THE USE OF THANKING EXPRESSION IN NON-PROFIT COMMUNICATION: AN EXPERIMENTAL STUDY ON THE TURKISH RED CRESCENT ORGANIZATION
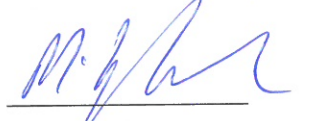
Ceyda TORLUK

JUNE, 2019

IZMIR UNIVERSITY OF ECONOMICS

GRADUATE SCHOOL OF SOCIAL SCIENCES

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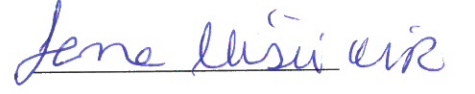ORGANIZATION

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Approval Of The Graduate School Of Social Sciences

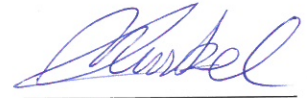Assoc.Prof.Dr.M.Efe BİRESSELİOĞLU

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I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Marketing Communication and Public Relations.

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This is to certify that we read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Marketing Communication and Public Relations.
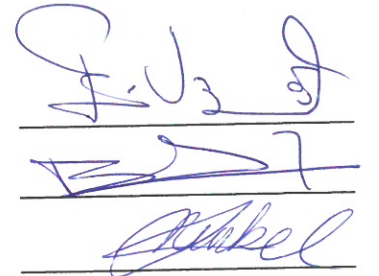
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ABSTRACT

**THE USE OF THANKING EXPRESSION IN NON-PROFIT
COMMUNICATION: AN EXPERIMENTAL STUDY ON THE TURKISH
RED CRESCENT ORGANIZATION**

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TORLUK, Ceyda

MA, Marketing Communications and Public Relations

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The way in which the donors are honored is a significant matter that many organizations should focus on. It is important to find a way to be grateful, sincere, and most importantly genuine in appreciation of a donation. Thanking is one of the effective ways to interact with donors. It is expected in this experimental study, intrinsic donation behaviour has an influence on donation intention of individuals depending on the use of thanking expressions by non-profit organizations. Within the scope of this study, it is aimed to compare the effects of thank you e-mail message versus no thank you e-mail message on attention toward the message, attitude toward the message, attitude toward brand, donation intention and WOM-eWOM intention. The research, which is carried out in this direction, includes an experimental study. Total participant number of this study is determined as 399 participants who have made at least 1 monetary donation residing in the province of Izmir.

Keywords: Thanking, Non-profit organizations, donation, WOM, donation behaviour

ÖZET

KÂR AMACI GÜTMEYEN KURULUŞLARDA TEŞEKKÜR İFADESİNİN KULLANIMI: KIZILAY ORGANİZASYONU ÜZERİNE BİR DENEYSEL ÇALIŞMA

TORLUK, Ceyda

Pazarlama İletişimi ve Halkla İlişkiler Yüksek Lisans Programı

Tez Danışmanı: Doç. Dr. Selin Türkel

Bağışçıların onurlandırılma şekli, birçok kuruluşun odaklanması gereken bir konudur. Bir bağışın takdirinde minnettar, samimi ve her şeyden önemlisi sahici olmak için bir yol bulmak önemlidir. Teşekkür etmek bağışçılarla etkileşime geçmenin etkili yollarından biridir. Bu deneysel çalışmada, içsel bağış yapma davranışının, kar amacı gütmeyen kuruluşların teşekkür ifadelerinin kullanımına bağlı olarak bireylerin bağış yapma niyetini etkilediği umulmaktadır. Bu çalışma kapsamında teşekkür mesajı ve teşekkür edilmeyen mesajın; mesaja yönelik dikkat, mesaja karşı tutum, markaya karşı tutum, bağış niyeti, ağızdan ağıza iletişim ve elektronik ağızdan ağıza iletişim niyeti üzerindeki etkilerinin karşılaştırılması amaçlanmıştır. Bu doğrultuda yapılan araştırma, deneysel bir çalışmayı içermektedir. Çalışmaya katılan toplam katılımcı sayısı, İzmir ilinde ikamet eden en az bir kez para bağışında bulunan 399 katılımcı olarak belirlenmiştir.

Anahtar kelimeler: Teşekkür, kar amacı gütmeyen kuruluş, bağış, ağızdan ağıza iletişim, bağış davranışı

ACKNOWLEDGEMENTS

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CHAPTER I

INTRODUCTION

Communication is such an integral part of human life that people feel the need to communicate from the very minute they are born. Communication is the most effective factor in the socialization process throughout all age groups. Therefore, it is not possible to envisage a society without communication. People communicate their feelings, thoughts and dreams and wishes to each other through communication. Hence, there has been a change in communication styles from the early ages to this time, but there has not been a very drastic change in the function of communication. People need to understand the environment and communicate with people from the moment they exist. Communication has facilitated the survival of people and has attracted the attention of various disciplines and has been accredited by multifarious disciplines academically. Recently, communication has been the subject of many academic researches.

Nonprofit organizations manage their communication with diverse audiences by using various tools. In addition to the use of traditional mass media, newspapers, magazines, radio and television as non-profit organizations; today, internet-based applications such as corporate web pages, e-mail and social media, which have emerged as a result of the developments in new communication technologies, have started to come to the fore in terms of managing the relations and communication of nonprofit organizations with target groups (Boztepe, 2014). The effective use of internet-based applications can bring important advantages to nonprofit organizations with limited economic resources. For instance, the web page and the importance given to e-mails can play an active role in the communication quality of the NPO (Waters, 2007). Also, with the strategic use of the corporate web page and social media environments in the management of communication with the target audiences,

it is possible to reach large target groups in a very low cost way; it also facilitates the process of establishing, developing and managing relations between the nonprofit organization and the target audience. Furthermore, by means of the internet, new donations and new donation opportunities are increasing rapidly according to past periods.

Individuals have benefited from the views of people around them to learn about their thoughts about a particular organization, product or any situation, and this issue is announced in the marketing literature as word-of-mouth communication (WOM-Word of mouth). On the other hand, over time, world of mouth that means individuals share their experience of using a product / service or any situation they encounter with the people around them, was started to be called eWOM by reason of doing in online environments with the creation of internet networks that offer users participation (Özaslan and Uygur, 2014). For NPOs, WOM communication occupies an important place in terms of a person considering a donation. The positive WOM from the donor can effectively extend the promotion of NPOs and the fundraising channel and motivates the donor to donate again. These results also apply to eWOM communication. In terms of e-WOM communication, individuals transforms their individual tastes and experiences into sharing behaviour with innovative tools such as e-mail, social media etc. intensively. eWOM communication has become even more important for NPOs with the increase of internet usage.

Liao (2013) points out that thanking or expressing gratitude as a convivial speech act is often used in daily communication, for it is the universal ritual and custom all people in the world observe. The use and perception of thanks can vary from culture to culture. Crozet and Liddicoat (1999, p.11) indicates that "different societies thank in different contexts and some things which may require thanks in one culture may not require thanks in another." Every culture has its own norms and values. These are the factors that determine what actions or situations require acknowledgment and how they are perceived by individuals after being thanked.

Religion has a significant impact on the values and attitudes of individuals and society. In addition, religion, which is the most effective and universal social institution, is seen as a cultural factor (Mokhlis, 1999). It is an impressive element in

human behavior. In studies of non-profit organizations, for instance Ranganathan and Henley, (2008), who attempted to explain that religious involvement plays a decisive role in identifying differences between donors and non-donors, observed that more religious individuals donate more.

Donations are one of the biggest sources of income for most nonprofits and charities. Fundraising charities increasingly recognise the utility of "thanking" their donors in some or other way for having given money, e.g., by a personalised letter, an email (Sargeant, 1995). So, the reciprocity or thanking the donor are important elements that must be taken into account by a non-profit organization improve the relationship with donors. This is the powerful way to enhance donors' satisfaction from donation and in this way NPOs may show appreciation (McGrath,1997). There may be different ways - letter, e-mail, phone call, etc. The main aim here is to provide a low-cost satisfaction that can honor the indivuduals in return for small supports. Fiske J.R. and C.A.(2009) argues that sending donors to the "thank you" note immediately after making a donation has created an acknowledgment of donation for the donor and an opportunity to start establishing a more reliable relationship for the future. In addition, Kleopfer (2003) states that gratitude to the donors caused an increase in the likelihood of a donation. In the same manner, Hedrick (2009) indicates that the acknowledgement of a donation, e.g. by letter, card, note or email, determines the stage for the donor relations process and is the first step getting the next donation. If the thank you or acknowledgement stage of donor relations is not appropriately managed, the relations with the donor might be damaged. An effective thank you should be quick, personal, apropriate, and informative. The initial thank you needs to be a written communication that is mailed within 48 hours of receiving donation. Consequently, the donors need to feel that the thank-you from an organization is authentic. The acknowledgement needs to convey "thank you" to individuals who selected to make the donation. Remembering the individuals behind the donation is helpful in making the messages personal and meaningful.

In the studies on donation behaviour, the motivations that lead the individual to make donations are mentioned (Tiltay and Özkara, 2017). These motivations can be extrinsic motivations related to the demographic characteristics of the individual

(age, gender, income status, etc.) or as intrinsic motivations which are subject to mental evaluations of the individual (empathy, altruism, conspicuousness, etc.) (Kottasz, 2004; Sargeant et al., 2006). The intrinsic donation motivations of the individual are considered in two different ways as altruistic and egoistic motivations in the related literature. While altruistic motivations focus on the individual in the process of individual donation, egoistic motivations focus on the individual interest and satisfaction of the donor (Piliavin, 2009). Indeed, Sherry (1983, p. 160) argues that the donation process can be self-centered, focused on the benefit of the buyer with an altruistic motivation, and egoistically focused on the individual interest and satisfaction of the donor. According to Guy and Patton (1989), the fact that man feels the need to help others deeply is one of the strongest motivations that encourage the individual to donate. This intrinsic motivation is much powerful than extrinsic factors like material or nonmaterial rewards. This implies for NPOs that donors should comprehend the NPO's reason as worthy of help, at this stage their motivation changes into behaviour, in other saying, into a monetary donation. According to Andreasen and Kotler (2003), people donate since they anticipate material or nonmaterial benefits in return. The recognition of the public, self-respect, satisfaction of expressing gratitude for one's own welfare, or relief from feelings of guilt are between the benefits people can enjoy in consequence of their donations (Pollach, Treiblmaier and Floh, 2005). As it is understood, the motivations of an individual to donate to charity are guided by the foresight of the benefits of helping others. While some of the reasons that encourage individual donation are related with common donor motivation, others are more connected with the situation. Hibbert and Horne (1996) bring forward that – as well as personality characteristics – Situational factors also play an important role in motivating people to donate. For instance, the way individuals are asked to donate has an important effect on their volunteering to donate. Indeed, individuals have been found to donate more if they are approached in a way they deem acceptable (Pollach, Treiblmaier and Floh, 2005, p.1). As can be seen, motivations of donation behaviour are important in terms of factors that encourage individuals to make donations.

The theoretical part of the study involves the literature review consisting of three parts. The first part of literature review deals with the the motivations of donation

behaviour that push the individual to donate and also donation behaviour models in literature. In second part of literature review, values, culture and the relationship between donation behaviour and thanking culture in the literature are presented.

Third part of literature review includes the concepts of WOM and eWOM communication. Furthermore, the relation between wom, eWOM communication and NPOs are hereby dealt with.

Methodology chapter firstly involves objective of thesis research and importance of thesis research. In this study, it is purposed to compare the effect of visual stimuli that show thanking versus message of not thanking on, attention toward the message, attitude toward the message and attitude toward the brand, donation intention and WOM-eWOM intention. Furthermore, it is another important aim to include intervening variables consisting of culture and religion. Research questions, research model, hypotheses of research, research design, data collection and analysis of result are important phases which are presented in this chapter relating to method. Total participant number of this study is determined as 399 individuals who have made at least one monetary donation residing in the province of Izmir and consisting of two groups. Groups are composed of message of thanking and not thanking. Sixth chapter of thesis study includes findings that have been acquired from experimental research. Sampling characteristics, reliability analysis, factor analysis and findings about research model and research hypotheses are involved in this chapter.

In the conclusion chapter, a general evaluation connected with research model and hypotheses is involved. Furthermore, this chapter includes limitations and suggestion for future researches.

CHAPTER II

DONATION BEHAVIOUR

2.1 Donation Behaviour and Related Concepts

The donation behaviour of the individual is one of the subjects under which the help behaviour is studied. Helping behaviour can occur in everyday life through different actions of the individual. It can take place in a variety of ways such as directing someone to a person, donating blood, assisting the graduated school, volunteering in aid institutions or donating directly to those in need (Drollinger, 2010).

There are different terms that are used interchangeably with the concept of donation in the literature. In different disciplines and marketing literature, concepts such as *donation behaviour, charitable giving, philanthropy, altruism, sharing, helping, gift giving and prosocial behaviour* can be used interchangeably, despite the authors clearly state that there are differences between these terms. In this study, the use of the concept of donation is generally preferred. The concept of donation is more inclusive, including the provision of voluntary service, including the donation of time and individual abilities, and the frequent use of other concepts in marketing literature are the main reasons for this concept (Tiltay, 2014). Although philanthropy is the most preferred concept, which generally refers to the same meaning as the donation concept, there are also some researchers who think there is a significant difference between these two concepts. At the starting point of philanthropy, the aim is to engage in voluntary actions for the public good (Payton and Moody, 2008). These actions are understood as the donation of money and time (Tiltay, 2014), but Yao (2015) points out that donation is related to the giving of money. Also, while

philanthropy is more concerned with improving and supporting the whole society, and more worldly roots in instances in which charity is primarily the support for individuals with religious roots.

On the other hand, philanthropy is different from donation in the sense that donation might be a bit occasional as to be given in one specific situation whereas philanthropy very often comprises of multiple acts of giving over a course of time with reasonable and socially approved and stipulated purposes, which are usually associated with developing social conditions. "Philanthropy concentrates more on cultural improvements which concern the whole of society; such causes are usually education, art, music, or humanitarian in nature" (Anderson, 2011, p.26). The differences mentioned above are important in terms of making a evaluation with a wider perspective on the concepts of donation and philanthropy.

Despite the aforementioned conceptual distinctions about philanthropy and donation, both concepts are used interchangeably in most situations and actions. It is understood from the different definitions in the relevant literature that there is no consensus on the definition of the donation (Tiltay, 2014). The donation concept is defined as follows in the studies of different authors. For instance, Bajde (2006, p.75) describes the donation as "voluntary surrender of resources to a resource starved beneficiary". Also, in particular, TÜSEV uses the concept of donation to identify as the voluntary contributions of one's time, ability / expertise or tangible assets in order to make contribution to the improvement of the public benefit in line with a specific objective (Knight, 2012, p.6). These studies say that donation and volunteering as complementary elements. On the other hand, according to Yao (2015, p.2), charitable giving (used interchangeably with 'donating') forms the donation of personal funds or property to a charity organization. A lot of charities trust on these individual donations to carry on their activities. Donation can be in many different forms, but is often associated with people who help people in need by means of an intermediary organization; e.g. the charitable non-profit organization (Varadarajan and Menon, 1988) has two main forms: "Namely volunteering (donation of time) and monetary donations" (Lee and Chang, 2007, p.1173). According to Drollinger (1997, p.2) who considered monetary donations in his study, "donating money is a pro-social act and

is considered under the more general rubric of helping behaviour". There are spesific features of donating money when taking into account any kind of helping behaviour (donating blood, volunteer time, informal types of helping). Therefore, monetary donation is regarded as a one and only way of donation behaviour in that the only condition of becoming a donor is to possess money. In cases where the donation is made on household level, it becomes a rather impersonal sort of exchange in which the donor and the recipient of the donation seldom get together. Another important point is that financial donation does not have the comprehensive and far-reaching implications which are related to organ donation or emergency interventions. Owing to this unique quality of donating money to a charity, this apparently inequitable financial exchange needs to be further dealt with.

Sargeant and Shang (2010) try to develop a functional and detailed definition of how the process works in individual donation behaviour. They have developed a definition of the actors involved in the donation process according to the form and context of the donation. In Table 1, actions and practices that form the different components of the donation process constitute the donation behaviour as a whole.

Table 1 Components of Donation Behavior (Source:Sargeant and Shang, 2010)

Dimension	Statement
Who?	Someone who gives money away.
Where?	The location of the action.
When?	The time of the action. A donor may give money away on a busy street, in a shopping mall, or online in the privacy of his or her home.
How?	The giving situation. It could be as simple as dropping money into the hat of a street performer, or as complex as hiring a professional advisor to develop an appropriate gift to charity to include in a will.
How much?	The quantity or value (or both) of anything donated — money, time, land, or stock
To whom or what?	The recipient organization or particular project that the donor wishes to support.
Context?	Any other details associated with the act of giving. For example, some donors may not want to be contacted by any telemarketing campaigns, or they may not want to receive more than one solicitation per year. Honoring these requests is essential to cultivating long – term support from these donors.

According to Sargeant and Shang (2010, p.73), the sum of all an individual 's giving acts is called 'donation behaviour'. Research on how donation decisions are taken is important in terms of motivations that push the individual to donate. That is to say, Guy and Patton (1989) indicate that individuals undergo a kind of decision process before they really donate money. They emphasize that a person first needs to know that other person needs help. The circumstance will be interpreted as intensity and urgency. When the person is persuaded that help is needed two more steps must be taken: the individual should see helping people in need as his or her own responsibility and should deem himself/herself capable and competent to help. When all these steps are finished they can attempt to a kind of helping behaviour such as donating money. It has long been known that individuals help each other, but why individuals are directly involved in such altruism are the subject of various studies. At this point, the reasons that motivate the individual to the behaviour of donations come into play.

2.2 Motivations and Related Theories of Donation Behaviour

Individual motivations can be examined under different topics in the studies about donation behaviour. In some studies, these motivations are considered altruistic and egoistic. These motivations are considered as motivations that are subject to intrinsic evaluations of the individual during the donation process. The donation process may be in a way that focuses on the benefit of the buyer with an altruistic motivation, or it also suggests that it can happen in a egoistic manner, focused on the individual interest and satisfaction of the donor (Tiltay, 2014). Altruistic and egoistic motivations take place in the intrinsic motivation group. Because, intrinsic motivations refer to the individual motivations that an individual refers to when deciding to donate to a charity or needy person (Kottasz, 2004). Intrinsic motivations deals with the underlying psychographic and attitudinal variables to support a charity. However, extrinsic motivations which may affect the donation behaviour of the individual are considered as gender, age, education, personality and lifestyle, social class and income level, marital status, occupation and ethnicity (Lee and

Chang, 2007). Extrinsic motivations stand for demographic and socio-economic profiles of the charity donors.

2.2.1 Intrinsic Motivations

Intrinsic motivations refer to the motivations that are subject to the cognitive and emotional evaluations that an individual makes when deciding to donate to a charity or needy (Fiorillo, 2011). Intrinsic motivations are generally evaluated under two categories as altruistic and egoistic. Altruistic donation motivation, which is expressed as an endeavor for the benefit of others in the donation process, is evaluated separately by the egoistic donation motivation which the donor strives for his own benefit (Piliavin, 2009).

2.2.1.1 Altruistic Motivations

Altruistic motivations are those in which the individual intends to have positive social behaviour towards others without waiting for any return (Ayten, 2009, p.19). Altruistic motivations can be considered as altruism and empathy, religious values, in memoriam, social justice and reciprocation motivations.

2.2.1.1.1 Altruism and Empathy

The concepts of empathy and altruism are a very comprehensive field, where many disciplines are concerned directly or indirectly. However, when the literature is examined, it is noteworthy that this interest is more in the area of empathy and the studies on altruism and the relationship between altruism and empathy are less common (Acar and Apak, 2017). Nevertheless, Burks, Youll and Durtschi (2012) detected a positive and important relationship among altruism and empathy as a result of their research in which they consider empathy as a motivation to increase altruism. In the context of intrinsic values, whether or not the individual makes a donation within the framework of moral obligations includes altruism (Tiltay, 2014).

Altruism is a concept that includes certain components and differs from other charitable acts in the donation behaviour according to these components: (1) Intention to help someone else (2) doing voluntarily who does the action (3) The fulfillment of the action without expecting from any external source (4) On the basis of only the purpose of helping others (5) Donors can not benefit from this change (6) To bring some costs to the donor in time, effort or monetary terms (Collett and Morrissey, 2007). In brief, altruism can be seen as an action in which the donor initiates voluntarily behaviour without waiting for a reward from external sources.

"Numerous studies in social, personality, and developmental psychology have documented the role of empathy—an other-oriented emotional reaction including feelings of compassion, sympathy, and concern—in helping people in need" (Stürmer, Snyder, Kropp and Siem, 2006, p.944). Especially, there have been many cases showing that empathizing with an individual in need reinforces helping even in situations where helping is comparatively burdensome or even requires self-sacrifice (Batson, 1991; Davis, 1996). de Waal (2008, p.281) argues that empathy is related to three criteria: "The capacity to (a) be affected by and share the emotional state of another, (b) assess the reasons for the other's state, and (c) identify with the other, adopting his or her perspective". To put it simply, empathy can be explained as the ability through which individuals put themselves in the position of others in order to understanding their emotions, perceive and share their feelings.

The relationship between empathy and altruism is of compelling interest to researchers in both empirical research (Batson and Moran, 1999; Burks et al., 2012) and in theoretical studies (Scott and Seglow, 2007). According to Batson's empathy-altruism theory, the individual develops two types of emotional reactions when suffering, being in need of help, or in trouble (Batson et al., 2005, p.488-489). The first one is personal distress: When the individual watches the situation of the helpless person, his previous, bad experience, sadness, grief and needy occupies his mind. The second reaction is empathy. The person who sees the helpless person becomes enlightened with feeling of compassion. In this process, the individual tries to understand him by putting himself in his place. When the person is in need of

help, he either focuses on his or her own situation and personal distress, or the situation of the needy. The individual who follows the situation of the person in need is a nuisance and the individual wants to get rid of this problem. Ultimately, the individual helps the person to get rid of this situation. If the individual empathizes with the situation of the helpless person, he can help with the feelings of compassion only to free him from his plight. Here, the power that motivates the person to help is altruism. In other words, empathy provides an altruistic motivation for the individual to help others (Batson et al., 1988; Stueber, 2008; Batson et al., 2005). It is understood that this hypothesis developed by Batson (1991) can provide a meaningful framework for the relationship between empathy and altruism motivation in the process of donation and how empathy is transformed into helping behaviour.

2.2.1.1.2 Religious Motivations

Although it is possible to encounter a long and detailed history of donation in different cultures and geographies, there is a tradition of donations in all major religions and teachings, and in almost all of them, it is advisable to donate to meet the needs of others. Religious belief systems argue that donation is the responsibility of the individual (Wilson and Musick, 1997a). Accordingly, religious values play an important role in motivating and encouraging individuals about donations.

Religion affects individuals and society's beliefs, values and behavioural tendencies (Mokhlis, 1999) and directs the life of the individual (Fam, Waller and Erdoğan, 2004). According to Awang, Muhammad, Borhan and Mohamad (2017) who perceives *donation* as 'charity giving' states that it is one of the most basic obligations stipulated in Islam. Similarly, Kroessin (2007) indicates that the redistribution of wealth in the form of charitable giving is a necessity for every Muslim believer. In the Qur'an and Hadiths, it is strongly supported and emphasized as the most noble way to help the needy who need to be the common practice of every Muslim and to spend wealth for the sake of Allah. Charitable giving is not only a spiritual purification tool, but it is also used as a tool for socio-economic sustainability and social reforms that lead to the welfare of an individual and society

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(Bensaid and Grine, 2013). The fundamental mechanism for this is the zakat (obligatory charity) where Muslims are forced to poor and have to give guarantees (Opoku, 2013). Zakat is the requirement of the individual to provide for the person who is not in the amount required to survive, with a minimum of 2.5% of his / her presence. At the same time, it is seen as a spiritual action that allows to purify the individual away from material selfishness (Khan, 2012). Unlike Zakat, one of the voluntary donations is ''sadaqah'' which may range from a gentle word referring to volunteer service to clothing and feeding the poor. Other Islamic teachings emphasize certain seasons, such as the month of Ramadan. At the end of the month of fasting, a special contribution called "Zakat el-Fitr" is required. It may be in a form of food or the monetary equivalent to feed an individual in need. Another type of donation is called 'waqf', which is a charitable endowment that consists of hospitals, schools, land, food distribution or money used to support charitable activities through the return from its investment. (Barnett and Stein, 2012, p.219). Çarkoğlu (2006) indicates in his study that in Turkey, charity organizations are perceived as the concept of waqf and waqf is seen as welfare foundation. The reason for this perception is the deep-rooted structure of religious values and waqf dating back to the Republican Period. In the Republican Period, waqf function as legal independent entities. Although the waqf and its culture shapes in the context of religious values, this change causes the religious origins to be not as prominent as in the past and to gain a secular character in the perception of the role played by these organizations in society. In addition to this, individuals who perceives waqf as organizations providing services to needy people can make donations through religious motivations.

Allport and Ross (1967) states that perceived religious motivation differs as intrinsic and extrinsic religiosity. Intrinsic-oriented people obtain their main reasons for religion. Another reasons, which are as strong as they can be, are considered to have less final significance and as compatible with religious beliefs and prescriptions as much as possible. The individual who adopts a belief tries to internalize and follow it completely. In this regard that he lives his religion. On the other hand, extrinsically motivated people tend to use religion for their own purposes. "The

briefest way to characterize the two poles of subjective religion is to say that the extrinsically motivated person uses the religion, whereas the intrinsically motivated lives his religion" (Allport and Ross, 1967, p.434). It can be said that internal religiosity has a higher relation with religious commitment.

While religious teachings offer an altruistic donation, individuals can make donations to make amends for past sins. In the context of their religious beliefs during the donation process, donations made for forgiveness of sins can be a motivation factor. The donor feels good about his donation as the ultimate goal in this process (Sargeant and Shang, 2010, p.66-67). For example, individuals who believe in the religion of Islam can make donations in the past to reduce the delinquency of the sins they experience in the past or to reduce the delinquency. The motivation and encouragement of individuals from different religions and teachings about donations shows the influence of religious values in both direct and indirect donations (Sargeant and Jay, 2004, p.97). Research shows that the higher the religious commitment, the higher the tendency to donate and the increase in donations (Tiltay, 2014). This is advocated in various studies such as Eckel and Grossman (2004, p.284) argues that "religious givers are more generous overall than nonreligious givers". In addition, Opoku (2013) mentions in his study that religious people have a positive attitude towards helping other people and charities. As it is understood, the high level of religious commitment is effective in raising the tendency to donation and developing a positive attitude to charities.

2.2.1.1.3 In memoriam

In Memoriam, donation is not about the charity, but about the donor and their memories (Sargeant and Jay, 1999). Starting from this point of view, individuals can be affected by a negative situation experienced by a family, friend or loved one, and by making contact with the past, they can feel close to them and make a donation (Merchant and Ford, 2008). In other words, when a cause really touches one's life, relatives or friends often wish to memorialize them in a special way.

Donors often donate money on behalf or in memory of a friend or a beloved family member. In such circumstances, the donation becomes a way of celebrating that specific person's life and helps the donor to state his/her emotions of loss and show solidarity with the ones left behind. "Such gifts are often intensely personal and may offer the donor considerable utility in bringing meaning to the loss of a loved one" (Sargeant and Shang, 2010, p.67). For instance, donating to an institution that helps ALS patients, such as the ALS-MNH Association, may be due to a personal connection. So, this is one of the motivations that encourage individuals to make donations during the donation process.

2.2.1.1.4 Social Justice

Within the scope of social justice, individuals' attitude towards egalitarianism, distributive justice and social efficacy concepts plays an important role in directing individuals to donate (Çarkoğlu, 2006). Concerning social justice motivation theory of Miller (1977),

> "If people witness undue suffering, their belief in a just world will be threatened; as a result, they will experience the emotions of sadness or distress and be motivated to answer to regain their faith in that just world. Donors motivated in this way have a strong sense of equity and think that people get what they deserve. Therefore, they are more motivated to respond to a campaign raising funds for breast cancer victims than to a campaign for lung cancer victims, whom they may regard, rightly or wrongly, as partially responsible for their own condition."(Sargeant and Shang, 2010, p.69).

Those who approach the donation process with the motivation of social justice act with the idea that every individual should have the same right under equal conditions.

2.2.1.1.5 Reciprocation

This motivation is based on the positive behaviour of people in response to their benefits. In order for the motivation of reciprocity to be in question, first of all, people should help those who help them (Cihangiroğlu and Şahin, 2010). Some donors' lives have been somehow touched by NPOs. These donors may donate to the NPO to respond in a sense to the assistance or services made by the organization in the past. "The notion of reciprocation also has a wider application: We know from the psychology literature that sending tangible gifts to donors can also generate the need for reciprocation" (Sargeant and Shang, 2010, p.67) or for instance, people who provide support from any organization or individual in order to cover their expenses during their education life may feel the obligation to be able to pay back in their later life.

2.2.1.2 Egoistic Motivations

Egoistic motivations in the process of donation is the status of self-benefit for others, with self-egoistic feelings from the essence of the individual to feel better (Bennett et al., 2007, p.160). Accordingly, it can be understood that individuals with egoistic motivation will put themselves into situations where they evaluate the cost or benefits of the donation. At the source of egoistic motivation is the end objective of enhancing a person's own well-being by receiving rewards for help (Batson et al., 2002). Therefore, egoistic motives may be described as motives directed by the desire to seek rewards (Shelley and Polonsky, 2002, p.22). During the donation process, egoistic motivations can be considered as conspiciousness, materialism, tax reductions, social impact, warm glow giving and access to services (Tiltay, 2014).

2.2.1.2.1 Conspiciousness

Previous literature investigating donor motivations strongly supports the view that charitable behaviour is clearly an altruistic act and that altruism is the principal cause for donating but researchers have viewed the role of altruism in the donation decision

and suggest that such behaviour is also motivated by some form of self-interest, like social or emotional benefits (Chell and Mortimer, 2013). At this point, concspicious donation behaviour (CDB) comes into view. CDB is the act of donating to charitable reasons by means of the visible display of charitable goods (e.g. the wearing of empathy ribbons) or the public recognition of the donation. Critical points in this definition is found in visible display and public recognition themes. Therefore, these individuals are explicitly defined as donors by the conspicuousness of their behaviour. To be more precise, individuals who give for conspicuousness are attracted by conspicuous compassion and demand immediate satisfactions of conspicuously presenting their benevolence for the need of self-presentation and ego-enhancement (Grace and Griffin, 2006; 2009). This demonstrates that there are personal interests instead of supporting the needy on the basis of this conspicuous motivation of the donor.

Conspicuous donation behaviour (CDB) scale (Grace and Griffin, 2009): Griffin and Grace, (2005, p.92-93) argue that "on a broader macro-level, different types of individuals with different motivations will apply varied types of donation behaviours (e.g. conspicuous versus non-conspicuous donation behaviour)". As such, they identify conspicuous donation behaviour as "an individual's show of support to charitable causes through the purchase of merchandise that is overtly displayed on the individual's person or possessions (e.g. the wearing of empathy ribbons, red noses etc.)". Besides, non-conspicuous donation behaviour is identified as "an individual's show of support to charitable causes through means that are not explicitly obvious to others (mailing donations, purchasing raffle tickets etc.)". The presence or absence of the conspicuousness concerning behaviour are the factors that distinguish these two definitions. For instance, people who buy an empathy ribbon and do not wear it, exhibit non-conspicuous donor behavior. At this point, conspicious behaviour emerges with the use of empathy ribbon in daily life (West, 2004). Therefore, simply purchasing an empathy ribbon, or the like, does not mean conspicuous behaviour (Griffin and Grace, 2005, p.93). Accordingly, visibility comes into play at this point and becomes a determining factor in terms of conspicious donation behaviour.

