

# Emotional Contagion through the Skincare Advertisements: The Influence of Culture on the Eastern Women Consumption Behaviors

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## Abstract

This study maps the influence of cultural constructs on the emotional contagion and consumption behaviors, among the eastern women towards the advertised skincare products. It is a 2 x 2 between subjects' design empirical study, with emotions (hope versus fear) and actors (one actor versus many actors) independent variables. The university master level students participated in the designated psychological experiments. The distilled results underpin that the interweaving of hope emotions and the one performing actor, due to the changing mindsets from the collectivism to the individualism, in the skincare advertisements may substantiate the best epochal emotion-actor construct, to influence the eastern women's contagion and consumption behaviors. This study attempts to enrich the professionals of the industry with deep insights to fortify their large swaths of skincare business volumes through the delicate understanding of the eastern women's changing cultural values.

**Keywords:** Emotions, Skincare advertisement, Culture, Emotional Contagion, Consumer Behavior

## 1. Introduction

Only 4 % of the women consider themselves beautiful (Kashyap, 2013). However, the human beings, particularly the women, crave to appear attractively beautiful (Shevde, 2008). The emotions are important in influencing the consumer response towards the advertised stimuli (Shimp, 1981), and the skincare advertisers attempt to exploit the women's emotions (Ali et al., 2011) through the emotional advertisements (Fisher & Dube, 2005) because their brains are wired for the emotional behaviors (Barrett & Moreau, 2009). The advertisers attempt to idealize the context by emphasizing that, to look beautiful, the women should have a fair skin (Ul Huda & Ali, 2015), and this concern plays a decisive role in their social life (Tehseem & Kalsoom, 2015). Some authors claim that the advertisers continuously strive to manipulate the women's emotions, through the hopes and fearful emotional stimuli, to influence their consumption behaviors (Williams, 2011; Cotte & Ritchie, 2005; Rytel, 2010). Consequently, the women's behaviors play a decisive role in spreading the emotional contagion among the other people, about their feelings and the experiences (Doherty et al., 1995). The poles apart cultures develop different emotional behaviors among the consumers (Boiger & Mesquita, 2012), nevertheless, the people pay attention only to those advertisements which match with their cultural values (Zhang & Gelb, 1996). Triandis (2004) thus sustained that the individualism and the collectivism cultural dichotomies are considered very relevant to understand the consumers' behaviors. However, it is important to discern that which cultural value would generate a more favorable response among the women towards the advertised skincare products.

The study is a 2 x 2 between subjects design experimental study, which was conducted on Pakistani master level female students, to analyze the arguments of Markus and Kitayama (1991), about the eastern countries' collectivistic cultural approach in contrast to the western individualist countries. The results' robustness evidences that these arguments will not paint the real scenarios of the eastern skincare industry culture, which are rapidly changing recently. The results further espouse that the mindsets of the eastern women are transforming from the collectivism to the individualism approach, and this shift is due to the western cultural exposure, which arguably focuses on the individualism. In this transfusion of preferences, the hopeful emotional feelings, with the one performing actor in the advertisement, may lure the eastern women to consume the advertised product and spread its contagion among the others. This study offers the shreds of evidence that it is the best emotions-actor construct to influence the behaviors of the eastern women recently, towards the skincare products, under their transfusing cultural phase. The study has its contribution to the eastern skincare cultures, generally, and Pakistani skincare industry culture, in particular.

### 1.1. Objectives of the study

The study is designed to achieve the following objectives:

1. How effectively and instantly, the cultural constructs can generate an emotional contagion effect among the eastern women, after watching the skincare advertisement.
2. To measure a change in the consumption behaviors of the eastern women towards the skincare products, after watching the skincare advertisement.

## **2. Literature review**

### **2.1. Emotional advertisements: A cultural perspective**

Although the emotions are a language which is felt, spoken, and understood by all the persons on this earth despite their origins (Khuong & Tram, 2015), however, it stems from the experiences (Lewis et al., 2012). Emotions are the thoughts (Ekman, 1992) which can shape the behaviors of the others (Kidwell & Hasford, 2014). Zhang and Gelb (1995) maintained that the people, who are trained within the spheres of a particular culture, have their own habits different than the others living in different cultures. When the people unfurl their social interactions with the others, it leads to a shared meaningful relationship which develops similar emotions and behaviors (Boiger & Mesquita, 2012). An advertisement is developed to achieve some certain goals (Williams, 2011), which could be approached by influencing the behaviors and lifestyles of the consumers (Ayanwale et al., 2005). In this perspective, Khuong and Tram (2015) narrated that the emotions can shape the behaviors of the consumers towards the advertisements. The advertisers, therefore, try to infuse the emotions into their advertisements (Jalees, 2006), with intentions to influence the consumers' buying and consumption behaviors (Rytel, 2010). Consequently, the emotional advertisements will contour a plethora of better memories (Mehta & Purvis, 2006), which the consumers can recall later.

