

## **Hofer akademische Schriften zur Digitalen Ökonomie**

Herausgegeben von Andreas Wagener

**Band 2**

**Sarah Stadelhofer**

## **Flash Mob Marketing in an International Context**

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**Band 2**

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# **Flash Mob Marketing in an International Context**

## **Bachelor Thesis**

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# 1 Introduction

A crowd suddenly gathering out of nowhere, performing prearranged actions before it disperses again, leaving the scenery as it was before. Flash mobs often cause astonishment and bewilderment among those who witness such an event. Since their 'invention' in 2003, flash mobs have become increasingly popular, and flash mob movements quickly spread around the world. Several kinds of flash mobs have developed from the initial form of modern flash mobs, each with special characteristics. Although the inventor of the modern flash mobs dismissed them in 2005 due to a sharp decline in their popularity, they have experienced a strong revival since 2007.

In recent years, companies discovered flash mobs as a unique way to promote their brand, a new product or service by combining virtual and live marketing communication strategies. In today's world, where customers are targeted by several hundred advertising messages per day and where rejectionist attitudes and advertisement blindness is constantly increasing, flash mob marketing represents a promising direct interface between the customer and the business. Since flash mob marketing focuses on linking positive emotions and experiences to the organisers' business, sophisticated flash mob marketing can become one of the most effective marketing strategies. It not only creates brand awareness, but also increases brand differentiation, brand loyalty and purchasing intentions. Furthermore, costs of the campaign remain relatively low if it is successful. Moreover, flash mob marketing can be adapted to different needs and is therefore suitable for any kind of business. Consequently, flash mob marketing represents a huge opportunity for businesses – regardless of a company's available budget or its size. But flash mob marketing also bears crucial risks if it is not well thought out. If the event fails to raise positive emotions within the target group, organisers will not only lose money but also risk creating long-term rejectionist feelings and attitudes, thus threatening their own brand or product. But how can this be avoided?

Negative emotions are raised, for example, if the event contains aspects which contradict the target's convictions, its culture, or if it raises bad memories. It is therefore pivotal for the organising business to understand the environment of its

target group – especially if the target group has another national and cultural background than the business itself.

Considering the importance of the target group's background for the success of flash mob marketing, this paper will deal with the following issue

**How do culture- and country-specific differences impact the success of flash mob marketing campaigns and which aspects need to be considered in this context in the planning and execution of the event?**

In order to answer this question, this paper starts with the beginning of the modern flash mob and its development, before it expands to flash mob marketing in its narrow and in its broader sense. Further, the results of a survey conducted in three countries follow a theoretical examination of these exemplarily chosen countries: Germany, Indonesia, and Mexico. Indonesia and Mexico have been chosen due to their increasing economic importance and their potential to become two of the most important economies worldwide in the next few decades. Mexico and Indonesia are also part of the 'new BRICS' countries, called 'MIST' countries (Mexico, Indonesia, South Korea, Turkey). This means, that the national markets of these countries offer big opportunities to companies entering the market and establishing a loyal customer base in time. Germany has been chosen due to its already established economic importance and the comparably strong purchasing power of consumers. Furthermore, all three countries belong to different continents and cultural regions (Latin-America, Asia-Pacific, and Western-European), and have different national environments. The diverging national and cultural backgrounds of the countries allow a more extensive analysis of how those aspects influence the success of flash mob marketing. The conclusions are presented in the last part of the paper.



## 2 Flash Mobs and Flash Mob Marketing

### 2.1 Emergence and Definition of Flash Mobs

Flash mobs (also “Flash Mobs”, “flashmobs” or “Flashmobs”) have existed for centuries. The Oxford English Dictionary lists an entry from 1832, defining a flash mob as “[a] group of thieves, confidence tricksters, or other petty criminals, esp. ones who assume respectable or fashionable dress or behaviour; such people considered as a class.” (Oxford University Press, 2015). Even though the connotation of the term “mob” is still a negative one, the understanding of the meaning of a flash mob has changed drastically.

Across literature, Bill Wasik is named as the inventor of the modern flash mobs. Being interested in the concept of deindividuation<sup>1</sup>, Bill Wasik, a senior editor at WIRED, formerly of Harper’s Magazine (Wasik, n.d & Wasik, 2006), anonymously planned a social experiment called the “Mob Project”, which is considered to be the starting point of modern flash mob development. Referring to the New York hipster scene, he describes the underlying presumption of the “Mob Project” as follows:

*“[...] seeing how all culture in New York was demonstrably commingled with scenesterism, the appeal of concerts and plays and readings and gallery shows deriving less from the work itself than from the social opportunities the work might engender, it should theoretically be possible to create an art project consisting of pure scene - meaning the scene would be the entire point of the work, and indeed would itself constitute the work.” (Wasik, 2006)*

All in all, the experiment was intended to encompass eight separate and independent mobs. The first trial, for which he sent out e-mails (or rather forwarded what he had sent himself from an anonymous e-mail account before) containing an invitation to take part in “*MOB, the project that creates an inexplicable mob of people in New York City for ten minutes or less*” (Wasik, 2006) scheduled for June 3, 2003 at 7:24 p.m. at a small chain store in Manhattan, failed – the NYPD had been informed previously. MOB#2, the second attempt, took place two weeks later. This time, instead of receiving emails with detailed information about the event, the participants gathered

---

<sup>1</sup> “Deindividuation as person moves into a group results in a loss of individual identity and a gaining of the social identity of the group.” (Straker, 2002)

in predetermined bars at a set time where information about the final destination was distributed shortly before mob occurred. According to Wasik, the targeted site

*“[...] was the Macy's rug department, where, all at once, two hundred people wandered over to the carpet in the back left corner and, as instructed, informed clerks that they all lived together in a Long Island City commune and were looking for a 'love rug'.” (Wasik, 2006).*

Immediately, the mob generated massive responses in media, mainly newspapers and blogs, and the idea of organising semi-spontaneous mobs spread quickly across the US and soon could be found in various parts of the world. Being the first out of a series of successful flash mobs, MOB#2 is known today as the first (modern) flash mob.

According to Wasik, the blogger Sean Savage of Cheesebikini.com was the first one to describe the concept with the term “flash mob”. This expression has evolved from the title of a science-fiction short story titled “Flash Crowd” by Larry Niven dealing with the social consequences of new technology which allows people to spontaneously form big crowds (Wasik, 2006; Wikimedia Foundation Inc., 2014). Even though Wasik himself insists that the concept of flash mobs would have worked the same way using traditional means of communication, such as flyers instead of emails or other modern means of communication (Wasik, 2006), the current opinion refers to modern communication technology – particularly the Internet and the associated blogs and social media platforms – as a basic precondition for successful flash mobs. It has even been suggested that flash mobbing has been markedly influenced by the changing usage of mobile phones from primarily private (direct one-to-one communication) to collective (one-to-many) communication – and vice versa (Nicholson, 2005).

With the emergence of flash mobs and flash mobbing as social events in 2003, the term has been recorded in dictionaries in its new sense as well:

*“A large group of people organized by means of the Internet, or mobile phones or other wireless devices, who assemble in public to perform a prearranged action together and then quickly disperse.” (Oxford University Press, 2015)*

Or

*“[A] group of people mobilized by social media to meet in a public place for the purpose of doing an unusual or entertaining activity of short duration”*

(Dictionary.com, 2015)

The mentioned “short duration” of a flash mob is normally in the range of a few minutes – usually even less than the 10 minutes indicated by Wasik (The BigThink, Inc., 2009) or the proposed 20 minutes of Savage (Savage, 2003).

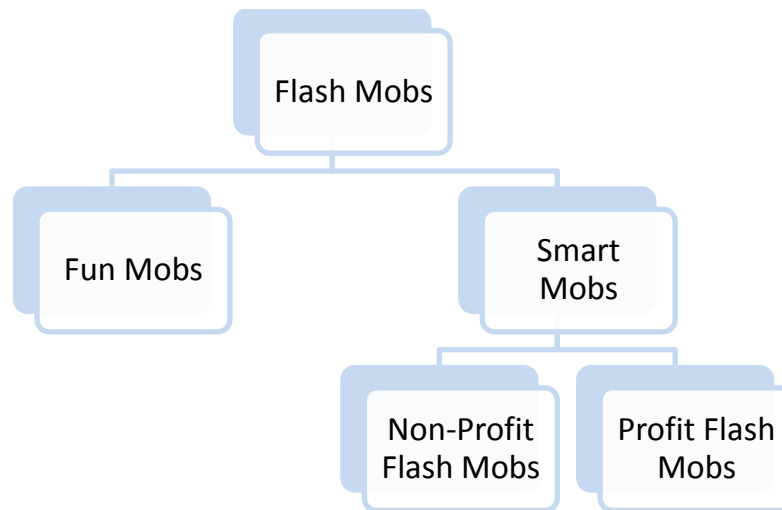
Additionally, this prearranged coming together is usually not coordinated or agreed upon with the authorities, and therefore – depending on the relevant country-specific regulations – is often in the grey area of legality.

## **2.2 Types of Flash Mobs**

Within a short period of time, new forms of flash mobs have evolved and subcategories have emerged.

The modern flash mob in its initial style is mostly referred to as fun mob (also “Fun Mob”). The primary goal of this type of flash mob is – as the name suggests – fun: the fun of its participants and of its spectators. Contrary to this fun-driven spectacle, the so-called smart mob (also “Smart Mob”) has developed. A smart mob usually has social or political intentions and excels in its efficiency and intelligent behaviour by means of mobile mass communication creating a crowd of people behaving as if it were directed and navigated, yet without the control of a single person (Nicholson, 2005; Dictionary.com, 2015; Thompson, 2002).

In contrast to the above-mentioned classification, which puts the term flash mob on the same level with fun mobs, the term flash mob can also be understood to be an umbrella term. Fun mobs and smart mobs then, are considered to be subcategories of flash mobs (Bär, 2012). In the following, the latter classification will be applied due to the easier and clearer distinction of the terms. Smart mobs, in turn, can be subcategorised into profit and non-profit flash mobs (also “Profit Flash Mobs” and “Non-Profit Flash Mobs”).



**Figure 1: Types of Flash Mobs**

Elements used in flash mobs, meaning those modules or components applied in fun mobs as well as in smart mobs to fulfil their various goals (see below), are usually dance, music or theatre performances, battle or shock, but depending on the creativity and the intention of the organiser(s) other elements can also be utilized (Bär, 2012; Castrodale, 2011).

Typically, flash mobs – although organised online and highly dependent on online and/or mobile communication – use to happen off-line, in the streets, on the squares, in public. However, *online flash mobs* (also “Online Flash Mobs”) seem to be another, less known trend. On German flash mob platforms, the first online flash mobs were planned and realised as early as 2003, while online flash mobs of any kind are hardly to be found on international flash mob platforms (online-flashmobs.de, n.d.; Walby, 2015; MND Association, 2015).

The way online flash mobs work is principally the same as for offline flash mobs, except for the utilized elements. Instead of battle, shock, dance or music elements, an online flash mob uses e.g. chatrooms, e-mails and visitors’ books to reach its goal – regardless whether it has a humorous or serious intent. It has for example become popular to take advertisements literally, whereupon a collective of online mobbers contact the advertiser to request non-existent services, such as cake insurance, for example, or the delivery of a young good looking lady named Alice in addition to the Alice-DSL flatrate package (online-flashmobs.de, n.d.).

*fun mobs.* As already stated above, the main ambition for organising and participating in a fun mob is fun. It has also been suggested that fun mobs are sometimes seen as the extension of online games to the real world (Shah, 2009). Furthermore,

organisers of fun mobs generally deny and even reject any political or social intention. In contrast, they usually tend to highlight 'having some fun' as the explicit and sole purpose of the action. Others explain fun mobs as another type of - or an alternative to - standard social entertainment, which is often limited to (passive) consumption (Berton, 2007).

However, the often seemingly senseless, odd and bizarre actions can as well be considered to be "*a protest for common space*" (Salmond, 2010), since civil liberties (mainly the right to free group assembly) are increasingly being monitored and restricted in many countries. Moreover, "[t]he concept that any group of three or more persons congregating in a 'public' area is a nuisance or that they are 'up to no good' is fast becoming part of the public consciousness." (Salmond, 2010). According to Salmond, fun mobs are – even if not intentionally – a form of social protest, being at their core an illegal act.

Though fun mobs have one or several organisers, they are not directed or structured in their realisation. The organiser(s) only set(s) the frame (venue, time, duration, theme, rules of behaviour) and they might briefly welcome the participants or give a short introduction to the fun mob – as for example the organisers of the popular annual "no pants subway ride" do (Improv Everywhere, 2013; flashmob.co.uk, 2015).

In addition to the widespread freeze or dance mobs, the pillow-fight flash mob is a well-known example of a fun mob. In 2009, such a pillow-fight took place on Wall Street. Beforehand, a brief invitation was distributed: "*Bring a pillow to Wall St & Broad St at 3:00 pm. Dress in business suits, demand your bailout.*" (Boyd & Mitchell, n.d.).

smart mobs. The term 'smart mob' (also "Smart Mob") has been coined by the author Howard Rheingold who used the expression even before the advent of the modern flash mob movements. Rheingold considers smart mobs, or rather the increasingly numerous swarming phenomena, as a sign of the advanced telecommunication technologies.

In his book "Smart Mobs: the next social revolution", he names four characteristics of swarm systems (Rheingold, 2002):

1. *the absence of imposed centralized control*

2. *the autonomous nature of subunits*
3. *the high connectivity between the subunits*
4. *the webby nonlinear causality of peers influencing peers*

Rheingold traces this back to the fact that groups of people attribute these 'swarming characteristics' to new means of communication such as mobile phones, wireless devices and social media platforms. According to him,

*"[s]mart mobs consist of people who are able to act in concert even if they don't know each other. The people who make up smart mobs cooperate in ways never before possible because they carry devices that possess both communication and computing capabilities."* (Rheingold, 2002)

In other words, flash mobs where the participants cooperate for the purpose of a common goal and which are therefore very well organised and structured by the means of mobile communication, social media, etc. can be defined as smart mobs.

This means that smart mobs, as opposed to fun mobs, pursue a fixed objective, behave intelligently and in a structured way, but – due to modern technology – also autonomously, and can – again thanks to modern technology – organise across geographical borders.

Very often, smart mobs have a political or social intention. One example out of many is the 2011 smart mob against homelessness in Hamburg (Germany), where people gathered to panhandle for 15 minutes and then suddenly bought up all available issues of the street-magazine Hinz&Kunzt. The objective was twofold: (1) to create or raise awareness of the situation of the poor, and (2) drum up the sales of the magazine sold by homeless people in order to support them (Marwitz, 2011; Hinz&Kunzt, 2015). Since this event pursued a profit motive in addition to a purely social target, this smart mob is a so-called profit flash mob.

Profit flash mobs are smart mobs which pursue any kind of profit-oriented goal. Accordingly, non-profit flash mobs are smart mobs without any profit orientation. One example of this was a smart mob in Bonn (Germany) demonstrating solidarity with refugees. Another was in Belarus in 2011, where protesters crowded to form sudden mobs and started clapping hands in unison, which resulted in the appearance of the secret police and the arrests of several mobbers (Lussignoli & Etzold, 2014; Boyd &

Mitchell, n.d.). smart mobs with a political motive are often referred to as *political flash mobs* (also “Political Flash Mobs”).

## 2.3 Flash Mobs in Marketing

Since flash mobs attract a lot of attention, transmit statements or messages in an unconventional but effective manner, and have successfully been used for political purposes, it was only a matter of time before flash mobs were used in marketing – or as Walter Lim expresses it:

*“[...] it wasn't long before the commercial world hopped onto the bandwagon of mass performativity for promotional purposes”* (Lim, 2009).

In its narrow sense, the term flash mob marketing describes solely those flash mob activities, initiated to create strong emotional ties between the company orchestrating the event and the mobbers (potential customers) in order to shape their attitude and influence their (buying) behaviour (Bär, 2012). Although only indirect flash mob marketing and branded flash mobs (cf. 2.3.1.1) meet this definition, subsection 2.3.1 will include two additional forms of flash mobs, which can be assigned to flash mob marketing in a broader sense: carrotmobs (also “Carrotmobs”) (cf. 2.3.1.2) and cash mobs (also “Cash Mobs”) (cf. 2.3.1.3)

As a hybrid of virtual and live communication, literature unanimously classifies flash mob marketing as part of guerrilla marketing. Offline, meaning in its pure and direct form, a marketing flash mob reveals elements of experimental and sensation marketing and often also of event marketing; online and in its indirect marketing form, viral marketing is the prevailing element (Bär, 2012; Events Marketing Technologies, 2015; Gidman, 2009). Furthermore it can be stated that the effect of flash mob marketing can be encouraged by sophisticated multisensory marketing since branded flash mobs in particular target the customers' emotions which are significantly influenced by their senses.

Regarding the classification of flash mobs, marketing mobs manifest themselves as smart mobs. Even though one of the main rules of a cash mob is having fun, there is always a goal that the mob pursues.

Depending on how a flash mob marketing event impacts potential clients or customers, a distinction can be made between direct flash mob marketing (cf. 2.3.1) and indirect flash mob marketing (cf. 2.3.2) (Bär, 2012). In general, direct and indirect flash mob marketing actions are complementary elements used for the success of a flash mob campaign. If direct flash mob marketing is to be expanded by indirect flash mob marketing, this should already be factored in the planning and execution of the direct flash mob element where the success of indirect flash mob marketing is rooted.

### **2.3.1 Direct Flash Mob Marketing**

Direct flash mob marketing can be considered to be a stand-alone or solitary unit of a flash mob campaign. Contrary to indirect flash mob marketing, direct flash mob marketing is independent of other elements of the campaign. This implies that direct flash mob marketing can be used as a single element in flash mob marketing as well as a 'preparatory' element for indirect flash mob marketing.

