects on behavioral intentions.

It kind of makes sense that the experience of Emotion is more affected by the video format instead of the image format. After all, it is scientifically argued that media of higher social presence better conveys the presence of the communicating participants (Short et al., 1976, cited by Rice, 1993, p. 452), and it is more rich when presenting information to the senses (Steuer, 1994). A video stimulates more senses than a picture (Steuer, 1994) and messages that come through multiple perceptual systems are better perceived than messages that appeal on single perceptual systems (Li, Daugherty, & Biocca, 2002). Vivid media easily grabs more attention of users (Rosenkrans, 2009) and are for longer in people's memory (Nisbett & Ross, 1980). The senses are connected to memory and the memory is connected to emotion, so this effect makes sense. Maybe Emotion is the only experience really affected by the format because of its connection with memory, which is lacking in the rest.

However, unfortunately, it seems like this effect is not strong enough to reflect on behavioral intentions to donate, and the H1a was not supported: higher emotion (from video format) was not reflected in behavioral intentions to donate, contradicting a history of findings that say emotions influence the propensity to donate (Babin & Darden, 1998; Polonsky & Sargeant, 2007; Wang, 2008; Merchant, Ford, & Sargeant, 2010). Perhaps the source of the emotion (the video format) is not strong enough to make it reflect on behavioral intentions, although previous authors have found significant results on online scenarios.

Previous research also suggested that all **the three frames** (collective injustice, collective identity and collective efficacy) would have the same level of engagement with the NGO messages, as there seemed to be a number of two experiences being affect by each, leading to equal chances on the intentions to donate, Share and Follow. However, the experience of Information was significantly higher from the frame on Collective Identity, which also had high scores on several other experiences and in Trust, as shown by the descriptive statistics of the dependent variables by conditions.

In fact, it was hypothesized that the frame Collective Injustice would cause higher experience of Information than the frames Collective Identity and Collective Efficacy, as the frame of Collective Injustice brings information over an injustice. In the end, the frame on Collective Identity caused the highest experience of Information (mean 4.03) and the frame on Collective Injustice ended up actually with the lowest experience of Information (3.62), even lower than Collective Efficacy (3.75). A possible explanation for that is that people feel more informed when they get reinforcing content over their identity than when they get content over injustice. It is like people is tired of the injustice talk, but the identity talk is refreshing.

Therefore, it seems like the present study found out evidence to suggest that the frame on Collective Identity is the one of the three frames that cause higher experience of information, besides other high experiences and Trust, which were not significantly higher but were also high. Also, this study found out that this engagement is reflected in higher intentions to "share" and "follow" on social media. As such, the H9 was rejected and the H2a was partly accepted.

As mentioned, there was almost significant high Trust from the frame Collective Identity. Trust constitutes a key variable during online exchanges (Beldad et al., 2010; Grabner-Krauter & Kaluscha, 2003; Lee, 2005). Sargeant and Lee (2002) claim 'trust 'lies at the heart of charity' (p.

68). Hart (2005) argue neither information will be given nor donations will be made online if donors do not trust their information or money will be used responsibly. However, the high Trust was not enough here to leverage significant intentions to donate.

It may be that the effect on Trust was not enough significant, and, as such, the effect on Intention to donate, because if an organization is well-known by the user, this user already has a constructed trust idea about this organization in his head, which is difficult to change with one single stimulus, as the organization has already earned credibility (Fogg et al., 2002). The trust in the organization was not measured before the stimuluses were presented so this hypothesis cannot be checked in this study. Future research could see whether there are any differences between the trust before and after stimulus. This way, we would be sure that the Trust has indeed increased from the stimulus (and not that it was high already) and, even though, has not been reflected in higher Intentions to Donate.

Furthermore, previous research did not give us reason to think that there would be an **interaction effect** between message frame and format, but it was found. As such, the H10 was not confirmed. The frame on Collective Injustice caused high experience of Social Facilitation in the video format but not in the image format. In the opposite way, the frame on Collective Efficacy caused high experience of Social Facilitation with the image format but not with the video format. It may be that the frame of injustice is too shocking, in a negative way, to share as image, but not as video - as the image is static and the video is dynamic, the receiver is less focused on the drama of the photo. In the other way, it may be that the frame of efficacy is not shocking and is good to share as image, but that it is too boring to share as video, as this frame is instrumental based.

This study also expected a **mediation effect from Trust** towards the Intentions to Donate, "Share" and "Follow" from the frame and experience Collective Efficacy. The perceived

organization efficacy is said to play an important role in the formation of people's trust (Burt, 2012) and in the donating decision process (Glaser, 1994; Harvey & McCrohan, 1988; Sargeant et al., 2003; Sargeant & Woodliffe, 2007), besides the decision over the social media behavior (Velasquez & LaRose, 2015). However, the results showed that this mediation effect from the experience Collective Efficacy and Trust did not exist, as the frame and experience Collective Efficacy had no significant effects on Intentions to Donate, "Share" or "Follow". The H5, over the effect of the Frame Collective Efficacy on the collective efficacy experience, was almost confirmed, but the H5a and H5b, over the mediation effect of Trust and the Collective Efficacy experience, respectively, were rejected.

Indeed, **the experience of Collective Efficacy** was almost significant from the frame Collective Efficacy. Also, the frame Collective Efficacy caused the second highest Intention to "Follow", "Share" and Donate, besides the second highest Trust in the organization, but it was not the higher one. A possible explanation for this would be that it happened because the NGO WCA has declared this to be the year of the Aramean Identity, so people is focused on the Identity idea. The NGO has not posted about it in the month of the experiment, but its social media page has the cover picture about it – it may be a bias of this case study. It is a likely explanation, since if it was not for the frame Collective Identity, the frame Collective Efficacy would have significant highest scores on the experience of Collective Efficacy, on the Trust and on the behavioral intentions.

Moreover, it was hypothesized that **the frame Collective Injustice** would cause higher experience of Emotion, as the frame Collective Injustice brings information, but its main objective is not purely informing, but to cause a shared emotion of affective and cognitive perception of an unfair situation (Van Zomeren, Postmes, & Spears, 2008). However, in fact, besides the difference not being significant, the experience of Emotion had its highest scores with the frame Collective

Identity (mean 4.20), against Collective Injustice (mean 4.16) and Efficacy (mean 4.01), as the descriptive statistics of the dependent variables shows. In the end, the frame on Collective Injustice did not score higher in any of the experiences. The H1 had to be rejected. A possible explanation is that people get suspicious and annoyed with drama as the frame Collective Injustice does.

Additionally, it was hypothesized that **the frame Collective Identity** would cause higher experience of Social Facilitation than the frame on Collective Injustice (it would be equal with the frame on Collective Efficacy). King (2007) argue that with a sense of shared experiences or grievances, individuals may feel that their problems are collective and may look for collective solutions, indicating that the frame Collective Identity could cause the experience of Social Facilitation. Indeed, the frames Collective Identity and Collective Efficacy had the highest and more similar means on Social Facilitation (3.89 and 3.87, respectively), while the frame Collective Injustice had the lowest mean (3.72), as shows the descriptive statistics of the dependent variables. However, this effect was not considered significant, so the H4a had to be rejected. Perhaps a bigger sample size would bring a more relevant result.