### **2.2. The eastern collectivist countries vs. the western individualist countries**

The people behave differently because of their distinctive lifestyles and cultures, and women's lifestyles could be influenced by their emotions (Khan & Nasr, 2011). The individualist and the collectivist cultural dichotomies play an important role in this context (Pfister & Bohm, 2008; Hofstede, 1980; Kim et al., 1994). Sarki et al. (2012) underlined the arguments of Markus and Kitayama (1991) by stating that the meanings and expressions of the emotions are shaped and, somehow, dominated by the reactions of the others in the collectivist countries. The authors further narrated that this is not akin to the western countries because they hold individualist cultural values. The collectivist consumers believe on the information and opinions provided by their families, friends, and the colleagues, while the individualist consumers prefer to get the personal experiences first (Doran, 2002). Moreover, the collectivistic consumers' consumption behaviors, product evaluation decisions, and the experiences may be influenced by more than one person through their communicated inhabited beliefs (Isabella, 2011).

Doherty et al. (1995) contend the notion that the sharing with the other people leads to a contagion effect because the people catch each other's emotions. Since the emotional contagion is an outflow of the emotions by one person to the other, through the expressions and movements (Isabella, 2011), the sharing and catching each other's emotions phenomena work favorably well in the collectivist culture in contrast to the individualist culture (Averill, 1980; Harre, 1986). Triandis (2004), therefore, mentioned that the cultural dichotomies are considered very relevant by the marketing professionals, to understand the consumer behaviors. The advertisements thus would be effective only if developed in congruence with the cultural norms and values of the consumers (Gunaratne, 2000), because the people have different emotional responses, which are shaped by their cultural values (Boiger & Mesquita, 2012).

### **2.3. Skincare concept development**

To look beautiful and being appreciated by the others, is a human desire (Kashyap, 2013), however, only 11 % of the women can comfortably use the word "beautiful" for them. Many authors believed that the skincare advertisers attempt to exploit these aspirations of the women, and have developed the concepts that the beautiful fair skin is a crucial factor for their successful social life (Ul Huda & Ali, 2015; Tehseem & Kalsoom, 2015). Consequently, the women crave for their outward beauty (Khan, 2016), and vigorously interested in the consumption of the skincare products (Ulfat et al., 2014). In the most recent times, idealization of the white complexion and its acceptance everywhere is advertised (Ullah & Khan, 2014). The campaign mantra of the advertisements, which is getting popular, is simple: If you buy this skin fairness product, you will make your family proud, look beautiful, and find a husband of your dreams which are the utter desires of the women (Shevde, 2008). Moreover, Ali et al. (2011) documents that the media is playing an important role in this tidal stream, to influence the behaviors of the women.

### **2.4. Fear appeal marketing (FAM)**

Fear appeal marketing (FAM) is a widely recognized tool, to influence the consumer behaviors. Fear appeals are invoked by the advertisers through identifying the negative results of not using the product (Williams, 2011), and providing an advertised solution (Cotte & Ritchie, 2005). This trend is often fueled by the marketers with the fear stimuli of bad skin tones, which are the sensitive human feelings of women and they want to be satisfied with it (Kashyap, 2013). LaTour et al. (1996) claimed that the fear appeals are effective in enhancing the persuasion and interest levels of the audience in the advertisement. Consequently, the negative emotion-based advertisements may persuade the consumers, to purchase the product being offered with a solution (Cotte & Ritchie, 2005). Li et al. (2008) sustained that the skincare advertisements thus are successful in emphasizing the concepts of having a good

and bad skin, among the consumers.

Michael Solomon et al. (2006) underlined that many western cultures place a high value to look beautiful and groomed (Solomon et al., 2006, 508). The advertisers generate hopes among the consumers and promise the notions that, after consumption of the advertised product, the advertised product may bring perfection in the appearances, which may enhance the beauty frames of the consumers. In pursuance of this notion, Oakley (2009) acknowledged that the skincare advertising is selling hopes and dreams with the products, to give the expression of self, which can influence the consumers' self-perceptions and identities. The advertisers often shock the customers, jolt them, stop them for a while, and provide feasible recommended solution afterward, to dissipate the negative emotions into the positive emotions (Witte, 1992; Witte, 1994; Cotte & Ritchie, 2005). However, this phenomenon encourages dissatisfaction among the consumers, by distorting the balance between the desires and needs (Kanwal et al., 2013). The advertisers dissatisfy the beautiful people about their beauty, through the portrayal of glamorous people in the advertisement, and urge desire among them for the attractive shiny skin. The Confluence of miscellany in the cultures, different advertising tactics, and different customers' approaches towards the consumption patterns may pose significant challenges in adopting a standardized advertising approach (Dibb et al., 1994).