Usually, the flash mob marketing event itself, when the target group is in place and is getting involved in the event, represents the direct flash mob marketing element. In other words, direct flash mob marketing is distinctive in its direct, immediate effect on the potential customer (Bär, 2012). This implies that it is of significant importance for the success of direct flash mob marketing to reach as many people as possible with the event. Depending on the kind of mob planned, this can either be achieved by a sophisticated choice in venue, or by creating buzz or triggering viral spread of information about the event in advance.

#### **2.3.1.1 Branded Flash Mobs**

*"Be first, be daring, be different."* (Maucher, 2007)

Branded flash mobs are flash mobs organised and orchestrated by companies and businesses to draw attention to a certain product, as complementary elements of a whole campaign, to raise the recognition factor of their brand, or to increase brand loyalty.

To get the best results, the goals of the event should be defined in advance of the event planning. Depending on the set priorities and goals, the elements of the mob



and the employed marketing instruments are selected to create an unparalleled event. Creativity is key to such an event, since the unexpectedness of the event and its capability to arrest attention primarily determine its success. Creativity is boosted by the knowledge of the promoted product, service or brand, competitors, characteristics of the target group, and current trends or happenings (Kirchgeorg, et al., 2009; Levinson, 2011).

In contrast to 'real', often illegal flash mobs, branded flash mobs are coordinated and registered at the responsible public authority. Furthermore, branded flash mobs need to be well considered and planned in detail to be successful. Those events do not work without actors who are privy to and part of the mob: each actor and team member must be well instructed in his or her task, and should be perfectly aware of where to be at what time and how to act. Those actors represent the 'base' of the entire flash mob: they execute the mob. Hence, the actors should be able to communicate with each other and the team leader, e.g. using headsets to make the mob run smoothly (Events Marketing Technologies, 2015). Branded flash mobs primarily make use of performance elements, which are sometimes complemented by shock elements – on the one hand to raise attention, and on the other hand to get the spectators involved.

During the planning stage, the "big picture", the overall impression which the flash mob is trying to make should not be neglected. This not only includes the course of the event and perfect coordination of the performance, but also how the mob fits into the overall marketing strategy. Furthermore, the appropriate elements used in the flash mob have to be considered – battle elements for instance fit mobs from the leisure industry or brands focusing on family and friends, while dance and other performance elements suit mobs from the telecommunication industry or mobs promoting music or dance events (Bär, 2012).

Besides being a high level of entertainment, encouraging the audience to participate actively is the key to a successful flash mob event. Active participation means that not only the visual, auditory and possibly olfactory senses are addressed, but also the haptic-somatic perception. The more sensory points of contact are created, the stronger the emotional link between the spectator's experience and the event – and thus the advertised product or brand. In addition to the emotional link created between the customer and the brand or product, having captive audience

participation paves the way to a big viral buzz and therefore to successful indirect flashmob marketing (cf. 2.3.2).

To catch the passers-by, intensive physical stimulation, emotional stimulation and elements of surprise can be used. In branded flash mobs, intensive physical stimulation is achieved by the size and the volume level of the mob, as well as by the variety of the actors, participants and spectators. Often used emotional stimuli include children, animals, archetypes or erotism. Innovation, scurrility and weirdness or authenticity and genuineness are, for instance, surprising stimuli applied in branded flash mobs (Bär, 2012; Kroeber-Riel & Esch, 2004). The blogger Jennifer Gidman also outlines the element of surprise as a core success factor of a branded flash mob and indicates that *“[f]or such a public-event-driven campaign to work, you need to keep the element of surprise without alienating your audience—or your participants”* (Gidman, 2009). Unpredictability is the operative word: the event needs to start out of the blue at venues where no one expects it but where the audience is big enough, easy to reach, and receptive. A branded flash mob must somehow overtake the passers-by, distract them from what they are doing, to instead encourage them to watch or participate. This requires a fair amount of *“shock and awe”* (Lim, 2009) from the very beginning of the flash mob – which makes the event unique and exceptional. A branded flash mob stunt should never be imitated, no matter how successful it was.

Shock and awe, surprise plus the degree of (emotional) involvement prompt people to record the stunt and to share it. Videos, pictures and reports about the mob are vital for the subsequent indirect flash mob marketing (cf. 2.3.2). Therefore the organisers or initiators should initially document the event itself from the very beginning to the very end, and additionally allow the audience to upload and share their material on the spot (Perkins, 2012).

In summary: core aspects of a successful branded flash mob are the fit of such an event in the overall strategy, detailed planning, and a high level of spectators' involvement, unpredictability, surprise, singularity, and documentation.

Singularity of a branded flash mob does not mean that there cannot be several flash mobs with a common theme aiming at the same promotional goal. In contrast, a repetitive element, a common theme linking the events to one another, can increase the recognition factor and hence the success – provided that the flash mobs themselves remain unique (Levinson, 2011). Some of the probably most successful

branded flash mobs were created by the agency Saatchi & Saatchi and launched by T-Mobile as part of its *life's for sharing* campaign (Thomas, 2010).

The first of three branded flash mobs up to now belonging to T-Mobile's *life's for sharing* campaign took place during rush hour at London's Liverpool Street station in January 2009. Preceding the appropriately named *T-Mobile Dance* flash mob were eight weeks of planning, 10 thousand auditions, intense actor training, and a nightly rehearsal on-site two days before the event. The roughly 400 dancers chosen at the end had been selected based on their capability to encourage people from the public to join in. In addition, the organisers made it an important point that their actors not only fit the stereotypes of dancers, but also fit in with the mainstream people passing the station at the scheduled time of the mob. The three-minute act – during which no indication of the organiser could be detected – was recorded by 10 hidden cameras (life's for sharing, 2009; Macleod, 2009; Castrodale, 2011; Nufer & Miremedi, 2010).

Two months later, in April 2009, T-Mobile ran its next flash mob within the framework of the campaign. This time, T-Mobile distributed flyers and published a video to invite people to participate in its next mob which was announced as a karaoke flash mob or sing-along in Trafalgar Square, London. More than 13,000 people followed the invitation. On-site, 20 cameras were in use, a big screen was installed, and around 2,000 microphones were distributed to get the audience, respectively the participants, involved. During the event, the singer Pink appeared in the middle of the crowd and joined the mob (Macleod, 2009; Burcher, 2009).

The last flash mob which was officially linked to *life's for sharing* was the *T-Mobile Welcome Back* mob in Terminal 5 at Heathrow International Airport, London, in October 2010. Just as in the first flash mob, the event was previously kept top secret. On site, a team of around 300 people was ready to welcome the arriving passengers. Contrary to the first T-Mobile mob, no dancers but singers and vocalists were engaged this time. To get the captive audience emotionally involved, the chosen songs were "*designed to resonate with travellers returning home*" (Sweney, 2010). Moreover, to intensify the created mood, the singers made a bee-line to the arriving passengers, greeting them personally (Sweney, 2010; Saatchi & Saatchi, 2010; Macleod, 2010).

### 2.3.1.2 Carrotmobs

*Donkeys can be more easily persuaded to walk forward by offering them a carrot rather than by stick blows.* (old saying)

The same principle can be applied to companies and businesses. On the one hand, carrotmobs make use of this scheme to give an incentive to businesses to invest in pro-environmental measures which traditionally involve energy savings, waste reductions and collaboration with environmentally and socially responsible suppliers (Hutter & Hoffmann, 2013). On the other hand, carrotmobs offer the chosen target company the opportunity for above average earnings, the acquisition of new customers, and a positive image effect. These are the main reasons why carrotmobs can be considered to be marketing flash mobs. For consumers, a carrotmob represents an alternative to boycotts by offering the opportunity to make targeted and focused purchases rather than bearing sacrifices in the name of the environment (as it is often the case with boycotts). Hutter and Hoffmann suggest that a carrotmob can be seen as *“an inverse boycott”* (Hutter & Hoffmann, 2013) and describe the carrotmob as

*“[...] a temporary buycott in the form of a purchase flashmob by a group of consumers organised by activists. These activists choose the company offering the best bid within an auction as the target of the carrotmob. The best bid can be defined in terms of the company’s monetary and/or non-monetary inputs or in terms of expected improvements in issues the activists ask for.”*

(Hoffmann & Hutter, 2012 as cited in Hutter & Hoffmann, 2013)

The first carrotmob took place in the K&D Market, a liquor store in San Francisco, in 2008 and was organised by Brent Schulkin. K&D Market promised to invest 22% of the profits from the day of the carrotmob in energy-efficient improvements, which was the highest bid of the auction in which 23 liquor stores of the targeted district participated (Hutter & Hoffmann, 2013).

During the carrotmob, participants collectively swarm the targeted company – usually a store or a club – and make their purchases or orders. Out of the revenues or profits of such a carrotmob, the owner of the target business invests a set percentage or sum in previously agreed measures.

As a guideline for a successful mob, Carrotmob.org proposes three main stages: the design of the event, its promotion, and its follow-up (Carrotmob Ventures, Inc., 2013). Each campaign is based on an 'if...then...' and the creation of buzz. Completing the 'if...then...' condition, represents on the one hand the choice of goals and on the other hand the basis for an agreement with the business. The 'if...' part describes the commitments of the mobbers, e.g. spending money, spending a minimum amount of money or being a group of a certain size; the 'then...' constitutes consequently the commitment of the business for action, often linked to a percentage of the money earned (Carrotmob Ventures, Inc., 2013). Depending on the thus created conditions (number of people or certain amount of money necessary to reach the set goal), buzz or the sufficient spread of word-of-mouth to promote the carrotmob can be critical for the success of the mob or just a leveraging factor.

Crucial for the outcome of the event from an organiser's point of view are thus the choice of the goals, the settlement of changes what the targeted business will do and, most importantly, the number of people participating in the carrotmob. From a business' marketing perspective, it is pivotal to first of all offer the best bid during the 'auction' to become the target of the mob. At this point, an outstanding commitment can increase the number of mobbers and consequently the revenue for the day. However, being the target of a carrotmob should result in a positive net effect for the business, so the commitment should not go beyond what the business can handle. Furthermore, a well done follow-up (e.g. in form of special advertisements referring to the carrotmob event or newsletters providing information about the good that came out of the carrotmob) is key to fully exploit the effects of the Mob.

### 2.3.1.3 Cash Mobs

Akin to carrotmobs are the so called cash mobs. Cash mobs, like carrotmobs, are not organised by companies but by activists. In contrast to the latter, cash mobs are more focused on the fun during the event and the monetary support of the business owner than on environmental or social aspects. In their initial form, cash mobs appeared for the first time in 2011 aiming to support small local businesses which are important to the neighbourhood. Chris Smith, who was the first one to have the idea of a cash mob indicated that those mobs should be a *"chance for business owners to*

*begin building a longer-term relationship with customers"* (Wikimedia Foundation Inc., 2015). The initiator of the first event named 'cash mob' was a group from Cleveland which organised the event in a local bookstore on November 16, 2011. After the Mob, a blog was created to spread the idea and make it public (Wikimedia Foundation, Inc., 2015). So far, the concept of cash mobs has captured America, Europe and Australia (Wordpress, n.d.).

Principally, the targeted business is informed about the upcoming cash mob and is sometimes even involved in the planning. This offers the opportunity to set up 'Cash Mob Specials' to attract as many people as possible, which in turn means the chance to acquire new customers, to increase the loyalty of already existing ones and to increase the revenue on the day of the cash mob. The Sherman Bowling Center (Muskegon, US) for instance, created a special cash mob package including "3 games, shoes, burger, fries, and a pop" (Muskegon County Cash Mobs, 2015) for \$20 per person, which was advertised in advance on Facebook.

One of the most familiar cash mob blogs in the US suggests the following guidelines for organising a successful cash mob (Wordpress, n.d.):

1. *The mob date and meeting location must be announced at least a week in advance via Twitter, Facebook, media and/or email.*
2. *The amount to spend will not be more than \$20, although people can spend more if they wish.*
3. *The business must have products that cost less than \$20 for both men and women.*
4. *The business must be locally owned and independently operated.*
5. *The business owner must give back to the community in some way.*
6. *The business owner must approve the Cash Mob before the mob is announced.*
7. *The business must be within one block of a locally-owned watering hole.*
8. *Cash Mobbers must join us for celebratory drinks after the successful mob.*
9. *The Cash Mob will occur during the evening on a weekday or on a weekend.*
10. *Pictures will be posted to the blog after the Cash Mob.*
11. *Parking or public transportation must be available.*
12. *Organizers cannot benefit financially from organizing the Cash Mob.*

And the subsequent rules during the mob:

1. *Spend \$20;*
2. *Meet three people you didn't know before;*
3. *HAVE FUN!!!*

Those rules for organisers also disclose points which are crucial for the target business: advertising the mob, preparing special offers (cf. the Sherman Bowling Center's special mob package), creating an appealing atmosphere, and using the follow-up of the event as a subsequent advertisement platform.

### **2.3.2 Indirect Flash Mob Marketing**

As stated before, indirect flash mob marketing can be seen as a subsequent and complementary step to direct flash mob marketing. Indirect flash mob marketing does not require any direct involvement in the flash mob event; in contrast, this marketing tool makes use of the indirect effects of media coverage regarding the past mob (Bär, 2012).

Indirect flash mob marketing is predominantly shaped by online-guerrilla-marketing, namely viral marketing. Viral marketing describes the planned and intentional triggering of word-of-mouth in order to promote companies or products. Comparable to a virus, the promoted or promotional content propagates exponentially and within a short time. Indirect flash mob marketing aims to popularize the past mob event, to 'infect' people with selected content, to raise their interest in the subject, product or business and to encourage them to share the information. Usually, this information is shared in the form of online media reports and articles, or in the form of videos e.g. on YouTube. The fact that indirect flash mob marketing relies on the active spreading of information by the consumer consequently implies that the information needs (a) content which is appealing enough to be shared even at first glance, and (b) a format which is easy to share (Langner, 2007).

Indirect flash mob marketing following a carrotmob or a cash mob should be initiated by the organisers and can, on the one hand, lead to more participants in the next mob and, on the other hand, lead to the continuous and sustainable support, either of businesses who invest in environmental issues or of local businesses dependent on

their customers' loyalty. In the case of branded flash mobs, indirect flash mob marketing ensures that the intended audience is reached and affected by the campaign through targeted seeding.

The recorded material of the *T-Mobile Dance* (documented by 10 hidden cameras, cf. *T-Mobile Dance 2.3.1.1*) was edited within 24 hours and the final video, branded with the slogan *life's for sharing*, premiered during an entire advertisement break on TV and on YouTube. Additionally, a making-of, clips from the rehearsal, and the reactions of the public were published on T-Mobile's specially created *life's for sharing* Youtube account. Currently, *The T-Mobile Dance* video is close to reaching its 40,000,000th view (life's for sharing, 2009; Macleod, 2009; Castrodale, 2011; Nufer & Miremadi, 2010). The same applies to the *T-Mobile Sing-Along*: again, a TV-spot was produced and broadcasted within a short time. Furthermore, videos and clips showing e.g. a timelapse of the event, the reaction of participants, and the appearance of Pink were released via *life's for sharing* on YouTube (Macleod, 2009; Burcher, 2009). So far, the extended version of the T-Mobile sing-along on YouTube got some 7,000,000 clicks (life's for sharing, 2009). However, the biggest effort - regarding the size of the mob - was made for the latest *life's for sharing* flash mob: 18 hidden cameras recorded the event and two days later, a three-minute spot was published in a media twist encompassing over 80 channels plus social networks and sharing platforms within a time-frame of 30 minutes (Sweney, 2010; Saatchi & Saatchi, 2010; Macleod, 2010). Up to now, the official T-Mobile Welcome Back video on YouTube got more than 14,700,000 views (life's for sharing, 2010). In addition to the official video of the event, several making-ofs, statements of participants or clips of spectators can be found on YouTube (YouTube, 2015).

The first step towards successful indirect flash mob marketing therefore must be made during the direct flash mob marketing phase: the mob needs to be comprehensively documented. Any gained material should be converted into fun and entertaining videos or interesting articles offering surprising stimuli, since people tend to share interesting and entertaining content more often than serious and explanatory information. Furthermore, as already stated above, the information should be easy to share because the less effort people have to make to share content, the more likely they are to share it (Bär, 2012; Langner, 2007).



The created content then needs to be published where the target group is likely to notice it; on selected TV channels, in forums, on sharing platforms, in blogs or social media communities. Viral mavens or e-fluentials, i.e. online opinion leaders, can be extremely helpful to cause sufficient spread of the information in order to reach the so-called 'tipping point'. The tipping point describes the critical number of people for making the content a sure-fire success (Bär, 2012). Once this point is reached, marginal cost of the campaign goes down considerably.

### **2.3.3 Potential and Limitations of Flash Mob Marketing**

In today's world, customers are faced with a vast array of marketing messages – 1,500 or more advertisements and promotional messages per day and person. Often this daily publicity is considered obtrusive, dreary or annoying and results in a rejectionist attitude of the target group towards all kind of publicity (Patalas, 2006). This represents a huge problem since products and brands are established and shaped by media communication. Brands as well as products highly depend on media to create associations with certain values, emotions, or attributes to differentiate themselves from competitor companies and products (Andree, 2010). Being unconventional, stimulating and involving, flash mob marketing forms a direct interface between a business and the customer – an interface which cannot be ignored. This also signifies that flash mob marketing holds the potential to bypass even the profound aversion of potential customers to commonplace publicity – and this at relatively low cost (Bär, 2012; Patalas, 2006). Even big staged branded flash mobs such as the T-Mobile mobs, which require detailed and accurate planning as well as a sufficient budget, e.g. for hiring hundreds of actors, pay off quickly and turn out to be inexpensive once the tipping point is reached (cf. 2.3.2).