Also, it was hypothesized that **the frame Collective Identity** would cause higher experience of Personal Identity than the frame Collective Injustice and Collective Efficacy. However, it seems like **the experience Personal Identity** was higher with the frame Collective Efficacy (mean 4.58) than with the frame Collective Identity itself (4.49) or with the frame Collective Injustice (mean 4.28). It kind of makes sense to think that people identify with those that are working efficiently and not with those that are portrayed as victims, mainly if we think that respondents were residents of developed countries, where the culture motivates people to face challenges with the heads up, and not depend on compassion. It seems like this efficiency talk is more powerful to cause experience of identity than the talk over the identity itself. Still, although

high, this effect was not significant. Future research could better investigate it, if possible, with a series of case studies, or one long period study, to have a broader view of effects.

5.2 Limitations and Directions for Future Research

As with any study, the present research has some limitations. First, there are some worries about the sample, which was mostly from respondents of developed countries, as such, findings cannot be generalizable to all Arameans. In fact, the survey was in English (for convenience reasons and also because that is the language mostly used by the WCA page), and not all Arameans (Syriacs) speak English. As such, it is not possible to generalize the findings to the whole Aramean population. It may be possible to generalize it to the Aramean population that speaks English and is social media user though. This study therefore proposes the question about the influence of countries of residence for future research.

Second, in this study the Aramean community was chosen as the most important target group, however, two other target groups were also identified by the organization: both political and media representatives could be valuable users of this social media page and are identified as target group by the WCA organization. Since the goals and reasons of these other target groups are likely to differ from the ones of the Aramean community, the design of messages for them may differ. Future research could explore the necessity and effects of these differences.

Third, different approaches in message designing could be used in an exclusive donation campaign. A main focus could be visitors trust in the donating transaction (perceived system security), which could be reached by the use of symbols from trust worth companies for electronic payments. In this context, the way the donation is requested also matters. Allowing people to define a proportion of the donation they are happy for the charity to use for administration costs (instead of allowing them to indicate an exact amount) may cause people to give significantly more of their overall donation for the administration purpose (Burt & Williams, 2014). As the WCA is an NGO

that is not a charity and uses all the money donated for administration costs, organization could benefit of findings as those, which should be further explored in future research.

Fourth, 'the social servicescape', which account for the influence of social density and the exhibited emotions of other customers on consumers' affective, cognitive and behavioral responses (Tombs & McColl-Kennedy, 2003), could affect results in a real scenario, which was not tested. It means that "likes", "shares" and "comments" may leverage the impression that the NGO is supported by the people. It is important because the experience of social support can drive action of donation towards the cause (Klandermans, 1997). These social cues could motivate visitors of the WCA social media page to make a donation or to subscribe as a member by showing them that others have done so. Future research could explore this 'social servicescape' effect.

Fifth, online surveys have its limitations. Measuring experiences or behavior with a survey is always difficult, as a survey is a self-report and actual behavior may differ from how people say they feel or would behave in a real situation.

5.3 Implications

The research questions formulated for this study were used to find out to what extent message frame and format of an NGO message for social media do influence people's experiences with this message and behavioral intentions to share and follow on social media, besides donate. This study also focused on the role that engagement, made of experiences, and trust may play in the process above.

The current literature lacks knowledge about the effect of the different social movement frames (collective injustice, identity or efficacy) in different message formats (video or image). With the present research, this study aimed to fill this gap and show some of the drivers of shares, follows and donations that may come from such messages. By comparing three social movement

frames with two message formats, this study was able to build upon the finding of other researchers and bring new knowledge.

In sum, the present study provides evidence that: 1) the independent variable format affects the experience of Emotion, being video more engaging (higher emotion); 2) the independent variable frame affects the experience of Information, and perhaps trust, being the frame Collective Identity more engaging (higher experience of information); 3) the independent variable frame affects the Intentions to Share and Follow (higher intentions from the frame Collective Identity) and 4) this effect is mediated by the experience of Information and Trust; and 5) there is an interaction effect between frame and format on the experience of Social Facilitation (higher scores for the frame Collective Identity in video format).

Subsequently, video causes more emotion, but it is not reflected on behavioral intentions; the frame Collective Identity causes higher experience of Information and it is reflected on Intentions to Share and Follow, but not in Intentions to donate; and higher experience of Social Facilitation comes from the frame Collective Identity but only in the video format, and it is not reflected in behavioral intentions.

As expected, it is advisable for NGOs to use video format, mainly if they want to cause Emotion. Also, it can be concluded that the frame Collective Injustice is not advised. Remarkably, the **frame Collective Injustice** had low behavioral intentions, in all the intentions, both in image and video, and it also had low scores on experiences, being in image all the scores low and in video almost all the scores low. In the other hand, **the frame Collective Identity** is the most advised, as it causes the experience of Information, besides shares and followers. At last, this frame may cause higher Social Facilitation only in video format. Nevertheless, the intention to donate had its highest scores with the frame **Collective Efficacy and Identity** (both in image format, with mean 4.19

and 4.12, respectively) and the intention to follow also had its highest scores with the frame Collective Efficacy and Identity (both in video format, with mean 4.31 and 4.30, respectively). As such, it is clear that the frame Collective Injustice is the worse one in effects and the frames Collective Efficacy and Identity are both advantageous.

In conclusion, it can be stated that message format and frame both contribute to influence people's engagement with NGO messages, although they do not affect all the experiences and do not cause all the behavioral intentions. They can complement each other in achieving marketing goals for NGOs on social media. Indeed, the condition with the video format and the Collective Identity frame had the highest behavioral intentions. Ultimately an NGO wants to gather donations. Therefore, the frame Collective Identity is advised, as it had higher scores on Intention to donate, although not significantly higher. The experience of Information and Trust should be reached, if one wants to get more shares and followers, and it can be done by the Collective Identity frame: the results show that a higher experience of Information ad Trust significantly contributes to that.

Managerially, the results of this study highlight the importance of the message frame and format in stimulating engagement and behavior on social media. The present study demonstrates that small NGOs should make an effort to produce high quality videos in order to cause higher Emotion, and use the frame on Collective Identity to get the highest benefit in the experience of Information and Trust, which leads to higher social media sharing and following behavioral intentions, besides higher donating behavioral intentions. In conclusion, the results of this study do provide some practical guidelines for the NGO WCA, and, perhaps for other NGOs of the kind, who already realized the high potential of social media, but did not know how to start.

Reference list

Ames, M., & Naaman, M. (2007, April). *Why we tag: motivations for annotation in mobile and online media.* In Proceedings of the SIGCHI conference on Human factors in computing systems (pp. 971-980). ACM.

Armitage, C. J., & Conner, M. (2001). *Social cognitive determinants of blood donation.* Journal of Applied Social Psychology, 31(7), 1431-1457.

Babin, B. J., Darden, W. R., & Babin, L. A. (1998). *Negative emotions in marketing research: affect or artifact?* Journal of Business Research, 42(3), 271-285.

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory.* Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1997). *Self-efficacy: The exercise of control.* Macmillan.

Bandura, A. (2000). *Exercise of human agency through collective efficacy.* Current Directions in Psychological Science, 9(3), 75-78.

Barker, V. (2009). *Older adolescents' motivations for social network site use: The influence of gender, group identity, and collective self-esteem.* Cyberpsychology & Behavior, 12(2), 209-213.

Baron, R. M., & Kenny, D. A. (1986). *The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations*. Journal of Personality and Social Psychology, 51(6), 1173.

Beierlein, C., & Preiser, S. (2004). *Solidarity in collective action, justice beliefs, and collective self-efficacy among trade union members*. Zeitschrift für Politische Psychologie, 1 & 2, 79-95.