### **2.5. Women and emotional contagion effect**

Noel (2009) documented that the reference groups allow people to compare themselves with the others, and may have a direct influence on the behaviors and attitudes of the others (Kotler & Keller, 2009). These reference groups emerge among the families due to someone's societal role and the status etc. (Kokoi, 2011). Additionally, Vigil (2009) mentioned that the women are a crucial part of these reference groups, and effective in decoding the emotional prosody of the other people. The women not only feel and understand the emotions of the other people but also express their own emotional experiences at the rate of three times more than the males do (Vigil, 2009). The women are a part of the reference groups, and their roles turn out to be very influential in the society. Due to the emotionally expressive behaviors, the women may change their own consumption patterns and influence their children, other family members, friends, and people around them (Khan & Nasr, 2011). The satisfied women consumers, with the consumption of the product, become human medium and talk about their product experience with others. This is word of mouth (WOM) marketing which is the most commanding marketing tool (Tomlinson, 2007). Doherty et al. (1995) narrated that the emotionally expressive behaviors of the women would help in spreading the contagion among the other people around them. Since the people can feel similar emotions of the others (Kidwell & Hasford, 2014; Pugh, 2001), the women may urge the other people for bringing a change in their consumption patterns, through the recommendations (Noel, 2009; Khan & Nasr, 2011).

### **3. Theoretical framework and Hypotheses**

A theoretical framework is proposed (figure 1) for the study on the basis of the anecdotal works of literature and theoretical insights (Hofstede, 1991; Markus & Kitayama, 1991). The framework demonstrates how the eastern collectivist women's consumption behaviors are influenced by the emotional contagion, through the emotions-based skincare advertisement. It paints this process under the cultural pressures which may determine the emotionality levels, i.e. hope and fear, of the eastern women towards the advertised skincare products.

One actor and more than one performing actors are not the cultural values, however, have a relationship with the individualism and collectivism cultural attributes respectively. The interweaving of these constructs in the advertisements, with the emotions, may influence the eastern women's behaviors in spreading the emotional contagion and bringing a change in their consumption patterns towards the advertised skincare products. The proposed framework further reveals that the conceptualized constructs may also directly influence the consumption behaviors of the eastern women.

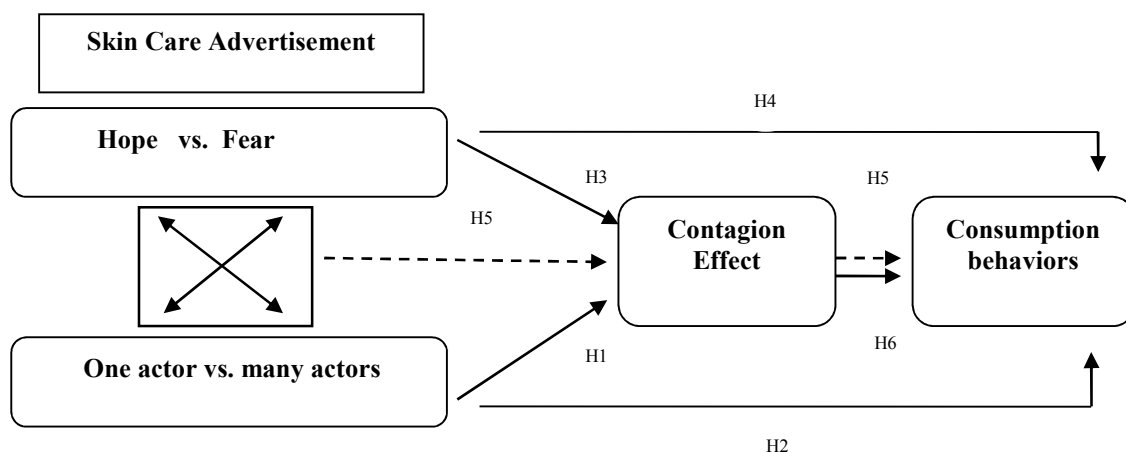


Figure 1. Theoretical Framework

The study proposes following hypotheses which were distilled from the literature review.