When being part of a mob, individuals display different behaviours than usual - they adapt to the crowd, merge into unity, thereby taking on uniform orientation and conduct. This so-called crowd psychology enhances suggestibility, credulity and emotionality in the individuals (Le Bon as cited in Bär, 2012). The high level of emotional receptiveness during the mob can be particularly exploited by marketers for the benefit of their businesses. The part of the human brain where emotions are controlled, the limbic system, is the true decision-making centre of a human being since not only emotions but also memories and sensory impressions are processed

there (Gierke & Nölke, 2011). This implies that no matter whether it is a carrotmob, a cash mob, or an orchestrated branded flash mob, the emotions and sensory impressions created during the event have huge impacts on future (buying) decisions of the participants. According to the market research institute Millward Brown, the customers' brand loyalty is highly dependent on sensory impressions (visual and auditory sense, olfaction, taste and haptic-somatic perception); if only one sensory impression is connected to a brand, brand loyalty is approximately 30%; if four or five sensory impressions are associated with a brand, brand loyalty nearly doubles – assuming that those impressions are positive ones (Gierke & Nölke, 2011). This implies that any business wanting to generate long term benefits from the branded flash mob, carrotmob or cash mob should eliminate all elements which could potentially induce negative or depressing emotions, such as background music in a minor key. This is because (1) many more positive emotions are required to compensate one negative emotion, and (2) once the event, and thus the brand or company, is linked to a multisensory experience, a single stimulus is sufficient to bring back the entire memory of all (positive and negative) emotions experienced during the event (Gierke & Nölke, 2011).

Despite the enormous potential of multisensory impacts of a marketing mob on the participants, the overall effects are restricted due to of the event's timing. The more abruptly a mob starts and ends, and the shorter its duration, the more effective it is in terms of arresting attention and raising the targets' receptiveness – but the lower the amount of information which can be transferred during the mob (Bär, 2012; Kirchgeorg, et al., 2009). This lack of knowledge can be compensated by well-executed indirect flash mob marketing, however.

While the main potential for the targeted businesses of carrotmobs and cash mobs lies in the acquisition of new long term customers and an increase in customer loyalty, and the risks they bring about are limited to the creation of negative emotions and insufficient knowledge transfer due to the limited time, branded flash mobs complemented by effective indirect flash mob marketing have a greater potential but also greater risks.

Branded flash mobs consistently followed up by indirect flash mob marketing are suitable for implementing and consolidating brand myths. During the branded flash mob, customers are confronted with the symbolic brand and brand mythologies.

Thereby, the emblematic brand is devolved and linked to the emotional experience of all those present at the event. In this way, the symbolic brand becomes a part of the customer's everyday reality. The same context provides the basis for the brand cult. In contrast to a brand myth, which represents the symbolic content of a brand, the brand cult refers, on the one hand, to the content provided by the responsible marketers and, on the other hand, to the customers' identification with this content (Andree, 2010, Cancik & Mohr, 2000 and Zanger & Sistenich, 1996 as cited in Bär, 2012). Creating brand myths and brand cults not only augments the customers' identification with the brand, thereby boosting brand loyalty, but also brand differentiation.

Inasmuch as flash mobs are a highly effective means for increasing brand loyalty and brand differentiation, they can be used to augment the value of the company. According to the consulting firm PriceWaterhouseCoopers (PwC), brands represented more than two thirds of an average company's value in 2005 (Gierke & Nölke, 2011).

Another outstanding capability of branded flash mobs is the increase in brand visibility. To achieve this, the staged flash mob needs to convey content in line with the brand identity in order to create a link to the subject of the promotion or the initiator of the event. If this link has successfully been created, the present attendants start to follow up the advertised brand, product or service on a subliminal level. But if the mob fails to be consistent with the brand identity or if the transmitted message is misconceived, the initiator risks brand erosion (Bär, 2012).

Moreover, branded flash mobs can complete the overall marketing mix or a running campaign. To promote for example a certain product or service, unique and lasting memories linked to this special product or service need to be generated during the mob. It is vital that the event does not create expectations which cannot be met by the promoted product or service and that the orchestration of the whole event is consistent with the overall marketing strategy. Developing an adequate brand presentation with a subsequent viral strategy, meaning completing the actual mob with indirect flash mob marketing, can have an extremely positive leveraging effect on the entire campaign or marketing mix (Kirchgeorg, et al., 2009; Levinson, 2011; Patalas, 2006). The outcomes of branded flash mobs can be massively augmented by exploiting the synergy effects from the live event and the medial follow-up (Levinson, 2011).

Indirect flash mob marketing can magnify the marketing potential of a flash mob by documenting the stunt and deliberately publishing the produced material, thereby increasing the event's outreach and transferring the image conveyed by the mob – provided that the recipient is able to associate the content of the event with the brand or business and its image. Moreover, the organiser or the company initiating the mob does not need to reveal their identity immediately, but can wait and see how things develop and choose to disclose their identity only if there is a positive outcome (Bär, 2012). However, businesses orchestrating big sophisticated stunts should rely on the high potential of marketing flash mobs and identify themselves quickly, so as not to risk losing the positive effects of the event.

To put it in a nutshell: by staging an unparalleled marketing event evoking a unified crowd psyche, deep-seated memories and emotional links between brand and potential customers are created, which in turn shape their long-term perception of and attitude towards the brand, product or business. Those effects can be intensified or propagated by indirect flash mob marketing.

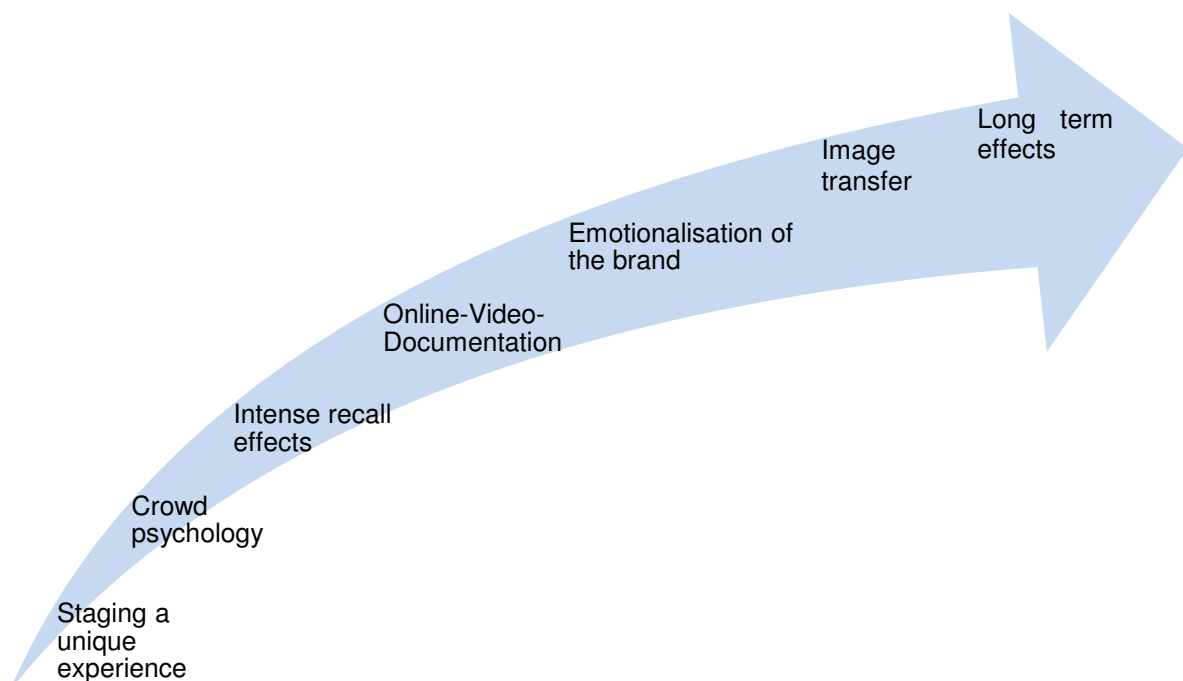


Figure 2: Chain of Effects of Flash Mob Marketing (Bär, 2012)

## **3 Flash Mob Marketing across Countries**

### **3.1 Diverging Micro- and Macro-level Realities**

To fully exploit the potential of flash mob marketing, it is indispensable to be well-informed about the environment where the event is to take place. The term 'environment', here, includes not only the targeted venue and its surroundings but all facts and factors of the micro- and macro-level.

Each national micro- and macro-environment is singular, has its own characteristics and can widely differ from the home-market environment. The analyses of the micro- and macro-level realities in a targeted market make up a pivotal part of the situational analysis, and hence a part of the planning of a flash mob marketing event. Key factors influencing the micro- and macro-environment are the economic situation, the market situation and one's own positioning in the market, as well as knowledge of the competition, the technological stance, the natural environment or conditions, the security situation, legal aspects, and societal factors such as demographic conditions, ethnic groups, ideals, esthetical perceptions, behavioural norms and other cultural aspects (Kirchgeorg, et al., 2009; Bradley, 2005).

### **3.2 Cultural Dimensions**

#### **3.2.1 Definition of the Term Culture**

The term 'culture' is not easy to define. The fact that culture is evolving and that it is strongly influenced by surrounding environmental factors (e.g. religion, language, education, social structure) – and vice versa – does not facilitate the term's definition. Literature and experts offer different definitions and a plethora of different models to explain what the term encompasses and what culture actually is. Broadly speaking, culture is a complex system moulded by values and norms, shared by a group of people, and representing a design for living. Values, in this case, are emotional concepts about what is right or wrong, good or evil, desirable or detestable; about the perception and importance of freedom, justice, loyalty, family ties, or social obligations. Norms are more tangible than values and less emotionally coined; they are social rules defining which behaviour is appropriate in what particular situation (Hill & Hernández-Requejo, 2011).

The cultural scientist Alfons Trompenaars compares culture with an onion. From the outside to the inside, the first layers represent the explicit culture, meaning those parts of a society's culture which are visible and easily recognizable, such as symbols, rituals, and items or products. Values and norms represent the layers in the middle. The core of the onion can be seen as the implicit culture which defines central assumptions about life. According to Trompenaars, all layers of the onion have some mutual effect on each other (Wikimedia Foundation Inc., 2014; Zoller-Mathies & Steixner, 2011).

Trompenaars' onion model of culture is based on the cultural pattern theories of Edward T. Hall (an American anthropologist and cross-cultural researcher) and on one of the most prominent definitions of culture originating from the Dutch sociologist, Geert Hofstede

*“Culture is the collective programming of the mind distinguishing the members of one group or category of people from others”* (Hofstede Centre, n.d.)

Even though Hofstede recognizes individual imprints based on personal experiences, he assumes that culture is a kind of mental background programming, which is an inherent part of each individual and which does not change over time, but which is similar among a group of associated people (Schugk, 2004).

### **3.2.2 Hofstede's Dimensions of National Culture**

Based on his theory of mental programming, Hofstede identified four dimensions of national culture: power distance, individualism vs. collectivism, masculinity vs. femininity, and uncertainty avoidance. To those four dimensions, two more have been added years later: long term vs. short term orientation, and indulgence vs. restraint (Hofstede Centre, n.d.).

*Power Distance* deals with the question of to what degree a society tolerates inequalities and imbalances in the distribution of opportunities, income or power, and how those disparities are handled. In high power distance cultures, inequalities are accepted, and the hierarchical order does not need justification, since it is an inherent part of society and the way it works. Low power distance cultures, on the other hand, strive for equal opportunities for all individuals and demand justifications if there are imbalances (Hofstede Centre, n.d.; Hill & Hernández-Requejo, 2011).

Individualism vs. Collectivism refers to how tight family ties and relations between individuals within a society are. In collective societies, those ties are close; the well-being of the group is central and individuals are supposed to seek the group's interests. In individualistic cultures, a loosely-knit social framework prevails; members of society are only supposed to look after themselves and their direct relatives. Individual performance and achievements, as well as individual freedom, are highly important (Hofstede Centre, n.d.; Hill & Hernández-Requejo, 2011).

Masculinity vs. Femininity involves the differentiation of sex roles in society and their impact on cultural values. If a society is masculine, differentiation between men and women is likely to happen at the work place. Furthermore, all of society tends to prefer 'masculine values', such as heroism, achievement, exercise of power, assertiveness and materialistic reward systems. In the case of feminine societies, cooperation, modesty, consensus, and quality of life are core. Moreover, gender does not play an outstanding role – neither in the world of business nor in every-day life (Hofstede Centre, n.d.; Hill & Hernández-Requejo, 2011).

Uncertainty Avoidance is about the handling of the unknown future. The more uncomfortable a society is with ambiguous and uncertain situations, the more likely it will try to control and plan the future. A culture ranking low in uncertainty avoidance will be more tolerant and relaxed in view of an unknown future and will take things as they come (Hofstede Centre, n.d.; Hill & Hernández-Requejo, 2011).

Long Term Orientation vs. Short Term Orientation describes how a culture deals with traditions and societal changes. A short term society, also called normative society, is sceptical of societal changes and treasures established traditions. A rather pragmatic culture, or a culture with a long term orientation, encourages and includes changes in their culture to prepare for the future (Hofstede Centre, n.d.).

Indulgence vs. Restraint refers to the extent of self-control in individuals within a society. A culture where individuals are taught to suppress their impulses and desires to conform with the social norm is a restraint culture. Indulgent cultures are less strict and tolerate impulses and actions allowing individuals to enjoy life (Hofstede Centre, n.d.).

### 3.2.3 Hall's Cultural Dimensions

Besides the Hofstede dimensions of national culture, Hall's cultural dimensions are also worth a mention. Hall makes a distinction between high-context and low-context cultures, monochronic and polychronic societies, and proxemics, meaning the importance of personal space within cultures.

High-Context and Low-Context Cultures differ in the extent to which the communication of their members is implicit or explicit. In a high-context culture, non-verbal information is part and parcel of the communication process and information is frequently hidden between the lines. The communication process is often reserved and true reactions or feelings are not exhibited. Many unwritten rules exist within high-context groups, which can be very confusing to outsiders. Thus, belonging to a group as well as developing a network and connections is crucial. For individuals from a high-context culture, relationships – especially long term relationships – are more important than tasks. This is reflected by their flexible perception of time and the fact that the communication process is more important than the outcome. Furthermore, people have an inner locus of control, which means they rarely blame others for failures.

Low-context cultures, in contrast, have an outer locus of control and do not have a problem blaming others for their mistakes. Individuals communicate directly, explicitly and overtly and only rarely put any emphasis on body language. Personal ties, groups, and networks are flexible and adaptable to changing circumstances and different situations. In low-context cultures, the task and results are more important than good relationships and the necessary communication patterns. Consequently, time is not considered to be flexible but schedules are strict and time is highly organised (Engelen, 2015; Straker, 2015).

Monochronic and Polychronic societies are distinguished by their time concepts. Monochronic societies focus on one thing at a time and concentrate on what they do while doing it. Polychronically shaped cultures tend to engage in multitasking, dividing their concentration over many things, thereby becoming easily distracted. Personal relationships are considered to be more important than tasks and how they are completed or how much time is needed for completion - only the result counts. In monochronic cultures, time management, punctuality, meeting a deadline and



completing the task are core. Personal relationships with the people involved in the process are secondary (Engelen, 2015; Straker, 2015).

*Proxemics* refers to the culturally dependent need of personal space. In some cultures, individuals need less personal space than in others and thus less emphasis is put on boundaries in terms of personal distance between people as well as in terms of territory and ownership. Persons from a low territoriality society will stand closer to one another than individuals from a high territoriality society and are more used to bodily contact. Distance could be interpreted as repelling, hostility or a lack of confidence in other people. In high territoriality societies, a high degree of body contact or an insufficient distance to other people could be considered to be annoying and make affected persons feel uncomfortable (Straker, 2015; Wikimedia Foundation Inc., 2014).

### **3.3 Examination of Selected Countries**

#### **3.3.1 Germany**

With an estimated population of nearly 81 million inhabitants in roughly 355,000 km<sup>2</sup>, Germany is one of Europe's most populous countries (Central Intelligence Agency, 2014). Approximately 75% of Germans live in one of 11 metropolitan regions resulting in Germany ranking first in population density in Europe. At the same time, there are only four cities in Germany with more than one million inhabitants: the two most densely populated cities being Berlin (capital) and Munich, followed by Hamburg and Cologne. Cities in Germany are considered to be melting pots of social, professional and cultural life, while rural life is rather associated with family life and tranquillity. But no matter where people live, mobility and mobile connectivity are very important – especially for the young generation. Worldwide, Germany ranks 11<sup>th</sup> in terms of mobile phone users and 5<sup>th</sup> in internet users. Demographically, the country is confronted with an aging population (average age 46.1 years), of which a majority (about 68%) is either Protestant or Roman Catholic (German Missions in the United States, n.d.; Central Intelligence Agency, 2014), and regarding gender equality, Germany ranked 12<sup>th</sup> out of 142 in the Global Gender Gap Report 2014 (World Economic Forum, 2014). From an economic point of view, Germany is one of the largest economies worldwide and the biggest in Europe. The nation's economic

success is primarily based on export and boosted by its extensive infrastructure and its central geographic location (German Missions in the United States, n.d.). Regardless of its economic success, Germany still has to deal with the economic imbalance resulting from the reunification of the country in 1990. Sensitive issues rooted in the nation's history still impacting the country's culture are, for instance, World War II and the Great Depression in the 1930s (BBC, 2015; German Missions in the United States, n.d.). The first is reflected in the strong endeavour to ensure peace in Europe, the second in the high level of uncertainty avoidance (65) within the population.