Beierlein, C., Werner, C. S., Preiser, S., & Wermuth, S. (2011). *Are just-world beliefs compatible with justifying inequality? Collective political efficacy as a moderator.* Social Justice Research, 24(3), 278.

Beldad, A., De Jong, M., & Steehouder, M. (2010). *How shall I trust the faceless and the intangible? A literature review on the antecedents of online trust.* Computers in Human Behavior, 26(5), 857-869.

Belk, R. W. (2013). *Extended self in a digital world.* Journal of Consumer Research, 40(3), 477-500.

Bendapudi, N., Singh, S., & Bendapudi, V. (1996). *Enhancing helping behavior: An integrative framework for promotion planning.*

Benford, R. D., & Hunt, S. A. (1992). *Dramaturgy and social movements: The social construction and communication of power.* Sociological inquiry, 62(1), 36-55.

Benford, R. D., & Snow, D. A. (2000). *Framing processes and social movements: An overview and assessment.* Annual Review of Sociology, 611-639.

Bennett, R. (2003). *Factors underlying the inclination to donate to particular types of charity.* International Journal of Nonprofit and Voluntary Sector Marketing, 8(1), 12-29.

Bernritter, S. F., Verlegh, P. W., & Smit, E. G. (2016). *Why nonprofits are easier to endorse on social media: The roles of warmth and brand symbolism.* Journal of Interactive Marketing, 33, 27-42.

Bettencourt, B., Charlton, K., Dorr, N., & Hume, D. L. (2001). *Status differences and in-group bias: a meta-analytic examination of the effects of status stability, status legitimacy, and group permeability.* Psychological Bulletin, 127(4), 520.

Brunsting, S., & Postmes, T. (2002). *Social movement participation in the digital age: Predicting*

offline and online collective action. Small Group Research, 33(5), 525-554.

Burt, C. D. (2012). *The importance of trust to the funding of humanitarian work.* In Humanitarian Work Psychology (pp. 317-331). Palgrave Macmillan UK.

Burt, C. D., & Dunham, A. H. (2009). *Trust generated by aid agency web page design.* International Journal of Nonprofit and Voluntary Sector Marketing, 14(2), 125-136.

Burt, C., & Williams, S. (2014). *Use of donor-specified donation splitting: a technique to understand the impact of financial management on donor trust.* International Journal of Nonprofit and Voluntary Sector Marketing, 19(3), 165-175.

Calder, B. J., Malthouse, E. C., & Schaedel, U. (2009). *An experimental study of the relationship between online engagement and advertising effectiveness.* Journal of Interactive Marketing, 23(4), 321-331.

Campbell, J. (1992). *The community reconstructs: The meaning of pragmatic social thought.* University of Illinois Press.

Castelló, I., Morsing, M., & Schultz, F. (2013). *Communicative dynamics and the polyphony of corporate social responsibility in the network society.* Journal of Business Ethics, 118(4), 683-694.

Castells, M. (2009). *Rise of the Network Society, With a New Preface: The Information Age: Economy, Society, and Culture Volume I.*

Clark, J. D., & Themudo, N. S. (2006). *Linking the web and the street: Internet-based "dotcauses" and the "anti-globalization" movement.* World Development, 34(1), 50-74.

Coyle, J. R., & Thorson, E. (2001). *The effects of progressive levels of interactivity and vividness in web marketing sites.* Journal of advertising, 30(3), 65-77.

Curtis, L., Edwards, C., Fraser, K. L., Gudelsky, S., Holmquist, J., Thornton, K., & Sweetser, K. D. (2010). *Adoption of social media for public relations by nonprofit organizations.* Public Relations Review, 36(1), 90-92.

Davidson, W. B., & Cotter, P. R. (1989). *Sense of community and political participation.* Journal of Community Psychology, 17(2), 119-125.

De Vries, L., Gensler, S., & Leeflang, P. S. (2012). *Popularity of brand posts on brand fan pages: An investigation of the effects of social media marketing.* Journal of Interactive Marketing, 26(2), 83-91.

Deaux, K., & Reid, A. (2000). *Contemplating collectivism.* In S. Stryker, T. J. Owens & R. W. White (Eds.), Self, Identity, and Social Movements. (pp. 172-190): University of Minnesota Press.

Dennis, M. (1983). *Mass Communication theory: an introduction.* Sage Publications, London.

Doosje, B., Spears, R., & Ellemers, N. (2002). *Social identity as both cause and effect: The development of group identification in response to anticipated and actual changes in the intergroup status hierarchy.* British Journal of Social Psychology, 41(1), 57-76.

Dunne, Á., Lawlor, M. A., & Rowley, J. (2010). *Young people's use of online social networking sites–a uses and gratifications perspective.* Journal of Research in Interactive Marketing, 4(1), 46-58.

Eckler, P., & Bolls, P. (2011). *Spreading the virus: Emotional tone of viral advertising and its effect on forwarding intentions and attitudes.* Journal of Interactive Advertising, 11(2), 1-11.

Effing, R. (2014). *The social media participation framework: studying the effects of social media on nonprofit communities* (No. 14-316). Universiteit Twente.

Ellemers, N., Knippenberg, A., & Wilke, H. (1990). *The influence of permeability of group boundaries and stability of group status on strategies of individual mobility and social change*. British Journal of Social Psychology, 29(3), 233-246.

Ellemers, N., Spears, R., & Doosje, B. (1997). *Sticking together or falling apart: In-group identification as a psychological determinant of group commitment versus individual mobility*. Journal of personality and social psychology, 72(3), 617.

Ellemers, N., Wilke, H., & Van Knippenberg, A. (1993). *Effects of the legitimacy of low group or individual status on individual and collective status-enhancement strategies*. Journal of Personality and Social Psychology, 64(5), 766.

Eltantawy, N., & Wiest, J. B. (2011). *The Arab spring| Social media in the Egyptian revolution: reconsidering resource mobilization theory*. International Journal of Communication, 5, 18.

Fenton, N., Golding, P., & Radley, A. (1993). *Thinking about charity: Report of a pilot study into public attitudes to charities and volunteering.* Researching The Voluntary Sector, Charities Aid Foundation, Tonbridge, 75-86.

Finkel, S. E., & Muller, E. N. (1998). *Rational choice and the dynamics of collective political action: Evaluating alternative models with panel data*. American Political Science Review, 92(1), 37-49.

Fokkinga, S. F., & Desmet, P. M. (2013). *Ten ways to design for disgust, sadness, and other enjoyments: A design approach to enrich product experiences with negative emotions*. International Journal of Design, 7(1).

Folger, R. (1987). *Distributive and procedural justice in the workplace*. Social Justice Research, 1(2), 143-159.

Gamson, W. A. (1992). *Talking politics.* Cambridge university press.

Garrett, R. K. (2006). *Protest in an information society: A review of literature on social movements and new ICTs*. Information Communication and Society, 9(2), 202-224.

Glaser, J. S. (1994). *The United Way scandal: An insider's account of what went wrong and why* (Vol. 22). John Wiley & Sons Inc.

Goddard, R. D., Hoy, W. K., & Hoy, A. W. (2004). *Collective efficacy beliefs: Theoretical developments, empirical evidence, and future directions*. Educational Researcher, 33(3), 3-13.

Goh, D. H. L., Ang, R. P., Chua, A. Y., & Lee, C. S. (2009). *Why we share: A study of motivations for mobile media sharing.* In International Conference on Active Media Technology (pp. 195-206). Springer Berlin Heidelberg.