- H<sub>1</sub>: Due to collectivist cultural approach, many actors performing in the skincare advertisements will influence the eastern women more than the one actor, in spreading the emotional contagion.
- H<sub>2</sub>: Due to collectivist cultural approach, many actors performing in the skincare advertisements will influence the eastern women more than the one actor, to change their consumption behaviors.
- H<sub>3</sub>: Fearful emotional feelings may influence the women more than the hope emotions in spreading emotional contagion.
- H<sub>4</sub>: Fearful emotional feelings may influence the women consumption behavior more than the hope emotions.
- H<sub>5</sub>: Skincare advertisements showing the fear and hope emotions together, with the performing actors, will positively impact the eastern women, in spreading the emotional contagion and bringing a change in their consumption behaviors.
- H<sub>5a</sub>: One performing actor with the hope emotions will positively influence the women than the more actors with the hope emotions.
- H<sub>5b</sub>: More performing actors with the hope emotions will positively influence the women than the one actor with the hope emotions.
- H<sub>5c</sub>: One performing actor with the fear emotions will positively influence the women than the more actors with the fear emotions.
- H<sub>5d</sub>: More performing actors with the fear emotions will positively influence the women than the one actor with the fear emotions.
- H<sub>6</sub>: Because of the influential role in the society, emotional contagion spread by the women will strongly influence the consumption behaviors of the others, after watching the skincare advertisement.

## 4. Methodology

### 4.1. Experiment Design

To measure the emotional contagion and a change in the consumption behaviors of eastern women towards the advertised skincare products, a 2 (emotions: hope versus fear) x 2 (actors: one actor versus many actors) between subjects' design approach was adopted to design the psychological experiment. The guidelines mentioned by McLeod (2008) were followed to conduct the psychological experiment and testify the proposed hypotheses. A panel of eight persons (including teachers, researchers, and students in the school of economics and management, Fuzhou University, China) was exposed to the twelve different skincare TV commercials and selected one TV commercial, which was considered appropriate for this empirical study. The selected TV commercial was unequivocally perceived as showing the hope and fearful emotional feelings, together with the performing actors, and also justified the cultural and emotional constructs' requirements of the empirical research work.

The independent variables of the study were emotions i.e. hope and fear, and the numbers of actors in the skincare advertisements (based on the individualism and the collectivism cultural dimensions). The proposed advertisement stimulus was manipulated and clipped into the four different clip stimuli. The first clip stimulus showed one performing actor showing fearful emotional feelings, and the dissatisfaction of having a bad facial skin. The second clip stimulus showed the happy emotional feeling and the satisfied performing actor after the consumption of skincare product. The third clip stimulus showed more performing actors who appreciate the skin tone of the main actor, and the fourth clip stimulus showed more performing actors, showing the negative reaction towards the appearance of the main performing actor. The dependent variable to be measured was the emotional

contagion among the women under the collectivist-individualist cultural dimensions. It was also to measure a change in their consumption behaviors towards the advertised skincare products. To testify the manipulated and dependent variables in the psychological experiment, the operational variable was respondents' exposure to the skincare advertisement having different backgrounds.

Four types of extraneous variables, which can affect the psychological experiment, were controlled in the designated psychological experiment (McLeod, 2008). The situation variables were controlled by managing the comfort, lighting, and the noisy environment of the experiment hall, which can distract the attention of the respondents. Spacious seating was arranged for the respondents, to make them feel good and relaxed. The participants may have their own moods, intelligence, nerves, and concentrations etc. Therefore, to neutralize the participants' emotional variability and distil a purely emotional response, a short motivational documentary clip (120 seconds) was shown to the respondents before the start of each psychological experiment session, which was not having any relationship with the study. It enabled the respondents to think and feel at the same mental grounds, without a variety of emotions, before participating in the manipulated emotions-actors based study. Researcher's attitude and interpretations can make the respondents' biased. To control the biases of facilitating, a neutral person was appointed to conduct the psychological experiment that strictly adhered to the experiment instructions. To control the premature evaluation of the questionnaire, respondents were served the questionnaire once after they have watched the clip stimulus. The trademark of the product was also blurred, with the intentions to get the response without emotional biases. The educational level of the respondents, short documentary clip stimulus, the main female performing actor in the manipulated clips stimuli, the experiment facilitator, the experiment place, the comfort levels, that is, lighting, temperature, noise, spacious seating arrangement, visual displays, sounds etc., and the instructions to be followed, all these variables were made constant in all the four designated psychological experiment sessions.

#### 4.2. Pilot Studies

No mature scale was found. A questionnaire was developed by the same panel, to measure the emotional contagion and consumption behaviors of the women, in the study context. A total of six questions (other than the six demographic questions on country, gender, age, education, monthly income and occupation), with three questions to achieve each of the mentioned objectives through the validation of proposed hypotheses, were made part of the developed instrument.