Furthermore, the relatively high ambition to avoid uncertainty can also be correlated to the philosophical heritage of the nation. Kant, Hegel, Fichte - all of these important German philosophers preferred logical derivations (deduction) rather than universal cognition from observations (induction). The heritage of deductive approaches can be seen in

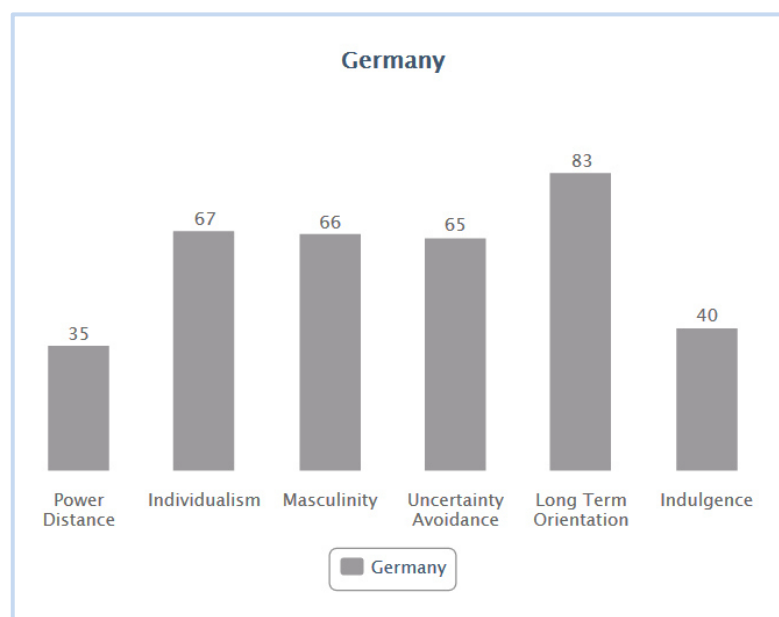


Figure 3: Hofstede's Cultural Dimensions – Germany (Hofstede Centre, n.d.)

various aspects of everyday life, such as in the legal system, or in the pivotal role details play in reasoning or presentations. Details create certainty that issues have been correctly processed and reduce the probability of difficulties and complications (Hofstede Centre, n.d.).

In addition to the high level of uncertainty avoidance, the high score in long term orientation (83) might also be shaped by the nation's history. As stated in section 3.2.2, a country which ranks high in long term orientation tends to be a pragmatic one, and people consider truth to greatly depend on the situation, context and time. World War I, the Great Depression, World War II, the division and late reunification of the nation – people always have shown pragmatism, the ability to adapt to changed conditions, and the persistency to achieve long term results and improvements (Hofstede Centre, n.d.).

Also the fact that Germans tend to be restrained in nature (lower level of indulgence: 40) might be rooted in the hard times of the last century's history. The Nazi era is still an extremely sensitive issue, especially for the older generation. The feeling of culpability and guiltiness is widely spread among generations, which might be a reason for the restrained social norm that emerged and for the perception that indulging desires is wrong (Hofstede Centre, n.d.). Although Germany is among countries having a lower level of indulgence, this level will probably rise in the future, since younger generations regard the Nazi era and their atrocities with more distance and do not consider themselves complicit. They also put more emphasis on leisure time and the gratification of their desires.

Irrespective of the nation's past – most notably the reunification of the country - which theoretically could have spurred the sense of community among the population, Germany is a very individualistic country (67). In family life, the focus lies on the direct relatives rather than on the extended family. Loyalty is based on the strength of personal ties and a sense of responsibility or duty. Furthermore, self-actualization plays a pivotal role (Hofstede Centre, n.d.).

This goes hand-in-hand with the country's relatively high score in masculinity (66). High self-esteem is often derived from successful self-actualization and performance, which is required early-on, since children are divided early in school, according to their performance and capabilities. Those who succeeded often demonstrate this by means of status symbols, such as cars or technical devices (Hofstede Centre, n.d.). At the same time, Germany ranks comparatively low in power distance (35). This score is backed up by the existence of a strong middle class. Co-determination rights are extensively used, e.g. through worker's councils, and generally respected by management (Hofstede Centre, n.d.). Moreover, the fact that equal opportunity is an often discussed subject in politics (especially regarding equal opportunity in education and at the workplace) further underlines the low score in power distance.

In Germany, a direct communication style following the credo "*honest, even if it hurts*" (Hofstede Centre, n.d.) is common. This directness is considered to be a way to allow one's counterpart to learn from mistakes, and direct language is regarded as a sign of respect and honesty, as is direct eye contact while making conversation. With the direct communication style, there is a lack of coded language (CDA Media, 2013; Hofstede Centre, n.d.). Therefore, German culture can be considered to be a low-context culture.

Regarding the perception of time, Germany can be counted among to the monochronic countries. This classification is underpinned not only by the organisation of time, but also by the fact the pace of life tends to be faster in Germany than in, say, southern European or collectivistic countries (Mastin, 2014).

Concerning the proxemics, it is difficult to say whether Germans are a people who need more or less space than other cultures. This is highly dependent on the point of view: Americans consider Germans to be people who very often do not respect personal space. In other words, Americans are used to a greater distance between people and less physical contact. In contrast, a person from South America or Southern Europe, for example, would consider a German to maintain much more distance than necessary (ginaC, 2011; Provasi, 2012).

### 3.3.2 Indonesia

According to 2014 numbers, Indonesia is home to more than 250 million people with an average age of 29.2 years. Indonesia is one of the most populous countries worldwide. On the more than 1.8 million square kilometres of land (plus approximately 90 000 km<sup>2</sup> of water) of this archipelagic state, about 300 ethnic groups are represented. Cultural and linguistic influences in Indonesia are manifold; traces prove that the archipelago was already inhabited 1.5 million years ago. Since then, immigrants from the neighbouring Asian countries and Australia, as well as European colonialists and traders, brought their customs, traditions, languages and religions to the islands. Nowadays, six religions are formally recognized in the country: Islam, Confucianism, Hinduism, Buddhism, Catholicism and Protestantism. With approximately 85% of the population being Muslim, Islam represents the main religion in Indonesia. The country's credo reflects the wide diversity of cultures - "*Bhinneka Tunggal Ika which means 'Unity in Diversity.'*" (The Embassy of the Republic of Indonesia, 2013). Nearly half of the population (44%) lives in urban areas; all-together, Indonesia has 11 cities with more than one million inhabitants. The biggest one is the capital city of Jakarta, with nearly 10 million inhabitants. The city of Jakarta belongs to the province of Jakarta, where most Indonesians live. About 20 million people in Indonesia use the internet, which makes the country number 22 in the world; in terms of mobile phone usage, the country ranks 4<sup>th</sup> with more than 280 million registered phones; and regarding gender equality, the country ranked 97

out of 142 countries in the Global Gender Gap Report 2014. Since the nation's independence in 1949, the country has faced diverse challenges, such as natural catastrophes, corruption, separatism, a democratisation process, and grave fluctuations in the economic situation. In 2014, Indonesia was the largest economy in Southeast Asia in terms of GDP. It is also the second fastest growing economy in the region, directly behind China. Moreover, the future economic prospects are extremely positive: Indonesia is expected to become the world's 7<sup>th</sup> largest economy by 2030 (World Economic Forum, 2014; The Embassy of the Republic of Indonesia, 2015; The Embassy of the Republic of Indonesia, 2013; Wikimedia Foundation Inc., 2015; Central Intelligence Agency, 2014).

Notwithstanding the democratic system, the literacy rate of over 90% (indicating equal access to education), and continuing economic success (economic wealth tends to promote claims regarding equal opportunity), Indonesia ranks extremely high in power distance (78). In other words, hierarchical structures are predominant in Indonesia, power is centralized, and control is expected. Moreover, the visibly wide gap between rich and poor is socially accepted (Hofstede Centre, n.d.).

In contrast to the high degree of power distance, there seems to be an extremely low level of individualism (14). But a strong sense of community does not exclude hierarchical order and tolerance of inequality. The collectivist society prefers a strict social framework, in

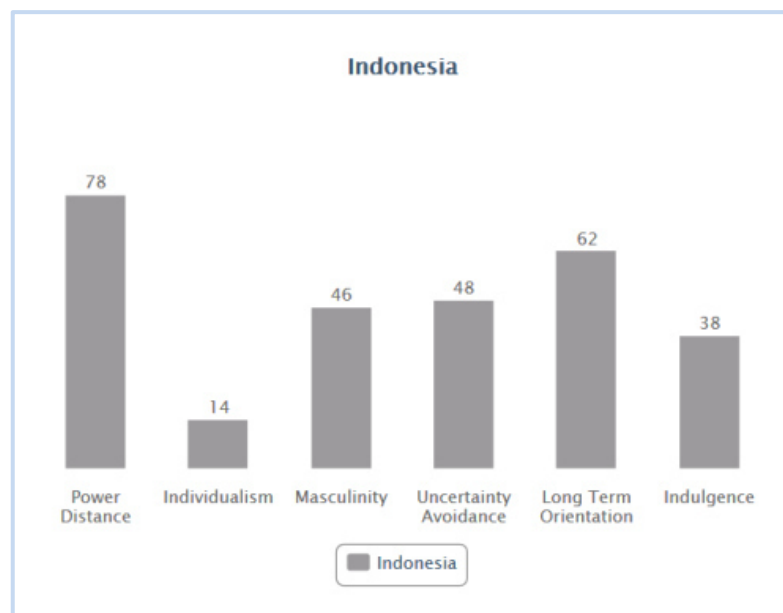


Figure 4: Hofstede's Cultural Dimensions – Indonesia (Hofstede Centre, n.d.)

which individuals are categorized into groups and are expected to behave according to the ideals of the society and groups. Such a group is, for instance, the family. The relationship between children and parents plays a key role, for example; children are supposed to respect their parents, to make their lives easier and to always take care of them. Family loyalty is also reflected in the fact that elders are kept at home and that the family supports and looks after them (Hofstede Centre, n.d.).

Indonesia is considered to be a low masculine (46) society. Even though displaying one's status is important, status is preferably shown by position rather than by material symbols. The low score in masculinity contradicts the hierarchical system where execution of power (cf. 3.2.2) is common, but can be explained by the multitude of ethnic groups in Indonesia and their customs; the Minangkabau of Sumatra, for instance, pass on all possessions from mother to daughter. Alike, traits of a female society can be detected within the whole Indonesian society: consensus, compromise and well-being are characteristic (Hofstede Centre, n.d.; The Embassy of the Republic of Indonesia, 2013).

Scoring high in long term orientation (62), the nation – like Germany – has a pragmatic culture. Also very similar to Germany, Indonesia ranks low in indulgence (38), and people therefore tend to consider their actions being restrained by social norms (Hofstede Centre, n.d.).

But unlike Germany, the archipelagic state has a low level of uncertainty avoidance (48). “*’Asal Bapak Senang’ (Keep the Boss Happy)*” (Hofstede Centre, n.d.) is probably a key motto describing how uncertainty avoidance works in Indonesia. Keeping the boss happy is rewarded, which, in turn, implies that there is no need for concern or worry about status or one's economic situation. Pivotal for the functioning of this system are also harmonical relations and the concept of face (Hofstede Centre, n.d.).

Behind the concept of face stands the concept of indirect communication – in other words, of a high context communication culture. Not displaying negative emotions but remaining polite on the outside while transmitting information within the context, rather than with direct language, allows the exchange of opinions without a loss of face. Being able to control one's emotions is important in Indonesian communication, since a loss of control constitutes an infringement on the concept of harmony and a risk of losing face (Hofstede Centre, n.d.; CDA Media, 2013).

The establishment and maintenance of relationships is very important in Indonesian culture. This, plus the fact that processes and results are more important than meeting deadlines, setting up or following schedules, are indicators for a polychronic understanding of time (Expatriate Web Site Association, 2015).

Considering the large population of the country and the size of the cities, Indonesians are used to crowds and a lack of personal space. Still, allowing personal space is a sign of respect, and a man should not touch a woman in public. In private, the

intensity of physical contact depends on the level of relationship; the better the relationship, the more physical contact is involved (eDiplomat, 2014).

### 3.3.3 Mexico

Ranking 12<sup>th</sup> in the list of the most populous countries in the world, Mexico is home to an estimated number of 120 million people over an area of more than 1.9 million km<sup>2</sup>. The country can look back on a history shaped by advanced Amerindian cultures such as Maya, Teotihuacan, Olmec, Zapotec, Toltec, and Aztec - but also by the colonialist influences of Spain (16<sup>th</sup> – 19<sup>th</sup> century). From the declaration of independence up to the establishment of the current political system in the early 20<sup>th</sup> century, the country went through economic instability, several wars (including the Mexican-American War which resulted in Mexico's renouncement of the territory of Texas, and a civil war), two empires, and a dictatorship. Notwithstanding the diverse indigenous cultures and the immigrated ethnic groups, the prominent language spoken is Spanish and the majority of the population (nearly 83%) are Roman Catholic, 1.6% are Pentecostal, 1.4% are Jehovah's Witnesses and another 5% belong to other Evangelical churches. The majority of Mexicans live in urban areas; all in all, the nation has 10 cities with more than one million inhabitants, of which the capital, Mexico City, is the biggest with roughly 9 million inhabitants. The average age in Mexico is 27.3 years, which makes the nation the youngest one of the examined countries. Moreover, on a worldwide scale, Mexico ranks 12<sup>th</sup> in terms of internet use and 13<sup>th</sup> in mobile phone use – which means more than 31 million Mexicans use the internet and there are more than 100 million mobile phones in use. The nation's economy, which is based on the oil and silver industry and which focuses increasingly on manufacturing, ranks among the biggest economies worldwide, and second within Latin America. Experts expect the Mexican economy to become the 7<sup>th</sup> or even 5<sup>th</sup> largest economy in the world by 2050. Even though economic growth is constant, the nation's economy is considered to be growing less than its potential allows. The main reasons for this are the omnipresent corruption, crime and drug-traffic. Especially in the past year, the security situation in some Mexican regions has deteriorated drastically. Other aspects which might be a reason for the restrained economic growth are the widening gap between rich and poor and the high level of gender disparity. In the 2014 Global Gender Gap Report, Mexico

ranked 80th out of 142 countries (BBC, 2012; Auswärtiges Amt, 2015; Central Intelligence Agency, 2014; Wikimedia Foundation Inc., 2015; World Economic Forum, 2014).

The social tolerance regarding gender disparity coincides with the very high level of power distance (81) in the country. Such a high score also indicates the acceptance of hierarchical order, of general inequalities, and of centralization (Hofstede Centre, n.d.).

Moreover, the country ranks high in masculinity (69) as well. The prominence of masculine values, most notably competition, performance, and the fact that conflicts are often solved by fighting them out further spurs the gender inequalities to the disadvantage of women (Hofstede Centre, n.d.; Wikimedia Foundation Inc., 2015).

Mexico ranks low in individualism (30), and is therefore a rather collectivist society. As in Indonesia, belonging to a group (family, private and business relationships) is pivotal, and loyalty, being more important than other regulations and social rules, plays an outstanding role (Hofstede Centre, n.d.).

The level of uncertainty avoidance within society is extremely high (82), which might be rooted in the past and the current history of the country. The high level of criminality and an increasing number of people living in poverty also explains society's preference to avoid

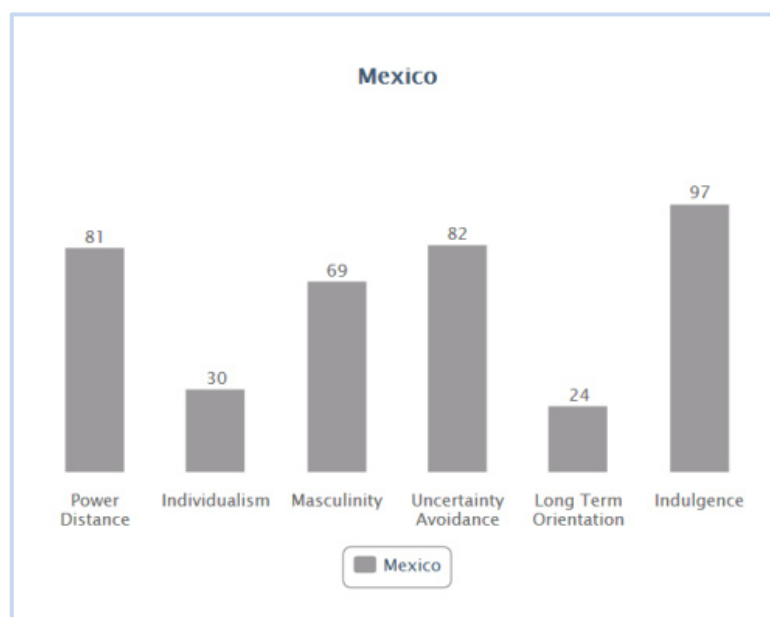


Figure 5: Hofstede's Cultural Dimensions – Mexico (Hofstede Centre, n.d.)

uncertain or ambiguous situations, and the importance of security to individuals. The high score in this dimension also implies scepticism regarding unorthodox ideas and behaviours, and the preference of retaining existent codes of belief and behaviour (Wikimedia Foundation Inc., 2015; Hofstede Centre, n.d.).

The nation's level of long term orientation is relatively low (24), which indicates that the average Mexican respects traditions, but also indicates little intention to save for the future. Instead, Mexicans tend to focus on quick results (Hofstede Centre, n.d.).



Mexicans rank extremely high in indulgence (97). Restraint in the realisation of personal desires and impulses to enjoy life are practically non-existent. Indulgent cultures have a strong tendency towards optimism, put high importance on leisure time, and enjoy the moment (Hofstede Centre, n.d.).