Hart T. 2005. *ePhilanthropy strategy: where relationship building, fundraising, and technology mee*t. In Nonprofit Internet Strategies: Best Practices for Marketing, Communications, and Fundraising, Hart T, Greenfield JM, Johnston M (eds). John Wiley & Sons, Inc.: Hoboken, NJ; 1–16.Hopkins, C.D., Grove, S.J., Raymond, M.A., & La Forge, M.C. (2009). Designing the e-servicescape: Implications for online retailers. Journal of Internet Commerce, 8(1/2), 23–43.

Harvey JW, McCrohan KF. 1988. *Fundraising costs: societal implications for philanthropies and their supporters.* Business and Society 27(1): 15–22.

Hollenbeck, C. R., & Kaikati, A. M. (2012). *Consumers' use of brands to reflect their actual and ideal selves on Facebook.* International Journal of Research in Marketing, 29(4), 395-405.

Hsu, C. L., & Lin, J. C. C. (2008). *Acceptance of blog usage: The roles of technology acceptance,*

social influence and knowledge sharing motivation. Information & Management, 45(1), 65-74.

Hwang, H., Schmierbach, M., Paek, H. J., Gil de Zuniga, H., & Shah, D. (2006). *Media dissociation, Internet use, and antiwar political participation: A case study of political dissent and action against the war in Iraq*. Mass Communication & Society, 9(4), 461-483.

Jasper, J. M., & Poulsen, J. D. (1995). *Recruiting strangers and friends: Moral shocks and social networks in animal rights and anti-nuclear protests*. Social Problems, 42(4), 493-512.

Jenness, V. (1995). *Social movement growth, domain expansion, and framing processes: The gay/lesbian movement and violence against gays and lesbians as a social problem*. Social Problems, 42(1), 145-170.

Kaehler, J., & Sargeant, A. (1998). *Returns on fund-raising expenditures in the voluntary sector*. Nonprofit Management and Leadership, 10(1), 5-19.

Kanter, B., & Fine, A. (2010). *The networked nonprofit: Connecting with social media to drive change*. John Wiley & Sons.

King, B. (2007). *A social movement perspective of stakeholder collective action and influence*. Business & Society.

Klandermans, B., & de Weerd, M. (2000). *Group identification and political protest*. In S. Stryker & T. J. Owens (Eds.), Self, Identity, and Social Movements. (pp. 68-90): University of Minnesota Press.

Knowles, S. R., Hyde, M. K., & White, K. M. (2012). *Predictors of young people's charitable intentions to donate money: an extended theory of planned behavior perspective*. Journal of Applied Social Psychology, 42(9), 2096-2110.

Koch, J. W. (1993). *Assessments of Group Influence, Subjective Political Competence, and Interest Group Membership*. Political Behavior, 15(4), 309-325.

Lee, C. S., & Ma, L. (2012). *News sharing in social media: The effect of gratifications and prior experience*. Computers in Human Behavior, 28(2), 331-339.

Lee, C. S., Goh, D. H. L., Chua, A. Y., & Ang, R. P. (2010). *Indagator: Investigating perceived gratifications of an application that blends mobile content sharing with gameplay*. Journal of the Association for Information Science and Technology, 61(6), 1244-1257.

Lee, F. L. F. (2006). *Collective Efficacy, Support for Democratization, and Political Participation in Hong Kong*. International Journal of Public Opinion Research, 18(3), 297-317.

Lee, T. (2005). *The impact of perceptions of interactivity on customer trust and transaction intentions in mobile commerce*. Journal of Electronic Commerce Research, 6(3), 165.

Li, H., Daugherty, T., & Biocca, F. (2002). *Impact of 3-D advertising on product knowledge, brand attitude, and purchase intention: The mediating role of presence*. Journal of advertising, 31(3), 43-57.

Lim, M. (2012). *Clicks, cabs, and coffee houses: Social media and oppositional movements in Egypt, 2004–2011*. Journal of Communication, 62(2), 231-257.

Liu, C. (2012). *The Impact of Interactivity and Vividness of Experiential Brand Websites on Attitude*. Department of Public Relations and Advertising.

Lohmann, R. A. (1992). *The commons: A multidisciplinary approach to nonprofit organization, voluntary action, and philanthropy*. Nonprofit and Voluntary Sector Quarterly, 21(3), 309-324.

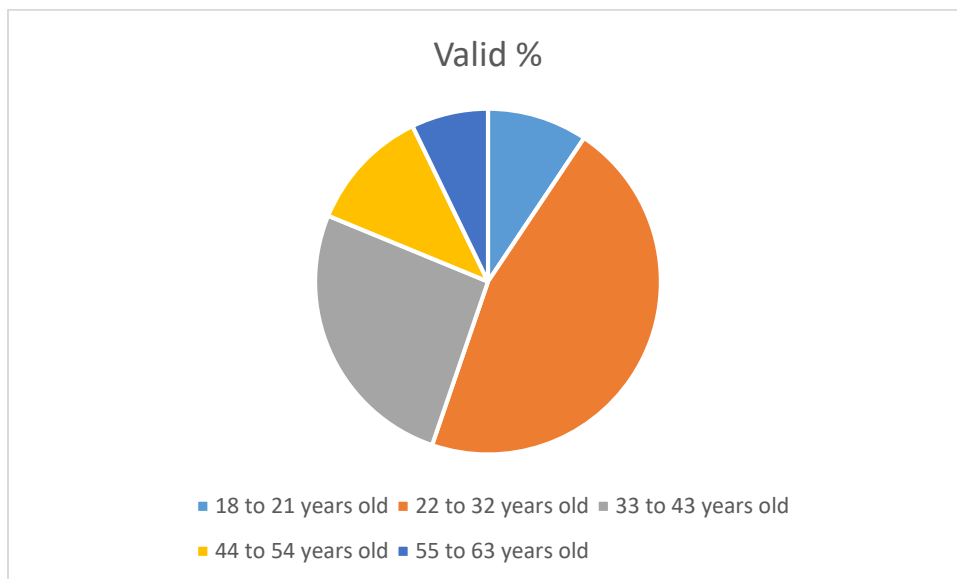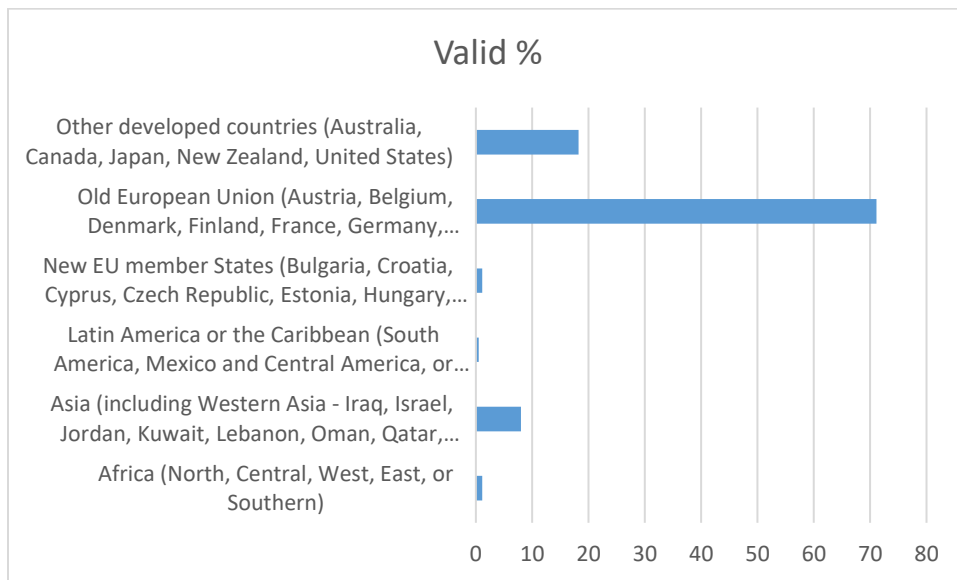Lovejoy, K., & Saxton, G. D. (2012). *Information, community, and action: How nonprofit*

organizations use social media. Journal of Computer-Mediated Communication, 17(3), 337-353.