A meticulous approach to the progress of CDB scale has been successfully applied. "The CDB scale consistently exhibits a two-factor structure across all data collections, with Factor (1) being labelled as conspicuous: self-oriented and Factor (2) being labelled as conspicuous: other-oriented" (Grace and Griffin, 2009, p.22). Other-orientation includes the desire to display the conspicuous behaviour to others (e.g. "I like to show people I donate"), while self-orientation includes the desire to seek intrinsic benefits from the conspicuous behaviour (e.g. "Wearing empathy ribbons makes me feel good") (Rogers, 2014). Openly the four items in Factor (1), (Table 2), stand for "overt donation behaviour that is motivated by the desire to seek intrinsic benefits (or benefits to the self)" while "the four items in Factor (2) stand for overt donation behaviour that is motivated by the desire to display the behaviour to others" (Grace and Griffin, 2009, p.22).

Table 2 Conspicuous donation behaviour (CDB) scale (Source: Grace and Griffin, 2009)

Survey measures
Self-oriented
If i wear empathy ribbons it makes me feel like I have made a difference.
It increases my self-respect when i wear merchandise that benefits charities.
Wearing empathy ribbons makes me feel good.
I like to remind myself of the charities I support through buying merchandise that benefits charities.
Other-oriented
I like to buy empathy ribbons because i get to show something for my donation.
I like to wear/display merchandise that benefits charities so that people know i am a good person.
I like to show people i donate.
I wear merchandise that benefits charities because it makes me look cool.

"Donors can be motivated by the recognition they will receive from the organization, their family, peers, or the local society where they live" (p.99) and also,

it may give them a degree of public visibility that enhances this effect (Sargeant and Jay, 2004). In addition to providing support to an activity in non-governmental organizations, public and social benefits such as prestige and social recognition are the basis of the concspicious motivation of the donation (Anderson, 2011). Approached the donation behaviour from the aspect of prestige, Harbaugh (1998) who proposed the prestige-based model, rather than related to internal satisfaction from charitable giving, prestige is the amount of a donation made public. It may increase the social status of the donor or serve as a sign of wealth or reliability. Donors can desire to reach a specific group and therefore may be deserved to be identified by philanthropic activities (Ostrower, 1997). That is to say, prestige is clearly connected to recognition and having reputation. To respond to the motive of prestige, charities may form gift categories and after, they are able to carry out activities in order to inform the public about the donors in these categories (Sargeant and Woodlife, 2007). For example, there was an Ice Bucket Challenge campaign conducted to draw attention to ALS (Amyatrophic Lateral Sclerosis) disease. Participants poured a bucket full of ice water from their heads and published the video, then established a donation to the association working for ALS disease and called on their friends to do the same through social media (Sarıoğlu and Özgen, 2018). Within the framework of the campaign, sharing sites were uploaded to Facebook and Instagram with a great number of videos.

"Altruistically motivated helping is directed toward the end-state goal of increasing the *other's* welfare, but egoistically motivated helping is directed toward the endstate goal of increasing the *helper's* own welfare" (Batson, 1981, p.291). This opinion of egoistic giving might be smoothly implemented to benevolence given on the purpose of transforming community into a particular image. Utilizing community as a mirror to represent the beliefs is selfish and exploitative, because you are making changes to gain prestige in the eyes of society by using those who are in need (Anderson, 2011). In this case, the individual manipulates the notion of donation for own selfish desires and benefits.

Veblen first came up with the "Theory of Conspicuous Consumption" to demonstrate that to a certain extent, consumption support the maintenance or development of social standing (Chell and Mortimer, 2013). Just as this theory encourages the visible consumption of goods as a mechanism to develop one's social positioning and identity, conspicipous donation behaviour encourages the visible display of charitable donation to achieve the same end (Griffin and Grace, 2005). Veblen's idea of cultural motivation is conspicuous consumption and conspicuous leisure time. This term implies the element or action that must be considered by others first of all. Veblen considers the idea that elites may find ways to remain elite or to rise higher in their class and to reveal that the people are rich and privileged. Conspicuous consumption art, which is expensive, name brand, rarely known or having more items than it is needed, is applied. In these cases, it is consumed not as to biological needs, but as to culture, ego, class and status (Anderson, 2011). From Veblen's point of view, the fact of showing is that the existence of an object or action is known and visible by others. Veblen associates the manifestation of the richness and privilege of the individual as belonging to an elite community or to have a reputation within that group (Tiltay, 2014). Today, the act of showing off the ability to possess and consume still prevails.

West's (2004) concept of conspicuous compassion is based on Veblen's theory of conspicuous consumption. He maintains that there is a slight distinction among conspicuous consumption and conspicuous compassion. The former encourages visible consumption of good as a means to improve one's social standing, whereas the latter encourages the visible manifestation of compassion to accomplish the same result. "It may well have merit in the context of donation behaviour given the proliferation of empathy ribbons (eg. pink ribbons for the Cancer Council), and the like, in recent years" (Griffin and Grace, 2005, p.92). In addition, given the fact that visibility is integral to conspicuousness and that charity badges, or empathy ribbons, improve visibility concerning donation-related behaviour, conspicuous compassion can be said to come to light with the purchase and the wearing of empathy ribbons or similar badges. This perceptible manifestation of compassion is also seen as a means to enhance one's image in the eyes of other people (West, 2004). "The term

'conspicuous compassion' encompasses a number of different behaviours such as public weeping for deceased celebrities, demonstrations, apologies for historical misdemeanours, and, in terms of donation behaviour, the wearing of empathy ribbons or the like" (Grace and Griffin, 2009, p.15). As a result, it can be seen that compassion for others, as well as consumption, can be showy. As the products in question show that donations are made, they also cause the donation concept to be consumed.

2.2.1.2.2 Materialism

Richins and Dawson (1992, p.308) describe materialism as a "set of centrally held beliefs about the importance of possessions in one's life." Materialism as a value affects preferences of good purchased however, it also affects the allocation of that individuals's resources, involving time, money or labor. To put it another way, materialism may be seen as the value that a consumer gives to the acquisition and possession of tangible assets. Also, Chan and Prendergast (2007, p.214) state that materialism is a set of attitudes that place material assets at the center of life and evaluate them as symbols of success. They state that this set of attitudes includes the belief that more material ownership brings more happiness. Four key features of materialistic people are identified by Richins and Dawson (1992, p.308): "The valuation to acquire wealth and possessions is considerably higher for materialistic people than the others". Secondly, materialistic people may be perceived as self-centered. Thirdly material complexity is an important fact for materialist people which stands for that materialist people over invest in material goods. Terminally, materialists can never be pleased with what they have; they always want more and more.

The consumer orientation widely known as materialism, represents the significance a consumer has given to beings in the world (Belk, 1984) and one of the reasons why owners and their acquisition are so central to materialists is that they see these as necessary for their satisfaction and welfare in life (Richins and Dawson, 1992, p.304). In the highest level of materialism, it is believed that these possessions

have a central place in the life of a human being and that they provide the greatest satisfaction and dissatisfaction in life (directly or indirectly) (Belk, 1984, p. 291).

Some studies find a negative relationship between materialism and charitable contributions. For instance, Riecken et al. (1995) draws attention to the resurgence of materialistic values as a important trend negatively influencing the fundraising and volunteer recruitment efforts of NPOs. Other study reveals materialism retain both a negative and positive relationship with donation behaviour (Mathur, 2013). Especially, Mathur (2013) detects materialism has a negative impact on donation behaviour by the means of inverse associations with empathy and social responsibility; however, he also detects a direct positive relations among materialism and donation behaviour. These consequences show that "it's possible for apparently contradictory values of materialism and generosity to exist at the same time in the same individual; more importantly, the positive impact of materialism on charitable giving cannot be explained by the mediating constructs of empathy and social responsibility" (Bock et al., 2018, p.1213). On the other hand, material values, especially for individuals who are trying to look better around their environment, may affect the charity behaviour by directing these individuals to donate to certain charities. Namely, the donation reflects a message not only to the individual's ego giving a present but also to society in a broader sense (Bennett, 2003). So, it is understood that a positive relationship between materialism and donation may be derived from common motivations directing both types of behaviour and also, Mathur (2013) confirms in his research that there can be a positive relationship between materialism and donation. Besides, Bennett (2003) affirms that a person's desire to gain status and to manifest himself leads to the emergence of materialistic behaviour. In addition, the desire to develop their own image can trigger donation behaviour.

2.2.1.2.3 Tax Reductions

Tax reductions can have significant influence on charitable giving and the overarching culture of donation within a nation (European Fundraising Association,

2018). According to Sargeant and Shang (2010, p.67), "there is considerable empirical evidence that the smaller the cost to donors of making a gift, the more likely they will be to contribute. A number of studies have examined the relationship between income tax rates and charitable support." Although there are differences in their findings, the response of individuals to changes in taxation seems to be relatively large. A specific percentage change in the donation price ends up with a 24 percent greater percentage change in donations. Therefore, a change from 40 percent to 30 percent in the marginal tax rate ends up with an approximately 15 percent increase in the cost of donation and so decreases donation by 18.6 percent — i.e., 15 percent times 1.24 (Weisbrod, 1988). Because of these, tax reductions in the donation process is considered an important motivator.

2.2.1.2.4 Social Impact

Social impact is a phenomenon that begins with birth. From the day of his birth, man begins to be influenced by other people. In this process, which we call socialization, which starts in the family and then continues in other social institutions, the individual gradually becomes a social entity (Özdayı, 2010). To put it more explicitly, Drollinger (1997, p.4) explains it in the theory of symbolic interaction. In terms of the theory of symbolic interaction, people get in touch with others and their environment, therefore they become meaningful for the world and themselves. People attach importance to specific social norms and practices and assume different roles which fulfil such values. Symbolic interactionism help to account for the development of pro-social behaviour and the reason why people prefer donating to charities. So, the roles of the individual in community and the expectations of his / her family or social environment can play a decisive role in his / her donation.

2.2.1.2.5 Warm Glow Giving

"Warm-glow refers to prosocial behaviour that causes the actor to experience positive feelings, apart from its social implications" (Evren and Minardi, 2017,

p.1381). According to this motivation, individuals donate because they receive utility from their own donation (Özer, 2014, p.1). That is, the individual feels better by donating and this process is conceptualized as 'warm glow giving'.

Andreoni (2001) argues that "the utility offered by a gift may be psychological and therefore completely intangible". Because, "people give because they feel better about themselves for having made the donation" (Sargeant and Shang, 2010, p.68). Harbaugh (1998) mentions two main motivations for how recognition or acceptance works in the donation process. One of them is described as the individual's inner feelings of forgiveness arising from the donation or the positive feelings that arise as a result of purposeful altruism. The other is social prestige and material or social feedback gained as a result of knowing the donation by others. It is expressed that prestige and purposeful altruism have an impact on the donation process and that charities should make it more useful by using different techniques.

2.2.1.2.6 Access to Services

In the motivation of access to services, it is important for people to think that they can benefit from the services of the charity in question. In other words, according to this approach, charities are showing that they can provide a benefit to their donors and the possibility of receiving donations increases as they are visible to them (Çarkoğlu and Aytaç, 2016). In fact, it seems clear that the donor and the charities think about the future in this process.

Donors can donate to NPOs because "they believe that at some point in the future they may benefit from the work it undertakes. Donations to hospital may be driven by donors' belief that if they are ever admitted they might be offered preferential access to treatment" (Sargeant and Shang, 2010, p.67).

2.2.2 Extrinsic Motivations

Extrinsic motivations that may affect the donation behaviour of the individual are

considered as gender, age, education, personality and lifestyle, social class and income level, marital status, occupation and ethnicity.

2.2.2.1 Gender

It is stated that there are differences in motivation and donation behaviour in terms of gender in the donation process. Gender is the most consistent determinant of donation behaviour. Studies about gender differences in donation process show that women are in tendency to donate money to charities much more compared to men (Rooney et al., 2005; Piper and Schnepf, 2008). "Men and women also donate differently, with women and men giving at different levels to different causes." (Willer, Wimer and Owens, 2015, p.6). For instance, research ascertains that women are more likely to donate to education-related reasons and health care organizations (Einolf, 2011; Mesch et al., 2011). Besides, Marx (2000) reveals that women are nearly twice as likely as men to donate to charities concentrated on "human services, a category that involves child care centers, legal aid for the poor, foster care, homeless services, food assistance, welfare agencies, emergency relief, housing or shelter, and a variety of other reasons and organizations with a focus on poverty" (Willer et al., 2015, p.6).

Potential statements about gender differences in donor motivations for making donation to charity are:

"(1) Differences in gender roles and ways of socializing women as carers of their families (2) women see donation as a way to show their care and their moral beliefs, but men are more interested in status and social expectations (3) women experience stronger emotions than men and (4) women are more egalitarian and concern with reciprocal behaviour while men are more competitive (Mesch et.al., 2011, p.344)."

Gender differences in the donation process arise from such reasons and it can be understood that there are the psychological and values differences between men and women's motivations for donation.

Broadly speaking, charitable sharing is a socially desirable form of behaviour (de Wit and Bekkers, 2016). The reputation mechanism recognized by Bekkers and Wiepking (2011b) maintains that individuals donate since they are conscious of the social pressure exerted by the individuals around. The claim is that charitable donations are endorsed by social norms and women have stronger norms. By the time the situation to donate money emerges, the existence of others conscious of the norm encourage people to comply with such norms. It is thought that men have a tendency to donate to enhance their social standing or maintain their existing state but women donate to promote social change or help those who are less fortunate (Hall, 2004). So, there is a dissimilarity between men and women in terms of the likelihood and level of their donations and they govern their donations for varied reasons.

The relationship between the concept of gender and the donation was discussed in terms of social pressure. Eagly (2009) and Croson and Gneezy (2009) bring forward that women are more likely than men to take on gender-specific role stereotypes that include caring and donation behaviour. Due to the fact that women are demonstrated to be more empathic and caring (Einolf, 2011), the stereotype reveals that women are more likely to comprehend a higher social pressure to donate. Moreover, men and women might be different in their susceptibility to social impact. Women not only have higher social pressures, they might also respond to more powerful while meeting social pressure (Croson and Gneezy, 2009). So, it can be said that women can give more than men when they experience social pressure depending on the reasons mentioned above.

The gender difference between married couples can also affect the donation process. At this point, the concept of 'social capital' appears. Social capital points out the social networks and connections that individuals have access to social markets (Mesch, Rooney, Steinberg and Denton, 2006). Putnam, (1995), who similarly expresses social capital as an individual's networks and social trust of others and of authority, he puts forward that this concept influences donating by men and women . It contains previous social participation and marital status of the person

(Janoski, Musick and Wilson, 1998). Single and divorced people are less interested in social networks than married people mainly because married couples tend to share one another's social networks (Bryant et al., 2003). That is to say, changes in marital status also have significant influence on donation process. Married couples donate more and are more likely to donate than singles (Mesch et al., 2006) "in large part because married people tend to be more connected with social networks, which is linked to philanthropic giving" (Mesch, Brown, Moore and Hayat, 2011, p.343).

Men also earn more money than women, so they have more money to donate to charity (Einolf, 2011). While women donate more often, men are likely to donate higher amounts. For the whole amount people donate, "gender difference is even bigger when empathic concern and principle of care are considered. Most important explanation that men give higher amounts than women is the relative costs of giving: in general, men have achieved higher education and more wealth." (De Wit and Bekkers, 2016, p.19). In the same manner, Einolf (2011) refers that even in today's egalitarian society, men are still advantageous in terms of economic resource levels such as income and education. If it is found that men donate higher amounts, it is most probably to be an income or education effect. "The level of female giving can partly be explained because they are more likely to receive a donation requests and because they perceive a higher social pressure, but the explanatory power of these mechanisms is not strong" (de Wit and Bekkers, 2016, p.19).

The researchers found that factors such as age, educational level and differences in income, wealth and labor force participation had an impact on donations. However, even if all these determinants are involved in the statistical analysis, the differences between the men and women continue that the research tries to express. "A number of theories, in disciplines ranging from economics to sociology and psychology to organizational studies, provide fruitful explanations for donation behaviour" (Mesch, Osili, Ackerman and Dale, 2015, p.4). In general, the subject matter should be collected in sub-items; several key theories are emphasized that can facilitate to express gender differences in motivation and donation behaviour:

Empathy: There are many research and meta-analysis studies which revealed consistent gender difference in the experience of empathy and compassion. These social emotions are the main motivations of donation behaviour (Willer, Wimer and Owens, 2015; Wilhelm and Bekkers, 2010). Empathy is the ability of an individual to understand and share emotions of others. Women seem to be more appropriate to imagine themselves elsewhere, while men are more likely to act to develop the situation. Although both sexes seem to be equally evaluating the emotions of others during an emotional situation, women tend to react more than men to the emotions of others (Mesch et al., 2015). Similarly, since psychological research reveals that empathy develops more strongly among women, this personality trait may explain gender differences (Wit and Bekkers, 2016). Eagly and Crowley (1986) agree in that many many psychologists have advocated that women (and girls) are often more empathetic than men. They add that the role of female gender in the donation process includes norms that promote certain types of helping. Many feminist social scientists asserted that women are expected to put the needs of others, particularly family members, before themselves.

Collaboration and Risk: Another reason why women differ from men in donation process is that they tend to be more cooperative and avoid risk (Mesch et al., 2015; Eckel and Grossman, 2001). This can help explain why women are more generous and tend to spread why they donate more than men (Mesch et al., 2015). In the sense of risk preferences, males tend to be more prone to taking risks than women, and tend to see risky circumstances as challenges, unlike threats. In a relevant article, Miller and Hoffman (1995) associate religious behaviour with risk aversion, and find that women are more religious than men and are more susceptible to risk.

Social Context: Sociologists examine topics such as how people relate to people in their communities, how they trust them, and how they are influenced by social norms. The difference among men and women with regard to donations can be explained by the fact that their social networks seem dissimilar and are associated with gender roles; for instance, social networks of women are disposed to be more religious, while those of men are disposed to be more secular. In terms of the

relationship between gender and social norms, men are disposed to consider group behaviour when they donate; they try to observe their peers to know the place and the amount of their donation and utilize it to declare their own donations; however, this behavior is not valid for women. To make it clear, a social norm is the ordinary reaction of most people in a certain environment. For instance, individuals' learning that people around them donate can encourage them to donate, and if they know the amount, they can try to adjust their donation accordingly. Croson, Handy and Shang (2010) investigated social norms for donors to a public radio station, depending on obtaining data about what other donors donate. In the research, it was obtained that the possibility of men to consider social norms is higher than women (Mesch et al., 2015). It can be understood that man are more sensitive to social norms.

On the other hand, other studies contrast with the fact that women are pioneers in donating (Wit and Bekkers, 2012). For instance, Lo and Tashiro (2012) do not reach gender differences according to their findings, and Sokolowski (1996) states that women donate at a lower rate than men. But as mentioned above, studies reveal that women are in tendency to make donation much more compared to men.

2.2.2.2 Age

The donation process of the individual may vary according to age. Sargeant (1999, p.224) mentions in his study that "the age of an individual would appear to be directly about his/her propensity to engage both in charity donation and the level at which such behaviour will take place (i.e. the sums donated)". According to Sargeant and Shang, (2010, p.62), "The average amount of giving increases as people get older and peaks between ages fifty and sixty - four. Thereafter it declines as people reach retirement age. Giving as a proportion of household income generally increases with age." In terms of young donors, it is claimed that young people are highly committed to individualistic values and individualistic, and motivation for donations is selfish in Western culture (Briggs et al., 2007). On the other hand, Opoku (2013, p.181) has examined the donation behaviours of young adults in Saudi Arabia and, according to their findings, the reason why these young adult participants make

donations is to support the poor and the religion has a powerful influence on this issue. In addition to religiosity; altruism and personal satisfaction are also determined as key factors, it follows the personal traits and social norm of trust in his research.

In the study of Mathur (1996) it is emphasized that social change theory may be useful in explaining the donation behaviour of older adults. In this regard, social exchange theory is offered as a practical theoretical framework for studying donation behaviour of older adults (Pitts and Skelly, 1984). According to the findings, social interaction and control motivations are significant determinants of donor behavior. For older adults, it was found that social interaction was positively related to donation behaviour and it was not related to increase in self-esteem. (Mathur, 1996, p.107). All these studies indicate that the donation process of the individual may vary according to age.

2.2.2.3 Education

Positive relations of donations with the level of education are found in most empirical studies that involve education as a variable. Çarkoğlu and Aytaç (2016) point out that the education levels of those who provide assistance to those in need are higher than those who do not help. In the same manner, Sargeant and Shang (2010, p.62) emphasizes that donation increases with the level of education. Also, Bekkers and Wiepking (2010, p.13) mentions that there is a correlation among education level and donation. Brown (2005) detects that higher education increases donations because it pulls people toward memberships. This finding suggests the question why education enhances memberships. This can be explained by the fact that memberships require a higher level of solicitations. Brown and Ferris (2007) find that education and donations are connected not only through memberships but also through generalized social trust. People who have more confidence in others are more likely to rely on charity organizations, which provides a role for the mechanism of efficacy. On the other hand, Bekkers (2006a) finds that higher education is connected to donation to a variety of specific causes through generalized social trust and enhanced confidence in charitable organisations, but also through higher verbal intelligence and income. Wiepking and Maas (2009a) even find that the impact of

education on the amount of donations can only be achieved through high verbal intelligence and high revenue.

2.2.2.4 Personality and lifestyle

It is obvious that the personal features of the prospect/donor will have a significant effect on their donation behaviour. (Sargeant, 1999). However before, it is necessary to distinguish between personality traits and lifestyle. "Personality traits are enduring characteristics of the individual that summarize trans-situational consistencies in characteristic styles of responding to the environment" (Olver and Mooradian, 2003, p.110). Personality variables constitute the model of psychological features of an individual, but they say nothing about that individual's hobbies, interests, ideas or activities. These missing variables can be provided by lifestyle data (Sargeant and Shang, 2010, p.164). Also, lifestyle provides important benefits for fundraisers because individuals are very eager to assist reasons that associated with their hobbies/interests or to facets of life about which they hold strong opinions (Sargeant and Jay, 2014). It is evident that the lifestyle of the individual, which encompasses all the features mentioned, is one of the determining factors that pushes the individual to the donation decision process.

Personality affects donation behaviour. Personality traits influence preferences for particular results in a specific circumstance, including choice (Caplan, 2003). "When faced with the choice between contributing money to a charity or not, those who are more concerned with other people's welfare are more likely to contribute" (Bekkers, 2006, p.351). Also, "personality characteristics determine which situations are attractive to people because people often choose situations that are appropriate to their personality" (Buss, 1987). Bekkers (2005, p.447) determined that "empathic concern for other people emerges as the most typical characteristic of citizens who are actively participating in voluntary associations". Also, according to Wiepking and Maas (2009, p.16), "the positive effect of having more extended social network on level of charitable giving can be explained by the fact that individuals with more trust, more empathic concern and stronger verbal abilities have more extended

networks and donate larger amounts".

Personality provides potentially direct and indirect contributions to the helping behaviour (Ayten, 2009). In personality psychology, the Five-Factor Model (FFM; McCrae and John, 1992) has become a commonly admitted framework for the study individual differences of personality and these "Big Five" are "openness, conscientiousness, extraversion, agreeableness, and neuroticism". In terms of this model, individuals with high agreeableness dimensions, in other words, 'those who can develop good relations with others without focusing on themselves' tend to be more benevolent. In addition, personality traits are effective in evaluating the events and situations encountered by individuals. Individuals who have a strong sense of responsibility take on new responsibilities and duties on their own, even if they are not obligatory from the situations they face. Individuals who have low emotional stability, cannot maintain their composure and are not dignified, negatively evaluate their experiences (King, George and Hebl, 2005, p.590-592). This is the decisive factor for individual's help or not. In the light of these studies, it seems clear from the foregoing that the individual's personality traits and lifestyle have the impact on donation behaviour.

2.2.2.5 Social class and income level

Fundraisers often segment their approach to donors on the basis of socio-economic group or social class. In the USA social scientists have used an amalgam of variables like income, occupation and education to create six distinct social classes: "(1) upper uppers (2) lower uppers (3) upper middles (4) lower middles (5) upper lowers and (6) lower lowers". These categories are of interest because variable income is a significant determinant of charitable behaviour. Broadly, and very much as one would expect, the wealthier individuals in society are likely to donate larger sums than do those on lower incomes (Sargeant and Jay, 2004; Bekkers and Wiepking, 2010). In the same manner, according to Sargeant and Shang (2010, p.62) "the average level of donation increases as income increases. However, the lowest income group gives the highest percentage of household income". Also, Çarkoğlu

and Aytaç (2016) mention in their study that the fact that family income is important to explain all types of donations reveals that as the family income increases, the total donations will increase. The income levels of those who are in need of help are higher than those who do not.

2.2.2.6 Marital status

Marriage is mostly found to be positively connected to donation. "Married people give at a higher level than people in any other category, although widows and widowers give the highest percentage of their household income" (Sargeant and Shang, 2010, p.62). Also, the indefinite evidence on marital status reveals that multiple mechanisms are included in its relationship with charitable giving. Married people have larger networks and may be more often solicited for contributions. In addition, they may be more firmly integrated in communities increase the reputational value of contributions. (Andreoni, Brown and Rischall, 2003; Wiepking and Bekkers, 2010). As a result, it is understood that the marital status of individuals is effective in the donation process.

2.2.2.7 Occupation

"Employed people give a higher average amount, but unemployed people give a higher percentage of their household income" (Sargeant ve Shang, 2010, p.62). So, the occupation of individuals is also one of the variables that are effective in the donation process.

2.2.2.8 Ethnicity

Comparatively, less research into the impact of ethnicity on donation has been carried out, yet there is now a body of evidence to point out that individuals from specific ethnic backgrounds have a tendency to stand by causes that offer benefits for others matching that profile (Sargeant and Jay, 2004). Cialdini, Brown, Lewis, Luce and Neuberg (1997) put forward that the similarity among the helper and the individual in need motivates helping. For this reason, people can turn themselves off

from messages from non-profit organizations addressing other parts of the society. Individuals belonging to ethnic origin in a country are more likely to ignore calls for donations from NPOs that operate in this country and do not benefit their ethnic origin (Millett and Orosz, 2001). In a study conducted in the United States, "whites give more than other ethnic groups in terms of both average amount and percentage of household income." (Sargeant and Shang, 2010, p.62). As a result, the individual identifies himself with an ethnic community and sees himself as a part of it and for the same reason decides on the donation process accordingly. At the same time, ethnic differences are one of the factors that affect the amount of donations.

2.3 Donation Behaviour Models in Literature

Over the years there have been various efforts to comprehend donor behaviour and to establish a wider perspective as to why individuals might or might not donate to nonprofit organizations (Sargeant et al., 2006). The models enable us to conclude easily the strategy to undertake, based on what the investigation is and what the results are (Aguirre-Garcia and Aldamiz-echevarría, 2013), also they offer a holistic view of donation behaviour; in this way, detailed presentations are provided (Leskovec, 2010). Even so, it is considerable to know the decision process perfectly to make sure that the strategies or strategies chosen are correct. However, by knowing all the factors that affect the donor, the NGO will be able to act on them (Aguirre-Garcia and Aldamiz-echevarría, 2013). These factors have importance on donation decision process.

In the literature, Tiltay (2014) asserted that different models of the donation process have been developed in the literature and chronologically listed these models which deal with the donation process as follows:

- Burnett and Wood (1988) Donation Decision Process Model
- People's Helping Behaviour Toward Charities (Bendapudi, Singh and Bendapudi, 1996)
- Model of Individual Charity Giving Behaviour (Sargeant, 1999)
- Sargeant and Woodliffe Giving Behaviour Model (2007)

- Individual Giving Model (2010)

The different factors influence the donation decision process (Aguirre-Garcia and Aldamiz-echevarría, 2013). The common point of these models is to analyze the effects and results of consumers who help people in need through mediated charities. At the individual, organizational and community level analyzes, the results were found to be positive (Tiltay, 2014). In this manner, according to Le Gall-Ely (2013), the common aspects of these models are that they concentrate on donation behaviour without limiting them to donate them a particular type.

2.3.1 Burnett and Wood Donation Decision Model

ANTECEDENT STATES
Personal traits:
-Self-Esteem
-Empathy
-Personal competence
-Personal norms
-Mood

Demographics:
-Age
-Family cycle
-Background
-Role
-Economic situation

Situational Factors:
-Physical environment
-Temporal factors
-Social
-Legal

MODEL DIMENSIONS:
Type:
-Religious
-Alumni
-Political
-Blood/body parts
--Charitable

Nature of resource request:
-Tangible
-Intangible
-Both

Giving dyad:
-Individual/individual
-Individual/group
-Individual/institution

Explicit/Implicit need — Attention — Obligation Salience — Evaluation

Need assessment
Action assessment
Ability assessment

Societal norm
Personal norms
Assessed seriousness
Compliance factors

Perceived Rewards
-Personal recognition
-Reciprocation
-Self-image enhancement
-Societal compliance
-Material

Perceived costs
-Inconvenience
-Physical suffering
-Failure

Evaluative criteria

Inhibitory Factors
-Resource scarcity
-Disqualification
-Attitudes/ experiences

Perceived Control
Request Conditions
Situational Factors
Perceived effectiveness
Recipient   Agent

Response to

Recipient:
-Individual
-Group
-Institution

Recipient agent

Habit Strength
-General
-specific

Give

Behaviour intention — Action — Evaluate Action

Reject

Defence mechanism

Decision Process

Figure 1 Burnett and Wood Donation Decision Model (Source: Burnett and Wood, 1988)

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"The Burnett's and Wood's (1988) model (Figure 1) is the first conceptual framework on individual donation decision making and this seminal study, therefore, turned into the foundation for the 1990s giving behaviour models and consequently the current giving models" (Sakakibara, 2014, p.41). Furthermore, Burnett and Wood's work is one of the studies to develop a broad point of view on how and why individuals select to give by synthesizing the existing literature (Sargeant, 1999) and when the related literature is examined, why and how people donate to charities stand out as the main concern and the focus of several studies. According to Burnett and Wood (1988) , between these studies, the term 'donation was not correctly described and so this deficiency of clarity was shown as one of the causes of the unclear donation process. Therefore, in the light of their research, they define donation as "an exchange between an individual (donor) and another individual or group or institution, where the donor donated tangible resources that had some economic value including money, assets and blood or body parts" (Sakakibara, 2014, p.51) . Thus, they have significance on trying to clarify the donation process.

According to their model (illustrated in Figure 1), Burnett and Wood (1988) want to draw attention for the unicity of the social exchange that happens when donating to charity (Burt and Strongman, 2005). In this exchange, individuals give something tangible with the commitment of very little intangible return (Sakakibara, 2014). In this regard, donating does not include an impersonal change, but rather, it often relies upon looking for a response to a serious human condition. This instantly makes donation a private matter including different sets of emotions and value judgements (Burt and Strongman, 2005). As it is understood from this point, the authors tried to express that the social exchange is different from typical exchange.

