This cross-cultural study explored the link between value associations and liking of a company and its advertising, using Benetton as a case in point. Through a self-completion questionnaire, respondents in Oslo, Kiel, and Bologna identified their personal values and the values they perceived in Benetton as a company, its advertising in general, and three Benetton print advertisements. They also reported on the extent to which they liked Benetton and its advertising. The empirical findings were illuminated further through an ethnographic exploration of how the respondents viewed the relationship between their personal values and their perception of brands. A clear directional match was found between the degree of value congruence and liking of Benetton and its advertising.

Values associated with brands are driving consumer behavior. Value-sensitive advertising was once the sometimes envied, most often avoided, terrain of Benetton. However, four decades after the founding of Benetton, brands and companies that have been drawn into the value-sensitive domain include The Body Shop, the Smart car and other “value-expressive” brands, a myriad of service companies throughout the world, the financial sector, oil companies (which are attempting to respond to environmental concerns), and organizations such as Amnesty International, as well as the public sector with its advertising related to health and lifestyle issues (e.g., AIDS and drug abuse). Then there are the segment brands, such as organics. Further, there are many brand-based companies that need to be cognizant of the increasingly sophisticated actions and media savvy of the antibrand and anti-multinational corporation segments (e.g., see Klein, 2000), which are often tied to value associations. It has even been suggested that Benetton may need to become more sensitive to unique cultural (read, consumer values) markets (Barela, 2003).

In an increasingly “visual” and culturally-sensitive world, the potential for miscommunication on values in advertising is quite likely. Recent traumatic events seem to be creating a heightened vigilance that results in reactions ranging from street demonstrations (such as at the WTO in Seattle) to creation of rogue internet sites. For example, it is not unlikely that the challenges faced by companies, such as Nike and Disney, are due in large part to the well-planned creation of additional, value-laden consumer attributes related, not to the products themselves, but to perceived labor practices. Thus, changes in the global marketplace, the role of values in creating brand equity, the increasing value sensitivity of consumers in general, and the increasing sophistication of organized interest groups suggest that there is a need for marketers to heighten their understanding of value-driven advertising.

The purpose of this cross-cultural study is to examine the link between the level of value congruence (or match) between consumers’ values and values consumers associate with a company and its advertising, and liking for the company and its advertising. Empirical and ethnographic data gathered in Germany, Italy, and Norway are used to study this relationship for Benetton as a case in point.
There is a need for marketers to heighten their understanding of value-driven advertising.

CULTURE, MEANING, AND CONSUMER GOODS

Solomon (1983) postulated that material goods are central to a consumer’s self-expression and communication. The symbolism embedded in many products is essential to role performance, providing “dramatic props and meaning sources” (McCracken, 2005, p. 168), and the social nexus within which consumers are evaluated and situated in the minds of others. Arnould and Thompson (2005), in their synthesis of research conducted on sociocultural, experiential, symbolic, and ideological aspects of consumption, contextualizes this dynamic within consumer culture theory by linking consumer level meanings (i.e., symbolism) to various levels of cultural processes and structures. The provocation is to recognize how cultural meanings, which continue to develop and evolve within historical and commercial environments, shape consumer experiences and identities as they engage in daily consumption rituals (McCracken, 2005). Thus, McCracken (2005) invites academics and practitioners to broaden their perspectives with a meaning-based model of advertising.

McCracken’s (2005) meaning-based model situates the consumer within a cultural context while engaged in a cultural project, such as the buying process. The cultural context is comprised of “culturally specified ideas of person [consumer], object [consumer goods], activity [consumer rituals and the consumption process], time, and space [including the retail environment and placement of advertisements]” (p. 163). In a nutshell, culture is played out in consumer goods, which are an important source of meanings for our lives and instruments of the meanings with which lifestyles are constructed. As McCracken (2005) pointed out, “Meaning moves from culture to us through goods” (p. 165). Advertising is the conduit for transferring meanings from the cultural context to goods so that the meanings are accessible to consumers.