Malthouse, E. C., Calder, B. J., & Tamhane, A. (2007). *The effects of media context experiences on advertising effectiveness.* Journal of Advertising, 36(3), 7-18.

Mangum, M. (2003). *Psychological Involvement and Black Voter Turnout*. Political Research Quarterly, 56(1), 41-48.

McQuail, D. (1983). *McQuail's mass communication theory*. Sage Publications.

Merchant, A., Ford, J. B., & Sargeant, A. (2010). *Charitable organizations' storytelling influence on donors' emotions and intentions.* Journal of Business Research, 63(7), 754-762.

Miller, A., Gurin, P., Gurin, G., & Malanchuk, O. (1981). *Group Consciousness and Political Participation*. American Journal of Political Science, 25(3), 494-511.

Mummendey, A., Kessler, T., Klink, A., & Mielke, R. (1999). *Strategies to cope with negative social identity: predictions by social identity theory and relative deprivation theory*. Journal of Personality and Social Psychology, 76(2), 229.

Munar, A. M., & Jacobsen, J. K. S. (2014). *Motivations for sharing tourism experiences through social media*. Tourism Management, 43, 46-54.

Nisbett, R. E., & Ross, L. (1980). *Human Inference: Strategies and Shortcomings of Social judgment*.

Oliver, P. E., & Marwell, G. (2001). *Whatever happened to critical mass theory? A retrospective and assessment.* Sociological Theory, 19(3), 292-311.

Park, N., Kee, K. F., & Valenzuela, S. (2009). *Being immersed in social networking environment: Facebook groups, uses and gratifications, and social outcomes*. CyberPsychology & Behavior, 12(6), 729-733.

Polletta, F., & Jasper, J. M. (2001). *Collective identity and social movements*. Annual review of Sociology, 27(1), 283-305.

Polonsky, M. J., & Sargeant, A. (2007). *Managing the donation service experience*. Nonprofit Management and Leadership, 17(4), 459-476.

Quan-Haase, A., & Young, A. L. (2010). *Uses and gratifications of social media: A comparison of Facebook and instant messaging.* Bulletin of Science, Technology & Society, 30(5), 350-361.

Rice, R. E. (1993). *Media appropriateness*. Human Communication Research, 19(4), 451-574.

Rosenkrans, G. (2009). *The creativeness and effectiveness of online interactive rich media advertising*. Journal of Interactive Advertising, 9(2), 18-31.

Sargeant, A. (1999). *Charitable giving: Towards a model of donor behaviour*. Journal of Marketing Management, 15(4), 215-238.

Sargeant, A., & Lee, S. (2002). *Improving public trust in the voluntary sector: An empirical analysis*. International Journal of Nonprofit and Voluntary Sector Marketing, 7(1), 68-83.

Sargeant, A., & Lee, S. (2004). *Trust and relationship commitment in the United Kingdom voluntary sector: Determinants of donor behavior*. Psychology & Marketing, 21(8), 613-635.

Sargeant, A., & Woodliffe, L. (2007). *Gift giving: an interdisciplinary review*. International Journal of Nonprofit and Voluntary Sector Marketing, 12(4), 275-307.

Sargeant, A., Ford, J. B., & West, D. C. (2003). *The perceptual determinants of charity giving*. Service Industries Journal, 24(6), 19-36.

Sargeant, A., Ford, J. B., & West, D. C. (2006). *Perceptual determinants of nonprofit giving behavior*. Journal of Business Research, 59(2), 155-165.
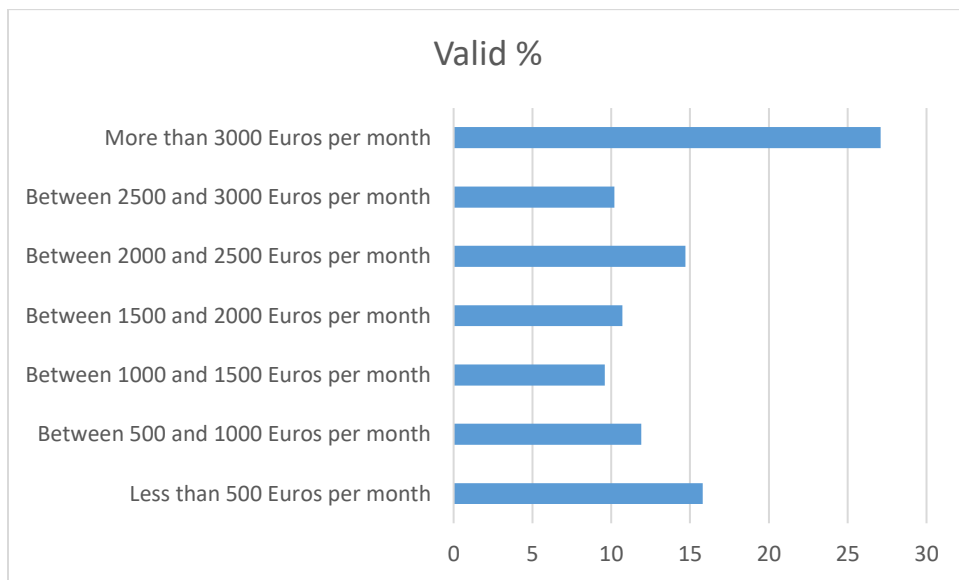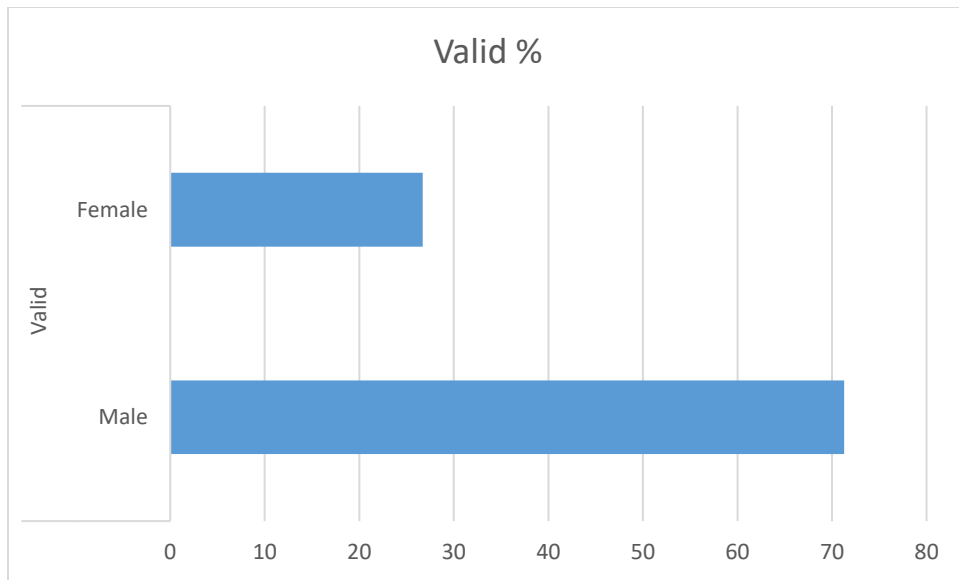
Schlegelmilch, B. B., Love, A., & Diamantopoulos, A. (1997). *Responses to different charity appeals: the impact of donor characteristics on the amount of donations*. European Journal of Marketing, 31(8), 548-560.