For the statistical reliability of the developed instrument in collectivist contexts, two pilot studies were conducted in two different countries. The first Pilot study was conducted at the School of Economics and management Fuzhou University, China, which is an eastern collectivist country. A master level female students' sample of 80 respondents, randomly selected, participated in the study. The first pilot study respondents' demographic profiles are shown in table 1 and 2. The respondents' response rate was 100 % in this study, and the filled questionnaires were collected from the respondents once after they have watched the skincare television commercial. The reliability scores for the emotional contagion and consumption behavior, which were measured by three items each, were 0.69 and 0.74 respectively, however, found satisfactory.

Table 1. Demographic profiles of pilot study 1 respondents

Gender	Total Respondents	Country	Occupation	Monthly Income (RMB)
Females	80	China	Student	0-15000

Table 2. Age and education profile of pilot study 1 respondent

Education	Age of respondents				Total
	< 25	25-34	35-44	>44	
Master	76	4	0	0	80
Total	76	4	0	0	80

The second pilot study was conducted in Pakistan, which is also a collectivist country, at The University of Faisalabad (TUF), on master level female students. A sample of 100 students, randomly selected, participated in the study and their response rate was also 100 %. The second pilot study respondents' demographic profiles are mentioned in table 3 and 4. The reliability scores for the emotional contagion and consumption behavior were 0.73 and 0.78 respectively, with 0.76 KMO and Barlett's test value, and found satisfactory. Before conducting the final study, the questions on emotional contagion were adjusted for better understanding and scores of reliability.

Table 3. Demographic profiles of pilot study 2 respondents

Gender	Total Respondents	Country	Occupation	Monthly Income (PKR)
Females	100	Pakistan	Student	0-15000

Table 4. Age and education profile of pilot study 2 respondent

Education	Age of respondents				Total
	< 25	25-34	35-44	>44	
Master	89	7	4	0	100
Total	89	7	4	0	100

#### 4.3. Final Study

The final study was conducted in Pakistan, at the Lahore College for Women University (LCWU). The university master level female students were invited to participate in the final study, and 120 volunteer master students randomly divided into the groups I, II, III, and IV, with 30 respondents in each group. The experiments were performed on the young females because the young population is one of the key driving factors of skincare emerging markets (Szalai, 2015). The respondents' demographic profiles are mentioned in table 5 and 6.

Table 5. Demographic profiles of final study respondents

Gender	Total Respondents	Country	Occupation	Monthly Income (PKR)
Females	120	Pakistan	Student	0-15000

Table 6. Age and education profile of final study respondents

Education	Age of respondents				Total
	< 25	25-34	35-44	>44	
Master	107	13	0	0	120
Total	107	13	0	0	120

No significant differences among the experimental groups were observed for age, education, and income earning capacity. The guidelines provided by McLeod (2008) and the researchers' arrangements accordingly, to conduct the psychological experiments, were followed strictly in the designated psychological study. In this 2 x 2 between subjects' design study, all the four respondent groups were assigned to watch a different clip stimulus at random. The group I was exposed to watch one performing actor based skincare advertisement showing the hope emotions, group II was chosen for one performing actor based skincare advertisement showing the fearful emotional feelings, group III was offered to watch more performing actors based skincare advertisement, showing the hope emotions, and group IV was chosen to watch the more performing actors based skincare advertisement showing fearful emotional feelings.

Immediately following the exposure to the clips stimuli, the respondents were requested to fill the questionnaires. The respondents' response rate was 100 % in this cross-sectional study. The emotional contagion was measured on a 7 point Likert scale ranging from (1=strongly disagree and 7= strongly agree), consisting of 3 items with adequate Cronbach's  $\alpha = 0.832$ , to measure if the women are influenced instantly by the emotional feelings shown in the skincare advertisement or not. The women's consumption behaviors towards the advertised skincare products were also measured on a 7 point Likert scale, consisting of 3 items with Cronbach's  $\alpha = 0.841$ , to measure if they will buy the product immediately after watching the skincare advertisement or not. The overall Cronbach's  $\alpha = 0.854$  shows high internal consistency. The developed instrument's KMO and Bartlett's value was 0.907, which was adequate to count for this research.