THE ROLE OF VALUES IN THE CONSUMER DECISION PROCESS

Value systems are an important component in the consumer decision process (Kamakura and Novak, 1992; Rokeach, 1973). McCracken (1988) subsumed values in a concept referred to as cultural principles. Although at a macrolevel the specific, operable, cultural principles may change over decades and eras, he contends that cultural principles are substan-tiated by consumer goods. Values are different from attitudes in that attitudes represent organizations of beliefs around a specific object or situation, and they are more abstract in nature (Kahle, 1985). Attitudes are derived from values, which function as prototypes for behavior (Homer and Kahle, 1988). Therefore, values justify our own and others’ attitudes and behavior (Rokeach, 1973; Schwartz, 1992), and they represent standards (prototypes) for our morality (Pollay, 1983).

Schwartz (1992) developed a universal value system consisting of 56 values (e.g., freedom, respect for tradition, and inner harmony), with each value belonging to 1 of 10 motivational types, such as self-direction or power. Of the 56 values, 21 are identical to the values identified by Rokeach (1973). Each value in a value system has an order (ranking) that places it in relation to other values (Schwartz, 1992). It should also be noted that Hofstede’s (1980) five cultural dimensions—individualism/collectivism, femininity/masculinity, uncertainty avoidance, power distance, and long-term orientation—have been used to differentiate cultures, usually a priori. Like Hofstede, Schwartz’s values framework has been applied successfully to various areas of human activity, including managerial contexts, such as work (e.g., Schwartz, 1999), but there are no known applications to consumer behavior.

Sukhdial, Chakraborty, and Steger (1995) found that ownership of American, Japanese, and German luxury cars could be predicted on the basis of their importance ratings on values. For example, owners of German and American luxury cars consider both self-fulfillment and sense of accomplishment more important than do the owners of Japanese luxury cars. Aaker, Batra, and Meyers (1992) found that luxury cars, like many other conspicuously consumed luxury products, may be purchased mainly for value-expressive reasons. A study looking at motivation-based values of museum patrons revealed the prevalence of socially-oriented values, such as being with friends and family, whereas traditionally a museum visit had been linked to more individualistic values, such as education (Thyne, 2001). In their study of the interplay between values and use of the internet, Schiffman, Sherman, and Long (2003) found that consumers who reported “self-fulfillment” as their most important value had a more positive view of the internet.

Kahle (1985) suggested that effective advertising shows consumers how purchasing a given product will help them achieve their valued state. McCarty and Shrum (1993) found that values were also linked to media exposure, specifically...
television viewing, for a female sample. For example, personal gratification was positively related to the proportion of movies and comedies viewed by women. Cheng and Schweitzer (1996) found "modernity" and "youth" to be the only two values shared by commercials in both the United States and China. Zhang and Shavitt (2003) found individualism among the Chinese Generation-X and suggested that it may find its way into the broader collectivist culture.

A consumer's value system is a mechanism that comes into play in a consumer's interpretation of advertising. According to several researchers, advertising messages should be congruent with the values of local culture because advertising reflects local cultural values (Belk, Bryce, and Pollay, 1985; Buzzell, 1968; Gregory and Munch, 1997; Hornik, 1980; Maddlen, Caballero, and Matsukubo, 1986). Pollay and Gallagher (1990) maintained that cultural values are the core of advertising messages. Further, Reynolds and Whittlark (1995) suggested that to identify a communication strategy and advertising copy, a means-end framework—product attributes, benefits as consequences, and consumers' value networks—could be applied. Applying a means-end methodology, Hofstede, Steenkamp, and Wedel (1999) found "low fat-good for health-fun and enjoyment in life" values in four European segments.

LIKEABILITY AS A MEASURE OF ADVERTISING EFFECTIVENESS

The Advertising Research Foundation's (ARF) Copy Research Validity Project (Haley and Baldinger, 1991), based on a sample of 15,000, found that advertising likeability systematically predicted sales. Another ARF project that evaluated 35 copy-testing measures to predict TV commercials' sales results implied that advertising likeability is the most effective single cognitive processes across cultures. This study seeks to understand how congruence between consumers' values and the values of a brand link to liking of the brand.

CONCEPTUAL MODEL

A considerable amount of research has been done on segmentation using specific value orientations and applications thereof (Rokeach, 1973; Schwartz and Bilsky, 1990). However, there is no cross-cultural study examining possible links between specific values (as a segmentation criterion) and values associated with advertising, and liking for a company and its advertising.