Simon, B., Trötschel, R., & Dähne, D. (2008). *Identity affirmation and social movement support*. European Journal of Social Psychology, 38(6), 935-946.

Smith, A., Fressoli, M., & Thomas, H. (2014). *Grassroots innovation movements: challenges and contributions.* Journal of Cleaner Production, 63, 114-124.

Snow, D. A., & Benford, R. D. (1988). *Ideology, frame resonance, and participant mobilization*. International social movement research, 1(1), 197-217.

Snow, D. A., & McAdam, D. (2000). *Identity work processes in the context of social movements: Clarifying the identity/movement nexus.* Self, Identity, and Social Movements, 13, 41-67.

Spalding, L., Cole, S., & Fayer, A. (2009). *How Rich-Media Video Technology Boosts Branding Goals.* Journal of Advertising Research, 49(3), 285-291.

Steuer, J. (1992). *Defining virtual reality: Dimensions determining telepresence*. Journal of Communication, 42(4), 73-93.

Tajfel, H., & Turner, J. C. (1979). *An integrative theory of intergroup conflict.* The social Psychology of Intergroup Relations, 33(47), 74.

Tombs, A., & McColl-Kennedy, J. R. (2003). *Social-servicescape conceptual model*. Marketing Theory, 3(4), 447-475.

Van Den Broek, T. A., & Ehrenhard, M. (2014, January). *Reviewing the Role of Media Attributes in Mobilizing Protest Participation.* In Academy of Management Proceedings (Vol. 2014, No. 1, p. 17017). Academy of Management.

Van Zomeren, M., Postmes, T., & Spears, R. (2008). *Toward an integrative social identity model of collective action: a quantitative research synthesis of three socio-psychological perspectives*. Psychological Bulletin, 134(4), 504.

Velasquez, A., & LaRose, R. (2015). *Youth collective activism through social media: The role of collective efficacy.* New Media & Society, 17(6), 899-918.

Walker, I., & Smith, H. J. (Eds.). (2002). *Relative deprivation: Specification, development, and integration.* Cambridge University Press.

Wallace, E., Buil, I., de Chernatony, L., & Hogan, M. (2014). *Who "likes" you… and why? A typology of Facebook fans.* Journal of Advertising Research, 54(1), 92-109.

Wang, C. L. (2008). *Gender differences in responding to sad emotional appeal: A moderated mediation explanation*. Journal of Nonprofit & Public Sector Marketing, 19(1), 55-70.

Ward, J. C., & Ostrom, A. L. (2006). *Complaining to the masses: The role of protest framing in customer-created complaint web sites.* Journal of Consumer Research, 33(2), 220-230.

Waters, R. D., Burnett, E., Lamm, A., & Lucas, J. (2009). *Engaging stakeholders through social networking: How nonprofit organizations are using Facebook.* Public Relations Review, 35(2), 102-106.

Whiting, A., & Williams, D. (2013). *Why people use social media: a uses and gratifications approach*. Qualitative Market Research: An International Journal, 16(4), 362-369.

Wright, S. C., Taylor, D. M., & Moghaddam, F. M. (1990). *The relationship of perceptions and emotions to behavior in the face of collective inequality.* Social Justice Research, 4(3), 229-250.

Yang, H. C., & Wang, Y. (2015). *Social sharing of online videos: Examining American consumers' video sharing attitudes, intent, and behavior*. Psychology & Marketing, 32(9), 907-919.