#### 5. Results and Discussion

Descriptive statistics were applied, and the gathered data analyzed through SPSS 16.0 to testify the proposed hypotheses. Univariate ANOVA results for the emotional contagion (EC) i.e.  $EC = (F_{1, 116} = 0.46, p > 0.05, \eta^2 = 0.004)$  and  $p\text{-value} = 0.50$ , didn't provide support for the proposed hypothesis  $H_1$ . Likewise ANOVA results for the consumption behaviors (CB) i.e.  $CB = (F_{1, 116} = 0.21, p > 0.05, \eta^2 = 0.002)$  and  $p\text{-value} = 0.65$ , didn't validate the assumptions of the proposed hypothesis  $H_2$ . Therefore, in the eastern cultural context, the EC and the CB of the women, for the skincare products, are not significantly affected by the numbers of actors performing in the advertisements, and it rejects both of the proposed hypotheses  $H_1$  and  $H_2$ . The emotional contagion mean values (ECM), and the consumption behavior mean values (CBM) for more actors were found greater than the mean values of the one actor i.e.  $ECM_{\text{more actors}} = 4.43$ ,  $ECM_{\text{one actor}} = 4.22$ ,  $CBM_{\text{more actors}} = 4.53$ , and  $CBM_{\text{one actor}} = 4.38$ , which uncovers that more performing actors still influence the emotional contagion and consumption behaviors of the women. The emotional contagion, therefore, among the eastern women, and their skincare consumption behaviors are still influenced in greater proportion, comparatively, by casting more performing actors than the one actor. The results also offered the evidence that the consumption behaviors' mean values for the more actors were greater than the mean values of one actor, the emotional contagion mean values (more actors), and the emotional contagion mean value of one actor. It espouses that when the advertisers show more than one performing actors in the skincare advertisements, the consumption culture is influenced, comparatively, in greater proportion than the emotional contagion.

One actor and the more performing actors in the advertisements show the individualist and the collectivist cultural approaches respectively. The results evidenced that the eastern women's behaviors will not be influenced by the responses, comments, opinions, and suggestions of the other persons in their society for the skincare products' consumption. The results also foreshadowed that the collectivist cultural approach is being faded in the eastern skincare cultures. Both of the cultural dimensions, i.e. individualist and collectivist approach, still impact the women living in eastern cultures in spreading the emotional contagion and bringing change in their consumption patterns towards the advertised skincare products. Although the proposed hypotheses  $H_1$  and  $H_2$  are rejected, however, more than one performing actors (a collectivist cultural influence) in the skincare advertisement, may generate better results, comparatively, than the one performing actor (individualist cultural influence) in the skincare advertisements.

ANOVA results i.e.  $EC = (F_{1,116} = 6.49, p < 0.05, \eta^2 = 0.053)$  and  $p\text{-value} = 0.01$  offered the evidence that the emotional contagion among the eastern women for the skincare products was significantly affected by the emotions. The results, i.e.  $CB = (F_{1,116} = 4.02, p < 0.05, \eta^2 = 0.033)$ ,  $p\text{-value} = 0.04$ , validated that the consumption behaviors of the eastern women, for the skincare products, were significantly affected by the hopes and the fearful emotional feelings shown in the skincare advertisement. In particular, the emotional contagion mean value (ECM), standard deviation value (EC.SD), consumption behaviors mean value (CBM), and the standard deviation values (CB.SD) for the hope emotions ( $ECM_{\text{hope}} = 4.73$ ,  $EC.SD_{\text{hope}} = 1.71$ ,  $CBM_{\text{hope}} = 4.79$ ,  $CB.SD_{\text{hope}} = 1.75$ ) were found more than the fearful emotional feelings ( $ECM_{\text{fear}} = 3.92$ ,  $EC.SD_{\text{fear}} = 1.92$ ,  $CBM_{\text{fear}} = 4.13$ ,  $CB.SD_{\text{fear}} = 1.90$ ). It reveals that the hope emotions influence the women significantly, and in greater proportion, in spreading the emotional contagion and bringing a change in the consumption behaviors, than the fearful emotional feelings. It provides a strong support to reject the proposed hypotheses  $H_3$  and  $H_4$ . The emotional contagion and the consumption behaviors of the eastern women, towards the advertised skincare products, can best be influenced by showing the hopeful emotional feelings in the skincare advertisements. The results also evidenced that the Pakistani women's consumption behaviors towards the skincare products are influenced, in greater proportion, by the hopeful emotional feelings as compared to the fearful emotional stimuli. The results provide deep insights to the marketers for the eastern skincare industries. One is micro-focused, which is based on the Pakistani skincare industry, and the other is macro focused, which is based on the eastern skincare industry.

The study's  $2 \times 2$  ANOVA results for the combined effect of the fear and hope emotions, with the number of actors i.e.  $EC = (F_{1,116} = 9.60, p < 0.05, \eta^2 = 0.076)$ ,  $CB = (F_{1,116} = 4.89, p < 0.05, \eta^2 = 0.040)$ ,  $p\text{-values}$  of  $EC = 0.00$  and  $CB = 0.02$  strongly supported the proposed hypothesis  $H_5$ , and hence accepted. The results showed that the hope and fearful emotional feelings together, with the numbers of actors in the skincare advertisements, greatly influence the emotional contagion and consumption behaviors of the eastern women, towards the advertised skincare products. This construct is better than the separate constructs of the emotions and the number of actors because of their highly significant  $P$  values. Therefore, when the culture, both the individualist and the collectivist approaches, and the emotions, i.e. hope and fearful emotional feelings, interact with each other, the relationship becomes very strong. It may greatly influence the eastern Pakistani women in spreading the emotional contagion and, consequently, bringing a change in their consumption behaviors, towards the advertised skincare products.