As the model clearly indicates there are three principal components: "*Antecedent states*, *model dimensions* and *the decision process*". Burnett and Wood (1988) defines the 'antecedent states' as subsistent qualifications that the individual carry to the donation process, just as demographic characteristics, personal characteristics and situational determinants (Sakakibara, 2014). They suggest that these factors are effective in the donation process (Tiltay, 2014). As for the 'Model dimension', it involves three principal fronts: 'type' (causes) of organisations, 'nature of resource'

and 'giving dyad'. Individuals donate for various and similar reasons, such as religious groups, community organizations and political parties. It may also be the effect of donating to one type of NPO had on donating to other kind of NPO, in the donation of individuals. Besides, nature of resource deal with whether the donation was nonmaterial (time, expertise, moral support and etc.), material (money, blood, body parts, land and etc.) or both. Lastly, a 'giving dyad' was about that "donation can be an exchange between individual and individual, individual and group, and individual and institution" (Sakakibara, 2014, p.53).

Before moving on the last step of the model before the decision process, it is useful to explain that the responsive effect of the mentioned social exchange on the donation process. Given that donating is a form of social-type behaviour (Burnett and Wood, 1988), respondents are more likely to donate when they subject to specific emotions through images. For instance, a sad and painful image of a child can be a driving force for the donor; but the image of a happy child may not allow it. For sure, it can be discussed in two ways. Because the donor is able to see the results of donations, the presence of a happy child in a charitable advertisement can create higher donations (Burt and Strongman, 2005). That is to say, it seems that the result may vary according to both cases.

Finally, when it comes to the '*decision process*', it starts on the assumption that the potential donor may be conscious of the need (implicit need), or may not be conscious of the need (explicit need). After the awareness was provided, the person proceeds to a stage of attention. At this stage, the person evaluates whether the need is valid or urgent and the individual's ability to satisfy the need (Sakakibara, 2014). That is, the person assesses the level of need and his or her own abilities to create awareness (Sargeant and Jay, 2014). The obligation salience stage of evaluation is affected from following factors: (a) societal norms, (b) personal norms, (c) the 'assessed seriousness' which is related to the seriousity of the organisation and besides, it depends on how the message was conveyed personally or by means of an intermediate medium, (d) the compliance factor includes little risk and the process can take a pause at this stage, it contains possible pain the individual can feel or the risk of giving credit card details (Sakakibara, 2014). Following accomplishing the pre-screening stages, people would decide whether to donate or not and if they don't

donate against the attractors used, they would develop some defense mechanisms (Sargeant and Jay, 2004). At this stage, people evaluate "perceived rewards (personal recognition, reciprocation, self-image enhancement, societal compliance, material) and perceived costs (inconvenience, physical suffering, failure). Then, evaluative criteria includes inhibitory factors (resource scarcity, disqualification, attitudes/experience), perceived control, request conditions, situational factors, perceived equity and the recipient and/or agent" (Sakakibara, 2014, p.53). Then, the action of donating or not donating constitutes the next stage. And ultimately, when it comes to the last stage, individuals evaluate the outcome and the satisfaction of the results (Sargeant and Jay, 2004). It's important at this last stage whether the results meet the expectation.

Consequently, as it is obviously seen that donation decision process is the key issue and bring to conclusion that various factors can differentially influence the individual's donation decision process (Bendapudi et al., 1996). These factors change and diversify as the elements motivating individuals.

2.3.2 People's Helping Behaviour Toward Charities

Figure 2 Conceptual Framework of People's Helping Behaviour Toward Charities (Source: Bendapudi et al., 1996)

Bendapudi, Singh and Bendapudi (1996) recognized the contributions of Burnett and Wood (1988) and expanded these studies (Sakakibara, 2014). Bendapudi et al. (1996) developed a helping behaviour model that starts with the potential donor's perception that the charity is in need of help. The model, which handles donations to charities, has been developed to include different types of donations, such as providing voluntary service in charities, money, blood and organ donation. Moreover, the authors firstly state that the charity is requesting donations from the individual and that the individual is supposed to perceive the need to make donations. The individual's perception of this need is realized with the image of the charity which is perceived by the individual (Tiltay, 2014). So it means that the charity has an important role on the individual's perception of the need.

A conceptual framework describing helping behaviour, and its ancedents, moderators, and concequences is demonstrated Figure 2. The help given to a charity can be influenced by several variables (e.g. its appeals for help), while others may not controlled directly (e.g., the state of the economy). It is offered that "the controllable promotional variables as 'antecedents' of helping behaviour and the uncontrollable variables as 'moderators' that influence the relationship between the antecedent variables and the helping behaviour" (Bendapudi et al., 1996, p.36). To be more precise, the ancedents are the size of the message, the content of the message and the requested donation which can be controlled by the charity. Moderator variables; such as motivation, perceptions, abilities, emotional situations, and exposure to the media, and may be related to the donor or may be the economy, social norms, technology, government policies and other competing institutions. According to the model, behaviour is the most basic form of donation (Tiltay, 2014). Also, "helping behaviour may have several different consequences, which can affect the beneficiary, charity, community or/and the donor" (Leskovec, 2010, p.59) and these consequences emerges as benefits.

In conclusion, based on the work of the authors, to understand why people help charity organizations, they observed the donor's decision process and how the charity organizations' promotion strategies could have a positive effect on the help

and that way, they made a significant contribution to the literature with their scientific studies.

2.3.3 Model of Individual Charity Giving Behaviour
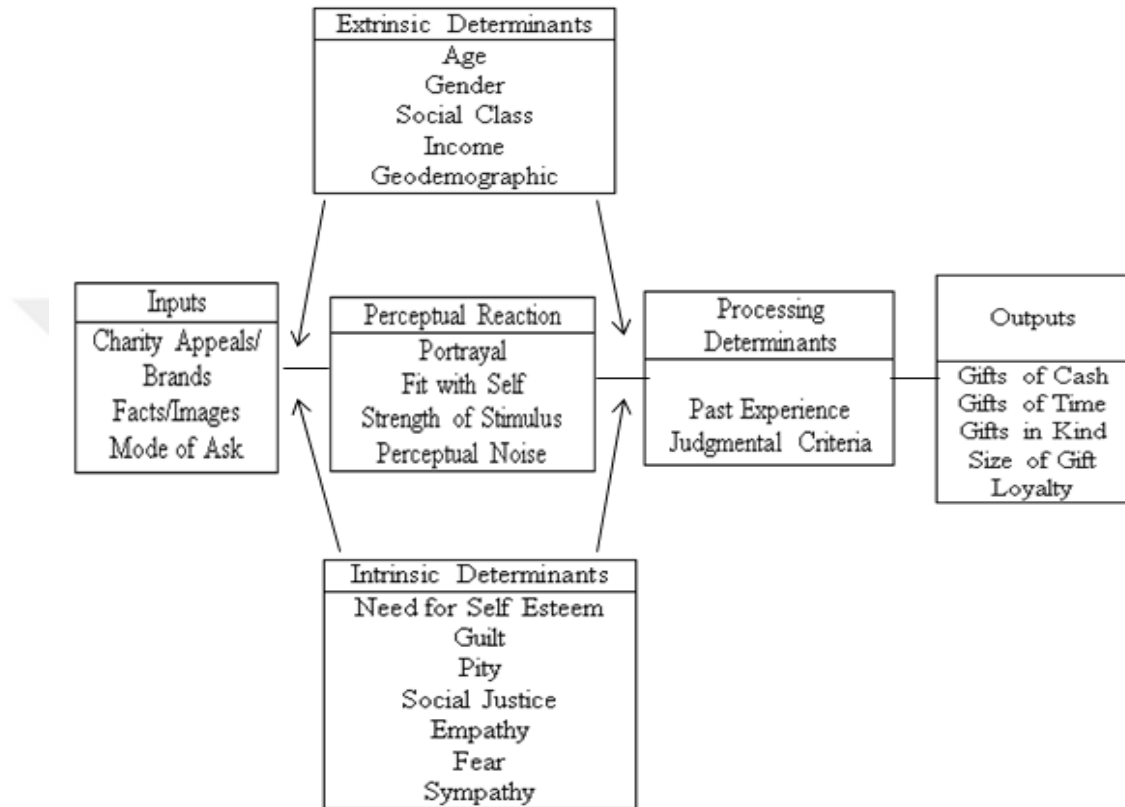
Figure 3 Model of Individual Charity Giving Behaviour (Source: Sargeant, 1999)

Sargeant (1999) tried to correct the deficiencies on the previous studies, especially benefiting from the works of Burnett and Wood (1988) and Guy and Patton (1989). So that, Sargent (1999) detected the gaps about these models and devised a process model of Individual Helping Behavior (Figure 3) and he attached the following variables to its proposed model (Figure 3) (Sakakibara, 2014).

Processing Determinants: "The processing of the giving decision is impacted by the donor's *past experience* with a given charity and charitable giving in general, and

by the *judgmental criteria,* donor might use to evaluate potential organization for support." (Sargeant, 1999, p.222). In this respect, the relationship of the individual with the organization is important for making donations to other causes in the future.

Inputs: It is concerned with the variables that activate the process. These variables are "*charity appeals, branding, facts/images and mode of ask"* (Sakakibara, 2014, p.66). More precisely*,* inputs might be the brand perception, various attractive elements, events related to charity, images and media applications that the donor is exposed to in the decision-making process (Sargeant and Jay, 2004). So, the model evidently points out that there are a number of inputs to the decision making process.

Outputs: Outputs includes the last step of the the decision making process. It is put forward that it should be relevant to pay regard to outputs; as '*gifts of cash', 'gifts of time', 'gifts in kind', 'size of gift' and 'loyalty'.* In previous models, possible outcomes were just donate or not donate (Sakakibara, 2014) and in this regard, the model differs in terms of outputs from the previous models.

Sargeant's (1999) model offers individual giving behaviour as an input/output process. He improved a model (see Figure 3) "which starts with external *inputs* of decision-making process, such as charity appeals, brands, facets, etc. When a donor is faced with the inputs, several variables affect his *perceptual reaction* to the conveyed message" (Leskovec, 2010, p.59). According to Sargeant andJay (2004), inputs may be the brand perception, various attractive elements, events related to the charity, images and media applications which the donor is exposed in the decision-making process. The donor's perceptual response is about his reaction to these attraction elements. As a result of this, how the donor defines the reaction process; portrayal, fit with self, strength of the stimulus and perceptual noise. These messages are used to determine whether the donor will make a donation during the decision-making process. Donors can take into account their past experiences with the charity

organization, the effectiveness and efficiency of the charity, and the quality of the service they provide (Tiltay, 2014).

The final dimension of the model is related to the output from the decision making process (Sargeant, 1999). According to Model of Individual Charity Giving Behaviour, these outputs can be stated in several different ways, such as money, time. "It also introduces internal and external determinants that can affect the donation process" (Leskovec, 2010, p.59). The key category of extrinsic determinants is surely that of the demographic profile of the charity donor/prospect. So, extrinsic determinants such as age, gender and social class etc. have a considerable effect on giving behaviour (Sargeant, 1999). On the other hand, "the 'intrinsic determinants' are those that address the underlying reasons an individual choose to support a particular charity organization such as 'need for self-esteem, guilt, pity, social justice, empathy, fear, and sympathy" (Sakakibara, 2014, p.68). Emotional as empathy, sympathy, guilt and compassion motivations are both high in stimulation to make donations and high levels can be effective in stimulating donations (Sargeant and Jay, 2004). As a result, with all these aspects mentioned, the model addresses all the shortcomings of previous studies and brings a different perspective to the donor decision process.

2.3.4 Sargeant and Woodliffe Giving Behaviour Model

"Sargeant and Woodliffe (2007) developed an up to date and the most comprehensive content model of giving behaviour, based on current literature and extending the Sargeant (1999) model" (Sakakibara, 2014, p.71). The effect of the external environment on the donation behaviour of the individual is emphasized in the model (Figure 4). In the model where donations to charities are explained, the individual's external and internal motivations are effective in the donation process. One of the highlights of the model is that the feedback received as a result of the donation provides the individual with visible and invisible benefits (Tiltay, 2014). With this model of donor behaviour, Sargeant and Woodliffe (2007) provides "a deep insight into the literature on monetary donations to charitable non-profit

organizations" (Leskovec, 2010, p.62). Accordingly, the model with these features can be said to make a great contribution to the current literature.
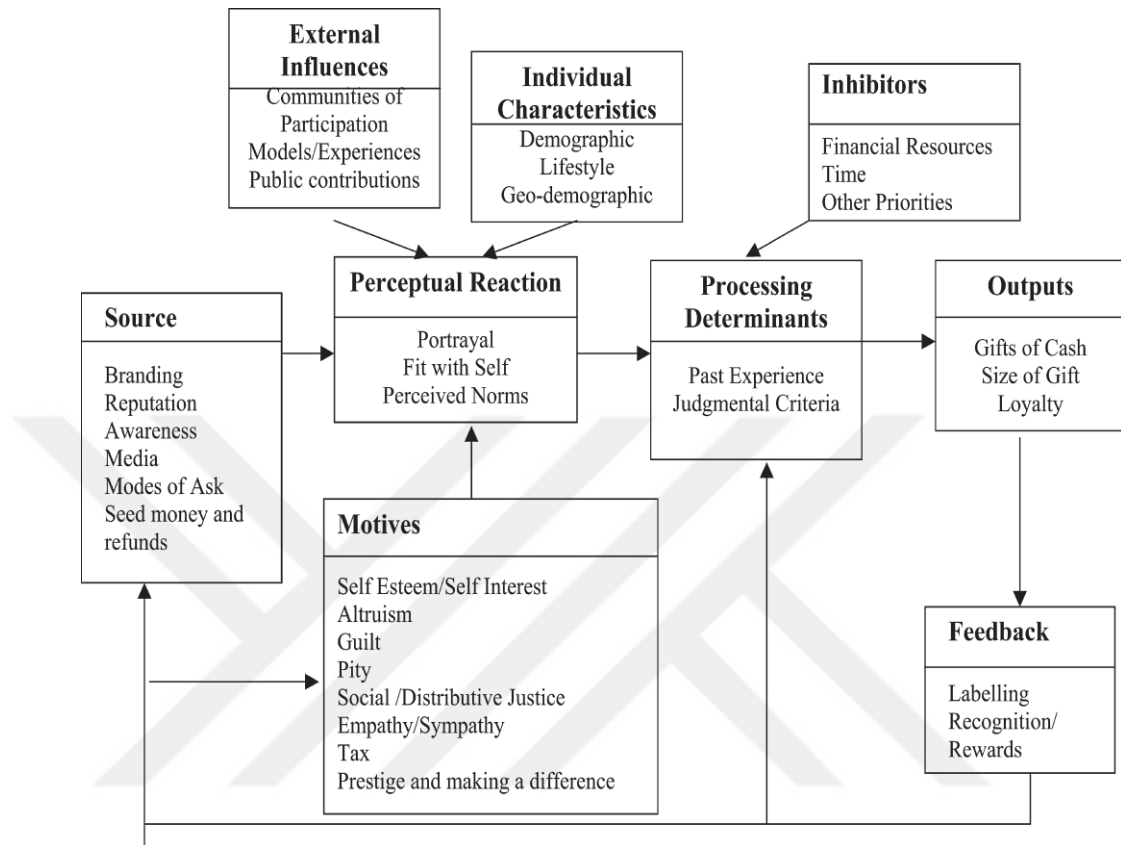
Figure 4 The Sargeant and Woodliffe's Model of Donor Behaviour (Source: Sargeant and Woodliffe, 2008)

2.3.5 Individual Giving Model

The Individual Giving Model was developed based on Individual and Charity Giving Model (Sargeant, 1999). This giving model forms the basis for donors' donation decisions (Sargeant and Shang, 2010). The donation process consists of the processes that take place in the figure 5 between the individual's motivations and ending with the donation behaviour. In the model developed as a process model of donation behaviour, individual motivations are at the beginning of the process unlike other models (Tiltay, 2014). Also, it is the individual behaviour model that does not

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account for the social environment surrounding the individuals (Sargeant and Shang, 2010).

External world: Stimuli

Are the stimuli attended to?   Yes

Motivation: The arousal state directed toward the achievement of a goal

Goals: What do people want to achieve from an action?

Perception

Cognition: Assign meanings to these stimuli

Emotion: Assess the stimuli against an ideal state

Attitudes: Evaluations

Decision making

Donation behavior

Can relevant needs and values be remembered?   Yes

Knowledge Understanding

Figure 5 Individual Giving Model (Source: Sargeant and Shang, 2010)

In the first step of the model, individuals consider the benefits they expect to receive from donations in the context of intrinsic motivations. Here, the benefits of selfish and altruistic motivations are evaluated. Assessments of the individual will affect his / her attitude towards donation or not and will affect the decision process. The last step of the model is the degree of realization of donation behaviour. (Tiltay, 2014).

CHAPTER III

THANKING CULTURE AND THE USE OF 'THANKING' IN NON-PROFIT COMMUNICATION

3.1 Values

3.1.1 Definition and the content of 'values' concept

In many studies, values are discussed with different perspectives and different terms. The concept of value, which was first introduced to the social sciences literature by Znaniecki in 1918, is rooted in the word 'valere', which means 'to be precious' or 'to be strong' in Latin (Bilgin, 1995). According to TDK, 'value' means 'an abstract measure for determining the importance of something, the response of which something is worth'.

It is certain to mention different definitions for understanding exactly what the value is, or better perceiving the concept of value. According to Alavi and Rahimipoor (2010) who considered them positively, "Values, conceived abstractly, are the ideas, images, concepts that cause us to regard a thing or activity as good, desirable or worthy and terms such as the good, true, the beautiful and the right are generally designated as value terms." (p.423). To the extent that, Köknel (2007) also emphasized the abstract aspect of value. He states that value is an abstract unit of measure pointing to the importance of concrete and abstract concepts and it is a word that describes the status and the importance of living and non-living beings, events, facts. In other respect; Kluckhohn (1951, p.395) argues that values should be seen as a conception of the desirable and describes it as, "… a conception, explicit or implicit, distinctive of an individual or charasterictic of a group, of the desirable

which influences the selection of available modes, means and ends of action". Also, Schwartz (1999, p.24), describes 'values' as "conceptions of the desirable that guide the way social actors (e.g. organisational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations" (Kluckhohn, 1951; Rokeach, 1973; Schwartz, 1992). According to this view, values are trans-situational criteria or targets (e.g. security, hedonism), which are listed as important, guiding principles in life.

It is necessary to explain the values with regard to the relationship between the behaviours and attitudes of individuals in relation to community life. There are some behaviours and attitudes that individuals consider important to them. "Value" is a choice that determines our perspective and goals, affects our decisions, reflects our beliefs and forms our principles. These value preferences of individuals are influenced by the behaviours and attitudes accepted by everyone, which constitute the value judgments of the society in general and accordingly this situation directs the life of the individual.. (Aktepe and Yel, 2009; Rokeach, 1973). In other words, the values we have are essential in terms of determining the behaviours we put forward in our lives.

In the consideration of all these definitions, Schwartz and Bilsky (1987, 1990) produced a conceptual value definition that includes the five formal features of values mentioned repeatedly in previous studies. Values (1) are concepts or beliefs, (2) belong to the desired final situations or behaviours, (3) exceed certain circumstances, (4) guide selection or evaluation of behaviour and events, and (5) are ordered by relative importance. It can be declared that these five characteristics define the formal features of the human values that Schwarz and Bilsky includes in the definition. As can be seen, many definitions have been made on the values as mentioned above. Now, in order to better observe, it is useful to focus on the characteristics of the values.

3.1.2 The characteristics of 'values'

Values change and evolve throughout life, also contribute to adapting the individual to the environment in which he or she lives. In addition, they present ideas that govern their members in terms of social values, principles, rules, behaviour, attitudes, actions and beliefs (Köknel, 2007). Similarly, Kızılçelik and Erjem (1994), who approach values from a social point of view, explains that values are generalized fundamental moral principles or beliefs, which are considered to be right and required by the majority of their members to maintain the existence, unity, functioning and continuation of a social group or society. According to these explanations; it is understood that values are reinforcing and comprehensive principles and beliefs which guides the lives of individuals and enable both the differentiation of societies and the fusion of society / societies.

When referring the characteristics of values, it is necessary to mention the social values. Yazıcı (2014) asserts that the starting point and the main source of social values is human nature. Human beings are a social entity and need to live in a society for the sake of safety, survival, and needs, as a result of its nature and instinct of protection. In order to eliminate the problems caused by public life, human beings had to create many rules which were not written in the early days and then converted into written texts. In the emergence of these rules, the primary needs and social values of that society have been the source (Mishra, b.t). Accordingly, Yazıcı (2014, p.211) defines the social values that every society needs to exist as "generalized, moral beliefs that reflect the common feelings and thoughts of individuals who are members of a group or society". As can be seen from the description, it can be deduced that social values have a decisive role in social structure.

Aytaç (2002, p.183) indicates that social values have three basic characteristics:
a) They have continuity feature: The transfer of values from generation to generation is provided by family, school, friends, vocational and business organization and mass media. With these tools, societies, groups and institutions carry many social values, develop them and transfer them to new generations

(Yazici, 2014). That is, it is not limited to a part of human life.

b) There is no obligation to comply with reason and logic: Values are also related to emotions and contain both emotional and cognitive elements within itself.

c) They are compelling people to obey them: It states that values are the means of social control and oppression. Therefore, values prevent unconfirmed behaviours and allow for easy understanding of feelings of embarrassment and guilt arising from social violations.

The values are important in terms of the fact that they are closely related to our society which is in the rapidly changing world. It is closely linked to the harmonization of new social arrangements that arises as the indispensable consequence of socio-economic developments (and sometimes as their intermediaries) with such arrangements. This problem of conformity necessitates the good recognition of society for success of social politics and therefore a detailed examination of the values (Kuşdil and Kağıtçıbaşı, 2000). As a result of this necessity, values are attributed to the social system as well as to individuals. In addition, Anar (1983), another scientist who evaluates values socially, indicates that values are considered within the framework of social values within the framework of individual values, attitudes, preferences and beliefs and social values.

Fichter (2006, p.167) lists the characteristics of values for a better understanding of their social structure:

a) Values are shared; The majority of persons agreed on the values. It does not depend on the judgment of any individual.

b) Values are taken seriously; people see these values together with the protection of common well-being and meeting social needs.

c) Values are found with enthusiasm; people sacrifice for supreme values, they fight and even die.

d) Values are abstracted; it can be abstracted from other valuable objects conceptually, as it requires interpersonal consensus and compromise.

e) Values are social; they are outside of the individual and have the characteristics of the pressure of society. The individual finds his social values in the society in which

he was born; learn the values in the process of socialization, adopt and transfer to the next generation. In short, Güven (1999) points out that through the process of socialization, individuals are taught the basic values of society, norms, customs and precedents. Since the individual is educated with these values, the decisions of the individual generally correspond to the values of the society. In society, individuals who cannot learn values are regarded as insane, whereas those who do not adopt values and do not participate in practice are punished (Yazici, 2014). This results in the pressure of society to force individuals to comply with values.

f) Social values are continuous, The reason behind this result is the transfer of values from generation to generation. The continuity of values between generations is a siginificant purpose of socialization and is required for the operation of society (Fuligni and Zhang, 2004). The transmission begins initially in the family and then, is supported by school, friends, vocational and business organization and mass media. With these tools, societies, groups and institutions carry many social values, develop them and transfer them to new generations (Fichter, 2006).

g) Values are transmitted by language and symbols; The language and common symbols that a society speaks reflect and reflect on the common values of the groups and institutions in that society (İnceoğlu, 2011). For example, ceremonies such as glory, honor, and marriage, reflect the social values.

h) Values are subject to change; In philosophy, the most important debates on values are the relativity or absoluteness of values. In contrast to the arguments that argue that values do not change, according to the views that support the relativity of values, "inasmuch as different societies and ages understand different things from same 'value' or sometimes say to the same 'thing', 'good', and expects to be done by everyone, sometimes they say 'bad' and forbid, there is no unchanging value" (Kucuradi, 1971, p.19). Also, Rokeach (1973) and Williams (1979) indicated that values are structures that are open to change; especially, there may be changes in the value priorities to meet the requirements emerging over time.

i) Values are standards, beliefs or moral principles that give meaning; Values are criteria that give meaning and importance to culture and society (Fichter, 2006, p.167). The values that affect the decisions of the individuals living in the society

and their goals, which reflect their beliefs and constitute their principles, are efficient in the formation of culture.

j) Values; the selection or change of behaviours, people and events directing standards; One of the determinations that Schwartz and Bilsky (1987) reached in depicting the values they made on the basis of the characteristics they agreed on by the various theorists is that they function as standards that direct the selection or change of values, behaviours, people and events (Kuşdil and Kağıtçıbaşı, 2000, p.60). Values influence social perception and the direction of change with this function.

3.1.3 The Classification of 'values'

Values are classified in many research and studies based on the concept of value. Subject matter experts used different methods to classify values, named the values in the same field differently and developed different perspectives to values. These are the most well-known and accepted classification of values (Bolat, 2016):

3.1.3.1 Spranger Value Classification

The value test was first used by German Psychologist Eduard Spranger in 1928. Spranger categorized values according to personality types by expressing that everyone will enter one of the six basic personality types. After Spranger, gathering the values in six groups became almost the rule (Akpınar, 2015):

Table 3 Spranger Value Classification (Source: Akpınar, 2015)

Scientific value:	It cares about the truth, research, knowledge, reasoning, critical thinking. Individual with scientific value is experimental, rational and intellectual.
Economic value:	It contains economic purposes and tools. It cares what is useful and practical. It indicates that economic values should be considered in life.
Aesthetic value:	It is based on experience, preferences and acceptances. It looks for beauty in the surrounding objects. It attaches importance to symmetry, harmony and form. The individual sees life as a variety of events and thinks art is a necessity for society without expecting a benefit from art.
Social value:	It contains social and individual relationships. It is essential that love others, help and not be selfish. The most important value is human love. It presents human love to people.
Political value:	It contains values such as leadership and naturally having power. They are values in which the desire for power and reputation is high. The power constitutes the basis of this values.
Religious value:	It contains general values about the world and the universe. People who possess this value comprehend the universe as a whole and connect themselves to its integrity.

This classification was then converted into a scale by Allport and Vernon (1931) in a study called 'Study of Values' (Myyry and Helkama, 2001). Güngör (1998) adds moral values to these value categories and adds a moral value dimension to its research while remaining true to the classical value order.

Since these value categories are the specific areas of existence of human life, everyone gives them another value in their own life or takes a certain attitude towards them (Güngör, 2000). Therefore, in this classification, individuals are classified according to their personal values and dominant values of personality.

3.1.3.2 Erol Güngör Value Classification

Güngör (1998, p.77) stated that values are "a combination of perception, emotion and knowledge about a certain part of the world in terms of being a belief". Erdoğan (2014) indicates that Güngör (2000) has created for his value classification of 7 basic value group by adding *moral values* to the 6-dimension classification of Spranger (1928). Values such as tolerance, benevolence, honesty and being right are included in the *moral values* (Tokdemir, 2007). 7 value fields used in his classification; "aesthetics, moral, theoretical, economic, religious, political, social values". In this classification, Güngör (2000) developed 29 value items in relation to 7 value fields. Although Güngör went on the classification of the values, he did not think the value expressions only in its area. "Usually, each behaviour is associated with a certain value field; e.g. economic value is considered to be behind economic behaviour. While this is true, it cannot be said that any field of behaviour is determined by a single value field. Since there is a harmony between the various value fields, so that there is a connection between the values, a certain behaviour is expected to be in a compatible relationship with more than one value field. These items gave interrelated results" (Güngör, 1998, p.121-122). As it is understood; moral values form part of the value system together with other values and constitute a quite separate section from other values.

3.1.3.3 Rokeach value classification

Another classification in the value field was made by Milton Rokeach and he (1973, p.154) defines values as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence". "In 1973, Milton Rokeach created the Value Survey, which has received widespread positive response and is

still quite widely used as a research tool" (Tuulik, Õunapuu, Kuimet and Titov, 2016, p.152). This system (Rokeach Value Survey) that he created is a classification system that has two sets of values, 18 individual value items in each set (See Table 4). One set is defined as terminal values and the other set is defined as instrumental values. "Terminal Values refer to desirable end-states of existence. These are the goals that a person would like to achieve during his/her lifetime. These values vary among different groups of people in different cultures. Instrumental Values refer to preferable modes of behaviour" (Giacomino, Brown and Akers, 2011, p.21).

Table 4 Rokeach's value list (Source:Rokeach, 1973)

Terminal values		Instrumental values	
A Comfortable Life	Inner Harmony	Ambition	Imagination
A sense of Accomplishment	Mature Love	Broad Mindedness	Independence
A world at Peace	National Security	Capability	Intellect
A world of Beauty	Pleasure	Cheerfulness	Logic
An exciting Life	Salvation	Cleanliness	Love
Equality	Self-Respect	Courage	Obedience
Family security	Social Recognition	Forgiveness	Politeness
Freedom	True Frienship	Helpfulness	Responsibility
Happiness	Wisdom	Honesty	Self-Control

According to the theory, the relative significance to the individual values requires the values to be in a hierarchical structure among themselves and this structure represents value priority (Demirutku, 2007). Rokeach (1973) measured instrumental

53

and terminal values, with two lists of 18 items each, and in-line alignment. The Rokeach Value List has been the most recognized and used tool in many studies (Bilgin, 1995). Nonetheless, Rokeach's theory and method of measurement have criticized that a measure of sort order brings much cognitive burden for respondents, and (2) the degree to which terminal and instrumental value lists contain and represent the values in different areas is controversial (Braithwaite and Law, 1985). Based on this, Schwartz and Bilsky (1987) developed a theory for the universal structure of values within the framework of a well-structured theoretical model (Fırat and Açıkgöz, 2012).

3.1.3.4 Schwartz Value Theory

Another important study on values was done by Schwartz (1994) explains his study on values beginning with the effort to resolve the issue of classifying value contents. These studies have been the subject of hundreds of studies on the values and whenever a research on value is desired, his value classification is used. (Bolat, 2016). Before mentioning the classification, it is necessary to mention the definition of values used by many researchers. Schwartz (1994, p.21) defines values as "desired transsituative goals that contribute as a guiding principle to the life of a person or other social entity and varied in order of importance". Based on this definition; it can be said that values serve the interests of some social beings, function as standards for judging and justifying actions, but at the same time they are acquired by means of socialization through dominant group values and through individuals' unique learning experiences (Bennett, 2005). It is necessary to emphasize that values play a big role on individual's life.

Schwartz and Bilsky, who approached the list of values prepared by Rokeach (1973) in a different way and with a theoretical view, have found that human values can be examined with the help of some basic dimensions (Kuşdil and Kağıtçıbaşı, 2000). Schwartz (1994, p.21) depicts values in the form of conscious purposes,as the three universal requirements which all the people and society need to overcome: "needs of individuals as biological organisms, requisites of coordinated social

interaction, and requirements for the smooth functioning and survival of groups". Demirutku and Sümer (2010) indicates that Schwartz created a ten-value type moving from these universal requirements which involves values in a similar or different motivational infrastructure and shows a continuity associated with each other in a dynamic structure. Values considered as these universal requirements; "power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, traditionalism, conformity and security" (Schwartz, 1992). After some changes in the following years (Schwartz, 1992; Schwartz and Bilsky, 1990), the research carried out in the theoretical framework, which is based on Rokeach's list, started with 56 values based on the various values that exist in the literature. From the 54 countries which Turkey is also included, data were collected from approximately 44,000 people, most of whom were teachers and university students. Teachers are selected as the target audience of the research, assuming they are the transmitters of basic cultural values in the process of socialization (Kağıtçıbaşı and Kuşdil, 2000).