Communication in Mexico tends to be indirect rather than direct; i.e., Mexicans have a high-context communication style. Much information is not transmitted through direct language, but through body language and by the way things are expressed. In contrast with several Asian high-context cultures, eye contact remains strong and direct in the Mexican culture. A lack of eye contact could even be considered to be a sign of weakness or dishonesty (Keogh, 2010; Koch, n.d.; CDA Media, 2013).

While talking to each other, Mexicans stand closer to each other than e.g. Northern Europeans or North Americans might be used to. Furthermore, taking the comparably high number of cities or even mega-cities into account, it can be said that Mexicans are used to only a limited amount of personal space (CDA Media, 2013; Wikimedia Foundation Inc., 2015).

Regarding the understanding of time, Mexico can be counted among the polychronic cultures. The pace of life can be considered to be slower than in northern cultures; however, in big cities, people move more quickly than people in rural areas. Corresponding to the collectivist traits of the society, building up relations and maintaining them is crucial; formal schedules are secondary (Mastin, 2014).

## **3.4 Empirical Part: Survey**

### **3.4.1 Hypotheses**

As highlighted in chapter 2.3, the success of marketing flash mobs is highly dependent of the accurate (emotional) address and involvement of the target group. Regarding the general differences in culture and national environments, as examined in chapter 3.3, it can be presumed that the responses of Mexicans, Germans or Indonesians to different marketing flash mobs will vary.

Societal behaviour rules and the level of indulgence (which can be considered as an indicator of the strictness of the social framework) indicate, which flash mob elements are appropriate to use in the respective culture. As outlined in chapter 3.3.2, the majority of Indonesians are Muslims, implying that the country's culture is shaped by

Islamic behaviour rules. Furthermore, the country ranks relatively low in indulgence, hence the following can be assumed:

*Hypothesis 1:* Using erotic or suggestive elements in flash mobs is more risky in Indonesia than in Mexico or Germany.

Accordingly, the importance of status symbols can be linked to the level of masculinity in a culture. Therefore, it can be expected that flash mobs, which involve typical status symbols, will be more successful in masculine countries than in feminine ones:

*Hypothesis 2:* Flash mobs promoting status symbols or using them as parts of a flash mob are more appealing to Mexicans and Germans than to Indonesians.

As stated in chapter 2.2, typical elements used in flash mobs (and consequently also in marketing flash mobs) are shock or battle, or music, dance and theatre performances. Since music in particular raises and influences emotions worldwide, and since music is – depending on the piece of music and the surrounding performance – able to raise the necessary amount of “shock and awe” to get people involved in the mob, it can be assumed that

*Hypothesis 3:* Marketing flash mobs using musical performance elements are successful across countries.

Furthermore, the level of economic development or living standards could impact marketing flash mobs as well. In theory, the higher the economic wealth and standard of living of a society, the more people are concerned about environmental issues and sustainability. Most notably carrotmobs are based on a certain level of environmental awareness. Hence, it can be suspected that

*Hypothesis 4:* The concept of carrotmobs is more accepted within Germany than within Indonesia or Mexico.

In addition to the level of economic development or living standards, the cultural perception of time could influence the success of the mob. Personal perception of time can play an important role in how spontaneously people stop and join the mob: in cultures with a tendency towards a monochronic understanding of time, time management and schedules are extremely important, which implies that people from

those cultures would tend to pass by in order to keep their appointments, rather than stopping and watching the mob. In addition, the level of indulgence is also a factor worth consideration. Cultures with a high level of indulgence are less restricted by a social framework and more focused on enjoying life, than cultures with a low level of indulgence. Consequently it can be supposed that

*Hypothesis 5:* Getting the audience actively involved in an unexpected flash mob is less problematic in Mexico than in Germany or Indonesia.

Furthermore, the cultural level of collectivism and proxemics could especially affect the success of an announced marketing flash mob. Considering the importance of personal space for individuals, people who are used to having a lot of personal space might rather find the thought of being in crowded spaces off-putting, than people from societies which are used to standing close to one another. Moreover, regarding the pivotal role of personal relationships and groups in collectivistic countries, it can be suspected that people with this background will join an announced mob in bigger groups than people from an individualistic culture. Consequently the following can be assumed:

*Hypothesis 6:* Indonesians and Mexicans are more likely to take part in announced mobs and join them with more people than Germans.

Moreover, environmental factors should also be considered. Especially the security and the legal situation can influence the organisation and success of a mob. The more unstable the security or the legal situation, the more likely people will be to avoid big crowds or crowded events, and the more difficult it will be to organise a marketing flash mob. Accordingly, this implies that

*Hypothesis 7:* Currently, Mexicans consider the realisation of marketing flash mobs as trickier than Indonesians or Germans.

### **3.4.2 Methodology**

Based on those preliminary considerations, a survey was set up to identify cultural or country-specific differences which could have some impact on marketing flash mobs. The main focus of the survey was on branded flash mobs, as they are the most important type of flash mob marketing regarding promotional and customer retention

aspects. The survey included several video clips of different marketing flash mobs, each one applying different flash mob elements. Participants of the survey were asked to watch the clips and then to spontaneously state their emotions while watching the videos. Further, they were asked about their overall impression of the event, their buying intention regarding the promoted product, if they can imagine the event to be possible in their country, and about reasons for their statements. If appropriate, aspects e.g. indicating the level of collectivism/individualism or time perception were inquired. Additionally, the participants' attitudes towards the idea of carrotmobs were investigated. Due to the fact, that participants were only shown videos of the mobs, or descriptions, only the indirect effects of flash mob marketing could be scrutinised.

The first example, a Nivea flash mob, was primarily chosen to detect the sensibility of respondents to suggestive and erotic elements. In this mob, a young lady tries a sample of a Nivea skin cream and subsequently is in the centre of male attention: a flower as a gift, men starting to dance and blow kisses to her, the striptease of a policeman and the appearance of firemen cleaning their vehicle, working up to the climax of the mob where 'Prince Charming' appears on a white horse, and then a poster advertisement for the tested skin cream is revealed. The second clip, a recording of a BMW Driftmob, aimed at finding out how participants respond to the use of status symbols in flash mobs and if environmental aspects need to be taken into account while planning a marketing mob. For the BMW Driftmob, professional drivers performed a speedy choreography with powerful BMW cars in a roundabout suddenly blocked from the public. The third and fourth examples employed in the survey were the T-Mobile Welcome-Home mob and the T-Mobile Sing-Along (cf. 2.3.1.1). Those examples were selected to identify the effects of musical performances on the respondents' emotions as well as to identify their willingness to participate in a flash mob, or how this is influenced by country-specific characteristics. Due the fact that cash mobs are similar to carrotmobs in that cash mobs are rarely completed by indirect flash mob marketing and (consequently) no example of a cash mob which would have been applicable in the survey could be found, the questionnaire did not cover this kind of flash mob.

The web-based questionnaire was available online for two months and respondents could choose to complete the questionnaire either in English, German or Spanish. It was spread via several channels, but mainly via mailing lists and Facebook. It

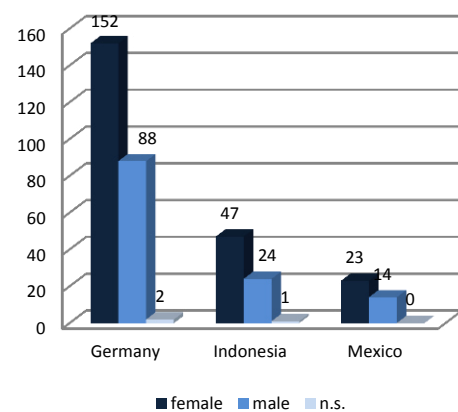
primarily targeted Mexicans, Germans, and Indonesians aged 16 to 30. Including questions mainly aimed toward collecting opinion and behaviour variables, but also attribute variables of the respondents, the data gained from the questionnaire can be considered as quantitative data including qualitative numbers.

Before the questionnaire was published, pilot testing was conducted to test the survey on its comprehensibility and clarity, to check whether the included videos run smoothly, and to assess the face validity of the questionnaire. Furthermore, the internal validity, the content validity and the reliability of the questionnaire have been ensured.

As stated in the introduction, Mexico, Indonesia and Germany were chosen due to their economic importance and potential, their cultural backgrounds, and their different environments.

Altogether, 351 persons participated, thereof 242 Germans (62.81% female, 36.36% male, 0.83% n.s.), 72 Indonesians (65.28 female, 33.33% male, 1.39% n.s.), and 37 Mexicans (37.84% male, 0% n.s.). Since the number of female participants surpass those of male participants, results regarding the overall tendency of cultures have to be interpreted with caution.

Figure 6: Participants per gender and nationality in absolute numbers



Because of the time required to do the survey (approximately 20 minutes), several participants skipped questions or did not finish the survey. As can be derived from the above stated figures, the participation of Indonesians, but especially of Mexicans, was limited. Regarding the small size of the sample, the survey is not representative. The results of the survey have been analysed in percentage of absolute numbers.

### 3.4.3 Findings

As stated above, 351 persons participated in the survey. Most of the respondents (80.35%) are aged 25 and below; 12.82% are aged 26 to 30, and 9.84% aged 31 or older. The youngest respondent is 15 (Indonesian, female), the oldest one 75 (German, male) (cf. Annex 2).

Figure 7: Respondents per nationality and age in absolute numbers

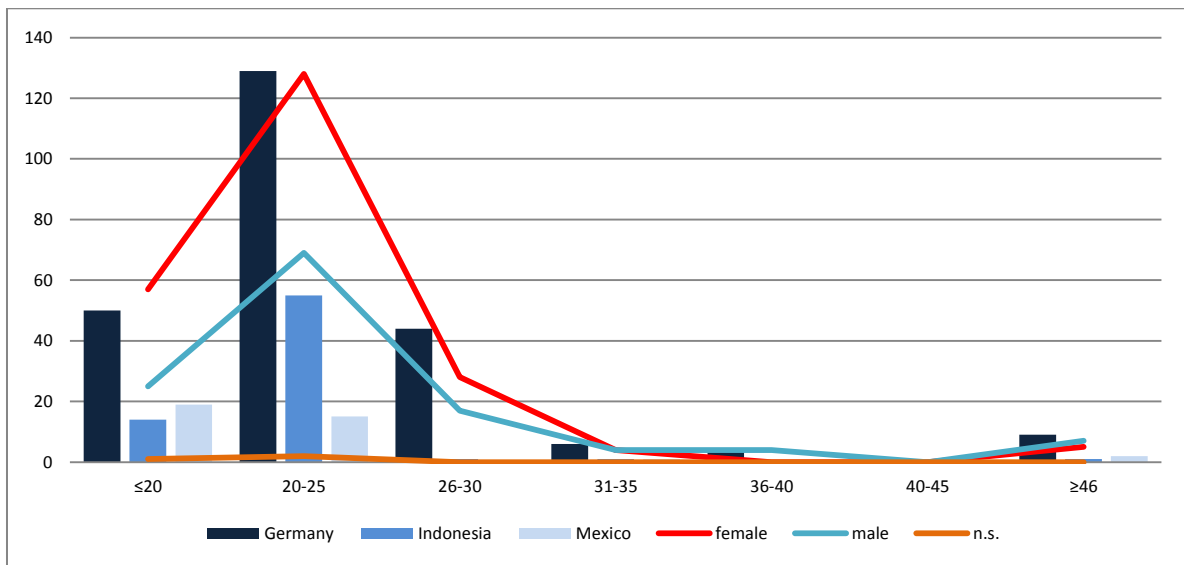
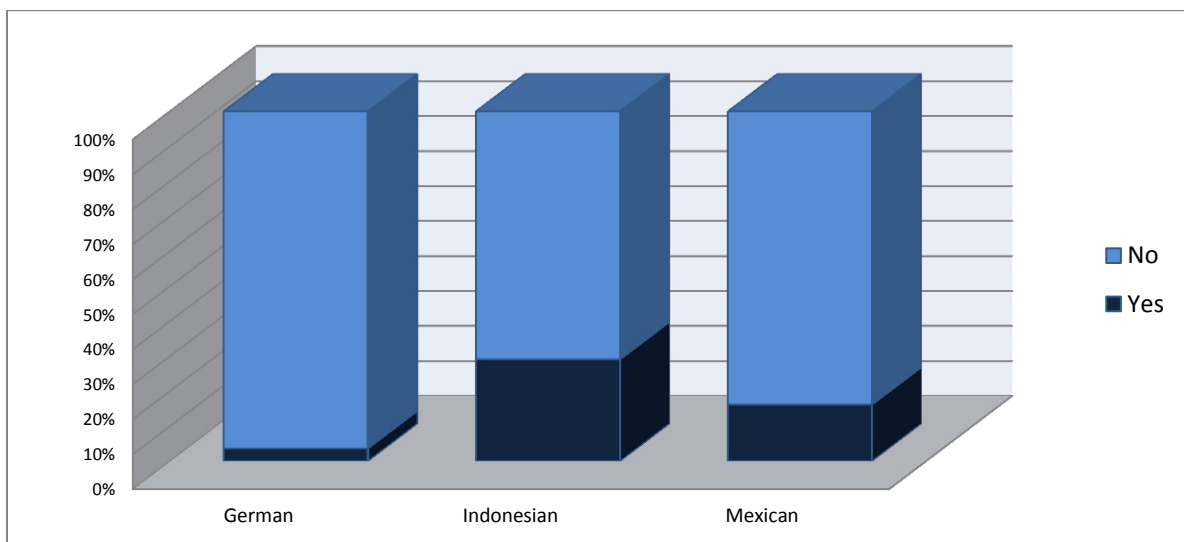


Figure 8: Experience with flash mob marketing events per nationality in %

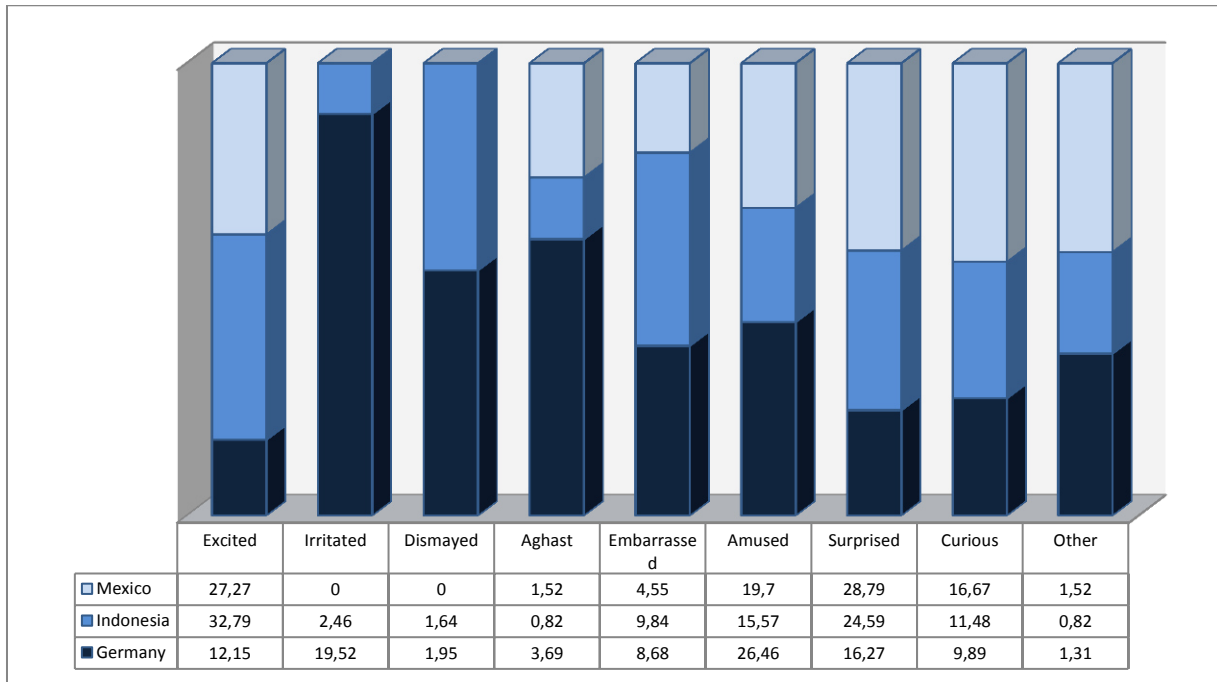


Out of the total number of respondents, 10.26% have already taken part in a marketing flash mob event. Of those, 58.33% are Indonesian, 16.67% Mexican, and 25% German. This indicates that flash mob events are the least familiar in Mexico (cf. Annex 23).

The Nivea flash mob primarily caused irritation and amusement in the German respondents, excitement and surprise in Indonesian and Mexican participants. In addition to the given response options, Germans stated that they were bored or annoyed by the stunt, or they commiserated with the young lady in the focus of the mob. Also, one Indonesian remarked that she was bored while watching the spot. One Mexican noted that the video – or the happenings in the video – are non-

conformist. The biggest differences in reactions of men and women can be detected in the levels of irritation, embarrassment and curiousness, but also in surprise and amusement. While Mexican men were rather amused and surprised by the spot (26.92% and 34.62%), Mexican women tended to be more curious and excited (20% and 30%) than their male counterparts. However, their level of surprise was also relatively high (25%).

