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BASIC VALUES AND ATTITUDES TOWARD CAUSE-RELATED MARKETING*

Summary: A large number of studies have addressed factors shaping individual responses toward prosocial marketing. Surprisingly, little attention has been paid to human values, though their importance in marketing theory is widely accepted. This paper tries to fill that gap by exploring the relationships between basic values and attitudes toward cause-related marketing. The conceptual framework is based on the S. Schwartz's theory of human values. The empirical investigation has been based on data from a survey carried out on a random sample of 512 subjects. Results clearly demonstrate that attaching a high level of importance to tradition, conformism and security leads to favorable attitudes toward CRM; whereas recognizing power, achievement and hedonism impose negative impacts on consumer attitudes to marketing activities with a social dimension.

Keywords: social responsibility, marketing, cause-related marketing, human values, attitudes.

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1. Introduction

Cause-related marketing (CRM) is a type of socially responsible initiative that can benefit at the same time a firm and a particular charity. More specifically, CRM is defined as "a process of formulating and implementing marketing activities that are characterized by an offer from the firm to contribute a specific amount to a designated cause when customers engage in revenue-providing exchanges that satisfy organizational and individual objectives" [Varadarajan, Menon 1988, p. 60]. According to this definition, the distinctive characteristic of CRM is a purchase-based donation. During a typical campaign each time a consumer purchases a specifically designated product a firm donates money to a charity.

However, this mix of business and not-for profit operations raises stakeholders' concerns about the sincerity of the companies' motivation. For example, CRM campaigns may evoke accusations of exploiting the cause to maximize corporate profits [Berglind, Nakata 2005]. Despite the controversial character of CRM charitable organizations and other not-for profit entities seek opportunities to take part in such programs. A charity as a beneficiary of this type of marketing program receives not only more funds, but also other nonmonetary resources, including free participation in nation-wide advertising campaigns [Pringle, Thompson 1999].

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Generally, the results of CRM programs depend on two groups of variables: campaign characteristics and consumer traits. This paper relates to the latter group of determinants. More specifically, it presents research findings about the relationships between basic values and individual attitudes toward CRM. Its contribution to the literature is twofold. First, theoretical framework is grounded on Schwartz's theory of human values. Previous studies used Kahle's [1983] List of Values model. Even though Kahle's model has been developed to examine the value impacts on consumer behavior [Agle, Caldwell 1999], it seems not be a suitable theory to describe links between values and consumer responses to CRM. The List of Values covers only individual and mixed values [Kamakura, Novak 1992]. This model does not include value types expressing prosocial orientation, which is of high importance in the case of CRM. Schwartz's theory is universal. It captures value types representing all the motivational goals, beginning with altruism and ending with egoism. Therefore, using Schwartz's theory in the development of theoretical framework can provide a deeper and more precise insight into the value underpinnings of CRM attitudes.

Second, the paper is based on a survey carried out on a random sample drawn from a general population. The previous studies addressing links between values and CRM responses were done on convenient samples, consistent of students [Kropp et al. 1999; Lavack 2003; Westberg, Pope 2005]. Using students as subjects makes findings hardly generalizable and could bias results [Peterson 2001].

2. Schwartz's theory of human values

Schwartz's theory of values is grounded on three universal requirements of human existence: (1) biological needs of individuals, (2) requisites of coordinated social interaction between individuals, and (3) survival and welfare needs of groups. According to this model, human values represent individual responses to the above-mentioned three desires in the form of conscious goals. More specifically, Schwartz [2006] claims that values have the main six features. First, values are elements of a cognitive system. However they are not cold ideas. In this model values are considered as beliefs closely linked to emotions. Second, values are a motivational construct. They represent desirable goals individuals strive to accomplish. Third, unlike attitudes values transcend specific actions and situations. They do not refer to any specific activities, situations or objects. Fourth, values serve as criteria of evaluation. Thus, they can guide the selection of activities, people and events. Fifth, they are ordered by importance. An individual can rank values taking into account their relative importance to one another. Sixth, a particular attitude or behavior is usually linked to more than one value type. For instance, going to the gym might express hedonism and stimulation value types.