Yeich, S., & Levine, R. (1994). *Political efficacy: Enhancing the construct and its relationship to mobilization of people*. Journal of Community Psychology, 22(3), 259-271.
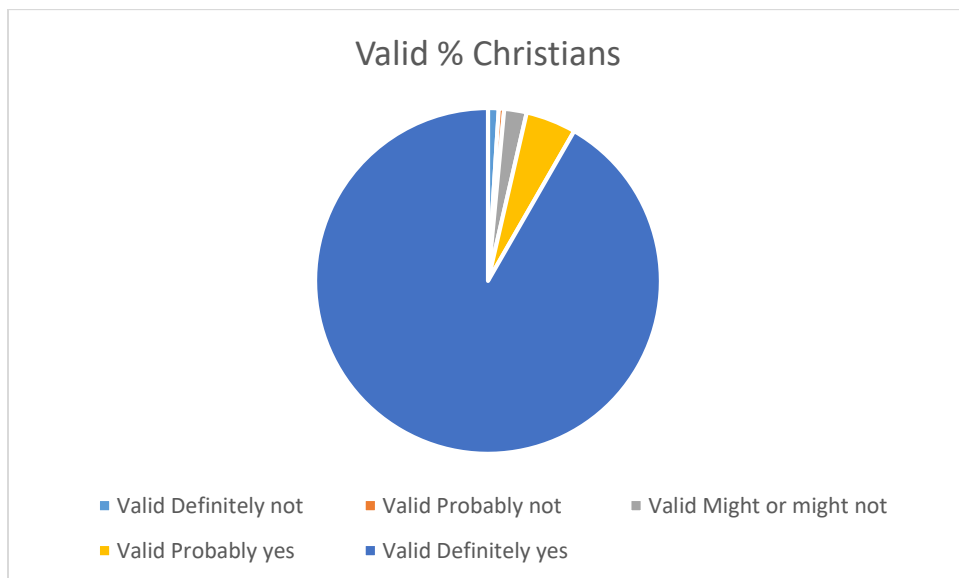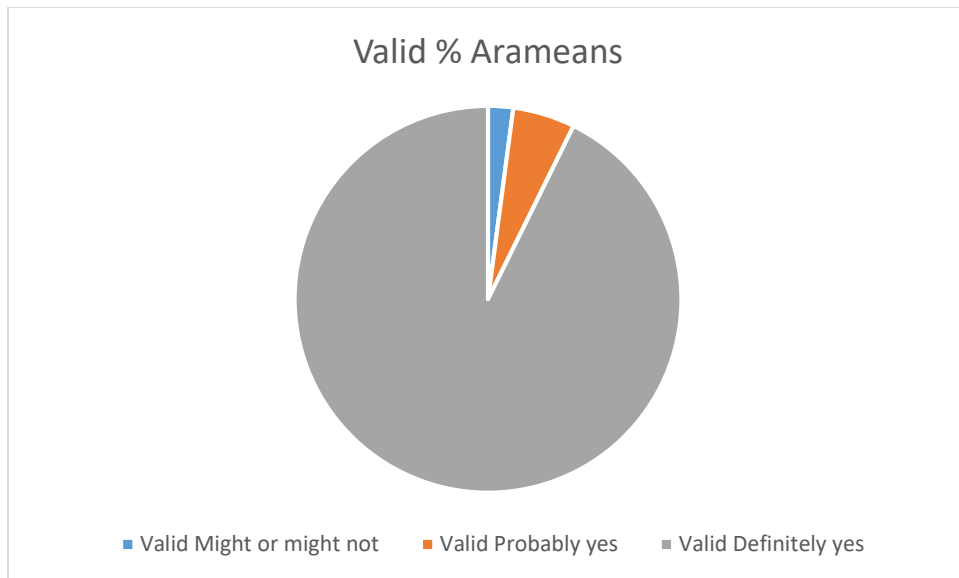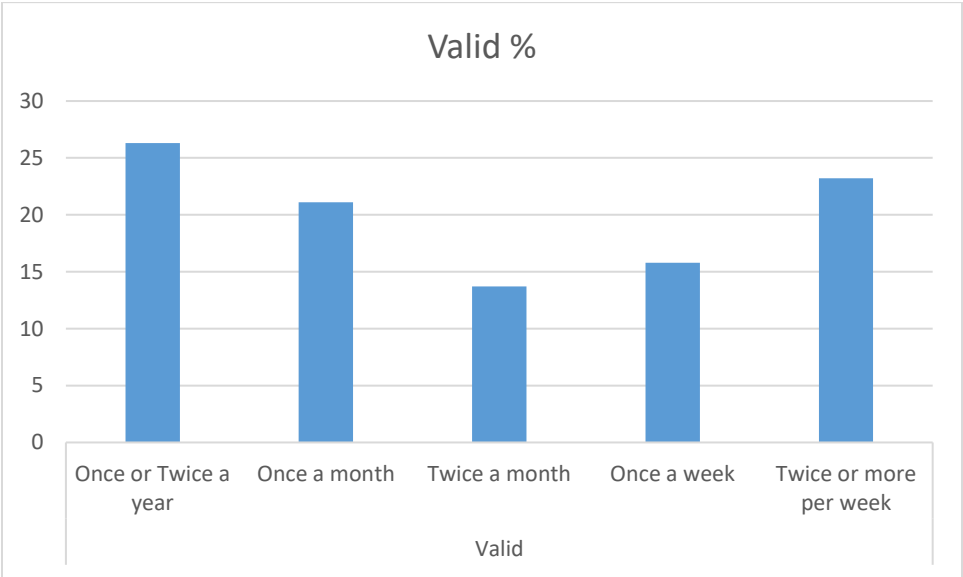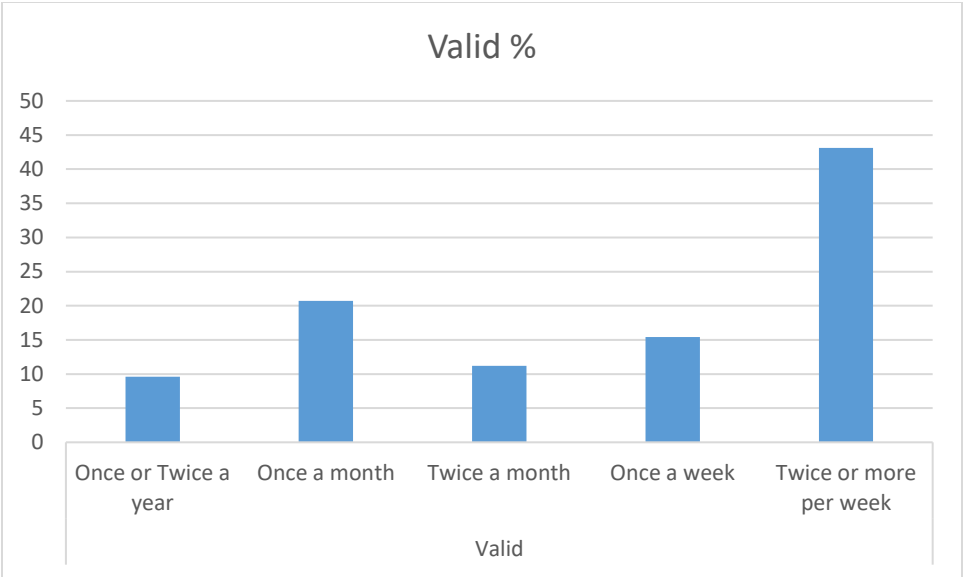
Appendix

Demographics

Valid %

Valid %

Valid % Arameans

■ Valid Might or might not ■ Valid Probably yes ■ Valid Definitely yes

Valid % Christians

■ Valid Definitely not ■ Valid Probably not ■ Valid Might or might not
■ Valid Probably yes ■ Valid Definitely yes

ANOVA

Analyze of Variance for the homogeneity between conditions with ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
At this moment, I am already a WCA monthly donor (member).	Between Groups	16.947	5	3.389	1.160	.331
	Within Groups	537.732	184	2.922		
	Total	554.679	189			
In the past, I have donated to the WCA.	Between Groups	19.716	5	3.943	1.299	.267
	Within Groups	522.312	172	3.037		
	Total	542.028	177			
Where do you live right now?	Between Groups	8.376	5	1.675	.943	.455
	Within Groups	314.520	177	1.777		
	Total	322.896	182			
Share content on social media?	Between Groups	3.664	5	.733	.301	.912
	Within Groups	438.185	180	2.434		
	Total	441.849	185			
Follow pages on social media?	Between Groups	12.227	5	2.445	1.160	.331
	Within Groups	375.143	178	2.108		
	Total	387.370	183			
Are you Aramean?	Between Groups	.865	5	.173	1.338	.250
	Within Groups	23.403	181	.129		
	Total	24.267	186			
Are you Christian?	Between Groups	1.544	5	.309	.927	.465
	Within Groups	60.264	181	.333		
	Total	61.807	186			
Income	Between Groups	21.383	5	4.277	.867	.504
	Within Groups	828.525	168	4.932		
	Total	849.908	173			
What is your age?	Between Groups	417.325	5	83.465	.662	.653
	Within Groups	21572.314	171	126.154		
	Total	21989.638	176			

Materials

Welcome message:

Welcome to this survey! It will only take about 5 minutes of your time.

This survey is made by me, Vanessa Santos, a Master student in Communication Studies from the University of Twente, localized in the Netherlands. It is applied in partnership with the World Council of Arameans (WCA), which is an NGO with consultative status in the UN. The WCA fights against the destruction of Christianity in the Middle East.

The objective of this survey is to find out how to improve the WCA communication with its public, so the organization can develop and keep helping the Aramean community. Your answers are anonymous and will be kept confidential. Please be honest in your answers.

In advance, I thank you very much for your collaboration.