**Figure 9: Description of feelings by nationality in % - Nivea Flash Mob**

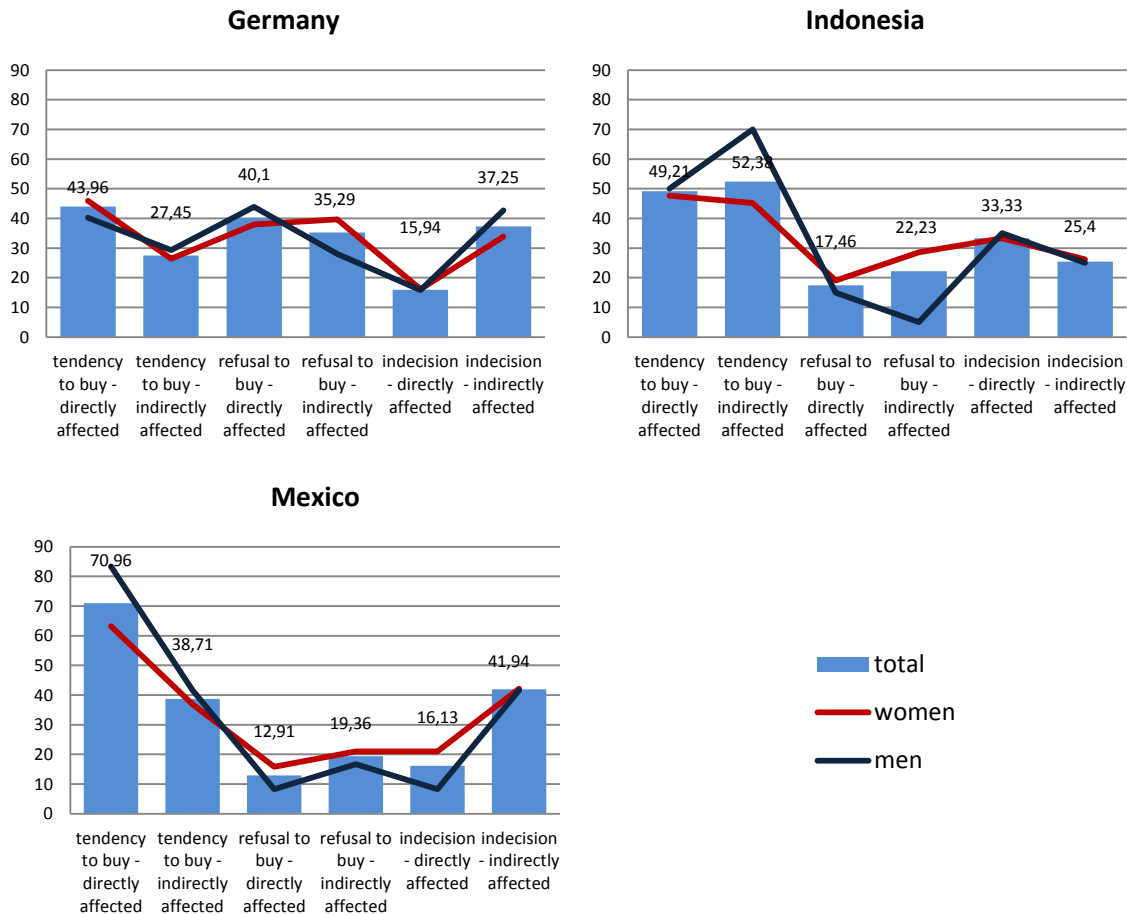


In Indonesia, the gaps between gender-specific answers were relatively low. The biggest difference between Indonesian women and men could be seen in their surprise: with 27.16%, more women said they were surprised by the development of the mob, than men (17.95%). Besides this, Indonesian women tended to be slightly more embarrassed than men (11.11% vs. 7.69%), but less curious (9.88% vs. 12.82%). Moreover, Indonesian men tend to respond more sensitively to the elements used in the mob than Indonesian women: 2.56% of male respondents stated they were aghast as well as dismayed, compared to 0% and, 1.23% respectively, of female respondents. Regarding the German respondents, the most relevant deviations involve the level of excitement, irritation, embarrassment, and curiousness. Female respondents from Germany were more curious (11.86% vs. 6.71%) and excited (15.25% vs. 6.71%), but also much more embarrassed than male respondents (10.85% vs. 4.88%) while watching the video. In contrast to this, German men were much more irritated (27.44% vs. 14.92%) and also slightly more

dismayed (3.05% vs. 1.36%) and aghast (4.88% vs. 3.05%) than German women (cf. Annex 4). Generally, it can therefore be stated that Mexican respondents reacted most positively to the elements used in the Nivea flash mob. Indonesian and German respondents revealed more mixed reactions, but primarily positive ones. In Indonesia as well as in Germany, women were more embarrassed than men; however, strongly negative reactions to the erotic and suggestive elements of the mob were rather shown by men than by women.

If the respondents would have been actively and directly involved in the flash mob, buying intentions were the highest for Mexicans, followed by Indonesians. 43.96% of German respondents would buy or would tend to buy Nivea next time they need a skin cream, compared to 49.21% of Indonesians and 70.96% of Mexicans. Opposed to this, 40.1% of Germans, 17.46% of Indonesians and 12.91% of Mexicans would not or would not intend to. 15.94% of Germans, 33.33% of Indonesians, and 16.13% of Mexicans remained undecided. The overall differences between gender-specific answers remain relatively low regarding the effects of the mob. However, the declared buying intention of Indonesian men is higher than of Indonesian women. In Germany and Mexico, more women than men would tend to buy Nivea after having actively and directly been involved in the mob. It is remarkable, that a large majority of Mexican women (57.9%) explicitly declared that they would buy Nivea next time they needed a skin cream if they were the woman in the video. The same was stated by 25% of Indonesian and 9.76% of German men - compared to 11.9% of Indonesian and 12.10% of German women (cf. Annex 5).





**Figure 10: Development in buying intentions - Nivea Flash Mob**

Being affected only by indirect flash mob marketing, effects regarding the purchasing intention are weaker in Germany and Mexico, but stronger in Indonesia. In Indonesia and Mexico, the intention not to buy the targeted product even increased slightly, while it decreased in Germany. As a passive spectator, 27.45% of Germans, 52.52% of Indonesians, and 38.71% of Mexicans intend to buy Nivea the next time they need a skin cream, as compared to 35.29% of Germans, 22.23% of Indonesians and 19.36% of Mexicans, who would rather buy another cream. 37.25% of German respondents, 25.40% of Indonesian respondents, and 41.94% of Mexican respondents remained undecided, which represents a higher level of indecision as compared to the effects of direct flash mob marketing. Still, the overall tendency to buy Nivea is stronger than to buy another skin cream. Regarding gender differences, the purchasing tendency of men and women reversed in Mexico and Germany: across countries, men indicated they would tend toward buying Nivea next time they needed a skin cream than women after having been affected by indirect flash mob marketing. For Indonesian men, the tendency to buy increased from 50% to 70% (cf. Annex 6).

To cut a long story short: across cultures, the Nivea flash mob triggered mainly positive emotions. However, it was more positively accepted in Mexico and Indonesia than in Germany, where it caused irritation. This is also reflected in the effects the mob has on the respondents' buying intentions: Indonesians and Mexicans stated they would rather intend to buy Nivea than another skin cream if they were witnesses of flash mob marketing. There is no difference in the effect of indirect flash mob marketing and direct flash mob marketing on Indonesians: in both cases, the tendency to preferably buy Nivea is around 50%. For Mexicans, the disparity is extremely great with 70.96% in positive buying intentions for direct flash mob marketing compared to 38.88% for indirect flash mob marketing. Corresponding to the lower level of acceptance of the mob in Germany, there is also a lower stated purchasing intention on the part of the German respondents. Here, for direct flash mob marketing, purchasing and non-purchasing intentions are high, but more or less equal. For indirect flash mob marketing, the non-purchasing intention decreases, but the tendency to purchase decreases even more.

However, most Germans – as well as a majority of Mexicans – can imagine a similar event in their country. Still, some of them are sceptical. Mexicans consider the insufficient level of security as stumbling block, while Germans named various reasons such as lacking acceptance or incomprehension. Indonesians are not sure, whether such a marketing flash mob would be possible in their country, mainly due to religious, behavioural, or societal reasons. One participant stated that such an event would probably cause major controversies in Indonesia, since the acts shown in the video are considered to be inappropriate in the country.

Regarding *Hypothesis 1*, findings indicate that, generally, Indonesians do not react more sensitively to erotic or suggestive elements than Mexicans or Germans. In contrast, regarding the personal perceptions of the (young) participants they respond even more positively to those elements than Germans. However, it has to be taken into account, that Indonesia is a highly collectivist country, where the established societal norms, which do not accept erotic or suggestive elements in public, cannot be neglected.

The indirect flash mob marketing of the BMW Driftmob caused an increase in negative buying intentions across nations and genders.

Regarding the German respondents, the willingness to drive a BMW decreased by nearly 30%, while the intention not to drive a BMW increased by approximately 82%. The mob affected German men more negatively than German women: the willingness to drive a BMW decreased by approximately 34% for male respondents (compared to 26% for female respondents), while the intention not to drive BMW increased by 117% (53% for female respondents). For Indonesian participants, the change is even more drastic: the willingness to drive BMW declined by nearly 40%, while the intention not to drive a BMW increased by more than 300%. Female Indonesian participants responded more negatively than male participants. Nevertheless, Indonesian men are the only group of respondents for which the rejection to drive a BMW did not increase but decrease. Considering their intention to drive a BMW, Mexicans – men as well as women – were not as affected by the spot as Indonesians and Germans. Here, the driving intention decreased on average by less than 13%. However, some of those who were undecided before stated they did not intend to drive a BMW now or in the future after having seen the spot: the unwillingness to drive a BMW tripled (cf. Annex 8, Annex 9).

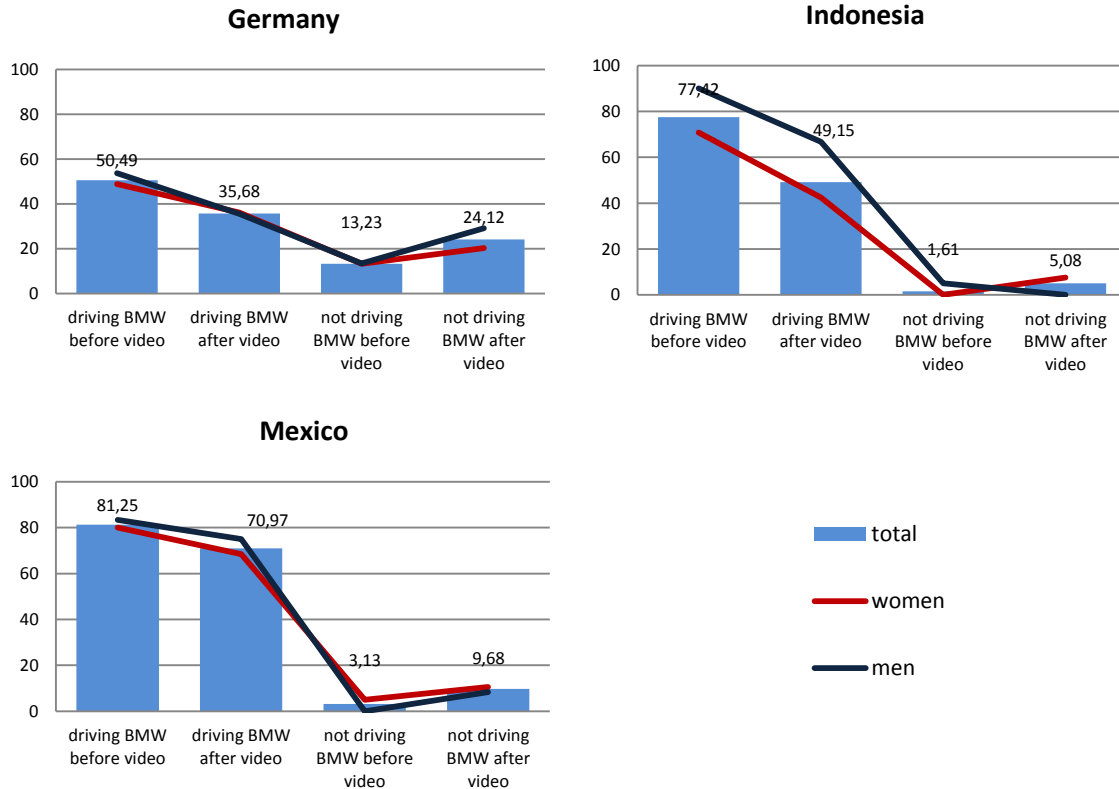


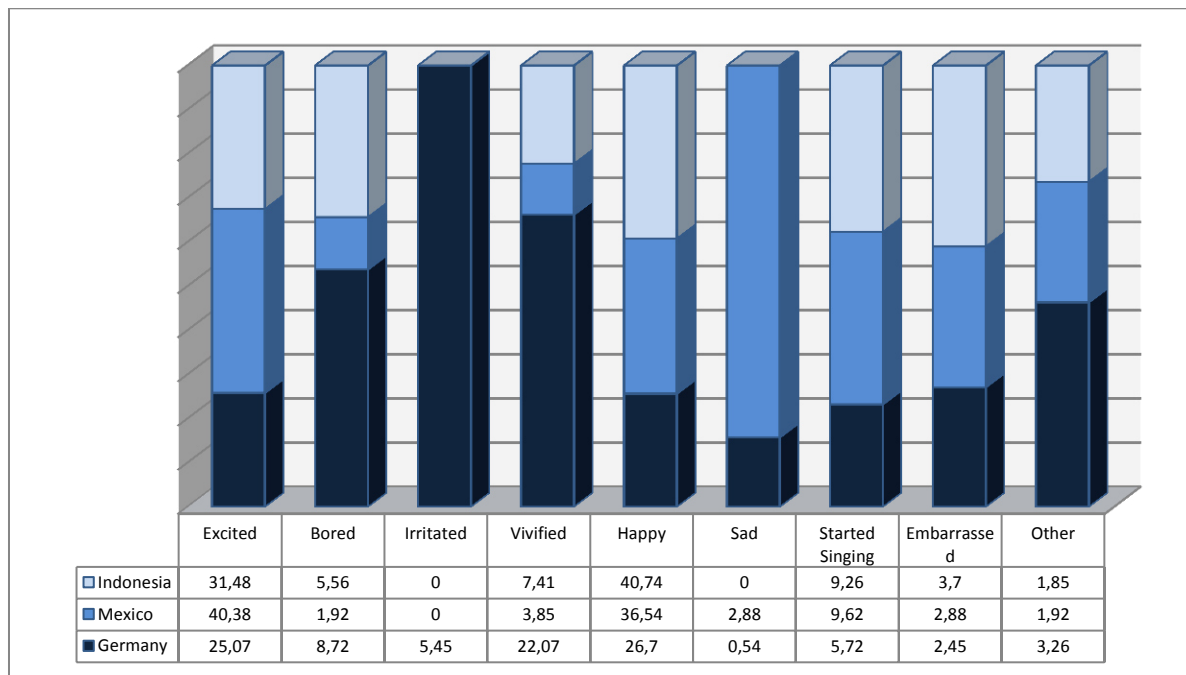
Figure 11: Development driving intentions - BMW Driftmob

44.72% of the German respondents can imagine a Driftmob to be possible in their country, mainly because Germans are considered to be car enthusiasts. Those who were sceptical about a Driftmob in Germany often referred to environmental issues, rules and a low level of acceptance for such an event within the society. In Indonesia, the number of those opposing and of those supporting the organisation of a Driftmob in their country was nearly equal (36.21% vs. 37.93%). Those who can imagine one, state, that Indonesians are open and interested in such stunts, as well as in cars; those who do not consider a Driftmob to be possible in Indonesia mostly name the overall traffic situation as reason. Most Mexicans think a Driftmob would be possible in their country, since people consider such an event to be appealing. However, like Indonesians, Mexicans consider the traffic situation to be a stumbling block to realisation. Differences in the responses of men and women are minor across countries (cf. Annex 10).

*Hypothesis 2* can consequently not completely be affirmed. More Mexicans and Germans than Indonesians can imagine a Driftmob in their countries. However, the BMW Driftmob did not succeed in convincing the respondents of the brand: even though respondents from all three countries said they were interested in cars, here was no indication that Driftmobs appealed more to the nationals of one country than another. Therefore, it remains theoretically possible that status symbols in marketing flash mobs might have desirable effects – on Indonesians as well as on Mexicans and Germans – if the realisation of the campaign differs from the given example.

The video of the T-Mobile Welcome-Home mob evoked primarily positive emotions, such as happiness and excitement, vivified the spectators and made them sing. Additional answers included: amused, amazed, touched, and surprised, but also confused and no reaction at all. All in all, less than 15% of total responses were negatively or neutrally connoted. Gender responses were evenly spread. It can just be said that German men revealed the highest level of irritation (7.25%) and boredom (10.87%), and that, across countries, women were more emotionally affected than men (2.98% vs. 0.53%) (cf. Annex 11).