Based on the empirical research carried out in dozens of countries Schwartz [1992] identified ten basic values sharing similar motivational goals. These value types are: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, universalism and benevolence. Schwartz's model does not only include description of the ten value types. This theory also addresses the relationships among these values. Usually the mentioned relationships are depicted in the form of a circumplex (see Figure 1).

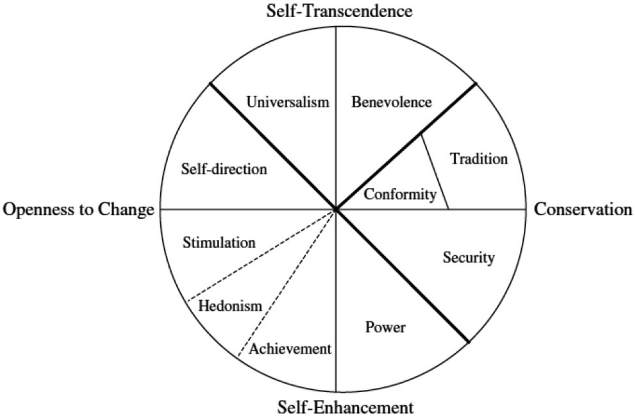

Figure 1. The model of relationships among human values

Source: [Schwartz 1994, p. 24].

As we can see in Figure 1, value types are organized according to their mutual compatibilities and incompatibilities. They form pairs that share similar motivational goals. For example, universalism and benevolence emphasize transcending the self. Individuals attaching a high importance to these values would like to be and live for other people. However, this approach to life conflicts with the contents of power and achievement. Individuals who prize these values are self-centered. They seek personal success and dominance over other people and resources [Schwartz 1992].

According to Schwartz's model, values form a two-dimensional structure that includes four higher order constructs. The horizontal dimension comprises openness to changes values including self-direction and stimulation opposing to conservative values covering tradition, conformity and security. All these values reflect the extent to which people attach great significance to their own personal interests or to the welfare of others and nature [Schwartz 1992]. The vertical dimension is formed by self-transcendence values comprising universalism and benevolence which are in a contradiction to self-enhancement values, such as power and achievement. All the aforementioned values describe the extent to which people follow their own interests or prefer the *status quo*. The remaining hedonism is linked to both openness to change and self-enhancement values [Schwartz 1992].

3. Research hypotheses

Research hypotheses are based on Schwartz's theory of human values. In addition, the theoretical framework is grounded on the literature from related research domains, as it is recommended by Prince-Gibson and Schwartz [1998]. Relevant research has been chosen taking into account that CRM programs create opportunities for consumers to generate charitable donations. Hence, this type of marketing activities can be considered as a substitute for traditional, charitable giving [Ross III et al. 1992]. This similarity allows using the literature on pro-social behaviors, including pro-environmental behavior, providing that environment-related behaviors are motivated by individuals' care for the consequences of nature protection to other people. CRM is also a type of sales promotion during which a firm places in the market a product linked to a charitable donation. This feature of CRM can justify applying the literature on other marketing activities with a prosocial dimension including ethical and fair-trade consumption.

3.1. Universalism values

Universalism represents individuals' desire to make the world a better place to live. "The motivational goal of universalism is understanding, appreciation, tolerance, and protection for the welfare of all people and for nature" [Schwartz 1994]. Thus, people for whom this value is important can realize it by taking care for not only other people but also the natural environment. Participation in prosocial initiatives can be a mean in realizing this value, while these programs generate support for various charities which contribute to the welfare of the whole society. The positive impact of universalism on prosocial attitudes and behaviors has been also demonstrated in related research domains. For example, Pepper et al. [2009] found universalism to be a significant predictor of socially conscious purchasing. Similarly, Follows and Jobber [2000] showed that consumers recognizing this type of value are more likely to behave pro-ecologically. Hence, it can be expected that universalism will influence positively consumers' attitude toward cause-related marketing.