The purpose of this cross-cultural study is to examine the link between the level of value congruence (or match) between consumers' values and values associated with Benetton and its advertising, and liking of Benetton and its advertising. The conceptual model, shown in Figure 1, illustrates the proposed link between consumers' values, value associations with the company and its advertising, and liking of the company and its advertising.

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**Figure 1** The Link between Congruent Value Associations and Liking
CROSS-CULTURAL VALUE ASSOCIATIONS AND LIKING

METHODOLOGY
Context: Benetton and three European cities
Benetton is a large, well-known company that targets segments in 120 countries; it is recognized for striving to effectively market clothes using single, often controversial, advertisements that appeal to many cultures, races, religions, and lifestyles, and for challenging consumers' values (Barelta, 2003). This study is a cross-cultural Benetton study that searches for measurable explanations based on consumer values across three cities representing a Northern, Central, and Southern European culture—Oslo, Kiel, and Bologna.

Benetton print advertisements. Consumer responses to Benetton’s advertising in general and three standardized color print advertisements of Benetton were collected. The proprietary titles of the three advertisements were: (1) “Angel and Devil,” depicting a blonde child and a black child embracing; (2) “HIV Positive,” depicting those words tattooed on a human posterior; and (3) “Sunflower,” depicting a young person with Down’s Syndrome. The advertisements were referred to as advertisement 1, advertisement 2, and advertisement 3, respectively, to avoid any biases that might be associated with their proprietary titles.

Measurement of values and liking
Seven marketing academics, interviewed individually, identified 10 of Schwartz’s (1992) values that could be associated with Benetton and its advertising: Equality, social power, social justice, freedom, independent, broad-minded, daring, honest, responsible, and protecting the environment. These values were used in a self-completion questionnaire with the explanations provided by Schwartz (1992). The questionnaire asked how important each value was as a guiding principle in the respondents’ lives. The 7-point Likert scale ranged from 1 = to a very little extent to 7 = to a very great extent. The same scale was used to measure the respondents’ degree of association of each value with Benetton as a company, its advertising in general, and with each of the three specific advertisements. The extent of liking overall (of Benetton as a company, its advertising in general, and each of the three advertisements) was measured with a standard 7-point Likert question: 1 = to a very little extent to 7 = to a very great extent (Leo Burnett, 1990). Back translations, as recommended by Dillon, Madden, and Firtle (1994, p. 357), were used in the design of the questionnaires for the three cultures.

Sample characteristics
A total of 328 usable questionnaires were collected from university-level business administration and economics students: 136 from Oslo, 110 from Kiel, and 82 from Bologna. The typical respondent in each city was a female or male student between 20 and 29 years old. This is an age group for which the product and brand are relevant. The collective individual responses to the values represent cultural values (Schwartz, 1999).

Ethnographic narratives
The data collected via the self-completion questionnaires are supplemented with descriptive ethnographic narratives. As Barthes (1977) pointed out, “narrative is international, transhistorical, [and] transcultural” (p. 79). Narratives are included in this study to connect the consumption of advertising “texts” to lived consumer culture (Gray, 2003). More pointedly, narratives provide a real sense of the richness of the wider social and cultural context in which consumers might seek a match between their values and that of brands in the marketplace.

RESULTS
The analyses are based on samples from three cities; however, to avoid repetition and monotony, these samples are referred to by their city names (i.e., Oslo, Kiel, and Bologna) or occasionally by their nationality (i.e., Norwegian, German, and Italian, respectively). The statistical results of the analyses are organized as follows: First, means for values, liking, and ranking of these means are presented. Second, using a split sample, the ranking of values and liking of the company and its advertising are compared. Third, the discussion of the findings is contextualized by the ethnographic narratives.

Cultural context
The narratives provide insight to the general circumstances under which respondents perceive how their personal values are related to the brands they buy:

Yes, I absolutely believe that my values are related to the brands that I buy. This is because I try not to buy products from
companies that have values that I don’t support or disagree with. (Kristin (pseudonym), Norway)

I try not to buy clothes made ... by children. But to be honest, I don’t think much about it. (Madeleine, Norway)

Personal values are often the main reason behind many of the purchases that I make, solely challenged by price concerns. They may affect my buying patterns in a number of ways, including the companies I choose to buy from (although, more often than not, they define the companies I choose not to buy from) ... (Marco, Italy)

Thus, values are transferred from the producers to the brands per se. Interestingly, animated, and more open:

Camper (shoes)—Fair, ecologist. Co-op (groceries)—Trustworthy, authentic. (Anonymous, Italy)

... The Body Shop and Levi Strauss & Co are the two companies that match my values. Especially values like, for example, [The Body Shop which is] against animal testing and defending human rights—values that they act on by starting projects that will help to protect the local and global environment. Levi Strauss & Co. values empathy, originality, integrity and courage—values that I think are important for individuals to have as well as for companies ... to be successful. (Kristin (pseudonym), Norway)

... [Rarely have I found myself completely aligned with the views of specific businesses, since their values and visions are not usually publicized. Recently, I found myself supportive of ... Timberland’s program of giving their employees a paid week of time off to be used for community service. The choice of a good company is harder when environmental criteria are utilized, since there is no way to properly assess the impact of each one of them. For this reason, I often find that environmental values affect the products I buy, but not who I buy them from. (Marco, Italy)

Well, I think that H&M and Cubus are ok. I have to say that I think these questions are difficult to answer because I don’t look at companies as a channel that’s expressing values. ... Maybe that’s because the marketing doesn’t reach me right ... (Anonymous, Norway)

A perceived value match draws a consumer to a brand, and a mismatch also consciously draws a consumer away from a brand or may even result in the rejection of an entire product category. Further, the latter two narratives above suggest that some consumers are actively looking for evidence of company or brand values in advertisements.

**Link between value associations and liking of Benetton and its advertising**

A “match” evaluation scheme was developed to determine the degree of congruence between consumers’ values and value associations with Benetton and its advertising. Only values that received aggregate means of 5 or higher on the 7-point Likert scales across the three nationalities, and that also were among the top value associations for respondents in each of the three cities for Benetton as a company, for Benetton’s advertising in general, and for each of the three advertisements, were included in the analysis. The five values that met these conditions were freedom, social justice, honest, broad-minded, and equality. Table 1 demonstrates how the “match” evaluation scores were calculated, along with verbal descriptions of the degree of match and average liking scores for Benetton as a company and its advertising. Specifically, the value association scores (that is, the aggregated means within the total sample) for Benetton as a company, Benetton’s advertising in general, and the three specific Benetton advertisements were subtracted from the aggregated means of the respective values to identify the “match” level. (The wider the gap, the weaker the match.)

Based on the calculations in Table 1, we can see in Table 2 the ranking of Benetton as a company, Benetton’s advertising in general, and the three advertisements in terms of the strength of the value association match with the values of the whole sample. Advertisement 1 (Angel and Devil) has the strongest value match, followed by advertisement 3 (Sunflower), Benetton’s advertising in general, Benetton as a company, and finally advertisement 2 (HIV Positive) with the weakest value match. Looking back at Table 1, it is also apparent that the liking scores match in the same direction.

Table 3 goes further in the search for the explanation underlying the match between the ranking of the value match (presented in detail in Table 1) and the degree to which Benetton and its advertising is liked. This analysis is based on a split-sample approach; one group represents high importance placed on the top six values (freedom, social justice, responsible, honest, broad-minded, and equality), while the second group represents relatively low importance placed on these values. There are just three significant differences identified with this analysis, but still they are revealing. Although not presented here, the same split-group analysis was done for each of the three cities showing that Bologna for equality is split significantly on the liking of Benetton’s advertising in general, advertisement 1,
TABLE 1
Calculation of Aggregated Means of Value Associations and Liking*

(1) Value means—value association means for Benetton as a company:
\[
\frac{\text{Broad-minded (5.5) + Equality (5.2) + Freedom (6.5)}}{3} - \frac{\text{Broad-minded (4.6) + Equality (4.0) + Freedom (4.1)}}{3} = 1.0
\]
(Relatively weak match due to relative wide gap).

Average liking for Benetton company = 3.5.

(2) Value means—value association means for Benetton’s advertising:
\[
\frac{\text{Broad-minded (5.5) + Equality (5.2) + Freedom (6.5)}}{3} - \frac{\text{Broad-minded (5.1) + Equality (5.0) + Freedom (4.7)}}{3} = .8.
\]
(Relatively weak match due to relative weak gap).

Average liking for Benetton advertising = 3.7.