Figure 12: Reactions on the T-Mobile Welcome-Home mob per nationality in %



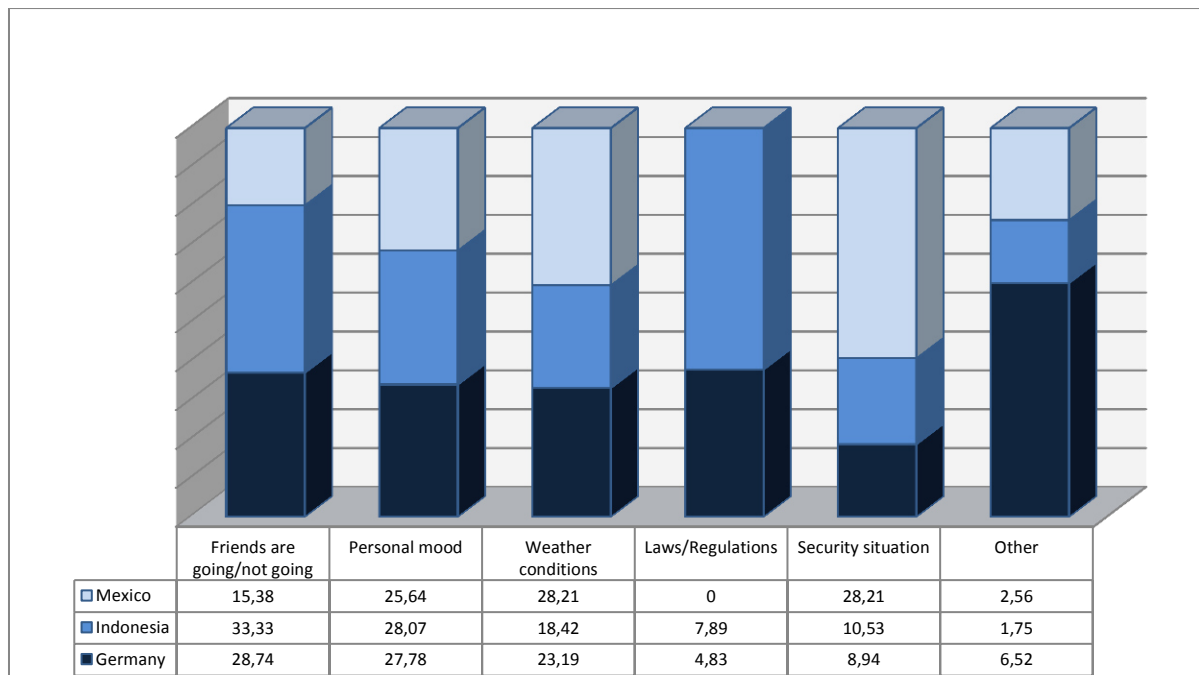
The T-Mobile Sing-Along mob was also perceived positively with an average ranking of 64.05 points out of 100. The event was perceived best in Indonesia with 73.21 points and worst in Germany with 60.51 points. Mexicans gave 70.54 points on average. In Indonesia and Mexico, men ranked the event higher than women, while in Germany, women gave more points than men (cf. Annex 12).

The majority of respondents (77.91%) would participate or perhaps participate in a public karaoke flash mob if they were notified about it. One third of Indonesians and 59.26% of Mexicans would definitely take part, as compared to 26.11% of Germans. Nearly twice as many female respondents as male respondents from Germany explicitly stated they would intend to take part in such an event if they were notified, while more men said they would not plan to participate (39.39% vs. 19.30%). In Indonesia and Mexico, it is the opposite: more men expressed their intention to join such a mob if they were notified of it. Even though half of Mexican female respondents declared they would participate, one quarter remarked that they would not join such a mob. After German male respondents, this is the highest rejection rate (cf. Annex 14).

Across cultures, participation largely depends on personal mood, weather conditions and on whether friends will go or not. For Germans and Indonesians the latter point is the most pivotal one; for Mexicans, the weather conditions are more crucial. In addition to the suggested responses, the location of the event was named as a factor

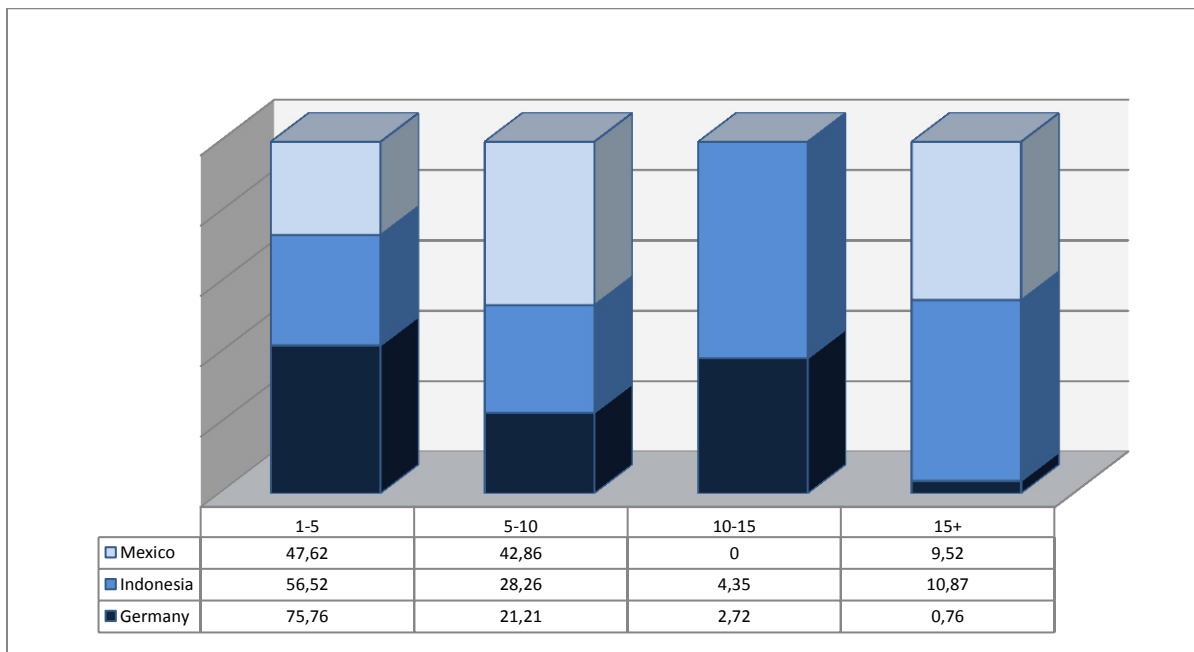
in their decision by Germans and Mexicans, the advertisement of the event and the event itself by Germans and Indonesians, and the personal time planning by Germans. Across cultures, men tend to put more emphasis on their personal mood and whether friends are participating, while women accentuate the legal and especially the security situation (cf. Annex 15).

**Figure 13: What would your participation depend on? per nationality in %**



However, regarding the question of whether the respondents would take friends with them to join the mob, differences between genders are minor; the biggest difference can be detected between Indonesian women (87.5%) and men (92.86%). Generally, 90.91% of Germans, 89.36% of Indonesians, and 81.82% of Mexicans would take friends with them if they went to a karaoke flash mob. In Germany, the groups forming to join the mob would encompass between 1-5 people in 75.76% of the cases, while in Mexico, the groups would consist of 5 people or more for 52.38%. In Indonesia, 43.48% of the groups would comprise 5 people or more. In Germany, groups having more than 15 people are the exception, while in Indonesia and Mexico about 10% of the respondents indicated, that they would join the mob with 15 or more people. Regarding differences in gender, the data solely indicates a trend for Indonesia: here, female respondents tend to form bigger groups than male respondents (cf. Annex 17).

Figure 14: Group sizes per nationality in %



More than half of the German respondents as well as of the Mexican respondents would spontaneously join such an event if they were close-by. A further 34.78% or 25.93%, respectively, would perhaps join the mob. 50% of Indonesian respondents said they might join and 26.92% stated they would definitely join. Regarding German and Mexican respondents, more women than men would spontaneously join the mob, while many more Indonesian men (50%) than women (14.29%) stated that they would participate (cf. Annex 18).

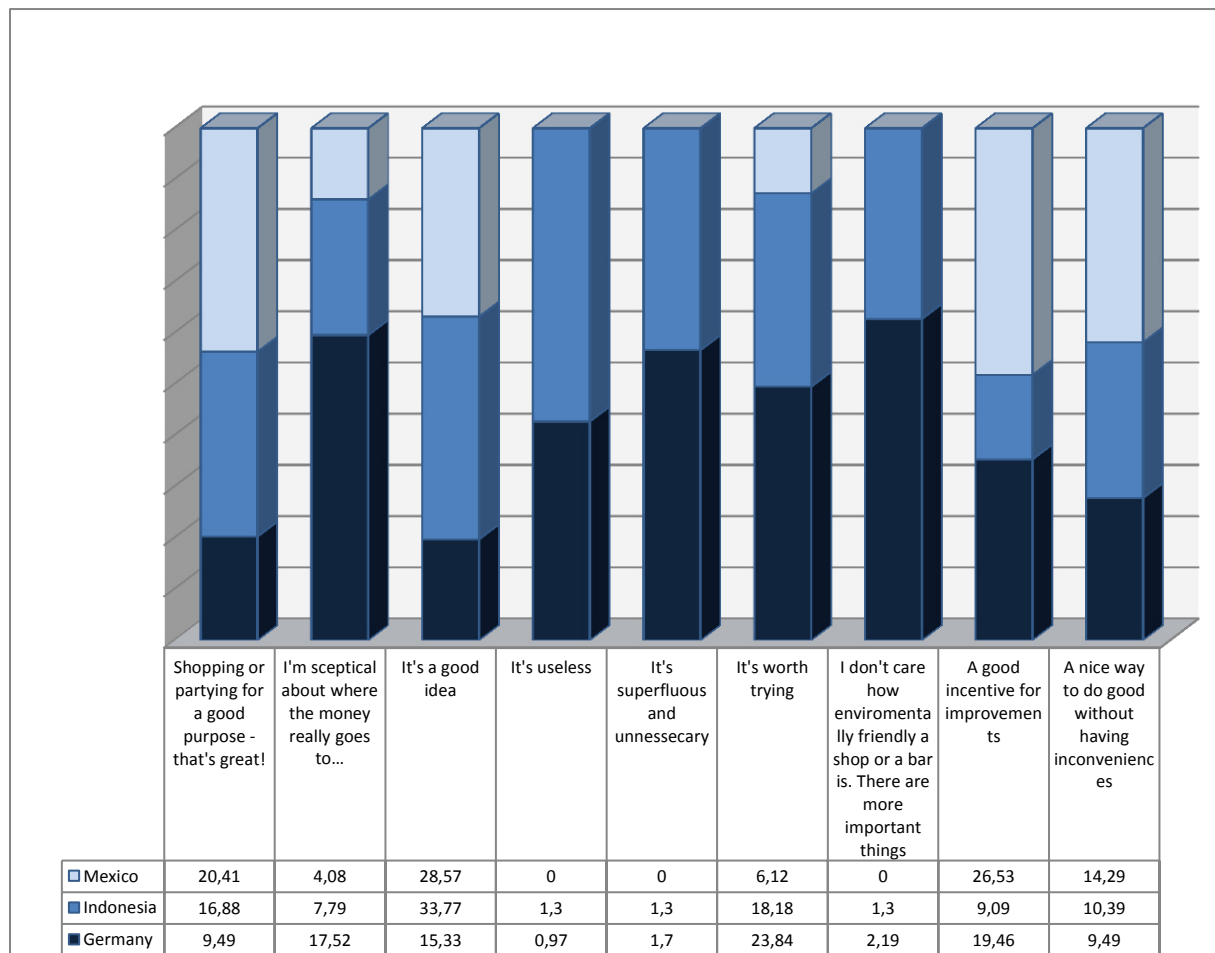
63.78% of Germans and 67.31% of Indonesians consider a karaoke flash mob such as the T-Mobile Sing-Along to be possible in their countries. The majority of Mexicans is either not sure if such an event would be possible in Mexico, or doubts it would be. The main reason why Mexicans consider a similar mob to be impossible in their country is the security situation. But also the majority of Indonesians deeming a sing-along mob to be possible in their country link this to the security situation (cf. Annex 13).

To sum up: flash mob marketing events focusing on musical performance elements primarily evoke positive reactions and meet with approval – across countries as well as across genders. Consequently, *Hypothesis 3* can be affirmed: marketing flash mobs using musical performance elements are successful across countries. However, such mobs seem to perform slightly better in Indonesia and Mexico than in Germany – especially when considering the male respondents. Generally, most respondents would participate in a karaoke mob and also motivate friends to join in.

Men predicate their participation mainly on aspects of their micro-environment, while women rather focus on macro-environmental aspects. Contrary to Mexicans, most Indonesians and Germans do consider scheduled karaoke flash mobs as possible in their countries.

Regarding carrotmobs, the majority of the responses from Mexico, plus a large fraction of Indonesian and German responses, point out that the idea of carrotmobs is generally perceived positively. However, especially men and respondents from Germany and Indonesia tend to be sceptical whether the money is used for the intended and announced purpose. 4.86% of German respondents (mainly men), 3.9% of Indonesian respondents (mainly women), but 0% of Mexican respondents indicate that they are not interested in the goals of a carrotmob (cf. Annex 19).

Figure 15: Opinions about the carrotmob idea per nationality in %



A large majority of participants would also probably take part in a carrotmob – at least if it is nearby. Especially Mexicans show a clear tendency towards participation with 32% stating that they would definitely take part, 20% who would take part if it is



nearby and 36% who would probably take part. However, with regard to the composition of the respondents by gender, this has to be interpreted with caution. Indonesians as well as Mexicans tend towards participation with 28.57% who would take part if the mob is nearby, 28.57% who would probably take part, and 32.65% who would maybe take part. Answers from Germans had a wider variation: 32.96% would take part if the carrotmob were nearby, 17.32% would probably take part, and 30.73% would perhaps take part. However, 12.85% of Germans would not take part and 4.47% would even try to avoid being there by chance.

More German and Mexican women than men would definitely take part or take part if the event is nearby. For Indonesians it is the other way round: 50% of men would at least take part if the carrotmob is nearby, as compared to 27.27% of Indonesian women. German men revealed a tendency towards non-participation. Also more German women than Mexican or Indonesian women state that they would not take part in a carrotmob (cf. Annex 20).

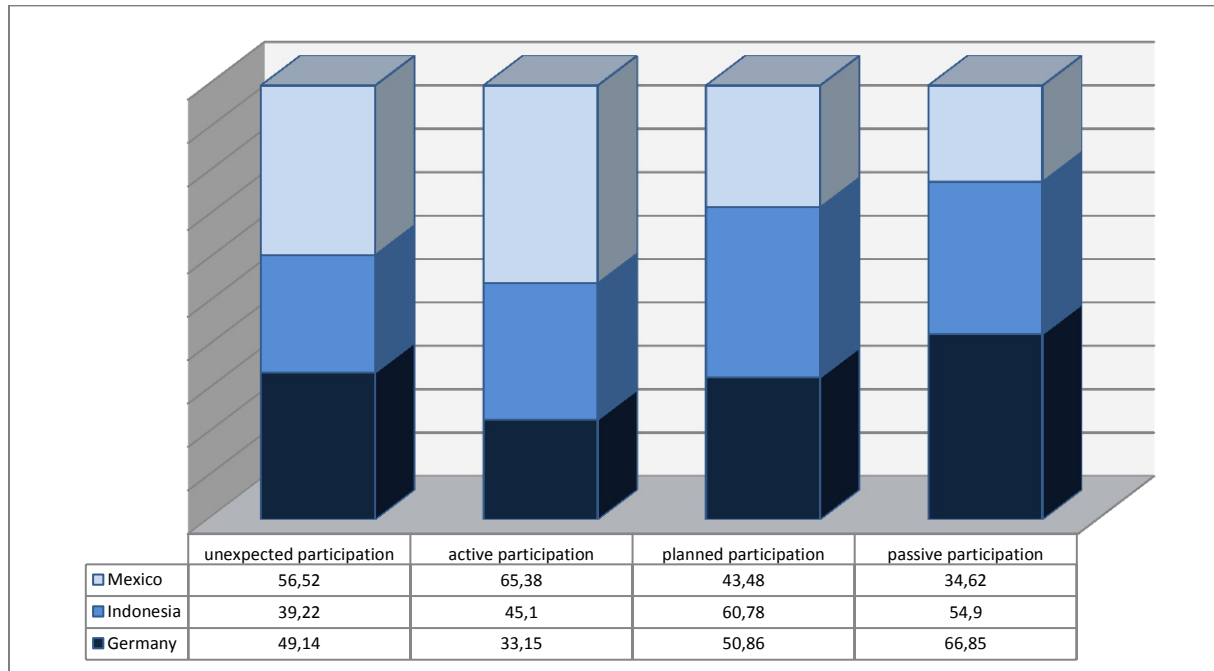
Nevertheless, more than two thirds of Germans would at least perhaps share information about the occurrence of a carrotmob. Mexican and German women are more likely to share information about the event than their male counterparts. However, with a readiness to share or perhaps share information about the event of 93.87% or 87.5% for Indonesians and Mexicans, respectively, this clearly outpaces the Germans (cf. Annex 21). Across cultures, the information would primarily be spread via Facebook and from mouth-to-mouth (cf. Annex 22)

Therefore, *Hypothesis 4* can be negated. Carrotmobs are best perceived in Mexico – most notably by women -, not in Germany. In contrast, the possibility that people are not supporting the mob is higher in Germany than in Indonesia or Mexico. Moreover, Indonesians and Mexicans are more likely to share information about the event than Germans, thus supporting it further.

With respect to the general preferences of the respondents, it can be seen that Germans and Indonesians prefer not to get involved unexpectedly in a flash mob campaign such as the Nivea flash mob, but prefer to attend announced mobs, such as the T-Mobile Sing-Along. With 56.52% voting for an unexpected flash mob campaign, Mexicans differ here from Germans and Indonesians. This goes hand in hand with the fact that Mexicans – contrary to Germans and, on the first glance, Indonesians – prefer to be actively involved as well rather than being a passive spectator of a flash mob campaign. Again, the overall preference of Mexican

participation needs to be considered with caution, since the number of female Mexican respondents is higher than the number of male Mexican respondents.