H1. Universalism values will positively and most strongly correlate with individual attitudes toward CRM.

3.2. Benevolence values

Benevolence shares with universalism the same motivational goal which is to take care for the well-being of other people. In distinction to universalism this value is focused on the concern for the welfare of family members and close friends of an individual [Schwartz 1992]. Despite the above-mentioned specific feature of benevolence, it can serve as predictor of prosocial attitudes. A recent meta-analysis by Boer and Fischer [2013] showed that self-transcendence values including benevolence and universalism are positively associated with care attitudes. Hence, it is expected that benevolence will also impose a positive impact on CRM attitudes; however, the magnitude of this relationships would be lower than in the case of universalism.

H2. Benevolence values will positively correlate with individual attitudes toward CRM.

3.3. Tradition values

According to Schwartz's model, not only values representing motivation to help other people can influence prosocial activities. Schwartz [2009] argues that any type of value can lead to prosocial behaviors in specific context settings. Regarding tradition, its motivational goal includes respect, commitment and acceptance of the customs and ideas that one's culture or religion impose on an individual. In other words, people who prize tradition can express favorable attitudes to CRM providing that prosocial behaviors (philanthropy) are embedded in society and religion. In Poland religion plays an important role. According to the recent survey, around 85% of Polish citizens declare to be members of Roman Catholic Church [Ipsos MORI 2011]. In Christianity the responsibility to help those who are in need is deeply rooted. Hence, taking into account the national context of this study, one can reasonably expect that tradition will be positively linked to prosocial activities. This expectation is expressed in the following hypothesis.

H3. Tradition values will positively correlate with individual attitudes toward CRM.

3.4. Conformity values

Individuals placing a high level of importance to conformity avoid activities that may upset or harm others and violate social expectations or norms [Schwartz 1992]. This type of value is motivated by the fear that some activities might be regarded as socially disruptive and, as a result, bring negative consequences to an individual. Schwartz notes that individuals who prioritize conformity are characterized by self-restraint in interactions with other people. They are polite and eager to help other people because cooperation and helpfulness are necessary in social life. Positive impacts of conformism seems to be also supported by research on charitable giving. For instance, Bekkers and Wiepking [2007], after reviewing an extensive number of studies, conclude that not only individuals who place a high level of importance on altruistic values are more likely to engage in charitable giving but also those who care about social order and consensus. Therefore, consumers recognizing conformity values are expected to express positive attitudes to marketing activities with a social dimension, including CRM programs.

H4. Conformity values will positively correlate with individual attitudes toward CRM.

3.5. Security values

Security is a value type that has a similar motivational goal with conformity and tradition. Individuals who recognize this value have a motivation to maintain safety and harmony of society and have good relationships with others. Security covers individual (e.g. healthy) as well as collective interests, such as national security, group security or family security [Schwartz 1994]. Corporate activities aimed at supporting non-governmental organizations can contribute to the social security. However, the amounts donated to charitable organizations by corporations are generally low [Berglind, Nakata 2005]. Moreover, the issue of security is outside the scope of firms' responsibility. Thus, we can expect that individuals recognizing this value may express favorable attitudes to CRM programs, but the strength of such relationship will be lower than in the case of tradition and conformity values.

H5. Security values will positively correlate with individual attitudes toward CRM. However, the strength of this relationships will be lower than in the cases of tradition and conformity value types.

3.6. Achievement values

The distinctive characteristic of achievement values is personal success through demonstrating competence according to social standards [Schwartz 1992]. Although competent performance is necessary for a smooth organization and society functioning. Individuals attaching high importance to these values are focused on their own personal success. This egoism is generally found to be negatively associated with prosocial and pro-environmental behaviors [Schwartz 2009], because prosocial choices are considered to require additional resource. In the case of CRM individuals do not have to devote any personal resources. According to the CRM model, a charitable donation is made by a firm. Therefore, it is expected that achievement will be neutral to CRM attitudes.