As it is mentoned before, Schwartz defined 10 motivationally different types of general values, likely to be recognized by people inside and outside cultures. *Power* highlights social superiority and domination over others (Ryckman, Thornton, Van Den Born and Gold, 2005) and power values (e.g., authority, wealth) put an emphasis on the obtainment or protection of a dominant position within the more common social system (Schwartz, 2012). *Achievement* refers to the direction of individual success, based on social standards (Gullu, 2016). The achievement values underline the ability to master the current standards and thus to demonstrate competence in obtaining social approval. *Hedonism* results from the organism's requirements and the pleasure associated with meeting them. *Stimulation* values are due to the need for diversity and stimulation of the organism to maintain optimal, positive, rather than threatening activation level. The motivational aim of stimulation values is excitement, innovation and difficulty in life. The decisive aim of *Self-Direction* is independent thinking and action choice, creation and discovery. It is derived from the need for organism for the direction of self, control and mastery, and the interactive needs of autonomy and independence. *Universalism*, motivationally,

aims at understanding, appreciation, tolerance and protection for all people and the wellbeing of nature. It emphasizes not only the personal welfare of others, but also the welfare of all people through the establishment of a world of social justice and peace. B*enevolence* dimension intends to protect and improve the well-being of people who are frequently in touch with personal. *Tradition* is concerned with the respect, commitment and acceptance of the customs and opinions that culture or religion applies to the individual *Conformity* aims to the restriction of possible actions, tendencies, and impulses that can hurt or harm others and violate social expectations or norms. It is derived from the necessity of preventing the tendencies of individuals to be socially destructive if interaction and group functioning are working smoothly. Conformity values emphasize self-limitation in daily interaction, usually close to those. *Security* is related with the safety, harmony and stability of society, relations and self. Security values are based on basic individual and group requirements (Schwartz, 1992, 2012).
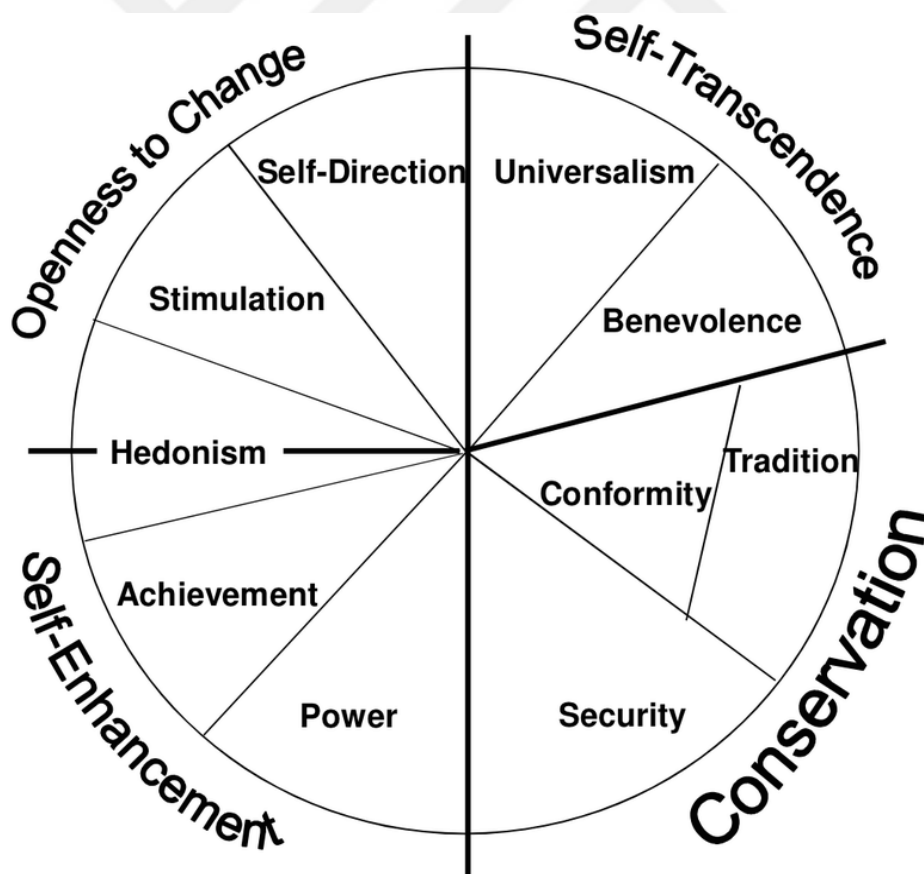
Figure 6 Theoretical model of relations among ten motivational types of value (Source: Schwartz, 2012)

The circular structure of Figure 6 shows the total model of the mismatch and discordance relationships between the values (Schwartz, 2012). Competitive value types emerge in the opposite direction from the center; complementary types are located close to the circumference of the circle.

"One dimension opposes openness to change (self-direction and stimulation) to conservation (conformity, tradition, security). The other opposes self-transcendence (universalism and benevolence) to self-enhancement (achievement and power). Hedonism shares elements of both openness and self-enhancement. This structure has been approved by research in many countries" (Schwartz, 1992). "Although individuals differ substantially in the importance they attribute to values that comprise the ten value types, the same, near universal structure of motivational oppositions and compatibilities apparently organizes their values" (Schwartz and Sagie, 2000). Displaying the values in two bipolar dimensions allows to summarize the contrasts between competing values.

"As shown in the table below, the ten value types are listed in the first column of Table 5, each defined in terms of its central goal. The second column lists exemplary specific values that primarily represent each type. When people act in ways that express these specific values or lead to their attainment, they promote the central goal of the value type. Column three lists the universal requirements of human existence from which each value type was derived" (Schwartz, 1994, p.22).

Table 5 Motivational Types of Values (Source: Schwartz, 1994)

Definition	Exemplary values	Sources
Power: Social status and prestige, control or dominance over people and resources	Social power authority, wealth	Interaction Group
Achievement: Personal success through demonstrating competence according to social standards.	Successful capable ambitious	Interaction Group
Hedonism: Pleasure and sensuous gratification for oneself.	Pleasure Enjoying life	Organism
Stimulation: Excitement, novelty, and challenge in life.	Daring, varied life, exciting life	Organism
Self-direction: Independent thought and action—choosing, creating, exploring.	Creativity, curious Freedom	Organism Interaction
Universalism: Understanding, appreciation, tolerance, and protection for the welfare of *all* people and for nature.	Broad-minded, social justice, equality Protecting the environment	Group* Organism
Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	Helpful Honest Forgiving	Organism Interaction Group
Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide.	Humble, devout Accepting my portion in life	Group
Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.	Politeness, obedient Honoring parents and elders	Interaction Group
Security: Safety, harmony, and stability of society, of relationships, and of self.	National security Social order, clean	Organism Interaction Group

Note. Organism: universal needs of individuals as biological organisms; Interaction: universal requisites of coordinated social interaction; Group: universal requirements for smooth functioning and survival of groups.
*aEmerges when people come into contact with those outside the extended primary group, recognize intergroup interdependence, and become aware of the scarcity of natural resources.

Schwartz examined the data he collected on two levels, cultural and individual. At the individual level, the values are handled according to their importance in directing people's lives. The aim of examining values at the cultural level is to produce information about abstract ideas that are shared throughout the society and based on social norms. The cultural unit is the cultural group (nation, ethnic group) itself. The reason for the distinction between these two levels is that there is a possibility that the motivational relationships between the values that direct the person at the individual level do not exhibit the same characteristics at the cultural level (Kuşdil and Kağıtçıbaşı, 2000). In this study, since the personal values of the participants were examined in this study, the individual level value types of Schwartz are handled. As a result, Schwartz's work is one of the most comprehensive studies in the literature and still continues to be the source of research.

3.2 Culture: Description, Scope and Features

3.2.1 Culture concept and definitions

Various definitions of the concept of culture have been made by many authors in the literature, so far. It is not possible to fully express what this important, broad and complex concept means (Aktan and Tutar, 2007). Even, Spencer-Oatey and Franklin (2012), when defining the culture, claimed that this always requires a courageous effort. Also, German poet Heinz Johst's words: " When I hear the word culture, I reach for my revolver," is a sign of uneasiness proving this. Many writers have tried to act cautiously because of the uncertainty contained in the concept of culture or the fact that a single definition cannot be fully explained. However, each of the definitions made for the concept of culture makes it possible to have a common understanding of the meaning of the concept and to reach a synthesis based on the elements of the concept of culture (Aktan and Tutar, 2007). In this sense, it is useful to observe the definitions in the literature in order to observe the diversity and variations covered by the definition of culture.

The concept of culture was both technically used by E.B.Taylor in 1865 for the first time in English in anthropology as and was systematically defined, and thus it was made a basic concept by Taylor. According to Taylor, culture, as a member of society, is a complex whole that includes the abilities, skills and habits of human knowledge, art, traditions and customs, as learned by the society (Güvenç, 1996). The point to be highlighted here that culture is a learned value, an inheritance inherited from the upper generations. On the other hand, in Turkey, Ziya Gökalp (1994) was the first to examine the concept of culture in a systematic way and according to him, culture is called institutions that connect all members of a society and create solidarity among them. He stated that culture is national and civilization is international, also describes culture as a harmonious whole of the religious, moral, legal, mental, aesthetic, linguistic, economic and philosophical lives of a single nation. The sum of these institutions constitutes the culture of that society. In relation to that, it can be stated that culture is the sum of the unique spiritual, material,

intellectual and emotional features which defines a society or a social group. It contains both art and letters and forms of life, basic human rights, value systems, traditions and beliefs; it is the culture which bestows the ability to reflect (UNESCO, 1982). As can be understood, culture is a comprehensive concept and expresses all the values of a society.

As a member of society, Güvenç (1997) considers the culture as a complex whole that includes knowledge, art, traditions and the like talents, skills and habits learned by the human species. Kağıtçıbaşı (2004) defends same view and also treats the concept of culture as a pattern of all material and behavioural arrangements that the members of a particular society achieves to provide greater satisfaction than they can find in nature. In the same manner, Schwartz (1997) argues that culture includes all patterns of thinking, feeling and behaviour shared by members of a society or other limited social group (ethnic, religious, national, etc.). At this point, it is seen that culture is handled with a holistic approach and these definitions reveal that culture is in parallel with the development of knowledge and skills acquired by people throughout life.

Consequently, it is not easy to understand the concept and reveal its dimensions by looking at the definitions of culture made above (Aktan and Tutar). The reason for this is the use of the word 'culture' for important concepts in different thought systems and intellectual disciplines (Oğuz, 2012). The concept of culture used to define different situations and different relationships has gained new meanings due to these differences. Regardless of which direction is emphasized, the common point in which the definitions come together is that the concept of culture is related to the shared life of societies and groups.

3.2.2 Different Perspectives on Culture

Accurate understanding of a concept may be possible by revealing its features and elements. Looking briefly on the characteristics of the concept of culture will facilitate understanding of the concept.

Each culture has different characteristics according to its functions (Aktan and Tutar, 2007). Culture has a different function beyond the functions of all the foundations that constitutes it. To be more precise; the culture, which is the signs and symbols used to differentiate societies, interprets them as well as the values of the society within it, forms the elements of social solidarity and consists of elements that dominate the development and progress of a society (Fichter, 2006, p.45). These characteristics indicate that culture emerges within a social structure and reflects the material and spiritual accumulation of society by changing over time. Individuals live in a cultural environment created by these material and spiritual elements. The elements of 'material culture' are composed of factors that shape the biological and physiological needs of people. Also, factors that meet the psychological or spiritual needs of people constitute the elements of 'spiritual culture'. According to another distinction, while the physical factors (technology) that human being produces as a result of the struggle with nature are 'material culture', the beliefs and values that it has / has formed in order to understand the nature, the universe and the human are the elements of 'spiritual culture' (Yazıcı, 2014). In the light of this knowledge, culture consists of mutual interaction of material and spiritual elements.

Güvenç (1999) indicates that culture, in anthropology, is considered as the cumulative civilization of a society or of all societies, also a particular society itself, a combination of social processes, or a human and social theory. In the later period, culture was used to point out all the material and spiritual products created by humanity by using the same understanding of civilization (Ünder, 2007). Culture or, in other words, material and spiritual values created by humanity; it is put forward and shared by the people living in organized associations, clusters or societies. As these values are shared, culture passes on from generation to generation (Yazıcı, 2013). Ensuring the continuity of the cultural structure has been one of the basic tasks of the societies (Yıldırım and Güroy, 2016) because the development of culture is a long process and its roots are in the past and branches in the future. In this process, this leads to the transformation of culture while it is being passed down.

As mentioned above, the most important feature of culture is that it changes over time. However, the rate of change of the material and spiritual elements of culture is different from each other. Because the spiritual dimension of the culture pattern, which is a harmonious whole of the material and spiritual elements of culture, is the longest-standing aspect of culture. For centuries, the existence of various forms of belief motifs is the best proof of this. The spiritual forms of the culture that individuals find ready in society and learn, embrace and practice in the socialization process shape the mind structures of people and provide them to make meaningful connections with life (Yazıcı, 2013).

Each cultural system feeds its members; but where, what and how to eat, determines it again. When it comes to culture, traditions and customs come to mind. They have a strong influence both as they are transferred from the past and play an important role in shaping behaviour (Shils, 2003). Because traditions and customs provides the continuity of culture. That is why, there is an indirect history of culture that leads to creation. (Güvenç, 1994, p.101-102). In that case, as Nirun (1991, p.53) points out when culture refers to what people can and cannot do in the sphere of social life, it includes social value judgments with its normative characters. It almost always brings people together in a common field of activity. In this way, culture regulates and determines the ways of living in social life. It regulates the human behaviours that occur in these areas and thus determines feelings, thoughts and beliefs. In another aspect all of these are the culture content elements. With all its content, each culture constitutes a social integrity and it is maintained with the relationship of social values and institutional structures.

On the other side, Keesing (1974) considers the concept from another perspective, he mentions that there are many theorists who consider cultures as systems of thought, and distinguishes them as three different ways of approaching cultures:

> ➤ *Culture as Adaptive Systems:* According to this approach, cultures are socially transmitted behaviour patterns. These patterns of behaviour enable the adaptation of human communities to their ecological conditions. Adaptation to conditions is not directly. The economies, their social

extensions and their systems of comprehension, mediate to adapt to conditions. In particular, systems of cognitive ability play an important role in this process.

➢ *Cultures as Cognitive Systems:* In this approach, it is envisaged that the culture exists in the area where the language exists. In other words, it is considered as a password for the comprehension ability behind observable events.

➢ *Cultures as Structural Systems:* In this approach, Keesing argues that the physical world in which humans live, transforms mental processes into a very diverse but formally similar form, and imposes a logic of order, a dual opposition logic, the logic of relations and transformations in a constantly changing and often random world.

➢ *Cultures as Symbolic Systems:* Here, culture is considered as shared symbols and meanings and is defined within the framework of the symbolic actions of people.

In the context of Keesing's classification, culture is not only what the individual knows, thinks and feels about the world in which he lives. It also includes the theory that the individual knows, believes and wants to express other people who share the culture (Sargut, 2001). As a result, it is not the individuals, but also the societies that reveal the culture, and also the survival of culture can be through social processes.

3.2.3 Hofstede's Cultural Dimension Model

Some researches about culture have tried to reveal the differences between cultures. In these studies, the cultures of the countries were investigated in the dimension of values and differences were revealed. In the literature, the most mentioned of these studies is the research of Hofstede (1980). With a view to shedding light on our subject, we will endeavor to briefly touch upon Hofstede's work.

According to Hofstede (1991, p.3), culture is seen as "the collective programming of the mind that distinguishes the members of one group or category of people from

others." Learning and acquiring the culture in question starts with the family and continues in other living areas. In this case, culture is not innate, it is learned and culture comes not from the genes of people but from the social environment (Gouveia and Ros, 2000). Hofstede, a Dutch management scholar, first conducted a study of cultural value in IBM in the late 1970s, with approximately 110,000 employees from 40 nations. After a detailed analysis, Geert Hofstede (1980) originally identified four cultural dimensions: "1) Power distance; 2) Avoiding uncertainty; 3) Individualism-collectivism; 4) Masculinity-femininity." and Hofstede continued his studies. In 1987, he introduced the fifth dimension, which is "long-term/short-term orientation". In 2010, the sixth and the latest dimension were carried out, "the indulgence-restraint dimension" (Jie and Jing, 2015, p.117).

1. *Power Distance:* It has been defined by Hofstede (2011, p.9) "as the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally". Also, power and inequality are extremely basic realities of any society. Not all societies are equal, but some are not more equal than others. It reflects the distribution of power among individuals in a society.

2. *Uncertainty Avoidance:* It can be defined as "ʻthe extent to which people feel threatened by uncertainty and ambiguity and try to avoid these situations." (De Mooij and Hofstede, 2010, p.89). As a result of the avoidance of the uncertainty of culture in terms of social life, people in uncertainty-avoiding societies have a feeling of distrust and threateningness in the face of uncertainty; in another, uncertainty is perceived as an obstacle to be overcome (Fırat, 2007). Societies with low uncertainty avoidance want to maintain a more relaxed and peaceful way of life than strict principles. On the other hand, societies with high uncertainty avoidance values, by applying strict rules of belief and behaviour, act as intolerant of ideas and behaviours, and thus, it may be expected that terrorist incidents and terrorist crimes will increase in such countries.

3. *Masculinity/Femininity*: "Masculinity versus its opposite, femininity, again as a societal, not as an individual characteristic, refers to the distribution of values between the genders which is another fundamental issue for any

society, to which a range of solutions can be found." (Hofstede, 2011, p.12). Attributed or attributed to men and women in a society their role refers to the extent to which the dominant and dominant values in the society are male or female. In societies where the values specific to women are dominant, conflicts are resolved by agreement. There are friendly and warm relations between the employees. Help to weak people, quality of life, service is important (Turan, Durceylan and Şişman, 2005). Among the values that are considered to be specific to men, competition, success, strength, ambition, aggression, rational and distant relations among the employees are the forefront (Almagtome, 2015).

4. *Individualism/Collectivism*: The individualism-collectivism of culture is that some cultures give importance to individualism and others to collectivism (Yeşil, 2009). On the individualist side, we find cultures in which the ties between individuals are loose: everyone is expected to look after him and his close family. On the collectivist side, from birth, people are integrated in powerful, interconnected groups, often into expanding families (uncles, aunts and grandparents), in exchange for questioning loyalty and finding cultures that oppose other groups (Hofstede, 2011). Anlaşıldığı üzere, bireysel değerlerin hakim olduğu kültürlerde ben olgusu, toplumcu değerlerin hakim olduğu kültürlerde ise biz olgusu ön planda tutulmaktadır.

5. Long-Term vs. Short-Term Orientation: It is "the extent to which a society exhibits a pragmatic future-orientated perspective rather than a conventional historic or short-term point of view." (Mooij and Hofsted, 2010, p.90). Individuals with a short-term perspective are dependent on the way of thinking, traditions and customs that do not change with time, whereas those who have a long-term perspective are seen in a more efficient, ambitious and persistent structure (De Mooij, 2005). In fact, long-term orientation can be considered as an investment in the future.

6. Indulgence vs. Restraint: "Indulgence means a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint stands for a society that controls gratification of needs and regulates it through strict social norms." (Hofstede, 2011, p.15).

Indulgent countries have individuals who increase the attractiveness of goods, spend more on travel and entertainment, and are more likely to consume more products. At the same time, restrained countries make more investments, are more hardworking, but adversely affect the development of innovation and entrepreneurship in the country because they do not trust themselves and their ideas (Jie and Jing, 2015).

A survey covering these dimensions (Hofstede, 1980) has taken into Turkey and according to data of Hofstede-Insights, it has been found that in Turkish society, culture has high power distance, avoiding Uncertainty and has collectivist characteristics and has feminine values as opposed to thought (Turan et al., 2005). Also, in such comprehensive research when viewed at above factors, it is seen that the values adopted by people may be influenced by the culture of the society in which they are located.

3.3 The Relationship Between Values And Culture

Societies have similar or different values depending on their culture. However, "cultures always try to maintain those values that are necessary for the survival of their people" (Idang, 2015, p.108). Values refer to those that are given importance, preferred, and are desired to be achieved in a culture (Turan et al, 2005). Turhan (2010, p.45) defines the culture as "a whole consisting of the material and spiritual assets of a society" and points out that the culture includes all kinds of behaviours, values, attitudes, opinions and thoughts of the society. Starting from this point of view, it is crucial to state that values and culture are in mutual interaction.

Value is the criteria that gives meaning and importance to culture and society (Fichter, 2006). Value can not be considered independent of culture (Güvenç, 1994; Aktepe and Yel, 2009) Because, the source of values is culture; in the scientific sense, culture contains social values and values constitute the normative character of culture. (Nirun, 1991). As "culture is seen as the sum total of the peculiarities shared by people, people's values might be seen as part of their culture" (Idang, 2015, p.97). Aktepe and Yel (2009) also indicates that values are cultural information and it

builds on the elements of culture. Another authors Akbaba-Altun (2003) who argues that values and culture interact with each other, argues that values are important energy sources that make people's lives meaningful and stimulate people and interact with culture. The values are built on the elements of culture and they are transferred from generation to generation through culture. As a natural result of this; it is also appropriate to say that culture is a legacy transferred from generation to generation. Values emerge with the historical accumulation of society that expresses this legacy. These values which are accepted by the whole community; the reason for the existence, unity and continuity of society; affirmed and encouragement; protected acceptance and beliefs are the cultural elements that are effective in shaping the cultural identity. So, the relationship between value and culture is interpreted in this way from his perspective.

Schwartz studied the values he had collected on two levels, individual and cultural (Smith and Schwartz, 1997). At the individual level, the values are handled according to their importance in directing their lives. The aim of the study of values at the cultural level is to produce information on abstract ideas that are shared throughout the society and based on social norms. The cultural unit is the cultural group (nation, ethnic group) itself. The reason for the distinction at these two levels is that there is the possibility that the motivational relationships between the values that direct the individual at the individual level do not exhibit the same characteristics at the cultural level (Kuşdil and Kağıtçıbaşı, 2000). Gouveia and Ros (2000) indicate that Schwartz created an alternative theory of the cultural value structure improved by Hofstede (1984). Cultures might be expressed with seven main cultural values (Schwartz, 1999, p.27):

Conservation: It refers to a society that emphasizes close-knit harmonious relations, the maintenance of status-quo and avoids actions that might hinder traditional order. In such societies; security, conformity and traditions take precedence.

Hierarchy: A cultural emphasis on the legitimacy of an unequal distribution of power, roles and fixed resources (social power, authority, humility, wealth).

Intellectual Autonomy: A cultural emphasis on the desirability of individuals

independently pursuing their own ideas and intellectual directions (curiosity, broadmindedness, creativity).

Affective Autonomy: A cultural emphasis on the desirability of individuals independently pursuing affectively positive experience (pleasure, exciting life, varied life).

Mastery: A cultural emphasis on getting ahead through active self-assertion (ambition, success, daring, competence).

Harmony: A cultural emphasis on fitting harmoniously into the environment (unity with nature, protecting the environment, world of beauty).

Egalitarianism: A cultural emphasis on transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others (equality, social justice, freedom, responsibility, honesty).

3.4 'Thanking' Culture: Perspectives and Dimensions

3.4.1 Thanking is a speech act

'Thank you' is a linguistic form to show gratitude when people receive help or kindness from others. It means to the gratitude of a person toward something that has been accepted. This expression is a kind of routinized speech act （Coulmas, 1981). Thanking is one of the most common actions in daily interactions (Hinkel, 1992) and it has been defined as "an important speech act and a politeness marker in the literature" (Wong, 2009, p.1244). When the related literature is examined, different perspectives related to "thanking" concept can be reached.

Thanking act; as well as one of the most informal and common actions in everyday conversations (Hinkel, 1994), in relation to that, a lot of studies has been done about the analysis of expressions of gratitude. These expressions are conventionally considered as important speech acts and politeness signs (Wong, 2009). Searle （1969, p.67) counts thanking as "an illocutionary force" carried out by a speaker which depends on a past act carried out by the hearer and claims that thanking act is specified with four rules:

Propositional content rule: past act A done by H (hearer)

Preparatory rule: A benefits S (speaker) and S believes A benefits S

Sincerity rule: S feels grateful or appreciative for A

Essential rule: counts as an expression of gratitude or appreciation

In accordance with these rules, "the act for which the speaker expresses gratitude must be a past act done by the addressee, which benefits the speaker; the speaker feels grateful for the act (or behaves as if he does) and the utterance counts as an expression of gratitude" (Aijmer, 2014). Accordingly, it is sayable that the positive sides of the speech act of thanking are stressed here. This significant speech act is still contradictive. It is inherently polite (Leech, 1983) because it meets the needs of the positive face of the hearer, however, it threatens the negative face of the speaker because by telling 'thank you' she expresses that she owes to her interlocutor (Brown and Levinson, 1987). Therefore, Eisenstein and Bodman (1993, p.65) claim that "expressing gratitude is a complex act potentially involving both positive as well as negative feelings on the part of giver and receiver." Also, in Holmes (1984, p.346), "the expression thank you is considered a positively affective speech act which can be boosted (e.g. thank you very much), as opposed to a negatively affective speech act which can only be mitigated (e.g. thank you a little)". These studies, although approaching from different perspectives, are common in the idea that the act of thanking involves both positive and negative emotions at the same time.

Rapport management is a theory of communication and refers to "the use of language to manage social relations" (Campbell, 2005, p.147). In the Rapport management model (Spencer-Oatey, 2008) 'thanking' will be seen as a way to establish a positive relationship between people, because the expressions of thanking are used to reflect speaker's pleasure for some kind of a verbal or non-verbal (i.e., material) action of the hearer and they improve the relationship among interlocutors. Nevertheless, as with compliments, if the expressions of thanking are not said as expected from the hearer (too personal or too distant), it can cause harm to the face or the social rights of the hearer and can change into an action that threatens the face and/or social rights of hearer, and may form discord between interlocutors instead of a harmony. Thereby, rather than the act itself the situational and social determinants

in which thanking is built and the manner it is expressed determines whether the act is a rapport enhancing or a threatening (Karakaş, 2010). In the model, it is intended to provide insights into the relational ups and downs of social interaction.

The language also affects how "thanking" is perceived. One of the other authors, Wierzbicka (1987, 1991) who interpreted 'thanking' with the another point of view, want to draw attention that the utilization of the English terminology in describing the speech act results in the determination of values peculiar to the English-speaking countries. "Gratitude" and "appreciation" in identifying thanking are not exceptions. She believes it is essential to keep away terms that can undertake one particular group of cultural values. Her solving is using 'reductive paraphrases' (Wierzbicka, 1987, p.12) in describing speech act verbs. This can be expressed by the fact that in order for an individual to understand any statement (someone else's or their own), these statements must be composed of simple and explanatory elements, not complex and ambiguous. Also, this is her manner of identifying the verbs in a way which keep away vocabulary involving culturally particular values. According to Wierzbicka (1981, p.214) 'thank' is described as:

I know that you have done something that is good for me

I say: I feel something good towards you because of that

I say this because I want to cause you to know what I feel towards you

I assume that you would want to hear me say this to you.

As demonstrated, she was able to keep away from utilizing 'gratitude' or 'appreciation' in describing thanking. Emmons and Crumpler (2000, p. 58) defines gratitude as "a relational virtue that involves strong feelings of appreciation toward significant others". Adler and Fagley, 2005, p.81) states appreciation as "acknowledging the value and meaning of something—an event, a person, a behaviour, an object—and feeling a positive emotional connection to it".

The 'thanking' definition of Wierzbicka (1981) "also depicts the strategic aspect (I want to cause you to know what I feel towards you.) as well as the anticipated aspect of thanking (I assume that you would want to hear me say this to you.)" (Ohashi, 2008, p.2153). Among the other researchers only Haverkate (1988) explicitly included the role of the hearer (those who are thanked) in the two-way

relations. It is significant to note that hearer reaction has an important effect in thanking episodes. According to Eisenstein and Bodman (1993), the speech act of thanking is mutually developed, the giver and the thanker cooperate in the development of a successful thanking episode.

Furthermore, the reactive side of thanking is another point to emphasize. This reactive side express that there are similarities between apologies and thanks by their responsive nature. Coulmas (1981, p.97) indicates that "thanks implying the indebtedness of the recipient of the benefit closely resemble apologies where the speaker actually recognizes his indebtedness to his interlocutor". At this point, the reactive nature of the speech act and the similarity to the apologetic act are emphasized (Ohashi, 2008).

3.4.2 Coulmas' Taxonomy for thanking

Coulmas (1981) claims that thanking has a variety of functions in the community and constitutes the taxonomy demonstrated in Table 6 (Karakaş, 2010).

Table 6 Dimensions of the speech act of thanking (Source: Coulmas, 1981)

1a. thanks ex ante (for a promise, offer, invitation)
1b. thanks ex post (for a favor, invitation (afterwards))
2a. thanks for material goods (gifts, services)
2b. thanks for immaterial goods (wishes, compliments, congratulations, information)
3a. thanks for some action initiated by the benefactor
3b. thanks for some action resulting from a request/wish/order by the beneficiary
4a. thanks that imply indebtedness
4b. thanks that do not imply indebtedness

Coulmas (1981) draws attention that these four criteria do not describe eight distinct classes of thanks, so this taxonomy is not definitive (Hinkel, 1992). In addition, he points out that other criteria are sensible, and that the difference among these classes are not surely mutually exclusive. He states that according to this quadrochotomy, the object of thanks may vary widely and can be defined with regard

to different characteristics. For instance, it may be "real vs.potential; material vs. immaterial; requested vs. not requested; indebting vs. not indebting" (Coulmas, 1981). As it is understood, his contrastive study offers two-fold objective.

Every sincere verbalization of gratitude is connected with some action (or actions) of a benefactor or to a result of the action. The taxonomy of thanks including eight situations classifying criteria of situations where a person may verbalize his or her gratitude to others (Hanami, 2014). Another important point in his study is what specifes the appropriacy of a thanking act. The quality of the interpersonal relationship among the participants is also an influencial factor. One of the drivers affecting the selection of the gratitude object and so the choice of gratitude expression in a way is whether the interaction occures among close friends, family, members, strangers, employer and employee, or organization etc.. The social relationships of the participants and the subsistent characteristics of the object of gratitude collaborate to detect the level of gratitude that must be stated in a particular case. Differences on this matter are broadly exposed to cultural diversity (Coulmas, 1981). Consequently, when we examine the formation of gratitude expressions, some criteria offer that they keep varied types of thanks distinct; so, it shows that there are different features that allows us to distinguish.