The empirical study results showed that the one actor, showing hope emotion for the emotional contagion, had a high mean value and a low a standard deviation value, comparatively, in contrast to the more actors showing the same emotions i.e.  $ECM_{\text{one act \& hope}} = 5.12$ ,  $EC.SD_{\text{one act \& hope}} = 1.54$ ,  $ECM_{\text{more acts \& hope}} = 4.34$  and  $EC.SD_{\text{more acts \& hope}} = 1.81$ . Additionally, it was found that consumption behaviors had high mean values and lower SD values for the one actor based advertisement (as compared to the more actors based advertisement) i.e.  $CBM_{\text{one act \& hope}} = 5.08$ ,  $CB.SD_{\text{one act \& hope}} = 1.46$ ,  $CBM_{\text{more acts \& hope}} = 4.50$ ,  $CB.SD_{\text{more acts \& hope}} = 1.92$ ). These provide a strong support for the proposed hypothesis  $H_{5a}$  and a weak evidence for  $H_{5b}$ . Therefore the hypothesis  $H_{5a}$  is accepted while  $H_{5b}$  is rejected. Thus, when an actor (the individualist approach) shows the hopeful emotional feelings in the skincare advertisement, it influences the eastern women, in spreading the emotional contagion towards the advertised skincare product, in greater proportion than the more performing actors (a collectivist approach) based advertisement. Hence, this shift in the response of the Pakistani women shows the transfusion of the cultural constructs i.e. from the collectivism to the individualism, with the hopefulness towards the advertised skincare products (within the eastern context).

The results showed that the emotional contagion effect, and the resultant change in the consumption behaviors by the more performing actors, showing the fearful emotional feelings, have higher mean values, however, lower standard deviation values i.e. ( $ECM_{\text{more acts \& fear}} = 4.52$ ,  $EC.SD_{\text{more acts \& fear}} = 1.78$ ), ( $CBM_{\text{more acts \& fear}} = 4.57$ ,  $CB.SD_{\text{more acts \& fear}} = 1.81$ ), in contrast to the one actor based advertisements i.e.  $ECM_{\text{one act \& fear}} = 3.31$ ,  $EC.SD_{\text{one act \& fear}} = 1.89$ ),  $CBM_{\text{one act \& fear}} = 3.69$ ,  $CB.SD_{\text{one act \& fear}} = 1.98$ . These results weak support to the proposed hypothesis  $H_{5c}$ , and strong support to  $H_{5d}$ . Hence, more performing actors (the collectivist cultural approach) if show fearful emotional feelings in the advertisement, then it still impacts the eastern women in greater proportion, as compared to the one actor based advertisements, i.e. the individualistic approach. Thus, the proposed hypothesis  $H_{5d}$  is accepted, while  $H_{5c}$  is rejected.

The results show some noteworthy insights as well. The individualist cultural approach (one actor), with the hopeful emotional feelings, has turned out to be the rhetoric combination of the culture and emotions in the Pakistani skincare advertisements, which can significantly influence the Pakistani women behaviors towards the advertised skincare products. It is due to the highest mean values, and the lowest standard deviation values of this construct, in contrast to the other three constructs. The second best emotion-actor based construct is the more performing actors with the fearful emotional feelings in the skincare advertisement. A collectivist cultural approach (more actors) could be adopted in the skincare advertisement along with the fearful emotional feelings. Although it will generate some favorable results and influence the Pakistani women, however, it will not be as effective as the individualist approach (one actor) showing the hope emotions. It is because of the lower mean values, and the higher standard deviation values in contrast to the first construct. Further, the third most effective construct is the number of more performing actors with the hope emotion. The fourth most effective construct is the one performing actor with the fearful emotional feelings, with the lowest mean values and the highest standard deviation values among all the emotions-actors based constructs. Therefore, the results provide four quadrants ranking which is mentioned in Table 7.

The study yields the best combination of the culture and emotions in the skincare advertisements. Hence, the hopeful emotional values dominate in spreading the emotional contagion and bringing a change in consumption behaviors of the Pakistani women towards the advertised skincare products. These beliefs remain firmly stable in the individualist cultural construct and relatively stable in the collectivist cultural constructs. Moreover, it demonstrates a shift in the mindsets of the eastern women from the collectivist, to the western individualist cultural approach.