Vanessa Santos

v.vieiradossantos@student.utwente.nl

Questionnaire

Page Question 1
1. Experience Emotion Question 1
   This message affects me emotionally
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

2. Experience Emotion Question 2
   This message touches me deep down
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

3. Experience Emotion Question 3
   I feel deeply moved by this message
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

4. Experience Social Facilitation Question 1
   I could use this message in discussions or arguments with people I know.
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

5. Experience Social Facilitation Question 2
   I could mention things from this message in conversations with people I know.
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

6. Experience Social Facilitation Question 3
   This message gives me something to talk about with people I know.
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

7. Experience of Information Question 1
   This message addresses issues or topics of special concern to me.
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

8. Experience of Information Question 2
   This message stimulates my thinking about things.
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

9. Experience of Information Question 3
   I look at this message as educational (I'm learning something).
   Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

Page Question 2

1. ExperienceIdentity1 Considering the message just presented to you, please answer:
   I identify with the members of the Aramean movement
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

2. ExperienceIdentity2
   I feel strong ties with members of the Aramean movement
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

3. ExperienceIdentity3
   I ideologically support the members of the Aramean movement
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

4. Experience Efficacy1 Considering the message just presented to you, please answer:
   Members of the Aramean movement can work together and promote important political goals.
   Definitely not (1)   Probably not (2)   Maybe (3)   Probably yes (4)   Definitely yes (5)

5. ExperienceEfficacy2 ⍰
   Members of the Aramean movement are able to accomplish political objectives, as they are an efficient group of people.
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

6. ExperienceEfficacy3 ⍰
   Members of the Aramean movement are competent and they can forward political demands successfully.
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

7. Behavior Share Question 1
   I would like to share this message, as it appears on social media in the future
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

8. Behavior Share Question 2
   I expect to share this message, as it appears on social media in the future
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

9. Behavior Share Question 3
   I plan to share this message, as it appears on social media in the future
   Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

10. Behavior Follow
    I would follow the social media page which shares this message in the future.
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

Page Question 3

11. Behavior Donate Question 1
    I would like to donate to the WCA in the future.
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

12. Behavior Donate Question 2
    I expect to donate to the WCA in the future.
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

13. Behavior Donate Question 3
    I plan to donate to the WCA in the future.
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

14. Past Donating Behavior 1
    I am already a WCA monthly donor (member).
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

15. Past Donating Behavior 2
    I have donated to the WCA before.
    Definitely not (1) Probably not (2)   Maybe (3) Probably yes (4)   Definitely yes (5)

16. Trust 1
    I trust the WCA always act in the best interest of the Aramean people
    Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

17. Trust 2
    I trust the WCA conduct their operations ethically
    Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

18. Trust 3
    I trust the WCA use donated funds appropriately
    Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

19. Trust 4
    I trust the WCA do not exploit their donors
    Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

    Page Question 4

Demographic Questions - At last, please tell us some general information about yourself (which will be kept in anonymity).

20. Country
    Where do you live right now?
    - Africa (North, Central, West, East, or Southern) (1)
    - Asia (including Western Asia - Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Qatar, Saudi Arabia, Syrian Arab Republic, Turkey, and United Arab Emirates) (2)
    - Latin America or the Caribbean (South America, Mexico and Central America, or Caribbean) (3)
    - Economies in transition (Albania, Bosnia and Herzegovina, Montenegro, Serbia, The former Yugoslav Republic of Macedonia, Armenia, Azerbaijan, Belarus, Georgia,

Kazakhstan, Kyrgyzstan, Republic of Moldova, Russian Federation, Tajikistan, Turkmenistan, Ukraine, Uzbekistan) (4)
- New EU member States (Bulgaria, Croatia, Cyprus, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Romania, Slovakia, Slovenia) (5)
- Old European Union (Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain, Sweden, United Kingdom, Iceland, Norway, Switzerland) (6)
- Other developed countries (Australia, Canada, Japan, New Zealand, United States) (7)

21. Income
What is your monthly gross income? (it counts money you receive from your parents, a scholarship or loan, in case you don't work).
- Less than 500 Euros per month (1)
- Between 500 and 1000 Euros per month (2)
- Between 1000 and 1500 Euros per month (3)
- Between 1500 and 2000 Euros per month (4)
- Between 2000 and 2500 Euros per month (5)
- Between 2500 and 3000 Euros per month (6)
- More than 3000 Euros per month (7)

22. Gender
What is your gender?
- Male (1)
- Female (2)

23. Age
What is your age?
Open

24. Religion
Do you consider yourself a Christian?
Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

25. Connection
Are you Aramean (Syriac) or of Aramean (Syriac) family?
Definitely not (1)   Not (2)   Maybe (3)   Yes (4)   Definitely yes (5)

26. Internet Usage 1
With which frequency do you usually Share content on social media?
Once a year (1) Once a month (2)   Twice a month (3)   Once a week (4)   Twice or more per week (5)

27. Internet Usage 2
With which frequency do you usually follow pages on social media?
Once a year (1)   Once a month (2)   Twice a month (3)   Once a week (4)   Twice or more per week (5)

Stimuluses

Stimuluses of video:

Please observe well the following message wearing your headphones. You can also pause it if you need.
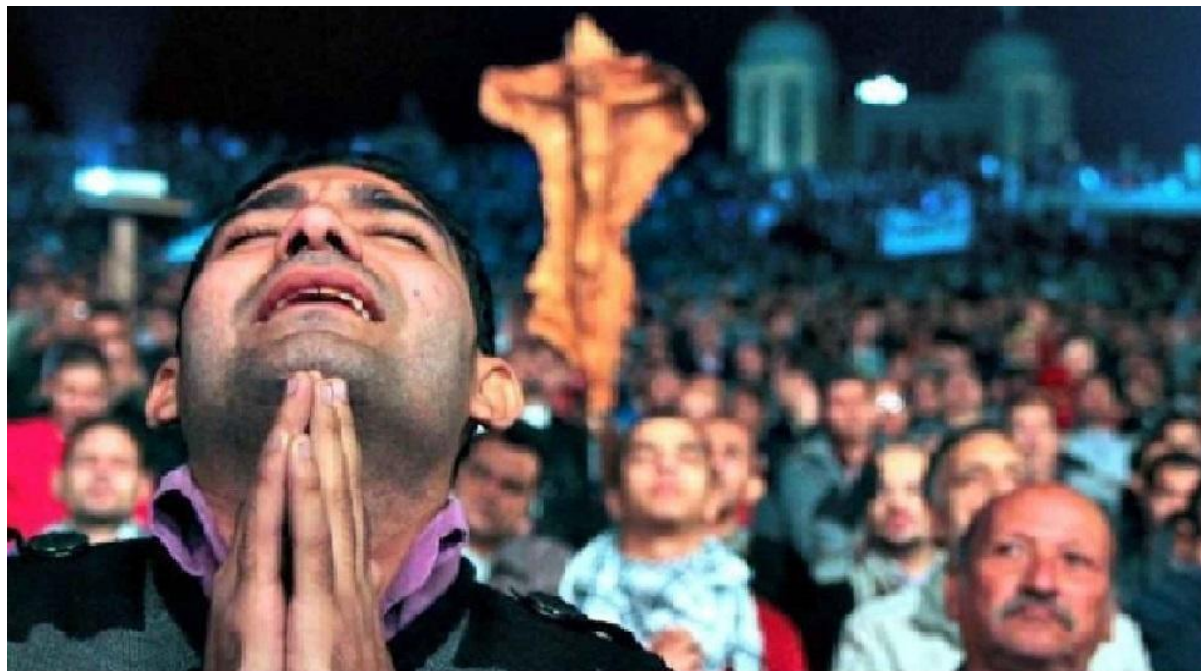VideoEfficacy
https://drive.google.com/file/d/0B2V90AeC5RRoVG95c2dzZVB3WFk/view?usp=sharing
VideoIdentity
https://drive.google.com/file/d/0B2V90AeC5RRoSkZYcnI1UFpUaFE/view?usp=sharing
VideoInjustice
https://drive.google.com/file/d/0B2V90AeC5RRoMEJYdWRmZEwya2M/view?usp=sharing

Bellow, follow the stimuluses of image (they appeared bigger in the screen of the real survey)

Please observe well the following message. You can also zoom in if you feel the need to.

Image Injustice

Image Efficacy

Please observe well the following message. You can also zoom in if you feel the need to.

Image Identity