3.4.3 Thanking in Culture

'Thank you' is described in an identical way across cultures, but its expression is implemented in a diversity of ways in every society with different norms and values, the kind of contexts it should be used, and when, how, why and to whom it should be said. Besides, each culture has its norms and values of what kind of actions or situations require thanks, and people of each community understand the proper use of this statement (Hanami, 2014). In view of Hee et al. (2012), although the use of gratitude is universal in many different languages, cultures become distinct according to the types of behaviour and the characteristics of the situation that give gratitude and the functions provided by gratitude expression. Also, Aston (1995) argues that just as many other occasions requiring polite behaviour, there is a big cross-cultural diversity about the usage and perception of expressions of gratitude. Namely, the use of thanks is closely related to cultural norms that are part of the polite behaviour in

society. In a particular culture, for example, if they do not properly thank them when they are supposed to in a particular situation, they can judge others as rude. To put it another way, there are a number of possibilities, such as not being able to thank after taking some actions, cause negative social consequences and threaten a relationship (Hanami, 2014). In the same manner, Coulmas (1981) underlines the potential challenges that can emerge among cultures in communication because they are not appropriately expressed or comprehended thanking expressions.

There are some researches revealing the usage of "thank you" expressions in Turkish. In Ruhi's study (2006), it is put under the scope the usage of thanking expressions and another speech acts that are utilized in compliment responses. Ruhi (2006, p.54) using as a compliment response in Turkish, describes two thanking formulas: "teşekkür et-AOR-SG/PL (I do my gratitude) and sağol- (be alive/well)" in the article and she points out that there are some differences between them in a sociopragmatic direction. Although the first formula is a more respectful version of thanking, it rarely refers to the use of intimates, while second one is utilized as an indication of appreciation and reflects a more powerful indebtedness felt by the speaker.

For example, when a gratitude expression like "thank you" is expected in one culture, apologies may be utilized instead of, or in addition to the gratitude expression in other culture (Coulmas, 1981). Writing "thanks in advance" is commonly found in letters and notes asking favors in North America, whereas writing "thanks in advance" in other cultures like Japan can make the message sender to look demanding and impolite (Ohashi, 2003).

> To give an example, Hinkel (1992) indicates that "in other cultures, such as most English-speaking cultures, giving thanks, seldomly leads to indebtedness or establishes social reciprocity. Thanks can be given regardless of whether the offer or promise is accepted or rejected and can be used as an acknowledgement (Hymes, 1971). In such non-debt-sensitive cultures, thanks can express gratitude, an intention to express gratitude, or fulfill a social expectation that gratitude be expressed" (Hinkel, 1992, p.6).

In another study belongs to Hatipoğlu (2010), it is emphasized the expressions of gratitude in Turkish. She analyzed 375 "thank you" e-mails in Turkish to detect whether or not the participant structure and the degree of closeness between the interlocutors influence the features of the expressions of gratitude utilized in e-mails. According to the number of the writers and receivers of e-mails, Hatipoğlu (2010) divided the "thank you" mails into five groups (i.e., "one-to-one, one-to-one but many, one-to-many, many-to-one and many-to-many") and then analyzed her data. Accordingly, the researcher indicated that the determinant "participant structure" influenced the quantity and quality of the electronic expressions of gratitude in Turkish. When there was just a writer and just a recipient of the "thank you" mail (one-to-one) the authors utilized multiple strategies ("teşekkürler (thank you), sağ ol (be healthy), yaşa (live!), ellerine sağlık (health to your hands)"). However, "with the increase of the number of the interlocutors, the number of the used strategies decreased. So, in the overwhelming majority of the one-to-many, many-to-one and many-to-many contexts the writers used only one strategy - thank you" (Karakaş, 2010, p.29).

3.4.4 The Use Of 'Thanking' In Non-Profit Communication

What needs a non-profit organization to do for improving its relation with donors? (Merchant, Ford and Sargeant, 2010). Kelly (2001) has highlighted that reciprocity or thanking the donor is crucial in retaining superior non-profit organisation–donor relations. This might happen in various ways – a letter, an e-mail, a telephone call. Also, by the time NPOs receive donations, they should try very rapidly to thank their donors for their gratitude. Waters (2010) mentions in his study that in addition to the various communication channels, donors can also receive a phone call from an official to report their gratitude in a more timely way and many of the non-profit organizations thank the donors by publishing the names of their contributors in their annual reports and websites. As can be seen, various communication tools can be used to thank the donor. At this point, the important thing is that when the donor receives a confirmation from the charity for donations, it is possible to feel positive emotions. Because confirmation will reinforce the donor's charity behaviour positively.

In fact, thanking is also possible to consider an acknowledgement regards as feedback, that the donor admitted from a NPO. Bennett (2006) notes that donors appreciated being acknowledged through gratitude notes and other communications by charities and the acknowledgements made a positive effect on the donor's future donation intentions, so it makes the donors feel as "a partner in the relationship not simply as someone who has made a one-off gift" (p. 53). Merchant et al. (2010) points out that the potency of acknowledging the donor's support is explicit in practice. For example, "DonorsChoose.org (a web-based charitable organisation) found that donors who receive a thank-you note and make another donation gave 21% more than their previous gift" (Bennett, Kerrigan and O'Reilly, 2013, p.8). Unfortunately, this may appear a clear attempt for a NPO to make, but Burk (2003) has indicated that only 39% of donors are always thanked for their gifts.

One of the most common mistakes made by NPOs and their leadership lies in how they honor and recognize donors. The most neglected step of interacting with donors is thanking them. It is essential to find a way to be grateful, sincere, and most of all genuine in appreciation of a donation (Dietlin, 2011).

There are financial or non-financial products or services provided to donors in return for their contributions (Crowdfunding - The Scottish Perspective, 2013, p.8). It may be a non-material award, such as sending a thank you email or greeting card to the supporters, including the name of the project in the thank you list, inviting the meeting; hat, t-shirt-like small gifts can be presented to the donor. The main purpose here is to provide a low-cost pleasantness that can make a person happy and honored in return for the small supports (Karaarslan and Altuntaş, 2015). In the same manner, it is all the time a good opinion to send a "thank you" note to the donors immediately after making donation. Because, the donors may not even remember that they made the donation, they may have done so months ago. "This would render post-event thank-you note out of context with their act of generousity. It's best to send a donor thank-you note within a few days to a week after they make donation, while it's still fresh in their memory" (Fiske, 2009). This performs two significant functions:

1. It approves the donation, in this way the donor receives a formal confirmation of that donation at the right time..

2. It's a chance to start establishing a powerful relation in the future.

Therefore, a small number of organizations send out thank-you notes at the right time (immediately after the donation is made is timely), so that, your organization will come to the fore in donor's mind (Fiske, 2009). In addition, Kleopfer, (2003) declares thanking donors leads to an increased likelihood of repeat giving.

Martin and Randal, (2009, p.1), in their study which is related to a natural field survey examining donation behaviour, used in a setting ("an art gallery where donations could be deposited into a transparent box in the foyer") three treatments: the "control" had no signs at all; the "thank you" treatment had signs reading "City Gallery Wellington Foundation thanks you for your donation". According to them, thanking the donors for their donation may increase the "warm glow" which means helping behaviour that causes donors to experience positive feelings, a sense of joy and satisfaction for doing their part to help others (Andreoni, 1990) or alternatively draw attention to the presence of corporate sponsorship, thus ensuring a signal relating to the quality of the public good (Vesterlund, 2003).

CHAPTER IV

THE RELATIONSHIP BETWEEN WOM&EWOM COMMUNICATION AND NON-PROFIT ORGANIZATIONS

4.1 Non-profit Organizations and Communication

The bodies called as 'Non- Governmental Organizations' all over the world, are called 'Civil Society Organizations' in Turkey. The statement 'non- governmental' that defines what is not rather than what is, may create a negative connotation in Turkey. Therefore, a denomination such as 'non- governmental organizations' is not very receivable with the Turkish language (Okay, 2008). "The word civil in the context of 'Civil Society Organizations' concept is used among ordinary people to describe any individual among the populace who does not wear a uniform. The word civil is used in Turkish to mean non-military (without a uniform)" (Bekaroğlu, 2000, p.9). One might think that civil society organizations may have a political social approachment.

NPOs, which are increasing day by day, have a significant impact on society. They operate on numerous issues such as "religion, environment, human rights, women, population, labor, old age, child, culture, education, volunteering, economic development, health, hospital, humanitarian aid, professional development, social service, social welfare, disarmament, peace" (Türkel, 2013, p.22). The use of this concept may vary by country. For example, the use of NPOs in the United States is known to be more prevalent in the UK than in the use of voluntary organizations (Lewis, 2010, p.1056).

Organizational communication and mass media have a significant influence on the perception of organizations, because an identity cannot be created only using mediated messages (Bostdorff and Vibbert, 1994). NPOs use different means to

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manage their communication with different target groups, and in addition to traditional mass media such as newspapers, magazines, radio and tv, Internet - based applications like corporate web pages, e - mail, social media, which have emerged as a result of developments in new communication technologies today, indicate that NPOs have come to the fore in terms of managing relations and communication with their target groups (Boztepe, 2014). The Internet offers a unique opportunity for these organizations to access them in a multitude of collective interactions, with too many financial burdens, and it can be a channel of linking organizational members to a relational field, communicating NPOs' messages and gaining community support for resolving problems (Kang and Norton, 2004).

Boztepe (2014) believes that it is not always possible for NPOs to meet their target audience and to be visible to the target audience with the limited budget they have. From this point of view, internet-based communication environments, such as corporate web pages and social media environments, which provide access to broad target audiences at low cost, offer new opportunities for NPOs to manage donor relations and fundraising. Also, it is argued that mass media are indispensable partners to many of NPOs and a material tool to legitimize their actions and bring the issues they tackle to the public (Vozab, 2012). In addition, NPOs are able to communicate with their target audiences by using their own social websites or social media accounts to struggle the media's disinterest towards them.

By means of the internet, an indispensable tool for civil society and a valuable part of the social movement due to global transportation, NPOs generate information, emit, spread it cheaply and effectively, communicate, maintains the response and feedback system and leads accordingly (Salter, 2013). According to Okay (2008), NPOs need to put emphasis on communication and public relations actions while dealing with target groups or potential target groups. NPOs can only announce themselves to people in this way and can attract more followers to achieve their goals. Also, the Internet has created a new participatory culture that changes the ways that organizations communicate with their target audiences. The new media has the ability to eliminate the boundaries between the public sphere and the private sphere, or at least to rearrange these borders. Social media, on the other hand, builds relationships, encourages people to learn more about an institution and pioneers the

establishment of relationships that have sustainability (Smitko, 2012). Many communication and participation behaviours such as the appreciation of the organization through social media environments, donation, participation in an activity of a NPOs or a long-term volunteer and participant, and gaining a leadership role in the organization may be indicative of the support of a non-profit organization (McKeever, 2013). NPOs use social media to make public announcements, to provide detailed information about their activities, to organize signature campaigns and to shape public opinion about the issues related to the activities of the organization (Solmaz and Görkemli, 2012) because social media is a tool for NPOs to reach their target audience, to interact easily and to communicate their messages to the people they have difficulty in contacting.

Historically, voluntarism is a case that is created as an aid in the context of belief elements. For instance, zakat and sadaka, help patients and foreigners etc. These approaches have gradually transformed into a form of organization and have created today's NPOs and NPO volunteering (Ryfman, 2006). In other saying, NPOs are formed within the framework of volunteering philosophy (Yaman, 2005). For this reason, NPOs should strive to reflect the mission, vision and values they form within the framework of volunteerism with their non-profit structures to the NPO's communication with the individual, organizational and external environment (Özmutaf and Çelikli, 2010). Because volunteering is a significant determinant in the improvement of social relations among people in the society, in the formation of value judgments, in increasing social awareness and entrepreneurship and in presenting different solutions in the emergence of social problems.

Today's NPOs, which show open system characteristics, perform multi-dimensional and dimensional communication processes in continuous interaction with internal and external environment (Wright and Bocarnea, 2007, p.217). In this context, with the non-profit structures, NPOs can develop when they realize a rational communication process with their internal and external environments and they can find the opportunity to express themselves and to penetrate new sources (Özmutaf and Çelikli, 2010). This makes the communication process even more important for NPOs.

4.2 WOM Communication

4.2.1 The Concept Of Word Of Mouth Communication And Its Definition

Silverman (2001) indicates that the amount of intensive information that today's consumers are subjected to in everyday life and the existence of thousands of products to meet the same needs in the market make it difficult for consumers with limited time to think about this knowledge and make an examination. This leads consumers to apply for non-commercial resources, which can be quickly accessed through reliable information. Therefore, WOM communication, which is an interpersonal version of communication, is becoming one of the sources of information that consumers often utilize in purchasing decisions. There is a group interaction that involves the sharing of ideas and experiences, where there is no commercial purpose related to a brand, goods or service among consumers, by means of oral communication (Kılıçer and Öztürk, 2012). It is clear from all of these that WOM communication has a very powerful impact on consumer behaviour (searching, evaluating information and especially in consumer purchasing decision phase).

In the literature, it is seen that WOM communication and WOM marketing concepts are mixed together. To eliminate this confusion, the Mouth Marketing Association (WOMMA) has described 'WOM communication' as providing consumers with information to other consumers and 'WOM marketing' as offering companies a cause to mention about products, to ensure that the company, brand and product are on the agenda (Yozgat and Deniz, 2011, p.46). Maxham and Netemeyer (2002) indicates that there is no doubt that communication using WOM has a significant role on their buying decision process of goods and services. In this regard, according to Kılınç (2018, p.215), WOM communication has an significant place in the purchasing decision process of consumers and in the process of publicity and promotion of enterprises and generally is the sharing of information, ideas and thoughts about goods and services in an informal manner between individuals without any charge in return. Also, Aydın (2014, p.14) identifies word-of-mouth communication as the interpersonal networks that people transmit information to

other people are a way to disseminate information, and the process of satisfying the needs like searching for information, sharing information, explaining experiences, giving and taking advice. According to Cheung and Lee (2012, p.219), WOM is a communication and an information transfer method applied by everyone in daily life aware or not aware and also it is positive and negative non-commercial information sharing between the family, friends and other people about the issues of a product, service, business and brand etc.. In the context of marketing, WOM communication is defined as informal communication directed to other consumers about the use and the properties of products or services, owners and sellers of goods or services (De Matos and Rossi, 2008, p.578). In addition, WOM can be described as "informal person-to-person communication between a perceived noncommercial communicator and a receiver about a brand, a product, a service or an organization" (Sen and Lerman, 2007, p.76). According to a different definition, WOM communication; other than product and service providers, it is a form of positive or negative verbal communication between groups such as business independent experts, family members and friends (Ennew et al., 2000, p.78). As can be clearly seen, there are many definitions about WOM communication, but in essence WOM communication refers to the transmission of information from one person to the other orally.

WOM communication may be negative or may be positive. Negative directional WOM communication includes negative information, experiences and ideas about goods and services, while positive directional WOM communication includes positive information, experiences and ideas. For this reason, enterprises want to have a positive direction of WOM communication with their goods and services. This is the most important and most desirable situation in terms of sustaining competitive advantage and profitability in marketing (Wang et al., 2007). Because when consumers are satisfied with the product or service they buy, they recommend these satisfaction to other people (spouses, friends, relatives, etc.) and try to convince them, as a result, businesses have increased the importance of WOM communication in order to increase the purchasing intentions of consumers and decrease the marketing expenses of the enterprises.

4.2.2 The Importance of WOM Communication

Nowadays, WOM communication, due to its increasing importance, the dominant power of publicity and promotion techniques have become the focus of attention of researchers, academics and firms (Bertrandias and Goldsmith, 2006). As a result of the researches conducted over time, it has been found that WOM communication is more reliable than communication initiated by the firms and it doesn't matter whether you have a strong or weak bond, people believe and attach more importance to the views of people in their social networks (Kasap, 2018). This importance increases day by day. In particular, while companies previously showed interest in other promotional activities (advertising, public relations, etc.), this interest began to shift from WOM communication. In other words, because it is more economical, more effective on large consumer audiences, and most importantly plays a decisive role in consumer choice and purchasing decision process, it has become an introduction, promotion and sales technique that researchers, academics and companies take more attention with (Kılınç, 2018). As can be understood, WOM communication acts as a mediator during the flow of information from the mass media to the less active parts of the community. Through the development of technology, with the spread of information easier, consumer expectations increased and caused diversification. The traditional promotion and promotion techniques have begun to lose their effectiveness against this increase and diversity. This has led to be paid more attention to WOM communication. In time, with the involvement of the Internet, interest shown has increased. This clearly demonstrates the importance and effectiveness of WOM communication.

WOM communication has a great impact on consumers' attitudes and behaviours. It is related to the reliability, experience transfer, customer-based and time and money saving features of WOM communication. Chevalier and Mayzlin (2006), who deal with the issue with a similar approach, indicate that WOM is an important communication method to influence consumers' attitudes and behaviours. In cases where people are not sure, for example, uncertainty, not having information about the product and service, new shopping space, a new product at the time of sale, such as

looking at the behaviour of others, using their experience and act on the principle of social evidence (Mudambi and Schuff, 2010; Cialdini, 2013). Because, when determining the place of product and service receivers, they think that they are providing honest, reliable and impartial information. That is, in terms of an organization's point of view, WOM communication is very important since, compared to conventional marketing acts, customer-to-customer communication is much more reliable and convincing (Trusov etal., 2009). This shows that individuals care more about each other's experiences and the reliability is the most important feature of WOM communication.

4.2.3 The Process Of WOM Communication

WOM communication consists of six communication elements such as source, message, channel, receiver, feedback and noise, as in the basic communication processes, and communication begins with the source sending a message through a communication channel by encoding the message that the recipient wants to transmit. The receiver's response to the message is transmitted to the source by decoding the message transmitted to it by the receiver. (see Figure 7) (Kasap, 2018).
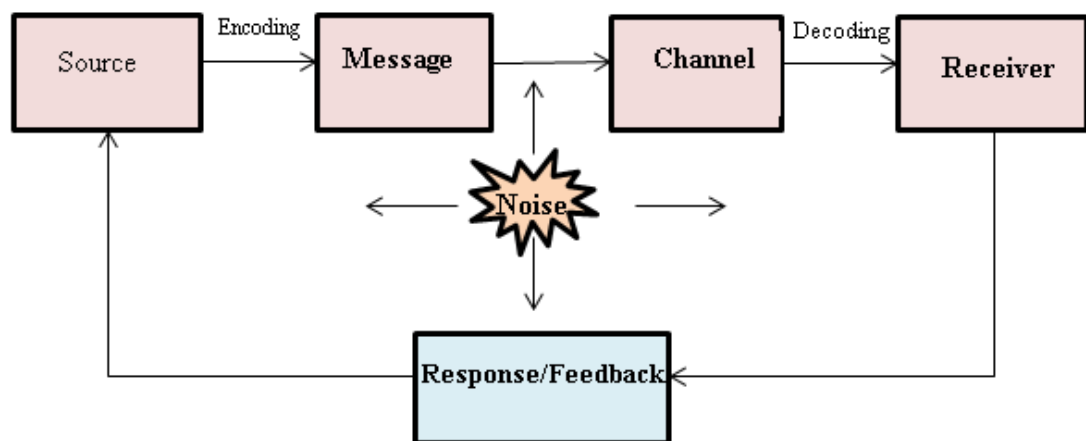
Figure 7 WOM communication model (Source: Kasap, 2018)

The *'source'* can be a single person, a team or an institution. That is, the source has a personal or institutional structure. The source that plays the role of initiator of

communication can also be called a sender and decides which message to be sent to which receiver, with which channel, with which tool (O'Hair et al., 2005). The source decides. During the WOM communication process, the person in the 'source' position may be someone who tries to purchase the goods or services, an opinion leader or a market maven (Yavuzyılmaz, 2016). In addition, 'source' may be a consumer who does not purchase goods or services, and who knows about the product through advertising, salespeople, or people around him/her or may be an internet user who has access to information about that product when surfing the web, or a shopping companion. Customers enjoy all sorts of positive or negative conversations about the product they receive and cause them to be a source in the WOM comunication process (Şimşek, 2009). Looking at these sources, some names are given:

- ➢ *Market mavens*: They are consumers who have information about a wide range of products, shopping places and markets and who transmit this information to other consumers (Goldsmith et al., 2003). Market mavens are a special group of opinion leaders. They tend to experiment with more products and brands than opinion leaders (Odabaşı and Barış, 2003). As can be understood, thanks to their knowledge and experience, they have big influence on people.

- ➢ *Opinion leaders*: They are those who produce new knowledge, ideas and opinions and then reach with them to the masses, and in this way they affect the opinions and decisions of others through WOM communication (Song, Chi, Hino and Tseng, 2007, p.971). The point where opinion leaders differ from market mavens; they do not have general knowledge about prices and products such as market mavens, but they have deeper knowledge in certain product groups (Ruvio and Shoham, 2007). In general, they can be seen as the central communicators of the market, who determine the decisions of other consumers.

The message and communication channel may be a face-to-face, verbal or telephone in conventional WOM communication. After the message has been received and decoded to the receiver, the response of the receiver to the message can be transmitted directly to the source as it occurs face-to-face in traditional WOM communication. Noise can be physically present in the WOM communication or in telephone conversations (Kasap, 2018). In addition, noise is one of the factors that causes confusion in the transmission or understanding of the message, affects the quality of the feedback and the receiving of the message. There is little noise in all communication types (Fill, 1999).

4.2.4 Wom And Non-profit Organizations

The fundraising capacity is a critical element of any non-profit organization, because without a steady stream of income, the organization cannot continue to complete its charitable work (Twombly, 2001). Therefore, they try to create awareness by persuading the new target group and by giving information about the target audience or by telling the works done or to be done. In addition, through advertising and marketing communication skills, informing the donors, highlighting the importance of donations and increasing the number of donors will be the main working area of non-profit organizations (Özal, 2018). Marketing communication methods are investigated since they are associated with marketing communications for non-profit organizations as well. Most widely utilized ones are "advertising, direct and interactive marketing, public relations, and personal selling". After setting the goals and determining which message(s) non-profit organization would like to convey, it needs to review a number of media and communication possibilities that are accessible for implementation. Every one of the mediums has its own distinct capabilities and restrictions. The efficient marketing communications strategy shall enhance the benefits and reduce the drawbacks (Apaydın, 2012). Therefore, marketing activities are becoming increasingly important for non-profit organizations.

Prince and File (1994) deliberate over the impact of WOM on donation behaviour. In NPOs, they write "testimonials take the form of WOM in which a person considering a donation will seek out others to obtain their opinions" (p.145). This makes donors feel more secure in terms of their decision. This finding demonstrates the knowledge about the influences on consumer decisions in the general sense (Williams and Buttle, 2013, p.287).

Nonprofit organizations communicate with their customers mainly in two ways: controlled and uncontrolled. "Advertising and promotional activities are considered as controlled communication, whereas word of mouth and non-paid publicity are seen as uncontrolled communication" (Grace and O'Cass, 2005, p.106). Since nonprofit organizations have too limited resources they do not use controlled communication too often. Nevertheless, customers obtain information about the nonprofit organizations primarily by means of WOM and nonpaid publicity. Actually, it is claimed that positive WOM communication can give rise to the information of a favorable attitude toward the nonprofit brand, that means uncontrolled communications may lead to significant influence on consumer nonprofit brand decisions (Apaydın, 2012). Therefore, nonprofit organizations who want to use controlled or uncontrolled communication to communicate to individiuals need to consider if it is actually the most effective way.

According to Du, Qian and Zhang (2014), NPOs exposed to a public credibility crisis do not have an effective channel for raising funds from individuals and as a special product category, donation to charities leads to higher perceived risk compared to another product categories. This perceived risk can be minimized by the positive word-of-mouth from donor and thus effectively expand the advertising and the fundraising channel of NPOs and they mentioned in their study that "donors' positive WOM intention is influenced by the participation level of donation process, importance of charitable cause and donors' satisfaction" (p.484). In addition, participation in the donation process and charitable cause influence the positive WOM intention of the donors and the intention by means of donor satisfaction. Making donors satisfied is a must for non-profit organizations since satisfied donors

improve positive brand attitudes and donate again (Spreng et al. 1995). WOM communication is also suggested to affect the level of satisfaction of a brand, and in this way, for such organizations, the importance of marketing activities is increasing day by day (Uslu and Marangoz, 2008). Therefore, these organizations to benefit from marketing tools as WOM communication, emerges as a necessity.

One of the factors that make an individual donate to an NPO is the effect of relatives and friends (Bussell and Forbes, 2002, 2006). For instance, Wymer (1997) detected that donors who were asked to donate are in tendency to donate much more compared to undesired ones.

As a consequence, WOM can empower the relations with an NPO through establishing a social bond (Bussell and Forbes, 2006). WOM, therefore, is considered a reliable and independent source of information (Wirtz and Chew, 2002) and can prevent donor loss for NPOs (Sargeant and Woodliffe, 2007). Therefore, WOM seems to convenient for achieving success and reducing marketing costs.

4.3 eWOM Communication

In parallel with the development of technology, the Internet has become a means of communication used by the whole world, accordingly, changes and developments are observed as in many other areas in the field of communication (Camarero and Jose, 2011). McLuhan and Povers (2001), along with digitalization, argue that the world has shrunk and its boundaries have disappeared, and that it has almost shrunk into a single small village. The desire to attain information and to be attainable by anyone at any moment and anywhere shows how McLuhan's Global Village definition fits into society today. In the past, consumers used the opinions of the people around them to learn their thoughts about a particular brand, product or business, and this issue was defined in the marketing literature as word-of-mouth communication (WOM-Word of mouth). However, over time, consumers share their experience of using a product /service with the people around them, and since the creation of internet networks with the participation of its users, it was started to be called electronic / online word of mouth (eWOM) (Özaslan and Uygur, 2014). This

can be interpreted as simply that today, developing communication technologies allow WOM communication to be transferred to the electronic environment, in other words to the internet.

Nowadays, it can be considered that developing communication technologies allow the electricity to be transported to the internet. Nowadays, developing communication technologies enables word of mouth communication.

As previously mentioned, the Internet has made it possible for consumers to obtain information from other consumers. With the emergence of online communication, WOM has gained wider prominence in terms of online reviews. Electronic WOM (eWOM) is available for everybody for a longer span of time and its accessibility is not restricted to personal contacts (Hennig-Thurau et al., 2004, p.323). Consumer reviews published through the Internet are accessible to many other consumers. These comments have a significant impact on consumers' choice of successful products and services. Therefore, while the consumer decides to purchase products or services, interpersonal interaction and WOM communication are seen as the most important source of information. Electronic word of mouth communication (eWOM) is spread through a variety of Internet channels like discussion forums, blogs, social networking sites, and idea platforms. Through these channels, consumers can express their comments, suggestions and complaints on a product or service on these platforms (Aydın, 2014). These comments shared by the consumers are based on reliability and provide the consumer with an idea to buy the product (Chen and Xie, 2008, p.1). As can be seen obviously that there is a change in the relationship between the source and the buyer involved in the communication process. Now, consumers have become active in the communication process and the communication process has become a mutually beneficial and feedback structure.

According to Hennig-Thurau et al. (2004, p.39), eWom is the sharing of positive or negative statements of the consumers, products or company on a virtual environment with a large number of institutions and people. Cheung and Lee (2012) emphasize that e-WOM is more effective than traditional WOM because e-WOM has

an unprecedented speed of communication, more permanent, more accessible and measurable. With people communicating in a virtual environment rather than in a natural environment, especially social media and forums are becoming the areas where people exchange the most information. Social media environments increase the impact of WOM communication, and even become 'world of mouth' by the words of Qualman, (2009). Obviously, the rise of social media and WOM communication in this environment reflects that consumers' trust has shifted from companies to other consumers.

4.3.1 eWOM Platforms

All the activities and operations, as well as the communications within organizations are undergoing a transformation (Akıncı-Vural and Öksüz, 2009, p.2048). Nowadays, the most common tools used by consumers in electronic word of mouth communication and in the literature, the most commonly studied electronic tools in eWOM studies are given below:

E-mail: In addition to enabling people to communicate with each other easily, quickly and often free of charge, it is one of the effective means of communication for organizations to interact with individuals. By means of e-mail, the concept of time and distance or the concept of boundary between departments within the organization has disappeared (Tekin, 2009). Organizations can send an informative, demanding or intriguing email to their current or potential customers.

Instant messaging: "It involves synchronous electronic communications where two or more users exchange textual or voice messages via electronic devices." (Greene and O'Mahony, 2004, p.1) In addition, Huang and Leung (2009, p.675) indicates that "instant messaging is a computer application that allows synchronous text communication" between two or more individuals by means of the Internet. In these applications, businesses cannot interact directly with their target audience, but consumers exchange views with each other (Kasap, 2018). Today, with the increase in the use of mobile devices, one of the most important needs of human beings,

"instant messaging" has become the main means of communication between individuals.

Blogs: Blogs are an important communication platform where people share information. The blogs and discussion forums that Seth Godin refers to as the media that the computer gives birth to, give detailed information to the masses through a staff that works free of charge (Özer, 2009). Web 2.0 technology has created blogs where information and ideas can be shared more easily than before (Sarıışık and Özbay, 2013). In this way, consumers can feel their feelings and thoughts about products or services easier than others (Heyne, 2009), also they may have an exchange of ideas with each other through the created interaction.

Virtual communities: Virtual communities are a dynamic and social interactive platform for eWOM (Pursiainen, 2010). The primary task of virtual communities is sharing information (Siau Erickson and Nah, 2010; Kate, 2010). Wasko and Faraj (2005, p.37) defined a virtual community as a "self-organizing, open activity system focused on a shared practice that exists primarily through computer-mediated communication." Most of the people in these communities do not reveal their true identity (Siau et al., 2010). The majority of the members of the virtual community search and share information about products, brands and companies (Kate, 2010; Sohn and Leckenby, 2005). Virtual communities therefore have a strong content to make consumers decide to buy products or services (Gaston-Breton, Duque and Lado, 2009). In view of the features of virtual societies and the growing popularity of conventional face-to-face communities, it is possible to observe how virtual societies make knowledge sharing easier.

Social networks: It is defined as the Internet-based application group that forms the ideological and technological foundations of Web 2.0 and let the formation of user-generated content and the exchange of this content with other individuals (Kaplan and Haenlein, 2010). Social networking sites such as Facebook, Messenger, YouTube and Wikipedia have recently allowed the exchange of information between

consumers (Wu and Yang, 2010). Social networks are important for consumers to socialize, to connect with other people, to reach unlimited resources in the area they are interested in and to interagct with other consumers (Brogan, 2010). In other words, social networks come to the forefront with respect to consumers, without more time and space constraints, more information, more quickly, and in terms of enterprises, learning consumer behaviours, creating advantages such as reaching consumers faster, more effectively and with low costs.

Forums: The Forum is an internet environment where consumers can support each other and share information about the products (Opoku and Khan, 2004). As a proof of the importance of communication after the purchase, comments on the products or services purchased in the feedback (feedback) forums are shown (Levenburg, 2005). The product information in virtual forums is perceived as more reliable than the information on the websites designed by enterprises (Gruen et al., 2006). With all these features, Today, it is possible to say that forums have become indispensable sources of information.

Business and Retail Websites: It is defined as the websites that the companies have with the purpose of introducing their own goods and services, realizing their sales, providing after-sales support (Kasap, 2018). Websites offer many operational opportunities to organizations; that is, providing voluntary communication, finding new donors, sharing knowledge and creating public awareness (Uzunoglu and Misci Kip, 2014). These websites create a platform for consumers to share their product experiences and thus contribute to making informed purchasing decisions (Lee and Youn, 2009). Businesses communicate with their existing and potential customers through their websites easily and at low cost and receive feedback (İnan and Doğan, 2006). Similarly, retail websites that sell certain product categories are also among the platforms where consumers frequently communicate word of mouth.