H6. Achievement values will be neutral to individual attitudes toward CRM.

3.7. Power values

Power like achievement values emphasize pursuit of self-interests. Individuals recognizing this value seek high social status and prestige [Schwartz 1992]. They do not only need to demonstrate their high competence and performance (achievement), but they want to dominate over other people and accumulate wealth. Spending money or donating non-monetary resources (e.g. time) on charitable activities is in opposition to the strategy of maximizing personal well-being. That is why, power values usually negatively correlate with prosocial behaviors in the market [e.g. Ladhari, Tchetgna 2015]. However, as already mentioned participation in CRM programs is free for consumers. Therefore, taking everything together the following hypothesis is postulated.

H7. Power values will be neutral to individual attitudes toward CRM.

3.8. Hedonism values

Hedonism value type expresses the pleasure associated with satisfying physiological needs. This value category like power and achievement expresses individual self-interests, but its motivational goal does not include competition [Schwartz 1992]. Individuals seeking enjoyment in life do not necessarily want to exercise control over other people or to demonstrate their superiority. Instead, as Schwartz notes, hedonism values represent the motivation for challenge which is also the motivational goal of stimulation and self-direction values. Bearing in mind the contents of hedonism, it is expected that it will be neutral to CRM attitudes. Marketing programs with a social dimension neither satisfy physiological needs nor constitute any opportunity for happenings that may evoke strong emotions and bring pleasure. Hence the following hypothesis is formulated.

H8. Hedonism values will be neutral to individual attitudes toward CRM.

3.9. Stimulation values

As it has been mentioned above, the goal of this type of value is excitement, novelty, and challenge in life [Schwartz 1992]. Thus, people attaching high importance to stimulation usually do not prize tradition and conformism values. Although the tradition is expected to influence positively prosocial attitudes it does not necessarily mean that stimulation must be negatively associated with CRM. Corporate marketing activities with a social dimension do not limit or endanger individual freedom. Hence, the following hypothesis is formulated.

H9. Stimulation values will be neutral to individual attitudes toward CRM.

3.10. The self-direction values

The last basic value type emphasizes the human desire for independent thought and action [Schwartz 1992]. Individuals with high priority of self-direction seek opportunities for new experience. This approach to life is in conflict to self--restriction, order and resistance to change, which is characteristic for security, tradition and conformity values. However, the opposition between self-direction and the mentioned value types does not mean that attaching a lot of importance to freedom and independence must impose negative impacts on consumer responses to CRM. In fact, marketing activities benefiting simultaneously a firm and a charity can be regarded as innovative business tool. Hence, people with high levels of self-

-direction may even express positive attitudes to these campaigns. This expectation is expressed by the following hypothesis.

H10. Self-direction values will positively correlate with attitudes toward CRM; however, the strength of this relationships will be weak.

4. Method

4.1. Sample

All the data necessary to test the research hypotheses were collected by a survey carried out during a larger research project. Based on the Local Data Bank, a random sample of 2000 household addresses of citizens of Lublin was selected. The subjects received short information about the research and a kind request to participate. The survey letters were sent a week before the planned visit of an interviewer. The final number of participants comprised 512 persons, which constituted 25.6% of the sample. Women constituted around 71% of the sample members. An average survey participant was at the age of 47.

4.2. Measures

The consumer general attitude toward the idea of cause-related marketing was measured using an indicator achieved by summing results from four items. This instrument was developed by analogy to the tool employed by Kropp et al. [1999]. More precisely, four seven-point Likert-type scales were used. The items were anchored with the following figures 7 = I strongly agree, and 1 = I strongly disagree. The task of the respondent was to specify to what extent he or she agreed or disagreed with the following statements donating by companies some revenue from specially labeled products to worthy causes is: an example of socially responsible business practice; is acceptable; should became a regular business practice; is a good approach to solving social problems. Internal consistency for the items, measured by Cronbach's alpha amounted to 0.77.