Linear regression results, i.e.  $CB\beta = 0.844$ ,  $P < 0.05$ ,  $r^2 = 0.713$ , adjusted  $r^2 = 0.710$  and  $t > 1.96$ , indicated that there was a strong relationship between the emotional contagion and the eastern women's consumption behaviors. This relationship was highly significant due to the  $p = 0.000$  and  $t = 17.109$  values. The regression results provide a strong support for the acceptance of the proposed hypothesis  $H_6$ . Due to the multiplicity of the women's role in the society, and their pervasive influence on the people around them (Khan & Nasr, 2011), they have a deep impact in spreading the emotional contagion among the other people, and may vigorously bring a change in their consumption as well.

Table 7. Emotion Actor Constructs

		Hope	Fear		
One Actor	1		4		One Actor
	$EC_{Mean}$	5.12	$EC_{Mean}$	3.31	
	$CB_{mean}$	5.08	$CB_{mean}$	3.69	
	$EC_{S,D}$	1.54	$EC_{S,D}$	1.89	
		$CB_{S,D}$	1.98		
More Actors	3		2		More Actors
	$EC_{Mean}$	4.34	$EC_{Mean}$	4.52	
	$CB_{mean}$	4.50	$CB_{mean}$	4.57	
	$EC_{S,D}$	1.81	$EC_{S,D}$	1.78	
		$CB_{S,D}$	1.81		

## 6. Conclusion and Managerial Implications

The study offers the shreds of evidence that the arguments of Hofstede (1991) and Markus and Kitayama (1991) will not be applied to the skincare industries of the eastern countries, in the most recent times. It is because of the changing eastern cultural dimensions. The eastern women's response would be significantly positive towards the advertised skincare products if the advertisers will adopt a one-actor based approach in their skincare advertisement, and show the hopeful emotional feelings for the promotion of their products, to satisfy the emerging cultural values among the eastern women, i.e. changing mindsets from the collectivism to the individualism. Hence, it will generate an emotional contagion effect among the other people, and bring a change in their consumption patterns as well, towards the advertised skincare products. The exposure to the western cultural norms and values has deeply impacted the eastern worlds and brought a significant change in their cultural settings. The result findings are groundbreaking for the skincare industry players, to compete in the eastern context. The research work provides an opportunity to the skincare products' advertisers to capitalize the full potential of this market in the eastern worlds, through the lens of delicate understanding of the eastern women's changing cultural trends. The resulting robustness supports a localized approach (Lazovic, 2012), by matching the changing cultural mindsets of the Pakistani women, which should be adopted while developing the skincare advertisements in Pakistan, to get the



full potentials of the efforts and investment.

## 7. Contribution

The study documents the recent shifts in the eastern cultural settings, which influence the eastern women consumption behaviors towards the advertised skincare products. We extend the prior marketing literature on the advertisements, emotions, culture, and gender influence, by evidencing the shift of cultural dimensions in the eastern contexts, which can shape the contagion and consumption patterns of the Women. The study conclusively offers the contribution to the cultural dimension applicability, mentioned by Hofstede (1991) and Markus and Kitayama (1991), by documenting a shift from collectivism to the individualism cultural dimension in the eastern contexts. Hence, the study offers noteworthy critical insights in the skincare industry of the eastern countries, both practically and theoretically. More specifically, the study uncovers holistic roadmaps for the global skincare players, which are competing for a big skincare market share in Pakistan. It offers thoughts that can urge them to restructure their policies, by matching the perceptions of the Pakistani Women.

The research is female focused, however, to the best of the authors' knowledge; the topic studied was not conducted before. Therefore, it has its own contribution keeping in view the significance of the gender-based information summed up for the marketing of skincare products in Pakistan and other eastern collectivist countries. Due to an apparent lack of such a research in the skincare industry, limited information was available on the eastern women consumption patterns towards the skincare products. This study bridges the research gaps in the academic works of literature, updates the cultural and advertisements' pieces of literature with changing trends, and provides a benchmark to explore the other segments of the cosmetic industry, with the latest trends in the collectivism-individualism cultural dimensions.

## 8. Limitations and Future Directions

Several caveats should be considered while interpreting the results of this study. In this study, only one kind of psychological experiment was conducted. However, it provides a base and direction to the future researchers to testify the application of the study by incorporating a different set of psychological experiments. The composition of the samples of this study is not analogous enough to represent the maximum population of the eastern countries. Further research works can supplement our findings by covering a larger geographical area, on different respondents having different age groups and through the other advertising media.

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