4.3.2 eWOM and Nonprofit Organizations

As far as NPOs are concerned, communication has a pivotal role in attaining need-oriented economic goals. This role comprises resorting to campaigns to incite

media coverage in order to inform citizens, persuade them to donate, or as an alternative, put pressure on politicians and decision-makers (Wiencierz, Pöppel and Röttger, 2015, p.103). The main objective is to gain the attention of target groups and to participate in a long-term process of relationship management with stakeholders (Liu, 2012). In addition to exposure to positive media, relationship management can increase the willingness to make donations among stakeholders (e.g., Waters, 2013). By communicating better with their members, donors and supporters, these organizations can both express themselves well and collect more donations.

In the direction of eWOM, individiuals have transformed their individual tastes and experiences into sharing behaviour with innovative tools such as e-mail, social media etc. intensively. However, this situation has made it even more important for NPOs (Wiencierz et al., 2015, p.103). Apparently, electronic mouth-to-mouth communication (eWOM) has become more and more effective in terms of the fact that sharing is often done in this online environment and is considered a reliable source for other people.

The transmission of electronic word of mouth (eWOM) is a major concern of fundraisers operating in online environments. eWOM includes statements made available to a large audience by a means of social media and is significant because eWOM messages remain until they are deleted (in contrast to conventional word of mouth, in which comments disappear as soon as they are spoken). According to study of Pressgrove, McKeever and Jang (2017) employed the STEPPS model to evaluate message factors that might influence eWOM in a nonprofit context. STEPPS stands for 'social currency' (i.e., the desire to look good in front of others), 'triggers' (motivations to act). "emotion", "practical value" (usefulness), "public" (being highly visible) and "stories" (to educate and entertain) (Bennett, 2013). For many years of marketing research in the US, Berger (2014) has put forward six key factors that examines why news and ideas are shared between individuals online. This will be a useful resource to try and analyze successful campaigns so that individual factors in them can be highlighted for future use (Davies, 2018). It will also contribute to NPOs in terms of innovation or success in communication.

Thanks to social-digital environments, new audiences can be created which are longer-term and new. The relationship between donors and donors has improved. In addition, a higher number of funds can be collected by non-profit institutions and organizations through digital media (Kang and Norton, 2004). Many NPOs such as Salvation Army, Project Apgate, Network for Good, and AIDS Africa have achieved access to many new donors through work on media such as Myspace, Facebook, Twitter, Change.org (Altınbıçak, 2016). This has paved the way for individual campaigns in order to increase the sensitivity about a subject that is uncomfortable (Silverman, 2007). These social sharing platforms contribute to the achievement of the objectives of NPOs.

Reimer and Benkenstein (2016, p.324) who approach from the perspective of consumers, describes extrinsic and intrinsic motivations as an important driving force for eWOM behaviour. The term extrinsic motivation points to the fulfilment of an activity with a view to achieving a separable result (Ryan and Deci, 2000, p.71). However, intrinsically motivated people make an activity for their own sake instead of extrinsic rewards, because they believe that participation itself ensures pleasure and hedonic satisfaction (Huang, 2003). Lately, the role of intrinsic motivation in the eWOM field has been considered (Georgi and Mink, 2013). Intrinsically motivated consumers who like writing an online review; they tend to share their knowledge and comments on a product or service in this way. Nonetheless, within the context of eWOM, various qualitative researches have classified a degree of altruistic motivation to make online reviews concerning a good or service, apart from extrinsic and intrinsic motivations (Reimer and Benkenstein, 2016, p.324). In terms of eWOM communication, altruistic motivation is set off when consumers wish to help others during their own purchasing decisions: : to help them acquire the same positive experience in the case of positive WOM and to keep them away from mispurchases in the case of negative WOM (Engel et al.,1993). A further incentive for making a contribution to online reviews is provided by means of consumer satisfaction with a good or service. If a consumer has had a positive experience with a company, he/she would like to give a positive response under the name of returning the favor. These two altruistic motives are inherently associated with the act of eWOM; accordingly, some customers may have these altruistic

motives to make a review online (Reimer and Benkenstein, 2016, p.324). This suggests that the motivations to share thoughts online can ultimately be driven by driving forces that give rise to altruistic behaviour activated in eWOM communication.

• Social media. Within the framework of the studies in the literature, it is seen that social media is important for NPOs and they use social media for different purposes. New communication technologies provide an environment in which sharing and discussion are needed by creating opportunities for people to share their opinions and studies (Akıncı-Vural and Bat, 2010). Because this virtual environment called social media form a basis for interaction with consumers, it may be regarded an essential instrument for establishing a bond with costumers, who are currently asking for far greater interaction with businesses (Uzunoğlu and Öksüz, 2014, p. 271). In other saying, social media is important in terms of bringing together the masses and people as well as increasing the interaction between them.

Social media for NPOs stands for a preferred medium for communicating with a broad audience and intensifying the process of establishing relations through interacting with stakeholders and institutions (e.g, Carim and Warwick, 2013; Seo, Kim and Yang, 2009). According to Smitko (2012), powerful relations established through Twitter, for instance, may empower stakeholders' volunteerism to donate. Social media provides numerous opportunities for NPOs that are conducting campaigns. Paek, Hove, Jung, and Cole (2013, p.526) show that users engagement plays an essential intermediary role among their social media usage and their offline communication behaviour. Campaign messages will probably have a greater chance to be influential if they appear in media tools in which they are closely involved. Additionally, community members frequently resort to social media to voice their criticism over organizations and raise awareness about their deficiencies (Cheung and Lee, 2012; Chu and Kim, 2011). In this way, "social media lead to a new form of transparency—once kept more or less private, criticism and dialogs concerning complaints that take place between organizations and stakeholders are now public and visible to third parties." (Wiencierz et al., 2015, p.103). In addition, social media can enable the community to be informed about, entertain and donate to NPOs, participate in the activities it organizes, become a long-time volunteer, contribute,

even lead the organization with leadership roles (McKeever, 2013, p.325). Social media is a tool for NPOs to reach their target mass, to easily interact directly with people and to spread messages by creating their own profiles in social websites to combat media indifference. Social media tools are effective in ensuring that the organization's internal communication is fast and participatory. Social media offers new opportunities for the public and media to overcome their indifference to the activities they are engaged with, making announcements for NPOs, giving details about events, organizing signing campaigns, and being one of the tools they use to shape public opinion on their activities. (Solmaz and Görkemli, 2012, 187). Therefore, NPOs benefit from these basic features of social media and their main objectives are to interact with the target audience.

The content in social media has its own audience as the conventional media, such as TV, radio, magazines and newspapers have, however the biggest difference is that individuals like sharing the content they have created themselves or perhaps copied from others and people either generate or create the content themselves or bring it from somewhere else (Lietsala and Sirkkunen, 2008, p. 17-19). NPOs use social media to interact with their donors and volunteers (Waters et al., 2009), for marketing, branding, to create awareness (Waters and Jones, 2011), announce news and achievements (Waters and Lo, 2012). Within the framework of this information, social media is seen as an important tool for NPOs.

Social media provide new ways to interact with the target audience (Waters et al. 2009). While social media is a general term that contains various online platforms with different features, communication formats and social functions, there are spesific characeteristics that all social media applications share on a fundamental basis (Chan-Olmsted, Cho and Lee, 2013). In this context, "*participation*, *openness, conversation, community and connectivity*," which are the main features of social media, play an important role in the strategic communication processes of NPOs. The participation feature is expressed as supporting contributions and feedback from all concerned and it is blurring the boundary between the media and the audience (Mayfield, 2008, p.5). One party forms contents and shares them on certain platforms to inspire curiosity for the other party in order to ensure that they actively make contributions and give feedbacks. Openness implies that social media creates an

atmosphere that encourages voting, comments and sharing information (Chen, 2014, p.14). Conversation means the two-way communication offered by social media. The rapid and effective formation of communities is another feature of social media and societies share general interests, like a love of photography, political matters or a favourite TV show. The connectivity feature allows different sites, resources and individuals to access each other (Mayfield, 2008, p.5). It is understood that although social media is a general term that includes different online platforms with different features, communication formats and social functions, there are certain features that all social media applications basically share. Further studies on social media features is offered by utilizing this framework of the basic dimensions of social media.

CHAPTER V

METHODOLOGY

After the first four chapters consisting of literature review, it will be deliberated on the research method in methodology chapter. The phases consisting of purpose of the research, importance of the research, the hypotheses, the research design, the data collection and the analysis of the results respectively will be given here.

5.1 Research Objective

The way in which the donors are honored is a matter that many organizations should focus on. It is important to find a way to be grateful, sincere, and most of all genuine in appreciation of a donation. Thanking is one of the effective ways to interact with donors (Dietlin, 2011) and for NPOs, thanking donors is a key first step in building a lasting relationship. It is also important to protect and motivate existing donors (Oligny, 2018). So, satisfying the donor plays a role in developing a positive brand attitude and donation intention (Paço, Rodrigues, R. G. and L., 2014). At this point, in order to communicate with donors, NPOs benefit from marketing tools as WOM communication. It is believed that relatives and friends have an influence in the decision of donations (Bussell and Forbes, 2002, 2006). Wymer (1997) states that NPOs should play a more demanding and active role in the decision of donation of individuals, in this way they can push them to donate.

According to Wallace, Buil and de Chernatony, (2017) self-oriented conspicious donation behaviour where consumers are "motivated by the desire to seek intrinsic benefits" is positively connected with intention to engage in donation behaviour. Hereunder, it is expected in this experimental study, self-oriented conspicious donation behaviour has an influence on donation intention of individuals depending on the use of thanking expressions by NPOs. From this point of view, it is aimed to compare the effects of thank you e-mail message versus no thank you e-mail message on attention toward the message, attitude toward the message, attitude

toward the brand, donation intention and finally WOM-eWOM intention. Therefore, it has been measured that exposure to different e-mail messages effects on donation intention, attention toward the message, attitude toward the message and brand and finally WOM-eWOM intention whether differs in or not. Furthermore, it is another important aim to include intervening variables consisting of culture and religion.

The potency of thanking to the donors is evident in practice as well (Merchant, Ford and Sargeant, 2010). For instance, according to the results of Grant and Gino's (2010) experiment, when donors are thanked for their efforts, the sense of being socially valuable compared to their sense of competence plays an important role in encouraging them to make more donations in the future. Additionally, Merchant et al. (2010) interpreted the service offered to the donor by the non-profit organization as a gift of gratitude by using a thank-you note. Their research provides a high degree of perception of the impact of a thank you note on the non-profit organization and the donor relationship. They have found that these approvals from an experimental design and non-profit organizations increase the positive emotions experienced and alleviate negative emotions. Thus, there is an increase in the intention to donate and this is important for a positive organization and donor relationship.

5.2 Importance of The Research

Overall, although this study relates to the use of thanking expression in NPOs, in this context, having the quality of being first in Turkey constitutes the importance of this study. It is significant to highlight that thank you messages of NPOs are one of the effective ways to communicate with donors in the sense of feedback. Accordingly, using thank you message through an e-mail may be appropriate in terms of donation and WOM-eWOM intention because this is important for NPOs in terms of sharing experience, satisfying and encouraging the donors. Also, in Turkey, about this study it was not possible to come across any research in terms of experimental research and the impact of thanking in communication was not emphasized. Therefore, in this study in which different messages are used, the

answers to research questions have great importance in terms of contributing to literature.

If the organization creates a special thank you package for each donor, tailored to suit the unique ways the donor would like to be thanked, and uses every creative means to thank the donor on repeated occasions, NPO will have jump started its way to solid stewardship with that donor. Because every donor in some way likes to feel appreciated, stroked, and rewarded for his or her selfless philantrophic gift to help others (Fredricks, 2001, p.178). In this way, NPOs will give them a reason to donate again (Mcgrath, 1997). For these reasons, they emphasized the importance of thanking in their studies.

Other studies have attempted to measure the impact of a thank-you note on the relationship between the NPO and the donation (Grant & Gino's 2010; Merchant et al., 2010). Differently from other relevant studies, this thesis study also intends to measure effects of e-mail thank you messages on attentions toward message, donor attitudes, and WOM&eWOM intention, in terms of intrinsic donation behavior. This thesis is a communicative study and is important because it occurs in a society that does not have an Anglo-Saxon culture.

In addition, this study will contribute to the NPOs in terms of the messages which will be formed in the communication process with the donors, determining the factors affecting the donation and the importance of feedback to the donor. The limited number and scope of the researches about the gratitude or encouragement messages such as "thank you" received from the organizations after the donations made by the donors in the world makes this research important. The data to be presented in the research may also provide a basis for other research. With this feature, this research can also make guidance to those who want to carry out research and campaign about donations. NPOs will be informed knowledge levels, attitudes and intentions of donors towards donations.

In this study, it was tried to find out how the donation process is formed and the motivation of the individuals. In terms of the literature, the donation processes of individuals in the context of intrinsic and extrinsic motivations were discussed and the motivations of donations were explored. In the context of the theories used in this study, it has been tried to contribute to literature of donation behaviour. In terms of management, knowing the motivation of donations will help the organizations to develop more effective strategies to reach their target groups.

Grace and Griffin (2009, p.15) mention in their study that individuals choose to make donations owing to intrinsic factors such as boosting self-esteem, receiving public approval, getting satisfaction and a sense of achievement through fulfilling one's liabilities. It was tried to be explanatory to make easier an extensive understanding of how intrinsic and extrinsic individual differences are related to donation behaviours.

This study also argues that the personalization using thanking is important in terms of being able to develop a strong relationship with donors to help build long-term and creating a competitive advantage in the sense of brand for the NPO, which can establish this strong relationship with the donors as a result of how the donor evaluates the message and the organization. It may also be instructive for NPOs to investigate the role of acknowledgements in relation to regular or continuous donation (Merchant et al., 2010). This is because, by creating a positive perception in donors, NPOs can encourage them to share their donation experiences in their social environment or in social media.

5.3 Research Questions

The research questions related to thesis study will be included in this section.

1. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on attention towards the message compared to exposure to no thank you message?

2. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on attitude towards the message compared to exposure to no thank you message?

3. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on attitude towards the brand compared to exposure to no-thank you message?

4. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on donation intention compared to exposure to no thank you message?

5. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on WOM intention compared to exposure to no thank you message?

6. Does exposure to thank you message via e-mail of The Red Crescent will differ in the effect on eWOM intention compared to exposure to no thank you message?

7. Does exposure to thank you message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on attention towards the message compared to exposure to no thank you message?

8. Does exposure to thank you message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the message compared to exposure to no thank you message?

9. Does exposure to thanking message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the brand compared to exposure to no thank you message?

10. Does exposure to thank you message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on donation intention compared to exposure to no thank you message?

11. Does exposure to thank you message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no thank you message?

12. Does exposure to thank you message via e-mail of The Red Crescent for those with self-oriented CDB will differ in the effect on eWOM intention compared to exposure to no thank you message?

5.4 Hypotheses

H1: Exposure to thank you message of The Red Crescent will differ in the effect on attention towards the message compared to exposure to no-thank you message.

H2: Exposure to thank you message of The Red Crescent will differ in the effect on attitude towards the message compared to exposure to no-thank you message.

H3: Exposure to thank you message of The Red Crescent will differ in the effect on attitude towards the brand compared to exposure to no-thank you message.

H4: Exposure to thank you message of The Red Crescent will differ in the effect on donation intention compared to exposure to no-thank you message.

H5: Exposure to thank you message of The Red Crescent will differ in the effect on WOM intention compared to exposure to no-thank you message.

H6: Exposure to thank you message of The Red Crescent will differ in the effect on eWOM intention compared to exposure to no-thank you message.

H7: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attention towards the message compared to exposure to no-thank you message.

H8: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the message compared to exposure to no-thank you message.

H9: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the brand compared to exposure to no-thank you message.

H10: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on donation intention compared to exposure to no-thank you message.

H11: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no-thank you message.

H12: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on eWOM intention compared to exposure to no-thank you message

5.5 Research Model

The research models which is determined in the direction of related literature and researches will be included in this section.
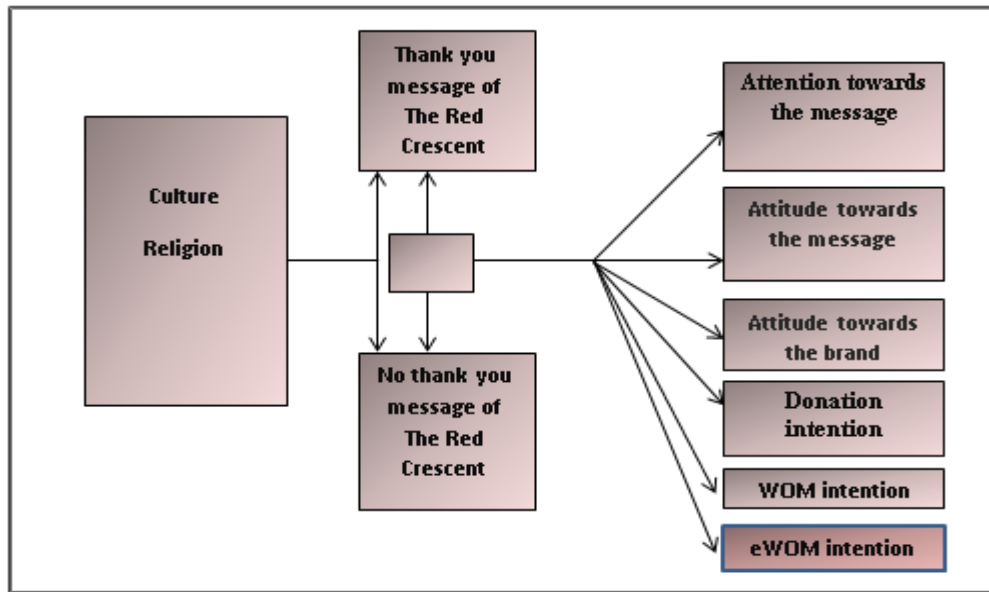
Figure 8 The Research Model 1
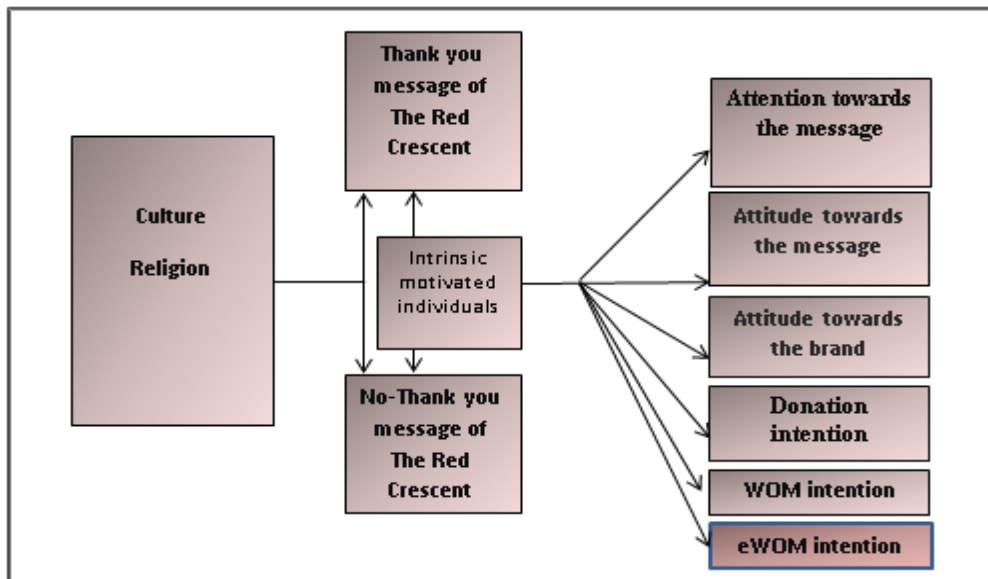
Figure 9 The Research Model 2

There are two research models related to the study. A variable is added to the second model as intrinsic motivated indviduals. As can be seen from the models in the study, the message of the Red Crescent is manipulated. Individuals are separated into two groups: one exposed to the thank you message of The Red Crescent and the other message of no thank you of The Red Crescent are the independent variables. Dependent variables are composed of attention toward the message, attitude toward the message, WOM-eWOM intention, attitude toward the brand, donation intention. Intervening variables are culture and religion. There are intervening variables which stand between independent and dependent variables purposefully measured in the research study.

5.6 Research Design

The pilot test was applied to measure whether the scales would work before the experimental study. After the determination of the name and logo of the organization and the pilot tests were carried out, an experimental study was conducted to examine the relationship mentioned in the research model. The choice of the organization is extremely important because the research is aimed at providing an organization study.

In the research of Çarkoğlu and Aytaç (2016), in the answers given to the question of among foundations and associations operating in Turkey, which are the first to come to the citizens' mind? the Red Crescent is located at the top of the list with a significant difference. The Red Crescent is the most important organization in terms of fundraising and remembering the name and it was chosen as the base for this research.

5.7 Data Collection and Analysis of Results

This part of thesis study includes development of research instrument, measurement and procedure, and selection of the sample.

5.7.1 Development of Research Instrument

In this thesis, the survey was used as a measurement tool. In this study, Unicef's visual used in the campaign with the tagline "Help bring clean water to children in rural areas" was utilized.

The coins used in the visual symbolize the following: According to "Individual Giving and Philanthropy in Turkey Executive Summary" of Çarkoğlu and Aytaç (2016, p.14), small donations may be combined to constitute a significant resource pool for NPOs". This points out that it is necessary for NPOs to share the messages more common that small donations are precious and may create a difference. Unicef's campaign visual is considered and preferred as best described and the most appropriate visual.

The Red Crescent attaches great importance to communication efforts because it gives potencial and existing donors the opportunity to provide instant information and receive feedback. Therefore, the organization is aware of the importance and power of social media and traditional and interactive communication in the marketing campaigns, marketing communication and reaching the target group in terms of dissemination of donation culture and increasing the sensitivity (Gümüş and Ağaçci, 2018). In addition to his other active communication activities, Red Crescent also uses several campaign visuals (The Red Crescent Arakan, The Red Crescent Musula Aid Campaign Images) (Göker, 2018).

Unicef expresses the visual that he used, as follows:

"At first glance, it may look like a regular donation container. Except there's water in it. Designed to look like a cross-section of a well, the water level rises whenever a coin is donated into the container. At the top of the well is a boy symbolizing the children who need help getting access to safe water." The campaign visual of Unicef is shown in Figure 10.

Figure 10 Unicef campaign visual (Source: Pinterest, n.d)

Unicef's campaign visual was adapted to experimental study by an expert graphic designer, and according to experimental study (graphics, logos, slogans) necessary changes were made by the graphic designer. As can be seen from Figure 13 and Figure 14, in accordance with the experimental study the graphic designer prepared two visuals, one of them includes thank you message of Red Crescent.

Additionally, a faculty member who is expert in her field and worked in advertising sector in the past contributed to find out two Turkish taglines in visuals, because of this experimental study done in Turkey. Also, another faculty member who worked in the advertising industry for many years decided on how formal and content-related features of tagline and position on visual should have been.

These taglines are indicated in the following ways: "Çorbada tuzunuz olsun! Katkılarınızın büyüğü de küçüğü de bizim için çok değerlidir." (Let you have a hand in! All your contributions are valuable to us whether big or small.) and "Çorbada tuzunuz olduğu için teşekkür ederiz! Katkılarınızın büyüğü de küçüğü de bizim için çok değerlidir." (Thank you for having a hand in! All your contributions are valuable to us whether big or small.). In addition, the visual created by utilizing the logo, the call center telephone and the web address used in the original campaign visuals of The Red Crescent was very careful to look natural (Figure 11 and Figure 12).

Figure 11 The Tagline 1 of Red Crescent

Figure 12 The Tagline 2 of Red Crescent

The final version of the experimental study visuals is given below:

Kızılay'a bağış yaptığınızda hemen ardından böyle bir mesajın e-postanıza geldiğini farzedin. (When you donate to the Red Crescent, assume that such a message comes to your e-mail immediately.)

Figure 13 The Red Crescent thank you e-mail message

Kızılay'a bağış yaptığınızda hemen ardından böyle bir mesajın e-postanıza geldiğini farzedin.

(When you donate to the Red Crescent, assume that such a message comes to your e-mail immediately.)

Figure 14 The Red Crescent no thank you e-mail message

5.7.2 Measurement and Procedure

Survey was used as a measurement tool in this thesis study. The characteristics of scales in the survey will be explained below in details.

Although various measurement tools have been developed for measuring individual values, since the model developed by Schwartz (1992) can be applied in different cultures and it includes the most comprehensive value typology (Catano and Hines, 2016), in this study, Schwartz value list consisting of 56 values was used to measure individual values. Schwartz value scale was adapted to thesis study. The scale was used as 4 sub-dimensions *"Universalism, Traditionalism, Power, Hedonism."*

In the study, the Conspicious Donation Behaviour Scale (Grace and Griffin, 2009) was used. The scale was adapted to the thesis. The 7-point scale Likert scale was used. The scale was used as two sub-dimensions. These dimensions are self-oriented and other-oriented. The items related to the dimensions stated are as follows:

Factor 1 self-oriented: 1,2,3,4

Factor 2 other-oriented: 5,6,7,8

Table 7 Conspicious Donation Behaviour Scale Dimensions and Items (Source: adapted from Grace and Griffin, 2009)

Self-oriented (İçsel Tatmin)
1. Using merchandise that benefits charities makes me feel good. (Yardım kuruluşlarının ürünlerini kullanmak kendimi iyi hissetmemi sağlar.)
2. It increases my self-respect when i use merchandise that benefits charities. (Yardım kuruluşlarının ürünlerini kullandığım durumlarda kendime olan saygım artmaktadır.)
3. I like to remind myself of the charities I support through buying merchandise that benefits charities. (Yardım kuruluşlarının ürünlerini satın alarak yardım kuruluşlarına destek verdiğim düşüncesini hatırlamak beni mutlu eder.)
4. When I use merchandise that benefits charities (badges, wristbands, clothing, hats, glasses, etc.), I feel that I contribute to their purpose. (Yardım kuruluşlarının ürünlerini (rozet.bileklik.giysi.şapka.bardak v.b.) kullandığımda o kuruluşların amacına katkı sağladığımı hissederim.)

Other-oriented (Dışavurum)
5. I use merchandise that benefits charities because it makes me appear as a popular individual. (Yardım kuruluşlarına ait ürünleri kullanırım çünkü bunlar benim popüler bir birey olarak görünmemi sağlar.)
6. I like to show people I donate. (Bağış yaptığımı insanlara göstermeyi severim.)
7. I like to use /display merchandise that benefits charities so that people know i am a good person. (Yardım kuruluşlarının ürünlerini kullanmayı ve göstermeyi severim çünkü diğer insanlar benim iyi biri olduğumu düşünürler.)
8. I like to buy merchandise that benefits charities because it shows that I donate. (Yardım kuruluşlarının ürünlerini satın almayı severim çünkü bu aldığım ürünler benim bağış yaptığımı göstermektedir.)

Religious Orientation Scale (ROS), which was improved by Allport and Ross (1967) and adapted in Turkish by Cirhinlioğlu (2006), is a Likert type scale. ROS was improved based upon of the theory that behind religious behaviour there are motives, as indicated by Allport (1950). The scale consists of 20 items. 9 of these items refers to intrinsic religious orientation, and 11 to extrinsic religious orientation. While the original scale is adapted to culture, by receiving the opinions of two faculty members of the Faculty of Divinity and one person of the Quran teacher, for the 5.item ("Şartlar engellemediği sürece ibadetimin gereklerini yerine getiririm") of the scale as equivalent, the following items are added to the scale: "Şartlar engellemediği sürece her gün beş vakit namaz kılarım", "Senede bir kere malımın zekâtını veririm", "Şartlar engellemediği sürece insanın ömründe bir kez hacca gitmesi gerektiğini düşünürüm", "Şartlar engellemediği sürece ramazan ayında oruç

tutarım." Thus, the number of items in the scale adapted to the original scale was increased to 23 by adding four items. In the last evaluation, the 5. item was excluded from the scale. While the 6., 10. and 18.items of these items belonged to the extrinsic religious orientation subscale in the original form, they were included in the intrinsic religious orientation dimension in this study and reverse coded to fit the theoretical expectations. Religious orientation scale consists of 3 sub-dimensions. The items related to the dimensions stated are as follows:

Factor 1 intrinsic religious orientation: 1, 3, 6, 7, 8, 10, 13, 14, 16, 18, 22

Factor 2 extrinsic-personal religious orientation: 15, 21, 4, 20 and 17

Factor 3 extrinsic-social religious orientation: 23, 12, 2, 9, 11, 19.

Table 8 Religious Orientation Scale Dimensions and Items (Source: adapted from Cirhinlioğlu, 2006)

Intrinsic religious orientation
1. I try to do my best to apply my religious beliefs to all other areas of my life. (Dini inançlarımı, hayatımın diğer tüm alanlarına uygulamak için elimden geleni yapmaya çalışırım.)
3. My religious beliefs lie at the basis of my view of life. (Hayata bakışımın temelinde dini inançlarım yatar.)
6. As long as I live an honest and moral life, what I believe is not so important. (Dürüst ve ahlaklı bir yaşam sürdüğüm sürece.neye inandığım çok fazla önemli değildir.)
7. As long as the conditions do not prevent, I perform salah five times a day. (Şartlar engellemediği sürece;her gün beş vakit namaz kılarım.)
8. I give you my zakat once a year. (Senede bir kere malımın zekatını veririm.)
10. From time to time, I think it is necessary to compromise my religious beliefs to preserve my own social and economic well-being. (Kendi sosyal ve ekonomik refahımı korumak için zaman zaman dini inançlarımdan ödün vermenin gerektiğini düşünürüm.)
13. I read books about my faith. (İnancımla ilgili kitap okurum.)
14. It is important for me to take the time to dive into religious contemplation. (contemplation: thought) [Dini tefekküre dalmak için zaman ayırmak benim açımdan önemlidir.(tefekkür: düşünce)]
16. Very often I strongly feel the existence of God or a holy being. (Çok sık olarak Allah'ın veya kutsal bir varlığın mevcudiyetini güçlü bir şekilde hissederim.)

18. Even if I am a believer, I do not allow my religious thoughts to affect my daily life and relationships. (İnançlı biri olsam bile dinsel düşüncelerimin günlük yaşamımı ve ilişkilerimi etkilemesine izin vermem.)

22. Religion is particularly important for me because it answers many questions about the meaning of life. (Hayatın anlamıyla ilgili pek çok soruyu cevaplandırdığı için din benim açımdan özellikle önemlidir.)

Extrinsic-personal religious orientation

4. The main reason I pray is being teached that I must pray. (Dua etmemin başlıca nedeni dua etmem gerektiğinin öğretilmesidir.)

15. One of the reasons I am a member of a religious community is that it gives me a position in society (do not answer the question if you are not a member).

[Dini bir cemaate üye olmamın bir nedeni toplum içinde bana mevkii kazandırmasıdır (üye olmamanız durumunda soruyu cevaplamayınız)]

17. Worship should provide me a happy and peaceful life. (İbadet etmek bana mutlu ve huzurlu bir hayat sağlamalıdır.)

20. Places of worship are very important for me to establish good social relations (İbadet yerleri iyi sosyal ilişkiler kurmam açısından çok önemlidir.)

21. The main reason for my interest in religion is that places of worship provide me with a warm social environment. (Dine ilgi duymamın başlıca nedeni ibadet yerlerinin bana sıcak bir sosyal ortam sağlamasıdır.)