Personal values were measured by the PQV-21 (Portrait Values Questionnaire) developed by Schwartz [2003] for the purpose of European Social Survey. The measurement scales used in this research have been translated into Polish at the Philosophy and Sociology Institute of the Polish Science Academy.

The PQV-21 includes 21 items relating to 10 basic values. Each item describes a hypothetical person. The description consists of two statements, where one stands for beliefs and the other for aspirations. The task of the respondent is to specify to what extent the person in question is similar to him/her, where 7 = very much like me and 1 = not like me at all.

The analysis of internal consistency of value scales was conducted using Cronbach's Alpha coefficients. The achieved results indicated low reliability

Table 1. Basic value items

Value type	Items
Achievements	It is important to him/her to show his/her abilities. He/she wants people to admire what he/she does. Being very successful is important to him/her. He/she hopes people will recognize his/her achievements. *(Cronbach's alpha = 0.75)*
Power	It is important to him/her to be rich. He/she wants to have a lot of money and expensive things. It is important to him/her to get respect from others. He/she wants people to do what he/she says. (*Cronbach's alpha = 0.43*)
Universalism	He/she thinks it is important that every person in the world should be treated equally. He/she believes everyone should have equal opportunities in life. It is important to him/her to listen to people who are different from him/her. Even when he/she disagrees with them, he/she still wants to understand them. He/she strongly believes that people should care for nature. Looking after the environment is important to him/her. (*Cronbach's alpha = 0.52*)
Benevolence	It is very important to him/her to help the people around him/her. He/she wants to care for their well-being. It is important to him/her to be loyal to his/her friends. He/she wants to devote himself/herself to people close to him/her. (*Cronbach's alpha = 0.57*)
Self-direction	Thinking up new ideas and being creative is important to him/her. He/she likes to do things in his/her own original way. It is important to him/her to make his/her own decisions about what he/she does. He/she likes to be free and not depend on others. (*Cronbach's alpha = 0.45*)
Hedonism	Having a good time is important to him/her. He/she likes to "spoil" himself/herself. He/she seeks every chance she can to have fun. It is important to him/her to do things that give her pleasure. (*Cronbach's alpha = 0.70*)
Stimulation	He/she likes surprises and is always looking for new things to do. He/she thinks it is important to do lots of different things in life. He/she looks for adventures and likes to take risks. He/she wants to have an exciting life. (*Cronbach's alpha = 0.51*)
Tradition	It is important to him/her to be humble and modest. He/she tries not to draw attention to herself. Tradition is important to him/her. He/she tries to follow the customs handed down by his/her religion or his/her family. (*Cronbach's alpha = 0.54*)
Conformity	He/she believes that people should do what they are told. He/she thinks people should follow rules at all times, even when no-one is watching. It is important to him/her always to behave properly. He/she wants to avoid doing anything people would say is wrong. (*Cronbach's alpha = 0.58*)
Security	It is important to him/her to live in secure surroundings. He/she avoids anything that might endanger his/her safety. It is important to him/her that the government insure his/her safety against all threats. He/she wants the state to be strong so it can defend its citizens. (*Cronbach's alpha = 0.59*)

Source: [Schwartz 2003, pp. 311–312]; http://www.europeansocialsurvey.org/ (10.03.2014).

parameters in the case of basic values. Alpha indices for this group range from 0.43 (power) to 0.75 (achievements). However, interpreting the outcomes, it is worth pointing out that low alphas do not necessary mean that basic value measures are unacceptable. The amount of alpha indices depends on the item number [e.g. Hattie 1985]. When the amount of items increases, alpha raises, and falls when the number of items decreases. In the current study, basic values, apart from universalism, are measured only by pairs of items. This may explain low indices. Detailed information about indexes' components and their internal reliability are included in Table 1.