(3) Value means—value association means of advertisement 1 (Angel and Devil):
\[
\frac{\text{Equality (5.2) + Broad-minded (5.5) + Social justice (6.0)}}{3} = 5.6
\]
- \[
\frac{\text{Equality (5.8) + Broad-minded (5.5) + Social justice (4.7)}}{3} = 5.3
\]
(Strong match due to very narrow gap).

Average liking for advertisement 1 = 5.0.

(4) Value means—value association means of advertisement 2 (HIV Positive; only two relevant values only):
\[
\frac{\text{Broad-minded (5.5) + Honest (5.5)}}{3}
\]
- \[
\frac{\text{Broad-minded (4.0) + Honest (3.2)}}{3} = 1.3
\]
(Relatively weak match due to relative wide gap).

Average liking for advertisement 2 = 3.3.

(5) Value means—value association means of advertisement 3 (Sunflower):
\[
\frac{\text{Equality (5.2) + Broad-minded (5.5) + Social justice (6.0)}}{3} = 5.6
\]
- \[
\frac{\text{Broad-minded (4.2) + Equality (4.2) + Social justice (3.6)}}{3} = 4.0
\]
(Weak match due to wide gap).

Average liking for advertisement 3 = 4.0.

*Only values that received aggregate means of 5 or higher on the 7-point Likert scales among the three cultures and that also were among the top value associations for all three cities for Benetton as a company, for Benetton’s advertising in general, and for each of the three specific advertisements, were included in the analysis. The five values that met these conditions were freedom, social justice, honesty, broad-minded, and equality. (Note that responsible met only the first condition, so it is not included in any of the analyses.)

The narratives bring to life the empirical findings on the congruence between consumers’ values and the values generally associated with Benetton and its advertising:

Yes . . . . Benetton’s advertising often shows different people together and, other times, it shows itself to be interested in some social problems, such as poverty and equality. (Anonymous, Italy)

My personal values are partially reflected in Benetton’s advertising, because Benetton tries to communicate that all people are equal, independent of where they are from or [whether] they have a special disease or not . . . . (Anonymous, Germany)

. . . . Honesty and responsibility is of course amongst my guidelines, but I don’t put too much effort into what I buy being [aligned with] these two values unless it’s something well known for not following them. (Hans Petter, Germany)

The alignment and polarization of values were again evident in the narratives that illuminate why specific advertisements were liked (or not liked):

“Angel and Devil” advertisement:

. . . . I believe that it is a beautiful thing when kids from different cultures with different skin color can play together and look happy together. (Kristin (pseudonym), Norway)

This ad I liked. It shows equality, which I think there’s too little of still. (Hans Petter, Germany)

“HIV Positive” advertisement:

Writing HIV on a nude body tells us (me) that we are all human. I like the photo; it’s sad, but it also gives us time to reflect that
TABLE 2
Ranking of Value Match between Values and Value Associations

<table>
<thead>
<tr>
<th>Strong Value Match</th>
<th>Weak Value Match</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ranking of Value Match between Values and Value Associations</strong></td>
<td><strong>Advertisement 1</strong></td>
</tr>
<tr>
<td><strong>Values</strong></td>
<td><strong>Value Type</strong></td>
</tr>
<tr>
<td>1</td>
<td>Freedom</td>
</tr>
<tr>
<td>2</td>
<td>Social justice</td>
</tr>
<tr>
<td>3</td>
<td>Responsible</td>
</tr>
<tr>
<td>4</td>
<td>Honest</td>
</tr>
<tr>
<td>5</td>
<td>Broad-minded</td>
</tr>
<tr>
<td>6</td>
<td>Equality</td>
</tr>
</tbody>
</table>

we are all vulnerable. HIV and AIDS get a lot of publicity, but it's important. I think that such a picture creates a greater understanding and tolerance about HIV and AIDS in our society. (Madeleine, Norway)

... [It] is for me connected with freedom, being broad-minded and also daring. (Eva, Norway)

... It's a bold ad. It's in many ways the hard truth that so many people are trying so hard to hide, or not talk about. Honesty is very important to me, but I also mean that there is several ways to serve the truth ... (Anonymous, Norway)

This ad does not reflect my values partially because it communicates the impression that people who are HIV positive are branded. I think you have to communicate more clearly that these people should not be branded. [Did not like advertisement.] (Anonymous, Germany)

“Sunflower” advertisement:

I think that with this ad, it's a little unclear what kind of values they are trying to send out to their consumers. But I believe it is that they support kids with disabilities, and their right to happiness. If that's the values they are trying to send, then I absolutely believe that it reflects my values, that everybody deserves happiness. (Kristin (pseudonym), Norway)

This ad reflects my values because it communicates that [people with disabilities] are people as you and I are. (Anonymous, Germany)

It is intriguing that the narratives for all three advertisements make reference to how values ... are connected to views about the larger society. ... Descriptions of dynamic social processes, such as playing together, understanding, telling the hard truth, and support for inclusiveness and happiness, are articulated.