Extrinsic-social religious orientation

2. The greatest benefit of religious belief is to comfort me when I face sadness and misfortune. (Dini inancın bana sağladığı en büyük yarar hüzün ve talihsizliklerle karşılaştığımda beni rahatlatmasıdır.)

9. I think that one should go to the pilgrimage once in his / her life unless conditions prevent it. (Şartlar engellemediği sürece;insanın ömründe bir kez hacca gitmesi gerektiğini düşünürüm.)

11. If I was to join a religious group, I would only attend Qur'an courses or religious groups aiming for social assistance.

(Dini amaçlı bir gruba katılacak olsam sadece Kuran kurslarına ya da toplumsal yardımı amaçlayan dini gruplara katılırdım.)

12. Besides being religious, I believe there are many more important things in life. (Dindar olmakla birlikte hayatta daha birçok önemli şeyin olduğuna inanıyorum.)

19. Unless conditions prevent; i fast in the month of Ramadan. (Şartlar engellemediği sürece; ramazan ayında oruç tutarım.)

23. The most important purpose of worship is to provide peace and trust to the person. (İbadetin en önemli amacı kişiye huzur ve güven sağlamasıdır.)

After questions relating to Schwartz values, Conspicious Donation Behaviour and Religious Orientation Scale, participants were exposed to e-mail message (visual) and they responded to remained questiones according to this.

In line with measuring attention towards the message, adjectives taken from Kolsaker et al. (2016) were adapted to study. Attention towards the message scale includes following adjectives respectively: Attention-getting/ not attention-getting, made one think/ made one not think, demanding careful reading/not demanding careful reading. To measure attention towards the message, a 7-point semantic differantial scale used.

Shiv, Edell and Payne (1997)'s scales of attitude toward message, attitude towards the brand and donation intention were implemented in Yağcı and İlaslan (2010)'s study in which the scales were translated into Turkish. The scales were adapted to the thesis and presented to the participants in order to determine the attitude towards the message, the attitude towards the brand and donation intention. To measure the attitude towards the message, the attitude towards the brand and donation intention, a 7-point semantic differantial scale used. The scale items in the research of the authors were indicated below:

The scale items of attitude toward message:

"1. Bad (Kötü) / Good (İyi)

2. Unappealing (İtici) / Appealing (Çekici)

3. Not Likable (Hoşa Gitmeyen) / Likable (Hoşa Giden)

4. Not Interesting (İlginç Olmayan) / Interesting (İlginç)"

The scale items of attitude toward brand:

1. It is the right decision to buy this brand. ("Bu markayı satın almak doğru bir karardır.")

2. This brand is a satisfactory brand.("Bu marka tatmin edici bir markadır.")

3. The brand mentioned in the ad has many useful features.("Reklamda bahsedilen markanın pek çok faydalı özelliği var.")

4. I have positive thoughts about the brand in advertising.("Reklamdaki markaya ilişkin olumlu düşüncelerim var.")

The scale items of purchase intention message:

1. I will probably buy the advertised product.("Reklamı yapılan ürünü büyük ihtimalle satın alacağım.")
2. When I need the product in question again, I will buy the product.("Söz konusu ürüne bir daha ihtiyaç duyduğumda, reklamı yapılan ürünü satın alacağım.")
3. I will definitely try to use the advertised product. ("Reklamı yapılan ürünü kullanmayı kesinlikle deneyeceğim.")

In this thesis, small changes have been made in the expressions because "donations" were pointed out instead of purchasing and "Red Crescent" was pointed out instead of brand. These statements as mentioned are included in the study as follows: (1) Making a donation to the Red Crescent is a good decision. (Kızılay'a bağış yapmak doğru bir karardır), (2) Red Crescent is a satisfactory brand as a corporate brand (Kızılay kurumsal bir marka olarak tatmin edici bir markadır), (3) There are many useful features of the organization (Red Crescent) mentioned in the campaign (Kampanyada bahsedilen kurumun (Kızılay'ın) pek çok faydalı özelliği var), (4) I have positive thoughts about this organization (Red Crescent) (Bu kuruma (Kızılay'a) ilişkin olumlu düşüncelerim var), (5) I will probably make a donation to this organization (Kızılay) (Bu kuruma (Kızılay'a) büyük ihtimalle bağış yapacağım), (6) I will make a donation to this organization (Red Crescent) when I want to donate to any organization (Herhangi bir kuruma bağış yapmak istediğimde bu kuruma (Kızılay'a) bağış yapacağım), (7) I will definitely try to make a donation to this organization (Red Crescent) (Bu kuruma (Kızılay'a) bağış yapmayı kesinlikle deneyeceğim).

In line with measuring WOM-eWOM intention, statements taken from Özaslan and Uygur (2014) were adapted to study. The scale items in the research of the authors were indicated below:

Table 9 WOM-eWOM scale items (Source: Özaslan and Uygur, 2014)

STATEMENTS
(WOM)
I shared my negative feelings about the business with my family. (İşletme hakkındaki olumsuz duygularımı ailemle paylaştım.)
I shared my negative feelings about the business with my friends and the environment. (İşletme hakkındaki olumsuz duygularımı arkadaşlarımla ve yakın çevremle paylaştım.)
(eWOM)
I shared my negative opinions about the business on social media (Facebook and Twitter). (İşletme hakkındaki olumsuz duygularımı sosyal medyada (Facebook ve Twitter) paylaştım.

These expressions to which a few changes were made considered as 2 scale items in the study: (1) I share the message of the Red Crescent with my family, my friends and people around me (Kızılay'ın mesajını ailemle, arkadaşlarımla, çevremdeki kişilerle yüz yüze paylaşırım). (2) I share the message of the Red Crescent on social media (Facebook / Twitter / Instagram) with my family, friends and people around me. (Kızılay'ın mesajını sosyal medyada (Facebook/Twitter/Instagram) ailemle, arkadaşlarımla, çevremdeki kişilerle paylaşırım).

Special attention is given to provide completely corresponding meaning of English which are included in scales of foreign origin. Therefore, adjectives and/or statements were translated by a english teacher who is expert in his field.

To analyze obtained data, SPSS 25.0 (Statistical Package For Social Sciences) package program has been utilized. The differences between the groups were examined by nonparametric techniques because the data in the study were not normally distributed and significance level was accepted as 0.05. The Chi-Square Independence Test was applied with the intention to avoid differences between experimental groups, that could effect results of experimental in terms of demographic characteristics.

5.7.3 Sampling Selection

Convenience sampling is a kind of the technique including the selection of the most accessible subjects (Saumure and Given, 2008), also it is easy and the least costly to the researcher from the point of time, labor and money (Etikan, Musa and Alkassim, 2016). Convenience sampling was used depending on given reasons. People over the age of 18 living in İzmir constitute the universe of this thesis research. However, due to the time limitation and financial constraints, it is not possible to reach a large sample that can represent this universe and for this reason, the sampling was chosen. In this study, the data were obtained from the research sample consisting of 399 people who have made at least 1 monetary donation residing in the province of Izmir are research sample because it is foreseen that they can be reached by the researcher and at the same time represent the universe. Sample size was specified by means of the following formula.

$$\frac{2(Z\alpha + Z\beta)2 \ \sigma2}{\Delta2}$$

In relation to the formula, the minimum sample size for a 95% test of significance with the test power of 80% is '63' per group, while the test power is 90%, the required sample will be '84' per group (Lusk and Shogren, 2007, p.56). In this study, the total participant number was 300, consisting of 150 people per group. However, in order to match consumers in the context of demographic characteristics, the number should be increased to 399.

6.1 Pilot Test Findings

In this study, a pilot study was conducted on 60 participants before the actual experiment to prevent potential problems affecting the results of the research. The pilot test survey consists of 8 items. The conspicious donation behaviour scale developed by Grace and Griffin (2009) which was adapted to Turkish by Torlak and Tiltay (2009) was utilized and the original scale is consisted of 8 items as specified above. Based on results obtained from reliability factor analysis, Grace and Griffin (2009)'s conspicious donation behaviour scale questions consisting of 8 items were put to final survey. The analysis of pilot research data showed that there was no need to make a correction of the survey questions.

6.2 Experimental Research Findings

6.2.1 Sample Qualities

6.2.1.1 Demographic Characteristics

This section contains statistical tables connected with the demographic characteristics of the sample.

Table 10 Gender Distribution

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	186	46.6	46.7	46.7
Female	212	53.1	53.3	100.0
Total	398	99.7	100.0	
Missing	1	.3		
Total	399	100.0		

It is apparent from Table 10, 46.7 % of participants are male and 53.3 % of participants are female.

Table 11 Age Distribution

	Frequency	Percent	Valid Percent	Cumulative Percent
18-25	110	27.6	27.6	27.6
26-35	190	47.6	47.7	75.4
36-45	54	13.5	13.6	88.9
46-55	38	9.5	9.5	98.5
56+	6	1.5	1.5	100.0
Total	398	99.7	100.0	
Missing	1	.3		
Total	399	100.0		

Individuals under the age of 18 were not allowed to participate in this survey. The 27.6% of the participants are between the ages of 18-25, 47.7% are between the ages of 26-35, 13.6% are between the ages of 36-45, 9.5% are between the ages of 46-55 and finally 1.5% are at the ages 56+ .

Table 12 Marital Status

	Frequency	Percent	Valid Percent	Cumulative Percent
Single	211	52.9	53.0	53.0
Married	187	46.9	47.0	100.0
Total	398	99.7	100.0	
Missing	1	.3		
Total	399	100.0		

It is obvious from Table 12, that percentage of marital status indicates that 47% of participants are married and 53% are single.

Table 13 Education Level

	Frequency	Percent	Valid Percent	Cumulative Percent
Primary School	3	.8	.8	.8
High School	101	25.3	25.4	26.1
Gratuated	198	49.6	49.7	75.9
Post graduate+	96	24.1	24.1	100.0
Total	398	99.7	100.0	
Missing	1	.3		
Total	399	100.0		

In the study in which each level of education is represented, it can been seen that 0.8 % are primary school graduate, 25.4% are high school graduate, 49.7% are graduated and 24.1% are post graduated level.

Table 14 Occupation Level

	Frequency	Percent	Valid Percent	Cumulative Percent
Housewife	6	1.5	1.5	1.5
Retired	9	2.3	2.3	3.8
Student	104	26.1	26.3	30.1
Worker	20	5.0	5.1	35.2
Civil Servant	101	25.3	25.6	60.8
Mid-level Manager	51	12.8	12.9	73.7
Senior Manager	3	.8	.8	74.4
Self-employed	24	6.0	6.1	80.5
Academic member	19	4.8	4.8	85.3
Industrialist	2	.5	.5	85.8
Other	56	14.0	14.2	100.0
Total	395	99.0	100.0	
Missing	4	1.0		
Total	399	100.0		

As it is seen from Table 14, % 1.5 of the participants are housewife, %2.3 are retired, %26.3 are student, %5.1 are worker, %25.6 are civil servant, %12.9 are Mid-level Manager, %0.8 are Senior Manager, % 6.1 are Self-employed, %4.8 are Academic member, %0.5 are Industrialist, %14.2 are other.

Table 15 Personal Income Level

	Frequency	Percent	Valid Percent	Cumulative Percent
0-500 TL	61	15.3	15.9	15.9
501-1000 TL	25	6.3	6.5	22.5
1001-1500 TL	16	4.0	4.2	26.6
1501 TL-2000 TL	41	10.3	10.7	37.3
2001 TL+	240	60.2	62.7	100.0
Total	383	96.0	100.0	
Missing	16	4.0		
Total	399	100.0		

As the Table 15 shows, 15.9% of the participants have income between 0-500 tl, 6.5% have between 501-1000 tl, 4.2% have between 1001-1500 tl, 10.7% have between 1501-2000 tl, 62.7% have 2001 tl+.

Table 16 Monthly Household Income Level

	Frequency	Percent	Valid Percent	Cumulative Percent
0-1000 TL	6	1.5	1.6	1.6
1001-2000 TL	13	3.3	3.4	4.9
2001-3000 TL	34	8.5	8.9	13.8
3001-4000 TL	58	14.5	15.1	28.9
4001 TL +	273	68.4	71.1	100.0
Total	384	96.2	100.0	
Missing	15	3.8		
Total	399	100.0		

As can be seen from the Table 16, 1.6% of the participants have monthly household income between 0-1000 tl, 3.4 %have between 1001-2000 tl, 8.9% have between 2001-3000 tl, 15.1% have between 3001-4000 tl, 71.1% have 4000+.

Table 17 Red Crescent Donation Level

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	116	29.1	29.4	29.4
No	279	69.9	70.6	100.0
Total	395	99,0	100,0	
Missing	4	1,0		
Total	399	100,0		

As can be seen from the Table 17, 29.4% of the participants previously made a donation to Red Crescent. However, 70.6% of the participants did not make a donation previously.

6.2.2 Reliability Analysis

Table 18 Scale Reliability

Scales	Cronbach Alfa	Number of Items
Schwartz Values Power,699 Hedonism ,418 Universalism,749 Tradition,628	0.928	56
Religious Orientation Intrinsic religious ,843	0.926	22

Extrinsic-personal ,792 *Extrinsic-social ,819*		
Conspicious D.B. *Self-oriented (0,849)* *Other-oriented (0,792)*	0.796	8
Attention toward message	0.756	3
Attitude toward message	0.907	4
Attitude toward brand	0.919	4
Donation intention	0.936	3
WOM-EWOM intention	0.872	2

The internal consistency of the scale was calculated by the Cronbach alpha coefficient method within the questionnaire directed to the participants. In Table 18 above, the reliability of Schwartz values, Religious Orientation, Conspicious Donation Behaviour, Attention toward message, Attitude toward message, WOM-eWOM intention, Attitude toward brand and Donation intention are given respectively. As shown in Table 18 , it is observed that the reliability values acquired from all scales are within the accepted limits in social sciences (Dursun, 2011; p. 119) and vary between 0.756 and 0.936.

6.2.3 Findings Related to Factor Analysis

It was factor analysis of scale of conspicious donation behaviour. Findings related to factor analysis are presented below in tables of total variance explained, component matrix and rotated component matrix.

Table 19 Conspicious DB Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.188	39.853	39.853	3.188	39.853	39.853	2.803	35.044	35.044
2	2.165	27.061	66.914	2.165	27.061	66.914	2.550	31.871	66.914
3	.692	8.647	75.561						
4	.663	8.289	83.850						
5	.448	5.602	89.452						
6	.330	4.130	93.583						
7	.310	3.873	97.456						
8	.204	2.544	100.000						

Table 20 Conspicious donation behaviour Rotated Component Matrix

	Component	
	1	2
CDB1	.876	-.022
CDB3	.850	.050
CDB2	.827	.146
CDB4	.764	.139
CDB7	.055	.871
CDB6	.049	.828
CDB8	.199	.743
CDB5	.014	.715

As is shown Table 20, The 8-item scale of conspicious donation behaviour measures participant's conspicious donation behaviour tendency at the rate of 67%. To examine the CDB Rotated Component Matrix Table, it is controlled that each item at the highest value will come under which factor. It is quite apparent that Self-Oriented and Other-Oriented are deemed valid. Self-Oriented factor group is composed of items following: CDB1, CDB3, CDB2, CDB4. Additionally, Other-Oriented factor group is composed of items following: CDB7, CDB6, CDB8, CDB5.

6.2.4 Findings Related to Research Model and Research Hypotheses

6.2.4.1 Findings Related to Matching Sample Analysis

As a result of Kolmogorov - Smirnov test conducted to test the normality of the distribution of data, it was found that the Schwartz values data did not show normal distribution as can be seen from the Table 21.

Table 21 Schwartz values One-Sample Kolmogorov-Smirnov Test

		Universalism	Tradition	Hedonism	Power
N		376	317	386	361
Normal Parameters[a,b]	Mean	6.7447	4.4789	6.1904	4.9900
	Std. Deviation	.99202	1.33558	1.34479	1.42225
Most Extreme Differences	Absolute	.131	.079	.141	.065
	Positive	.103	.079	.091	.040
	Negative	-.131	-.048	-.141	-.065
Kolmogorov-Smirnov Z		2.536	1.407	2.769	1.226
Asymp. Sig. (2-tailed)		.000	.038	.000	.099

Table 22 Schwartz values Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Universalism	Thanks	192	192.59	36977.50
	No thanks	184	184.23	33898.50
	Total	376		
Tradition	Thanks	174	165.81	28851.50
	No thanks	143	150.71	21551.50
	Total	317		
Hedonism	Thanks	204	193.09	39390.50
	No thanks	182	193.96	35300.50
	Total	386		
Power	Thanks	192	190.30	36537.00
	No thanks	169	170.44	28804.00
	Total	361		

Table 23 Schwartz values Test Statistics

	Universalism	Tradition	Hedonism	Power
Mann-Whitney U	16878.500	11255.500	18480.500	14439.000
Wilcoxon W	33898.500	21551.500	39390.500	28804.000
Z	-.747	-1.462	-.077	-1.806
Asymp. Sig. (2-tailed)	.455	.144	.939	.071

Universalism highlights not only the personal well-being of others' relatives. but also the welfare of all people by means of the formation of social justice and a world of peace. They states in their research that participants who attach more importance to universality have higher intention to donate (Ryckman et al., 2015). **Power** is positively correlate with self-oriented reasons for donations that means having social status and prestige (Burroughs and Rindfleisch, 2002). As to this research. people who care about the value of power can make donations because doing so will make them look better in the eyes of important people. thereby enhancing their social standing. Thus. the donation behavior results from the value of power and a self-oriented reason (Park et al., 2017). **Traditionalism** is the values which are positively connected with donating behaviour by individuals. Individuals who value 'traditions' are more oriented to multiple times donating (Sana, 2014). According to Pienaar, Beukes and Esterhuyse (2006, p.221), "Adolescents who scored low in **hedonism** are likely to be empathic and cooperative in their relations with others. characteristics consistent with wanting to help those in need by making a donation".

It was found that the Religious Orientation data did not show normal distribution as can be seen from the Table 24.

Table 24 Religious Orientation One-Sample Kolmogorov-Smirnov Test

		intrinsic religious	extrinsic-social religious	extrinsic-personal religious
N		308	340	118
Normal Parameters[a.b]	Mean	3.5682	3.9368	2.7932
	Std. Deviation	1.21613	1.52420	1.38562
Most Extreme Differences	Absolute	.089	.069	.149
	Positive	.089	.069	.149
	Negative	-.063	-.067	-.098
Kolmogorov-Smirnov Z		1.560	1.269	1.616
Asymp. Sig. (2-tailed)		.015	.080	.011

Table 25 Religious Orientation Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
intrinsic religious	Thanks	168	158.05	26552.00
	No thanks	140	150.24	21034.00
	Total	308		
extrinsic-social religious	Thanks	180	168.76	30376.00
	No thanks	160	172.46	27594.00
	Total	340		
extrinsic-personal religious	Thanks	60	57.73	3463.50
	No thanks	58	61.34	3557.50
	Total	118		

Table 26 Religious Orientation Test Statistics[a]

	intrinsic religious	extrinsic-social religious	extrinsic-personal religious
Mann-Whitney U	11164.000	14086.000	1633.500
Wilcoxon W	21034.000	30376.000	3463.500
Z	-.766	-.347	-.575
Asymp. Sig. (2-tailed)	.444	.728	.565

According to Hunsberger and Platonow (1986), it is clear that there is a positive relationship between intrinsic religious orientation and behavioral intentions to have willingness to donate charitable reasons. However, extrinsic religious orientation is negatively associated with behavioral intentions to donate. Also, Rocheleau (2005) indicates that intrinsically oriented individuals with religious affiliations that support donation. are likely to report particularly positive attitudes toward donation.

6.2.4.2 Findings related to Matching Analysis

The Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you e-mail message of The Red Crescent and exposure to no thank you message in terms of values. In groups that are in tables. "thanks" represents thank you e-mail message of The Red Crescent and "no thanks" no thank you e-mail message. The results are presented in Table 27 and Table 28.

Table 27 Schwartz values Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Universalism	Thanks	192	192.59	36977.50
	No thanks	184	184.23	33898.50
	Total	376		
Traditionalism	Thanks	174	165.81	28851.50
	No thanks	143	150.71	21551.50
	Total	317		
Hedonism	Thanks	204	193.09	39390.50
	No thanks	182	193.96	35300.50
	Total	386		
Power	Thanks	192	190.30	36537.00
	No thanks	169	170.44	28804.00
	Total	361		

Table 28 Schwartz values Statistics

	Universalism	Tradition	Hedonism	Power
Mann-Whitney U	16878.500	11255.500	18480.500	14439.000
Wilcoxon W	33898.500	21551.500	39390.500	28804.000
Z	-.747	-1.462	-.077	-1.806
Asymp. Sig. (2-tailed)	.455	.144	.939	.071

As it can be seen Table 28 since the significance levels of Universalism, Traditionalism, Hedonism and Power dimensions are bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of Schwartz values.

Table 29 Religious Orientation Ranks

	Stimulus type	N	Mean Rank	Sum of Ranks
intrinsic religious	Thanks	168	158.05	26552.00
	No thanks	140	150.24	21034.00
	Total	308		
extrinsic-social religious	Thanks	180	168.76	30376.00
	No thanks	160	172.46	27594.00
	Total	340		
extrinsic-personal religious	Thanks	60	57.73	3463.50
	No thanks	58	61.34	3557.50
	Total	118		

Table 30 Religious Orientation Statistics[a]

	intrinsic religious	extrinsic-social religious	extrinsic-personal religious
Mann-Whitney U	11164.000	14086.000	1633.500
Wilcoxon W	21034.000	30376.000	3463.500
Z	-.766	-.347	-.575
Asymp. Sig. (2-tailed)	.444	.728	.565

As it can be seen Table 30 since the significance level of intrinsic religious, extrinsic-social religious and extrinsic-personal religious dimensions are bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of religious orientation.

6.2.4.3 Findings related to Research Hypotheses 1

In this thesis study, twelve basic hypotheses have been developed concerning research questions with reference to the theory, as mentioned in the methodology

section. Hypotheses have been tested with Mann-Whitney U Test. which is used for nonparametric data. since data of the study does not show a normal distribution.

In the first hypothesis of the research, it is predicted that H1: Exposure to thank you message of The Red Crescent will differ in the effect on attention towards the message compared to exposure to no-thank you message. Accordingly, the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of attention towards the message. The results are presented in Table 31 and Table 32.

Table 31 Attention towards message Ranks

	stimulustype	N		Sum of Ranks
Atttowmsg	Thanks	196	184.63	36187.50
	No thanks	186	198.74	36965.50
	Total	382		

Table 32 Attention towards message Statistics

	Atttowmsg
Mann-Whitney U	16881.500
Wilcoxon W	36187.500
Z	-1.252
Asymp. Sig. (2-tailed)	.210

Since the significance level of attention towards message (p=0.210) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of attention towards message.

In second hypothesis, it is defended that exposure to thank you message of The Red Crescent will differ in the effect on attitude towards the message compared to exposure to no-thank you message. On the purpose of testings hypothesis, the Mann-Whitney U test was conducted to determine whether a meaningful difference could

be found between exposure to thank you message and exposure to no-thank you message in terms of attitude towards the message. Table 33 and table 34 include the results.

Table 33 Attitude toward message Ranks

	stimulustype	N		Sum of Ranks
Attdtowmsg	Thanks	199	189.47	37705.50
	No thanks	184	194.73	35830.50
	Total	383		

Table 34 Attitude toward message Statistics

	Attdtowmsg
Mann-Whitney U	17805.500
Wilcoxon W	37705.500
Z	-.465
Asymp. Sig. (2-tailed)	.642

Since the significance level of attitude towards the message ($p=0.642$) is bigger than 0.05 ($p>0.05$), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of Attitude towards message.

In third hypothesis, it is defended that exposure to thank you message of The Red Crescent will differ in the effect on attitude toward brand compared to exposure to no-thank you message. In order to test this hypothesis, the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of attitude toward brand. Table 35 and table 36 include the results.

Table 35 Attitude toward brand Ranks

	stimulustype	N		Sum of Ranks
attdtowbrand	Thanks	200	188.46	37691.00
	No thanks	182	194.85	35462.00
	Total	382		

Table 36 Attitude toward brand Statistics

	attdtowbrand
Mann-Whitney U	17591.000
Wilcoxon W	37691.000
Z	-.569
Asymp. Sig. (2-tailed)	.569

Since the significance level of Attitude toward brand (p=0.569) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of attitude toward brand.

In fourth hypothesis, it is defended that exposure to thank you message of The Red Crescent will differ in the effect on donation intention compared to exposure to no-thank you message. In order to test this hypothesis, the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of donation intention. Table 37 and table 38 include the results.

Table 37 Donation intention Ranks

	stimulustype	N	Sum of Ranks
Donintention Thanks	194	185.94	36072.50
No thanks	179	188.15	33678.50
Total	373		

Table 38 Donation intention Statistics

	donintention
Mann-Whitney U	17157.500
Wilcoxon W	36072.500
Z	-.199
Asymp. Sig. (2-tailed)	.843

Since the significance level of donation intention (p=0.843) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of donation intention.

In fifth hypothesis, it is defended that exposure to thank you message of The Red Crescent will differ in the effect on WOM intention compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of WOM intention. Table 39 and table 40 include the results.

Table 39 WOM Ranks

		stimulustype	N	Sum of Ranks
WOM	Thanks	201	192.20	38631.50
	No thanks	186	195.95	36446.50
	Total	387		

Table 40 WOM Statistics

	WOM
Mann-Whitney U	18330.500
Wilcoxon W	38631.500
Z	-.334
Asymp. Sig. (2-tailed)	.738

Since the significance level of WOM intention (p=0.738) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of WOM intention.

In sixth hypothesis, it is defended that exposure to thank you message of The Red Crescent will differ in the effect on eWOM intention compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of eWOM intention. Table 41 and table 42 include the results.

Table 41 eWOM Ranks

		stimulustype	N	Sum of Ranks
eWOM	Thanks	199	185.56	36927.00
	No thanks	183	197.96	36226.00
	Total	382		

Table 42 eWOM Statistics

	eWOM
Mann-Whitney U	17027.000
Wilcoxon W	36927.000
Z	-1.111
Asymp. Sig. (2-tailed)	.267

Since the significance level of eWOM intention (p=0.267) and eWOM intention (0.267) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of eWOM intention.

6.2.4.4 Threshold analysis of Self-Oriented CDB

Holmes et al. (2002) indicates that individuals donate more money to charities when donation appeals focus on benefits to self (rather than benefits to others) since benefits to self-appeals create a psychological contract with the charity. In the same manner. according to Wallace (2017), self-oriented CDB are in tendency to donate money and volunteer time to that charity. In his research, it is found that only self-oriented CDB will be positively associated with intention to engage in donation behaviour.

The propositions in the scale used within the scope of the research 1 strongly disagree, 2 do not agree, 3 partially disagree, 4 undecided, 5 partially agree, 6 agree, 7 strongly agree with the rating scale was digitized. A rating that is rated over 7 and has a range of 6 was carried out. From the formula $6/7 = 0.857$, it can be interpreted as between 1-1.86 "Strongly disagree" between 1.87-2.73, "Disagree"; between 2.74-3.6. "Partially disagree"; between 3.61-4.47 "Undecided"; between 4.48-5.34 "Partially agree". between 5.35-6.21 "Agree", between 6.22-7.08 "Strongly agree", "Absolutely disagree" between 1 and 1.86. We define the lower limit of the Agree option as the threshold value (5.35) within the specified range of points.

6.2.4.5 Findings related to Matching Analysis

These people may be affected by variables of religion or values. So it is tried to match thank you and no thank you groups between these variables. However. their averages are not statistically different from each other. As it can be understood from the significance values, there is no difference between thank you and no thank you groups in terms of of religion or values.

Table 43 Schwartz values Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Universalism	Thanks	72	79.62	5732.50
	No thanks	81	74.67	6048.50
	Total	153		
Tradition	Thanks	65	69.34	4507.00
	No thanks	63	59.51	3749.00
	Total	128		
Hedonism	Thanks	77	80.85	6225.50
	No thanks	81	78.22	6335.50
	Total	158		
Power	Thanks	75	78.25	5868.50
	No thanks	75	72.75	5456.50
	Total	150		

Table 44 Schwartz values Test Statistics

	Universalism	Tradition	Hedonism	Power
Mann-Whitney U	2727.500	1733.000	3014.500	2606.500
Wilcoxon W	6048.500	3749.000	6335.500	5456.500
Z	-.691	-1.502	-.366	-.776
Asymp. Sig. (2-tailed)	.490	.133	.714	.438

Table 45 Religious Orientation Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
intrinsic religious	Thanks	64	68.09	4357.50
	No thanks	60	56.54	3392.50
	Total	124		
extrinsic-social religious	Thanks	71	79.29	5629.50
	No thanks	75	68.02	5101.50
	Total	146		
extrinsic-personal religious	Thanks	21	24.38	512.00
	No thanks	26	23.69	616.00
	Total	47		

Table 46 Religious Orientation Statistics

	intrinsic religious	extrinsic-social religious	extrinsic-personal religious
Mann-Whitney U	1562.500	2251.500	265.000
Wilcoxon W	3392.500	5101.500	616.000
Z	-1.788	-1.611	-.172
Asymp. Sig. (2-tailed)	.074	.107	.864

6.2.4.6 Findings Related to Hypotheses 2

In seventh hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attention towards the message compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of attention towards the message. Table 45 and table 46 include the results.

Table 47 Attention toward message Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Attentowmsg	Thanks	75	84.07	6305.00
	No thanks	83	75.37	6256.00
	Total	158		

Table 48 Attention toward message Statistics

	Attentowmsg
Mann-Whitney U	2770.000
Wilcoxon W	6256.000
Z	-1.197
Asymp. Sig. (2-tailed)	.231

Since the significance level of attention toward message (p=0.231) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of attention toward message.

In eighth hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on Attitude toward message compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of Attitude toward message. Table 49 and table 50 include the results.

Table 49 Attitude toward message Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Attdtowmsg	Thanks	76	86.39	6565.50
	No thanks	81	72.07	5837.50
	Total	157		

Table 50 Attitude toward message Statistics

	Attitowmsg
Mann-Whitney U	2516.500
Wilcoxon W	5837.500
Z	-1.977
Asymp. Sig. (2-tailed)	.048

Since the significance level of attitude toward message (p=0.048) is smaller than 0.05 (p<0.05), it can be said that there is a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of attitude toward message.

In ninth hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude toward brand compared to exposure to no-thank you message. In order to test this hypothesis, the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of attitude toward brand. Table 51 and table 52 include the results.

Table 51 Attitude toward brand Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Attitudetowbrand	Thanks	77	83.23	6408.50
	No thanks	82	76.97	6311.50
	Total	159		

Table 52 Attitude toward brand Statistics

	Attitudetowbrand
Mann-Whitney U	2908.500
Wilcoxon W	6311.500
Z	-.865
Asymp. Sig. (2-tailed)	.387

Since the significance level of attention toward brand (p=0.387) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms of attitude toward brand.

In tenth hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on donation intention compared to exposure to no-thank you message. In order to test this hypothesis, the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of donation intention. Table 53 and table 54 include the results.

Table 53 Donation intention Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
Intentodonate	Thanks	74	78.35	5798.00
	No thanks	81	77.68	6292.00
	Total	155		

Table 54 Donation intention Statistics

	Intentodonate
Mann-Whitney U	2971.000
Wilcoxon W	6292.000
Z	-.094
Asymp. Sig. (2-tailed)	.925

Since the significance level of donation intention (p=0.925) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms donation intention.