5. Results

Before the hypotheses verification, data screening was carried out. At that stage, 10 observations with missing responses were deleted. In addition, four questionnaires were disqualified due to the conflicting answers. Finally, 498 out of 512 observations were qualified to the final analysis.

An average index expressing subjects' attitudes toward CRM amounted at 5.79 (SD = 0.94) points. This clearly showed that subjects generally expressed favorable attitudes to the idea of CRM. Regarding value preference, individuals declared attaching the highest importance to benevolence values (M = 6.13, SD = 0.76). Likewise, other value categories relating to collectivism were prized including universalism (M = 5.89, SD = 0.88), security (M = 5.86, SD = 1.12), tradition (M = 5.31, SD = 1.22) and conformism (M = 5.37, SD = 1.20). As regards other values, the results showed that subjects generally expressed lower importance to value types expressing individual interests: power (M = 3.43, SD = 1.40), hedonism (M = 3.77, SD = 1.63), achievement (M = 4.28, SD = 1.63), stimulation (M = 4.10, SD = 1.39). The exemption was the case of self-direction. The index measuring this value type was at the moderate-high level (M = 5.47, SD = 1.10).

Findings showing that individuals attach higher importance to self-transcendence than to self-enhancement values; and to tradition than to openness to change values do not necessarily reflect the real value priorities. These results can be biased by responding tendency. Thus, following Schwartz's [2006] recommendation, the raw data have been corrected by centering each person's responses on his/her own mean. This procedure enables to generate information about the relative importance of each value type to a person.

Although centering raw data can get a more accurate insight into relationships among values, it causes multi-co-linearity, which makes multivariate regression hardly interpretable. Therefore, relationships among value types, attitudes and behaviors are usually tested applying correlation analysis [e.g. Dobewall et al. 2014]. In this study the same approach has been used to verify research hypotheses.

According to the expectations formulated in the first four hypotheses, universalism ($r = 0.09$, $p < 0.05$), benevolence ($r = 0.11$, $p < 0.05$), tradition ($r = 0.19$, $p < 0.05$), conformism ($r = 0.21$, $p < 0.05$) and security ($r = 0.17$, $p < 0.05$) positively correlated with CRM attitudes. Even though the correlations coefficients were statistically significant, their amounts seemed to be a bit surprising. Universalism values were not the most strongly linked to positive CRM attitudes, but conformism (r = 0.021 vs. r = 0.09). This allowed only for a partial support of H1.

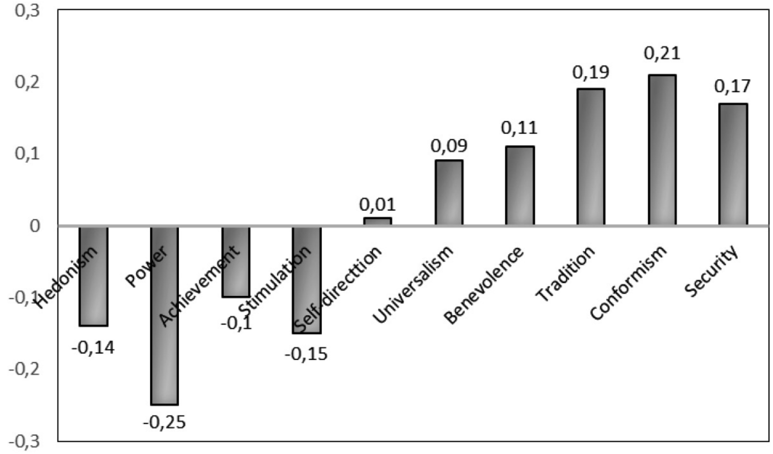

Figure 2. Correlation coefficients between basic values and CRM attitudes

Source: own study.