### TABLE 3

Relationship between Values and Liking

<table>
<thead>
<tr>
<th>Highest Liking (1)</th>
<th>Lowest Liking (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ranking of Values and Liking for Advertising and Company</strong></td>
<td><strong>Liking for Advertisement 1</strong></td>
</tr>
<tr>
<td></td>
<td>(Mean = 5.0)</td>
</tr>
<tr>
<td><strong>1</strong></td>
<td>Freedom</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2</strong></td>
<td>Social justice</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3</strong></td>
<td>Responsible</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>4</strong></td>
<td>Honest</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>5</strong></td>
<td>Broad-minded</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>6</strong></td>
<td>Equality</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significance level is denoted by the number of asterisks: *p < 0.05, **p < 0.01, ***p < 0.001.*

**Note:** Significance levels are denoted by the number of asterisks: *p < 0.05, **p < 0.01, ***p < 0.001.

### TABLE 4

Benetton’s Advertising and Company Likeability Ranking

<table>
<thead>
<tr>
<th>Strongest Value Association Match and Greatest Liking</th>
<th>Weakest Value Association Match and Least Liking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement 1: Angel and Devil</td>
<td>Advertisement 3: Sunflower advertising in general</td>
</tr>
<tr>
<td>Advertisement 2: Benetton as a company HIV Positive</td>
<td></td>
</tr>
</tbody>
</table>

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**Further Discussion and Conclusions**

Using Benetton as a case in point, the purpose of this cross-cultural study was to examine the link between the level of value congruence (or match) between consumers’ values and values consumers associate with a company and its advertising, and liking for the company and its support for inclusiveness and happiness, are articulated.
When a consumer’s values and those exuded by a brand are aligned, there is a positive carryover to liking the brand.

advertising. Norway, Germany, and Italy provided the cross-cultural context. The ranking of Benetton as a company, Benetton’s advertising in general, and the three advertisements in terms of the strength of the value association match with the values of the total sample, and liking of Benetton and its advertising match in direction, as shown in Table 4. The degree of congruence among consumers’ values (across cultures) and the value associations with Benetton and its advertising, and the link to liking of the company and its advertising, suggest that when there is a disconnection between values exhibited by advertising, liking of the advertising diminishes. The ethnographic narratives support and enrich our understanding of the empirical data by bringing life to the cultural context and sociocultural dynamics that consumers interpret through their perception of the values expressed by the company and its advertisements. It is also interesting that consumers respond not only to values in advertising that match or do not match theirs, but also to the absence of the expression of values. Overall, the findings of this research suggest that there is potential for advertising to be effective when directed at consumers’ value systems, assuming that liking of advertisements is transferred to the brand and buying intentions.

MANAGERIAL IMPLICATIONS
A number of actionable insights can be gleaned from this study:

1. When a consumer’s values and those exuded by a brand are aligned, there is a positive carryover to liking the brand.
2. Societal and cultural forces are creating an increasing sensitivity to the values perceived to be held by organizations and expressed in advertisements.
3. Consumers recognize when there is, and is not, a match between their values and that of a company and its advertising.
4. Consumers explicitly use their values as a point of reference or framework for their consumption decisions.
5. Consumers seem to not only seek alignment between their values and consumption behavior, they also seek to avoid misalignment. Consumers also note when the expression of values is absent. In other words, there may be a growing number of “silent activists” in the marketplace.
6. Ethnographic narratives collected in advertising research reveal relationships and discourses that are not likely to surface using other methodologies. For example, narratives can connect empirical data to the cultural context of the consumer.

Clearly, value-driven advertising based on sound empirical and ethnographic data is powerful and relevant in an increasingly value-sensitive world.

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