In eleventh hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of WOM intention. Table 55 and table 56 include the results.

Table 55 WOM Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
WOM	Thanks	77	91.18	7020.50
	No thanks	83	70.60	5859.50
	Total	160		

Table 56 WOM Statistics

	WOM
Mann-Whitney U	2373.500
Wilcoxon W	5859.500
Z	-2.866
Asymp. Sig. (2-tailed)	.004

Since the significance level of WOM intention (p=0.004) is smaller than 0.05 (p<0.05), it can be said that there is a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms WOM intention.

In twelfth hypothesis, it is defended that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on eWOM intention compared to exposure to no-thank you message. In order to test this hypothesis. the Mann-Whitney U test was conducted to determine whether a meaningful difference could be found between exposure to thank you message and exposure to no-thank you message in terms of eWOM intention. Table 53. table 54. Table 57 and table 58 include the results.

Table 57 eWOM Ranks

	stimulustype	N	Mean Rank	Sum of Ranks
eWOM	Thanks	77	82.21	6330.50
	No thanks	82	77.92	6389.50
	Total	159		

Table 58 eWOM Statistics

	eWOM
Mann-Whitney U	2986.500
Wilcoxon W	6389.500
Z	-.596
Asymp. Sig. (2-tailed)	.551

Since the significance level of eWOM intention (p=0.551) is bigger than 0.05 (p>0.05), it can be said that there is not a significant difference between groups of thank you e-mail message and no thank you e-mail message in terms eWOM intention.

6.2.4.7 Findings Summary

Summary findings relating research hypotheses are given in Table 59.

Table 59 Summary Findings

Hypotheses	*Result*
H1: Exposure to thank you message of The Red Crescent will differ in the effect on attitude towards the message compared to exposure to no-thank you message.	Rejected
H2: Exposure to thank you message of The Red Crescent will differ in the effect on attention towards the message compared to exposure to no-thank you message	Rejected

H3: Exposure to thank you message of The Red Crescent will differ in the effect on attitude towards the brand compared to exposure to no-thank you message.	Rejected
H4: Exposure to thank you message of The Red Crescent will differ in the effect on donation intention compared to exposure to no-thank you message.	Rejected
H5: Exposure to thank you message of The Red Crescent will differ in the effect on WOM intention compared to exposure to no-thank you message.	Rejected
H6: Exposure to thank you message of The Red Crescent will differ in the effect on eWOM intention compared to exposure to no-thank you message.	Rejected
H7: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attention towards the message compared to exposure to no-thank you message.	Rejected
H8: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the message compared to exposure to no-thank you message.	Accepted
H9: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude toward the brand compared to exposure to no-thank you message.	Rejected
H10: Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on donation intention compared to exposure to no-thank you message	Rejected
H11: Exposure to thank you message of The Red Crescent for those for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no-thank you message.	Accepted
H12: Exposure to thank you message of The Red Crescent for those for those with self-oriented CDB will differ in the effect on eWOM intention compared to exposure to no-thank you message.	Rejected

CHAPTER VII

CONCLUSION

After the sixth chapter including the findings. the final part of this thesis study contains conclusion of study and also suggestions for future researches. In this section. it is firstly discussed results in terms of research model and hypotheses; furthermore. it is touched on limitations of thesis. Findings connected to hypotheses are involved in sixth chapter. Results connected to the findings of research model and hypotheses are included in below.

It is expected in this experimental study. self-oriented donation behaviour has an influence on donation intention of individuals depending on the use of thanking expressions by non-profit organizations. Within the scope of this study, it is aimed to compare the effects of thank you e-mail message versus no thank you e-mail message on attention toward the message, attitude toward the message, attitude toward brand, donation intention and WOM-eWOM intention. Therefore, it has been measured that exposure to different messages effects on attention toward the message, attitude toward the message, attitude toward brand, donation intention and WOM-eWOM intention whether differs in. Moreover, it is another considerable aim to include intervening variables which are composed of culture and religion.

When it is generally taken into account relevant researches conducted in Turkey. there is no resarch about the use of thanking expression in NPO communication. which compares the effects of thank you e-mail message versus no thank you e-mail message on attention toward the message, attitude toward the message and attitude toward the brand, donation intention and finally WOM-eWOM intention.

As explained in detail in the methodology chapter, research questions were constituted from the research model and ten hypotheses were developed as probable answers to these questions. Findings about the hypotheses are found in the sixth chapter. The results of the findings of the research model and hypotheses are given below.

As stated above, eighth hypothesis of the thesis is in the way that ": Does exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the message compared to exposure to no-thank you message". From this point of view, eighth hypothesis is formulated as "Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on on attitude towards the message compared to exposure to no-thank you message". Findings indicate that exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on attitude towards the message compared to exposure to no-thank you message. To be more precise, individuals who do not aim to make an impact on others. tend to make donations with the intention of providing intrinsic benefits for themselves. and who are exposed to thank you message of The Red Crescent evaluate the message positively. Attitude is important because attitude is the hidden driving force behind behaviors (Frymier and Nadler, 2007). As can be inferred, it can be said that a positive attitude towards the Red Crescent message play a very effective role in pushing the individual towards donor behavior. While thanking donors for their donations, organizations sometimes attach labels to the donor. like kind. generous or helpful. This builds more motivation to help and encourage positive attitudes on behalf of the donor (Lassila, 2010). In addition, from the message recipients' perspective, an advertising message with a gratitude expression like "thank you" can appear more likable (i.e. more positive attitudes connected with the message) than an advertising message without it (Park and Lee, 2012). In order to attract donors, it is necessary for NPOs to have a better understanding of their donors' attitudes as this would enable NPOs to develop more effective marketing campaigns (Webb, Green and Brashear, 2000).

As stated above, twelfth hypothesis of the thesis is in the way that: "Does exposure to thank you message of The Red Crescent for those for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no-thank you message". From this point of view, twelfth hypothesis is formulated as "Exposure to thank you message of The Red Crescent for those with self-oriented CDB will differ in the effect on WOM intention compared to exposure to no-thank you message." Accordingly. to be more specific, those with self-oriented CDB (motivated by the desire to seek intrinsic benefits) who are exposed to thank you message of The Red Crescent share this message with their families, friends or people around them. When individuals are intrinsically motivated, they can act as a donor for their own good and gain the pleasure and satisfaction that exists in that behavior. In this point, thank to these individuals creates a positive word-of-mouth. In a way, they try to convince others to support NPO by sharing their thank-you message with their environment. Moreover, Williams and Buttle, (2013) indicates that an appropriate thank you is also an essential part of the relationship building and WOM-promoting process with key influencers. It creates goodwill and enthusiasm in the donor and encourages them to spread positive words about the NPO and its work. Also, if donors feel that the organization is doing a great job by thanking them to the point where they are saying their families, friends and colleagues about it. then these donors think very highly of the organization. This in turn may give rise to donors are perhaps their best public relations friends. If they are treated well by the organization. they will share this good feeling with a lot of individuals. The organization will be held in high esteem not only with their donors, but also now with the people who are very close to donors. It is difficult to imagine that any newsletter. brochure. or video can convey the message connected with the group more effectively than enthusiastic and grateful donors telling their friends. families and colleagues in person good things related with the organization. When the organization has their donors feeling this way, it will have created a long-term link between those donors and the institution. It is this link that will help the organization get their next gift (Fredricks, 2001).

In this study, "Turkish Red Crescent" has been selected as a non-profit organization which is one of Turkey's human aid organizations and charities. The

history of the Red Crescent is unique in its country considering its past. Red Crescent is seen as a charity which is the oldest and has a wide field of activity of Turkey (Çimen, 2016). The trust in the Red Crescent is high. It is clear that the Red Crescent is the leading organization in fundraising and name recall. Among foundations and associations operating in Turkey, which foundations and associations first come to mind of Turkish citizens? This question was addressed to the participants in a survey conducted by TÜSEV (2016) and according to the answers received. The Red Crescent was at the head of the list with a very high proportion (26.8%). In addition to the reasons for its selection, the Red Crescent is one of the largest and most important charitable organizations in the world. Although Red Crescent is the Turkey-based organization. it takes help to many points of need in the world. Kızılay attaches great importance to donation campaigns and gives information and reminders about donation campaigns with both informative posters and photographs and videos (Altincik and Yaşar, 2017). At this point, the fact that Kızılay plays an important role in people's minds in terms of both its active role in donation campaigns and recognition and awareness is an indication that it is successful and active from the point of communication activities.

Culture influences the individual attitudes and behaviours. The donation intention have been studied comprehensively in a variety of cultural contexts (Chan and Lau, 2001; Park and Lee, 2009). It is deemed that an individual's feelings. cognition and behaviours are consisted of the local culture (Markus and Kitayam, 1991). This also requires that behaviours intended to donate will differ from culture to culture (Kashif, Sarifuddin and Hassan, 2015). Helping others without expecting anything in return. social traditions and customs has an important place in Turkish culture. In its 2016 research, TUSEV states that religious and cultural proximity to people in need has an impact on their choice of helping. The traditional approach in Turkey is still continuing. According to the findings, in Turkey, individuals prefer to make donations more to family members, their neighbors or fellow citizens. On the other hand, this research shows that individuals tend to donate to people in need who speak the same language, from the same culture or religion.

Thanking expression is a decisive factor in this study. It is significant to keep donors by ensuring donor satisfaction even if a relationship is managed through mail. Of great significance in this donor satisfaction is rapid processing of donations with consequent receipt of "thank-you" notes. In NPOs. thanking donors is also believed to connected strongly with increased donating (Williams and Buttle, 2013). Therefore, the connections between the donor and the organization may be strengthened with timely thanks. The donor is thanked by the relevant organization after donating to the NPO is seen as the first step in building a relationship. While thanking donors for their donations. organizations often add labels to the donor. such as kind. generous. and / or helpful. This creates more motivation to help and encourage positive attitudes in favor of the donor (Lassila, 2010). Fisher and Ackerman (1998), who handles the issue in terms of donor appreciation. states that the donor appreciation includes an expression of gratitude by an NPO to people who make the desired donation behavior and may be in the form of private acknowledgement (e.g. thank-you e-mail). This acknowledgement by means of e-mail is a form of online donor appreciation that vary by the degree of visibility and opportunity for feedback. A thank-you email involves one-to-one communication between a NPO and a donor. and is therefore relatively private in nature. Online acknowledgement received by the donor as a thank-you email will positively strengthen donation activity (Chell, 2016). Therefore. a well-designed thank you page will bring many benefits but most importantly it will make donors feel positive and this is the best possible state to deepen the relationship.

The study is limited in terms of its scope by virtue of the fact that it is executed in Turkey. Similarly. the choice of subjects among people over the age of 18 living in İzmir is another limitation. This situation arouses from material things and time limitation. It is possible to mention the bias of social desirability from the leading problems related to attitude scales as a limitation in thesis study. It is considered that the use of the questionnaire in the experimental study may have produced this result.

In this experimental study, a campaign visual covering the e-mail message used as a tool by the NPOs was utilized. In relation to that. current research reveal that using visuals that are directly proportional to the message the organizations want to give and which can create the expected effect on the donor can increase the personal satisfaction that donors feel after donating (Bennett, 2016). Accordingly. NPOs can adopt the approach of benefiting from remarkable elements that can have an impact on the donor in their campaigns, to increase self-oriented CDB by sharing these visuals and messages. which would ultimately increase donations. On the other hand. the use of different media in order to measure the effects of thanking on donors is recommended for future studies. Thanking expression is a determining factor in this study. The utilize of another gratitude expressions of NPOs is recommended for future studies related to thanking donors. This study has been performed in İzmir. Accordingly, the use of thanking expression in non-profit communication studies in future may be performed in different cities. Finally, this study focuses on people who have made at least one monetary donation residing in the province of Izmir. In this direction, the future studies in the field of the use of thanking expression of NPOs may be consisted of different groups.

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APPENDICES

ANKET FORMU

Değerli Katılımcı,

İzmir Ekonomi Üniversitesi Sosyal Bilimler Enstitüsü Pazarlama İletişimi ve Halkla İlişkiler Anabilim Dalı bünyesinde Doç.Dr.Selin TÜRKEL'in danışmanlığı altında yürütülen yüksek lisans tezimde bireysel bağış davranışına ilişkin görüş ve tutumlarının belirlenmesi amaçlanmıştır.

Bu anket formunda elde edilen ek bilgiler.yüksek lisans tez çalışmamın araştırma bölümünde kullanılacaktır. Elde edilen bilgiler kişi bazında değil yığın olarak değerlendirilecek.tez çalışması dışında başka bir amaçla kullanılmayacaktır. Vereceğiniz bilgiler kişisel bazda kesinlikle gizli kalacak.hiçbir kişi ve kurumla paylaşılmayacaktır.

Araştırmanın geçerliliği açısından lütfen her soruyu okuyunuz ve mutlaka her soruyu cevaplayınız. Araştırmamıza katılarak çalışmamıza destek verdiğiniz için teşekkür ederim.

Saygılarımla**.**

Ceyda TORLUK

İEÜ.SBE.Pazarlama İletişimi ve Halkla İlişkiler

I.LÜTFEN SİZE EN UYGUN OLAN CEVABI TIKLAYINIZ.									
İfadeler	Önemli değildir			Önemlidir			Çok önemlidir	En üst düzeyde önemli	Bilmiyorum
1.EŞİTLİK (herkese eşit fırsat)	☐	☐	☐	☐	☐	☐	☐	☐	☐
2.İÇ UYUM (kendi kendimle barışık olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
3.SOSYAL GÜÇ SAHİBİ OLMAK (başkalarını denetleyebilmek. üstün olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
4.ZEVK (istek ve arzuların giderilmesi. doyurulması)	☐	☐	☐	☐	☐	☐	☐	☐	☐
5.ÖZGÜR OLMAK (düşünce ve hareket özgürlüğü)	☐	☐	☐	☐	☐	☐	☐	☐	☐
6.MANEVİ BİR HAYAT (maddi değerlerden çok manevi. içsel olanlara önem vermek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
7 .BAĞLILIK DUYGUSU (başkalarının da beni düşündükleri duygusu)	☐	☐	☐	☐	☐	☐	☐	☐	☐
8.TOPLUMSAL DÜZENİN SÜRMESİNİ İSTEMEK (kanun. nizam yaklaşımı)	☐	☐	☐	☐	☐	☐	☐	☐	☐
9 .HEYECANLI BİR YAŞANTI SAHİBİ OLMAK (uyarıcı deneyimlerle dolu)	☐	☐	☐	☐	☐	☐	☐	☐	☐
10. ANLAMLI BİR HAYAT (hayatta bir amacın olması)	☐	☐	☐	☐	☐	☐	☐	☐	☐
11.KİBAR OLMAK (nazik terbiyeli)	☐	☐	☐	☐	☐	☐	☐	☐	☐
12.ZENGİN OLMAK (maddi varlık. para)	☐	☐	☐	☐	☐	☐	☐	☐	☐
13.ULUSAL GÜVENLİK (ülkemin düşmanlardan korunması)	☐	☐	☐	☐	☐	☐	☐	☐	☐
14 .KENDİNE SAYGISI OLMAK (kendimin değerli olduğuna inanç)	☐	☐	☐	☐	☐	☐	☐	☐	☐
15.İYİLİĞE KARŞILIK VERMEK (borçlu kalmaktan kaçınmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
16.YARATICI OLMAK (orijinal olmak. hayal gücümü kullanmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
17.DÜNYADA BARIŞ İSTEMEK (savaş ve çelişkilerden uzak bir dünya)	☐	☐	☐	☐	☐	☐	☐	☐	☐
18.GELENEKLERE SAYGILI OLMAK (eski değer ve geleneklerin korunması)	☐	☐	☐	☐	☐	☐	☐	☐	☐
19. OLGUN SEVGİ (derin duygusal ve ruhsal yakınlaşmalar)	☐	☐	☐	☐	☐	☐	☐	☐	☐
20.KENDİNİ DENETLEYEBİLMEK (kendimi sınırlamak. yanlış olana direnmek)	☐	☐	☐	☐	☐	☐	☐	☐	☐

21 .DÜNYASAL İŞLERDEN EL AYAK ÇEKMEK	☐	☐	☐	☐	☐	☐	☐	☐	☐
22.AİLE GÜVENLİĞİ (sevilenlerin tehlikeden uzak olması)	☐	☐	☐	☐	☐	☐	☐	☐	☐
23.İNSANLAR TARAFINDAN BENİMSENMEK (başkaları tarafından saygı ve kabul görmek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
24.DOĞAYLA BÜTÜNLÜK İÇİNDE OLMAK (doğayla uyum)	☐	☐	☐	☐	☐	☐	☐	☐	☐
25.DEĞİŞKEN BİR HAYAT SAHİBİ OLMAK (yarışma içinde yeniliklerle dolu)	☐	☐	☐	☐	☐	☐	☐	☐	☐
26.ERDEMLİ OLMAK (olgun bir yaşam anlayışı)	☐	☐	☐	☐	☐	☐	☐	☐	☐
27.OTORİTE SAHİBİ OLMAK (yönlendirmek ve yönetmek hakkına sahip olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
28.GERÇEK ARKADAŞLIK (yakın ve destekleyici arkadaşlık)	☐	☐	☐	☐	☐	☐	☐	☐	☐
29.GÜZELLİKLER İÇİNDE BİR DÜNYA (doğa ve sanatın güzelliği)	☐	☐	☐	☐	☐	☐	☐	☐	☐
30.TOPLUMSAL ADALET (haksızlığın düzeltilmesi. zayıfın yanında olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
31.BAĞIMSIZ OLMAK (kendine yeterli. kendine güvenli olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
32.ILIMLI OLMAK (aşırı duygu ve hareketlerden kaçınmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
33.SADIK OLMAK (arkadaşlarına ve çevresine bağlı olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
34.HIRSLI OLMAK (çalışkan. istekli olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
35.AÇIK FİKİRLİ OLMAK (değişik fikir ve inançlara hoşgörülü olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
36.ALÇAK GÖNÜLLÜ OLMAK (kendini öne çıkarmamak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
37.CESUR OLMAK (macera ve risk aramak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
38.ÇEVREYİ KORUMAK (doğayı korumak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
39.SÖZÜ GEÇEN BİRİ OLMAK (insanlar ve olaylar üzerinde etkili olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
40.ANNE-BABAYA (AİLEYE) ve YAŞLILARA DEĞER VERMEK (saygı göstermek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
41.KENDİ AMAÇLARINI SEÇEBİLMEK (kendi isteklerini bağımsızca belirleyebilmek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
42. SAĞLIKLI OLMAK (fiziksel ve ruhsal rahatsızlığı olmamak)	☐	☐	☐	☐	☐	☐	☐	☐	☐

Madde									
43.YETKİN OLMAK (rekabeti seven. etkili. verimli olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
44.HAYATIN BANA VERDİKLERİNİ KABULLENMEK (hayatın getirdiklerine. kadere razı olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
45.DÜRÜST OLMAK(içtenlik)	☐	☐	☐	☐	☐	☐	☐	☐	☐
46.TOPLUMDAKİ GÖRÜNTÜMÜ KORUYABİLMEK (başkalarına karşı mahçup duruma düşmemek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
47.İTAATKAR OLMAK (görevini yapan. yükümlülüklerini yerine getiren biri olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
48.ZEKİ OLMAK (mantıklı ve düşünen biri olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
49.YARDIMSEVER OLMAK (başkalarının iyiliği için çalışmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
50.HAYATTAN TAT ALMAK (yiyeceklerden. cinsellikten. müzikten vb hoşlanmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
51.DİNDAR OLMAK (dinsel inanç ve imana bağlılık)	☐	☐	☐	☐	☐	☐	☐	☐	☐
52.SORUMLULUK SAHİBİ OLMAK (güvenilir ve inanılır biri olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
53.MERAK DUYABİLMEK (her şeyle ilgilenen. araştıran biri olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐
54.BAĞIŞLAYICI OLMAK (başkalarının özrünü kabul edebilmek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
55.BAŞARILI OLMAK (amaçlarıma ulaşabilmek)	☐	☐	☐	☐	☐	☐	☐	☐	☐
56.TEMİZ OLMAK (düzenli. titiz olmak)	☐	☐	☐	☐	☐	☐	☐	☐	☐

II.LÜTFEN AŞAĞIDAKİ İFADELERDEN HER BİRİNE NE DERECE KATILDIĞINIZI UYGUN SEÇENEĞİ TIKLAYARAK BELİRTİNİZ.								
İfadeler	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum	Bilmiyorum
1.Yardım kuruluşlarının ürünlerini kullanmak kendimi iyi hissetmemi sağlar.	☐	☐	☐	☐	☐	☐	☐	☐
2.Yardım kuruluşlarının ürünlerini kullandığım durumlarda kendime olan saygım artmaktadır.	☐	☐	☐	☐	☐	☐	☐	☐
3.Yardım kuruluşlarının ürünlerini satın alarak yardım kuruluşlarına destek verdiğim düşüncesini hatırlamak beni mutlu eder.	☐	☐	☐	☐	☐	☐	☐	☐
4.Yardım kuruluşlarının ürünlerini (rozet.bileklik.giysi.şapka.bardak v.b.) kullandığımda o kuruluşların amacına katkı sağladığımı hissederim.	☐	☐	☐	☐	☐	☐	☐	☐
5.Yardım kuruluşlarına ait ürünleri kullanırım çünkü bunlar benim popüler bir birey olarak görünmemi sağlar.	☐	☐	☐	☐	☐	☐	☐	☐
6.Bağış yaptığımı insanlara göstermeyi severim.	☐	☐	☐	☐	☐	☐	☐	☐
7.Yardım kuruluşlarının ürünlerini kullanmayı ve göstermeyi severim çünkü diğer insanlar benim iyi biri olduğumu düşünürler.	☐	☐	☐	☐	☐	☐	☐	☐
8.Yardım kuruluşlarının ürünlerini satın almayı severim çünkü bu aldığım ürünler benim bağış yaptığımı göstermektedir.	☐	☐	☐	☐	☐	☐	☐	☐

İfadeler	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum	Bilmiyorum
III.LÜTFEN AŞAĞIDAKİ İFADELERDEN HER BİRİNE NE DERECE KATILDIĞINIZI UYGUN SEÇENEĞİ TIKLAYARAK BELİRTİNİZ.								
1.Dini inançlarımı, hayatımın diğer tüm alanlarına uygulamak için elimden geleni yapmaya çalışırım.	☐	☐	☐	☐	☐	☐	☐	☐
2.Dini inancın bana sağladığı en büyük yarar hüzün ve talihsizliklerle karşılaştığımda beni rahatlatmasıdır.	☐	☐	☐	☐	☐	☐	☐	☐
3.Hayata bakışımın temelinde dini inançlarım yatar.	☐	☐	☐	☐	☐	☐	☐	☐
4.Dua etmemin başlıca nedeni dua etmem gerektiğinin öğretilmesidir.	☐	☐	☐	☐	☐	☐	☐	☐
6.Dürüst ve ahlaklı bir yaşam sürdüğüm sürece.neye inandığım çok fazla önemli değildir.	☐	☐	☐	☐	☐	☐	☐	☐
7.Şartlar engellemediği sürece;her gün beş vakit namaz kılarım.	☐	☐	☐	☐	☐	☐	☐	☐
8.Senede bir kere malımın zekatını veririm.	☐	☐	☐	☐	☐	☐	☐	☐
9.Şartlar engellemediği sürece;insanın ömründe bir kez hacca gitmesi gerektiğini düşünürüm.	☐	☐	☐	☐	☐	☐	☐	☐
10.Kendi sosyal ve ekonomik refahımı korumak için zaman zaman dini inançlarımdan ödün vermenin gerektiğini düşünürüm.	☐	☐	☐	☐	☐	☐	☐	☐
11.Dini amaçlı bir gruba katılacak olsam sadece Kuran kurslarına ya da toplumsal yardımı amaçlayan dini gruplara katılırdım.	☐	☐	☐	☐	☐	☐	☐	☐
12.Dindar olmakla birlikte hayatta daha birçok önemli şeyin olduğuna inanıyorum.	☐	☐	☐	☐	☐	☐	☐	☐
13.İnancımla ilgili kitap okurum.	☐	☐	☐	☐	☐	☐	☐	☐
14.Dini tefekküre dalmak için zaman ayırmak benim açımdan önemlidir. (tefekkür: düşünce)	☐	☐	☐	☐	☐	☐	☐	☐
15.Dini bir cemaate üye olmamın bir nedeni toplum içinde bana mevkii kazandırmasıdır. (üye olmamanız durumunda soruyu cevaplamayınız)	☐	☐	☐	☐	☐	☐	☐	☐

16.Çok sık olarak Allah'ın veya kutsal bir varlığın mevcudiyetini güçlü bir şekilde hissederim.	☐	☐	☐	☐	☐	☐	☐	☐
17.İbadet etmek bana.mutlu ve huzurlu bir hayat sağlamalıdır.	☐	☐	☐	☐	☐	☐	☐	☐
18.İnançlı biri olsam bile dinsel düşüncelerimin günlük yaşamımı ve ilişkilerimi etkilemesine izin vermem.	☐	☐	☐	☐	☐	☐	☐	☐
19.Şartlar engellemediği sürece; ramazan ayında oruç tutarım.	☐	☐	☐	☐	☐	☐	☐	☐
20.İbadet yerleri iyi sosyal ilişkiler kurmam açısından çok önemlidir.	☐	☐	☐	☐	☐	☐	☐	☐
21.Dine ilgi duymamın başlıca nedeni ibadet yerlerinin bana sıcak bir sosyal ortam sağlamasıdır.	☐	☐	☐	☐	☐	☐	☐	☐
22.Hayatın anlamıyla ilgili pek çok soruyu cevaplandırdığı için din benim açımdan özellikle önemlidir.	☐	☐	☐	☐	☐	☐	☐	☐
23.İbadetin en önemli amacı kişiye huzur ve güven sağlamasıdır.	☐	☐	☐	☐	☐	☐	☐	☐

IV.BİRAZ ÖNCE GÖRDÜĞÜNÜZ KIZILAY'IN MESAJINI AŞAĞIDA VERİLEN SIFATLARA GÖRE DEĞERLENDİRİNİZ. (LÜTFEN SİZİN İÇİN EN UYGUN OLAN CEVABI TIKLAYINIZ).

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        ┝━━━━━┿━━━━━┿━━━━━┿━━━━━┿━━━━━┿━━━━━┥
        ☐      ☐      ☐      ☐      ☐      ☐      ☐
   Dikkat çekici           Kararsızım              Dikkat çekici
     olmayan
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        ┝━━━━━┿━━━━━┿━━━━━┿━━━━━┿━━━━━┿━━━━━┥
        ☐      ☐      ☐      ☐      ☐      ☐      ☐
    Düşünmeye               Kararsızım              Düşünmeye
    sevk etmeyen                                    sevk eden
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Dikkatli
okumayı
gerektirmeyen   Kararsızım   Dikkatli okumayı
                                           gerektiren

V. BİRAZ ÖNCE GÖRDÜĞÜNÜZ KIZILAY'IN MESAJINI AŞAĞIDA VERİLEN SIFATLARA GÖRE DEĞERLENDİRİNİZ. (LÜTFEN SİZİN İÇİN EN UYGUN OLAN CEVABI TIKLAYINIZ).

Kötü   Kararsızım   İyi

Itici   Kararsızım   Çekici

Ilginç olmayan   Kararsızım   İlginç

Hoşa gitmeyen   Kararsızım   Hoşa giden

VI. LÜTFEN AŞAĞIDAKİ İFADELERDEN HER BİRİNE NE DERECE KATILDIĞINIZI UYGUN SEÇENEĞİ İŞARETLEYEREK BELİRTİNİZ.

İfadeler	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum	Bilmiyorum
Kızılay'ın mesajını ailemle, arkadaşlarımla, çevremdeki kişilerle yüz yüze paylaşırım.	☐	☐	☐	☐	☐	☐	☐	☐
Kızılay'ın mesajını sosyal medyada (Facebook/Twitter/Instagram) ailemle, arkadaşlarımla, çevremdeki kişilerle paylaşırım.	☐	☐	☐	☐	☐	☐	☐	☐

VII. Aşağıda, Kızılay hakkında birtakım yargılar bulunmaktadır. Belirtilen ifadelerle sizin düşünceleriniz ne kadar uyuşuyor? Lütfen her satırda yalnızca bir yanıtı işaretleyin.

İfadeler	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum	Bilmiyorum
Kızılay'a bağış yapmak doğru bir karardır.	☐	☐	☐	☐	☐	☐	☐	☐
Kızılay kurumsal bir marka olarak tatmin edici bir markadır.	☐	☐	☐	☐	☐	☐	☐	☐
Kampanyada bahsedilen kurumun (Kızılay'ın) pek çok faydalı özelliği var.	☐	☐	☐	☐	☐	☐	☐	☐
Bu kuruma (Kızılay'a) ilişkin olumlu düşüncelerim var.	☐	☐	☐	☐	☐	☐	☐	☐

VIII.Aşağıda, Kızılay hakkında birtakım yargılar bulunmaktadır. Belirtilen ifadelerle sizin düşünceleriniz ne kadar uyuşuyor? Lütfen her satırda yalnızca bir yanıtı işaretleyin.

İfadeler	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum	Bilmiyorum
Bu kuruma (Kızılay'a) büyük ihtimalle bağış yapacağım.	☐	☐	☐	☐	☐	☐	☐	☐
Herhangi bir kuruma bağış yapmak istediğimde bu kuruma (Kızılay'a) bağış yapacağım.	☐	☐	☐	☐	☐	☐	☐	☐
Bu kuruma (Kızılay'a) bağış yapmayı kesinlikle deneyeceğim.	☐	☐	☐	☐	☐	☐	☐	☐

IX.

1. Cinsiyetiniz?

☐ Erkek ☐ Kadın

2. Yaşınız?

☐ 18-25 ☐ 26-35 ☐ 36-45 ☐ 46-55 ☐ 56 ve yukarısı

3. Medeni durumunuz?

☐ Bekâr ☐ Evli

4. Eğitim durumunuz?

☐ Okuryazar ☐ İlkokul ☐ Ortaokul ☐ Lise ☐ Üniversite ☐ Yüksek Lisans ve üstü

5. Mesleğiniz?

☐ Ev kadını

☐ Emekli

☐ Öğrenci

☐ İşçi

☐ Memur

☐ Orta düzey yönetici (şef. birim amiri. müdür. uzman vb.)

☐ Üst düzey yönetici (genel müdür. koordinatör. vb.)

☐ Serbest meslek sahibi (kendi hesabına çalışan. işveren. vb.)

☐ Öğretim üyesi

☐ Sanayici

☐ Diğer (Lütfen belirtiniz)...

6. Aylık kişisel geliriniz?

☐ 0-500 TL

☐ 501-1000 TL

☐ 1001-1500 TL

☐ 1501-2000 TL

☐ 2001 TL ve üzeri

7. Aylık hane geliriniz?

☐ 0-1000 TL

☐ 1001-2000 TL

☐ 2001-3000 TL

☐ 3001-4000 TL

☐ 4001 TL ve üzeri

8.Daha önce hiç parasal bağışta bulundunuz mu?

☐ evet   ☐ hayır

9. Kızılay'a daha önce parasal bağışta bulundunuz mu?

☐ evet   ☐ hayır