Regarding the relationships among hedonism, power, achievement, stimulation and CRM attitudes, they were not supported (see Figure 2). The findings showed that the mentioned value types were negatively correlated with the beliefs about CRM. This did not allow supporting hypotheses from 6 to 9 and suggested that individuals might consider CRM as not entirely free for consumers. The last hypothesis (H10) was also rejected. The correlation coefficient between self-direction and CRM attitudes according to the prediction was positive and low, but not significant. Thus, self-direction values and individual attitudes toward CRM were found to be neutral.

6. Conclusion

This study aimed to examine relationships between basic values and individual attitudes toward CRM. The expected associations were described by 10 hypotheses. The conducted research allowed supporting five hypotheses, including H1, which was supported partially.

The findings clearly demonstrated that basic value types forming conservation values (tradition, hedonism, security) positively correlates with favorable opinions about joining commerce with philanthropy in the form of CRM.

The associations among universalism, benevolence and CRM attitudes were also found to be positive and statistically significant. However, their practical significance seems to be meaningless. The results show that universalism and benevolence values can only explain around 1% the CRM attitude variability ($r^2_{\text{universalism}} = 0.0081$, $r^2_{\text{benevolence}} = 0.0121$).

Surprisingly, conformism and tradition value types correlated more strongly than universalism or benevolence to CRM attitudes. A possible explanation for the identified correlations could be the national context of this study. Polish consumers may expect companies to be pro-socially engaged, as it was before the political transformation of 1989. Thus, some remnants of that time could be still present in the culture and it might influence individual attitudes and beliefs.

Regarding the low magnitude of associations between CRM attitudes and values expressing being-for-others (benevolence and universalism), this could be related to the essence of this marketing tool. More specifically, donations generated during CRM campaigns are “painless” for consumers. Individuals taking part in this type of campaigns do not shoulder any costs of donations. On the one hand, costless donations are beneficial to consumers, but on the other hand this model of charitable programs does not allow altruistic individuals to realize their internal need to care for other people and to derive personal satisfaction from it [cf. Gneezy et al. 2012].

Regarding values that promote self-enhancement (power, achievement, hedonism), they were found to be negatively correlated to CRM attitudes. This means that attributing high importance to these value types can result in a negative evaluation of CRM. This is surprising because, taking part in CRM campaigns does not require to devote any personal resources. Charitable donations are financed by a firm. However, the findings suggest that individuals concentrated on their personal wealth and superiority above others might think that firms can increase prices or reduce the quality of products to compensate for charitable activities.

Despite theoretical implications the paper is not free from limitations. The findings could be biased by low internal reliability of the scales. In order to avoid these difficulties, it is highly recommended to use in future studies more sensitive value scales. In addition, this study examined only associations between basic value types and CRM attitudes. It would be interesting to investigate the impacts of higher order values on consumer responses to CRM, including not only attitudes but also consumer behaviors.

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WARTOŚCI I POSTAWY WOBEC MARKETINGU SPOŁECZNIE ZAANGAŻOWANEGO

Streszczenie: Wiele prac podejmuje problem czynników kształtujących reakcje wobec marketingu społecznego. Zaskakująco niewiele uwagi poświęca się wartościom, chociaż ich znaczenie w teorii marketingu jest powszechnie akceptowane. Niniejszy artykuł stara się wypełnić tę lukę, prezentując wyniki badań na temat relacji między wartościami a postawami wobec marketingu społecznie zaangażowanego. Za ramy teoretyczne przyjęto teorię wartości według S. Schwartza. Badania empiryczne przeprowadzono na losowej próbie 512 osób. Wyniki wyraźnie pokazują, że osoby przywiązujące dużą wagę do tradycji, przystosowania i bezpieczeństwa wykazują przychylne postawy wobec marketingu społecznie zaangażowanego, natomiast osoby ceniące władzę, osiągnięcia i hedonizm odznaczają się negatywnymi postawami wobec takich inicjatyw.

Słowa kluczowe: społeczna odpowiedzialność, marketing, marketing społecznie zaangażowany, wartości, postawy konsumentów.