**Figure 16: Preference of participation manner per nationality in %**



**Table 1: Preference of participation manner per nationality and gender**

	Germany	Indonesia	Mexico
<b>Women</b>	unexpected / passive	unexpected / active	unexpected / active
<b>Men</b>	planned / passive	planned / passive	planned / active
<b>Total</b>	planned / passive	planned / passive	unexpected / active

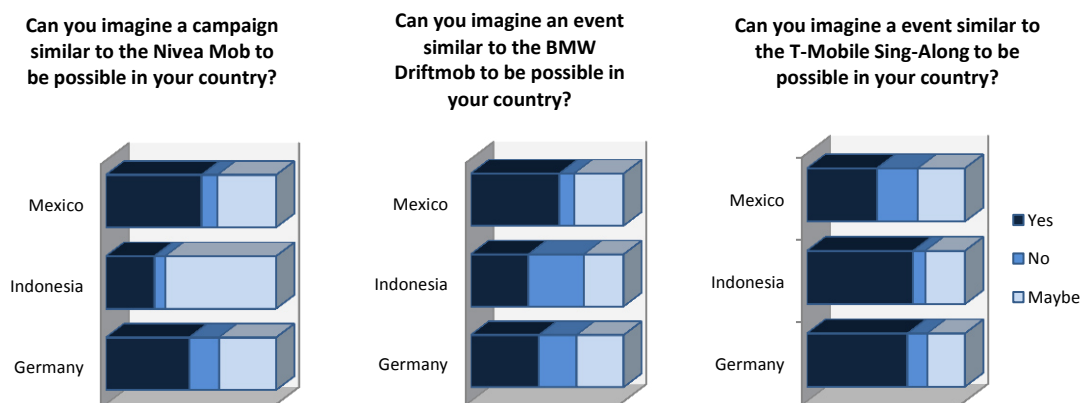
Going into more detail in Indonesians' preferences, more women than men revealed a preference for unexpected involvement in a flash mob. However, even though more Indonesian women than men voted for the involvement in an unexpected flash mob event, their overall preference goes towards planned participation. Contrary to this, they also show a preference for active participation (cf. Annex 24, Annex 25).

To summarize: it is less problematic to get Mexicans actively involved in unexpected flash mobs than Germans or Indonesians. Consequently, *Hypothesis 5* can be affirmed. Furthermore, considering the overall results, Mexicans and Indonesians are generally more likely to take part in announced mobs than Germans. In the case of the T-Mobile Sing-Along, Mexicans were even about twice as likely to participate as Germans. But regarding the group sizes, most groups across nations tended to have up to 10 members. Still, in Mexico and Indonesia, larger groups – especially groups

with 15 or more people – are more likely than in Germany. This means, that *Hypothesis 6* cannot be completely confirmed, but widely.

Considering the total results regarding the question of whether respondents consider the different mob events to be possible in their countries, *Hypothesis 7* has to be negated. Mexicans generally consider flash mob marketing events to be possible – as long as personal safety is not an issue. In other words, the successful realisation of a flash mob campaign is highly dependent on the security situation on site. However, this only seems to impact potential spectators' personal decisions. In contrast to German respondents who often referred to bureaucracy, laws and regulations as main hindrance to organisation, no Mexican named laws or regulations as being a stumbling block to the successful realisation of marketing flash mobs.

**Figure 17: Perceived possibility for different flash mobs to take place in the respondent's country - per nationality**



In addition, the probability that videos of marketing flash mobs will be shared is higher in Mexico (33.33% would share a video; 25.93% would perhaps share a video) and in Indonesia (29.41% would share a video; 50.98% would perhaps share a video), than in Germany (8.79% would share a video; 28.57% would perhaps share a video). This indicates that indirect flash mob marketing has a higher propensity to succeed in Indonesia and Mexico than in Germany.

## 4 Conclusion

Indirect flash mob marketing, as shown in chapter 2.3.2, is the key to the profitability of flash mob marketing: by reaching the tipping point, the campaign becomes a sure-fire success. However, in order to reach this point the direct flash mob marketing event needs to raise interest and create approval on the part of the target group. As mentioned in chapter 2.3.1.1, highlighted in chapter 3 and further backed by the findings of the survey, it is crucial for the success of flash mob marketing to be aware of the target group's characteristics and their environment, since the way people respond to different kinds of flash mobs varies – not only across cultures, but also between genders. As outlined in the introduction, it is therefore pivotal to know how culture- and country-specific differences impact the success of flash mob marketing campaigns, and which aspects thus need to be considered in the planning and execution of the event.

The main aspects, in which cultures and genders differ in their reactions to flash mob marketing campaigns, include their overall openness and acceptance of flash mob marketing, their preference for how to get involved in a flash mob campaign, and their responses to the employed elements in a mob. Moreover, the likelihood of finding an appropriate venue and the ease of getting official authorization for the event varies across countries. Those aspects are also key aspects determining the final success of a flash mob campaign, since they influence the structure and course of the event, and thus the emotions which the target group will link to the event, and, consequently, to the advertised product, brand or business. This implies that a flash mob campaign needs to be tailored to the local conditions and demands of the target group.

Regarding the countries examined in the survey, Mexico seems to be the most promising country for flash mob marketing, followed by Indonesia and Germany – but why?

From the very beginning of the planning of a flash mob campaign, culture- and country-specific aspects need to be considered. The determination and choice of the target group indicates the framework of the flash mob. Depending on gender and nationality, other elements and approaches need to be employed to catch the target group's attention. Findings from the survey imply that notwithstanding the cultural

background, men tend to prefer getting involved in announced marketing flash mobs, such as the T-Mobile Sing Along. Furthermore, Mexicans prefer to get actively involved in the mob, while Germans do not. Those differences are presumed to be rooted in (a) the culture's level of indulgence, and (b) in the perception of time. Mexico ranks extremely high in indulgence, which means that people follow spontaneous impulses if they consider them to contribute to the joy of the moment. Moreover, Mexico is a polychronic culture, meaning they have a more flexible understanding of time. Contrasting with Mexican culture is German culture. Germans rank low in indulgence and have a monochronic understanding of time, and are therefore more restricted in their following of impulses, but are rather focused on their schedule. This indicates that cultures which rank high in indulgence and have a polychronic understanding of time tend to active participation in a mob, while cultures with a low level of indulgence and a monochronic time understanding tend towards passive participation. This is also reflected in the fact, that Indonesia, where no clear tendency could be derived, ranks low in indulgence, but has a polychronic culture. In other words, if, for instance, the target group were made up of Mexican women, the mob should not be announced, but include elements which allow people to participate actively, so that primarily the target group (Mexican women) would identify with the event, get involved and create strong links to its content. If, in contrast, the event targets were to be Indonesian men, it should be considered that they prefer planned, announced events and passive participation.

Announcing a marketing flash mob in advance can increase its reach: most participants would join the event with friends. It cannot be said where an announcement creates the biggest effects, since the groups in Indonesia and Mexico tend to be bigger than in Germany, but more Germans than Indonesians or Mexicans would take friends with them to join the mob. The size of the groups can be linked to the level of collectivism or individualism in a culture. German culture is a rather individualistic culture; here, the group size remains relatively limited. In Mexico and Indonesia, where groups tend to be bigger than in Germany, the level of collectivism is much higher than in Germany. This aspect can also be relevant in indirect flash mob marketing to reach the tipping point – the level of collectivism and individualism also seems to influence the willingness to share flash mob advertisements: Mexicans and Indonesians indicate a higher willingness to share corresponding spots than Germans.

However, the success of indirect flash mob marketing, but also of direct flash mob marketing, is also highly dependent on the links created between the target group and the event/spot. This means that the elements applied in the spot for creating shock and awe and stimulating the involvement of the audience should also take cultural and country-specific aspects into account. One of the most popular elements in flash mob marketing is music. The results of the survey were in line with the assumption of *Hypothesis 3*, that musical elements are successful across countries and cultures. Nevertheless, minimal differences were observable: regarding the male participants, music elements seem to perform slightly better in Indonesia and Mexico than in Germany. Music further seems to spur excitement in the participants while negative emotions remain limited. Both points are important for success: excitement is part and parcel for positive involvement of the target group. The avoidance of negative emotions is crucial, since not only are negative emotions counter-productive, but also several positive emotions are required to outweigh one negative emotion.

Besides music, it is common to make use of erotic or suggestive elements according to the credo 'sex sells'. Here, special attention needs to be drawn to the culture of the target group. Regarding the results of the survey, Mexicans generally respond better to such elements than Germans or Indonesians. In Mexico, the elements primarily evoked excitement, surprise, curiousness and amusement – all factors which positively affect a flash mob event and the subsequent indirect flash mob marketing. In Germany and Indonesia, the responses were mixed, but primarily positive. The created level of excitement in Indonesia was the highest, while it was the lowest in Germany, where the level of irritation was comparatively high. The country nationals' reactions were probably influenced by various factors, encompassing aspects of the country environment as well as cultural aspects. For German respondents, not only was the level of excitement the lowest across the examined countries, but also the level of surprise and curiosity. This is presumably due to the fact that Germans, as a people from a relatively rich country, whose economy ranks among the most important economies in the world and where advertisements including or focusing on the credo 'sex sells' have been common practice for many years, are used to all kinds of erotic or suggestive elements in their surroundings, and are therefore comparatively indifferent to such elements. Moreover, the high level of irritation in German respondents – which could be identified for most of the flash mobs – can

probably be linked to a lack of understanding for the method of flash mob marketing. This is probably rooted in (a) the culture's low level of indulgence, and (b) the high level of uncertainty avoidance which, in Germany, very often expresses itself in the need for detailed and comprehensive information, which, due to the limited time frame of a flash mob marketing event, cannot be provided. This also implies that it is recommendable to always complement direct flash mob marketing in Germany with extensive indirect flash mob marketing providing a sufficient amount of information. In Indonesia, on the one hand, the strict social framework needs to be considered, in which erotic or suggestive acts or elements are scorned. On the other hand, the appeal and the level of surprise, in other words the level of shock and awe, created by unused, even tabooed elements should not be neglected. Still, in Indonesia, mobs which include such elements seem to perform better as indirect flash mob marketing than as direct flash mob marketing – probably due to the afore-mentioned strict social framework, the effects of which are perhaps further intensified by the culture's high level of collectivism in combination with the low level of indulgence. The fact that Mexicans respond more positively to erotic and suggestive elements than Indonesians or Germans might, again, be caused by the culture's high level of indulgence – this time in combination with the high level of masculinity, where the *“high level of machism [sic!] in Mexico”* (Mexican respondent) is rooted.

Status symbols, theoretically targeting mainly masculine values, are a third element which is often applied in marketing campaigns. Organisers have to cautiously observe the environment of the target group before using as certain status symbol in their mob, as e.g. a car. Masculine cultures do not automatically approve mobs which include cars, while female cultures do not forcedly reject them. Since BMW is a well-known car manufacturer, its image, especially in up-and-coming economies, is excellent. Still, the mob was not convincing in any of the nations questioned. Regarding Germany, which is generally perceived to be a nation crazy for cars, the negative reaction can probably be traced back to environmental aspects, which were totally neglected in the Driftmob which merely focused on the power of the cars. For Mexico and Indonesia, no reason for the negative response to the mob could be detected, since the nationals of both countries indicated they were interested in cars and found them appealing, as well as the stunts performed in the mob. Consequently, if status symbols are planned to be included in a flash mob campaign, not only cultural aspects - such as the level of masculinity - should be considered, but

also other country-specific aspects influencing e.g. the importance of different status symbols or the usage of status symbols. To use Trompenaars' (cf. 3.2.1) description: organisers have to take into account the outer and the inner layers of a culture and how they affect each other.

In addition to the mainly cultural aspects influencing the success of a flash mob event through its design, aspects of a country's micro- and macro- environment can impact the success of such a mob. Examples for such aspects include the legal framework and the security situation, the level of bureaucracy or the number and the size of big cities, or the country's infrastructure. Infrastructure, amount and size of big cities and the level of bureaucracy mainly influence the planning and organisational phase of a flash mob marketing event. The bigger a city, the more people are probably going to be reached; the higher the number of big cities, the wider and the more flexible the choice of an appropriate venue; and the lower the level of bureaucracy, the easier the realisation of the mob, and the more likely it will be to obtain permission to stage the event at the preferred venue at the preferred time. The legal framework and the security situation, on the one hand, indirectly affect the planning phase (by affecting the probability of getting authorization for a mob), and, on the other hand, affect the likelihood of female participation, since women, as opposed to men, are more sensitive to the security and the legal situation and base the decision for their participation in announced flash mobs mainly on these aspects.

The points stated up to now are mainly valid for branded flash mob marketing and the subsequent indirect flash mob marketing. However, the success of carrotmobs and cash mobs can also be influenced by the named culture- and country-specific characteristics. Especially the level of indulgence together with the level of long term orientation, the level of uncertainty awareness and the level of collectivism, as well as other factors, such as environmental awareness, could be pivotal. Collectivism is supposed to influence the degree to which the well-being of the collective, meaning the whole of society, family, friends, or the neighbourhood, is important to or expected to be crucial for the individual. Since carrotmobs and cash mobs depend on the support and participation of those who live nearby, the level of collectivism consequently influences the number of participants and their willingness to support the mob. The level of indulgence combined with the level of long term orientation is assumed to influence cash mobs more than carrotmobs, since its main focus is on fun. The combination of the two dimensions can give an indication as to how easily



people participate and spend money in order to have fun: the higher the level of indulgence (focus on enjoying the moment) and the lower the level of long term orientation (propensity to save for the future), the more likely it is that people will participate in a cash mob. Uncertainty avoidance and factors such as environmental awareness in contrast, are more likely to impact carrotmobs than cash mobs. As indicated by the results of the survey, environmental awareness within a society is insufficient for the success of carrotmobs. Respondents from Mexico, where environmental awareness is increasing but still less than in Germany, display a more positive attitude towards the idea of carrotmobs than Germans. Mexican men, Indonesians, and mainly Germans reveal scepticism about the appropriate usage of the collected money. For German respondents, this can probably be traced back to the culturally embedded need for detailed information, meaning the high level of uncertainty avoidance, and the culture's propensity to save for the future rather than to spend money for the joy of the moment. In Indonesia and Mexico, this scepticism is probably linked to the level of corruption and non-transparent businesses in the countries. Therefore, organisers of carrotmobs in particular, and to a certain degree also organisers of cash mobs, need to provide sufficient information about the usage of the collected money. In cultures with a high level of uncertainty avoidance and long term orientation or in cultures where corruption and non-transparent businesses are common, organisers of carrotmobs should also pursue targets which the population can perceive rather than focusing on improvements which the public cannot see in order to create more trust and reduce the level of scepticism.

To put it in a nutshell: notwithstanding the fact that flash mob marketing seems to work out well across nations, culture- and country-specific aspects might boost or limit the success of this marketing method. Cultural and national characteristics influence the success of marketing flash mobs by affecting the target group's propensity to participate, its involvement and its reaction to the mob, by impacting the reach of the event and, indirectly, by fixing the frame of organisational aspects (available number of suitable venues, official permits, etc.). The cultural dimension which, in combination with other dimensions, mainly impacts the planning and success of flash mob marketing, seems to be a society's level of indulgence: the higher it is, the more likely flash mob marketing will succeed. Regarding the micro- and macro-environments of countries, mainly the security situation and the level of bureaucracy seem to impact on flash mob marketing: a high level of bureaucracy is

considered to be the main stumbling block in the organisation of a marketing flash mob event. The security situation not only impacts the likelihood of obtaining official permission for such an event, but also the readiness of participants to join the event.

In other words, countries with a high level of indulgence, a stable micro- and macro-environment, and big cities are presumed to offer ideal preconditions for flash mob marketing. Still, further, broader-based research needs to be conducted to bolster the theories presented in this paper, and to find out more about the (culture specific) differences between genders and their responses to flash mob marketing.

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## Annex 1: Survey questionnaire

### Flashmob Marketing

Bitte wählen Sie eine Sprache aus. / Veuillez s'il vous plaît choisir une langue. / Please choose a language. / Selezionare una lingua. / Lütfen bir dil seçin. / Por favor, seleccione un idioma. / Por favor escolha um idioma. / Kies een taal. / Välj ett språk. / Vennligst velg et språk. / Vælg sprog. / Valitse kieli. / الرجاء اختيار لغة.

English

Español

Deutsch

### Survey for bachelor thesis

Thank you for participating in this survey!

The aim is to identify potential effects of differences in culture on flash mob marketing campaigns.

You have never heard of flash mob marketing?

No problem! Containing several examples in form of videos, the survey is self-explaining.

To complete the survey, you should consider about 10 minutes for the videos and some additional 10-15 minutes to answer the questions. Some of the questions are marked with \*optional, those questions can be skipped. Still I would highly appreciate it, if you take the time to answer them.

Of course, the survey is anonymous and the collected data will solely be used for my bachelor thesis.

In case of questions, please do not hesitate to contact me

sarah.stadelhofer@hof-university.de

### General Information

#### Nationality \*

If you have more than one nationality or if you live in a country other than your nationality, please enter the one to which you have a stronger sense of belonging

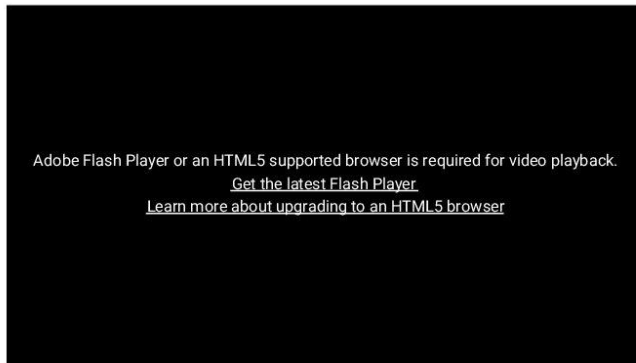
#### Age \*

#### Gender \*

#### Have you ever taken part in or joined (intended or not) a Flash Mob Marketing event? \*

### Page 3

Let's start with the first out of five examples...



#### Page 4

How would you describe your feelings while watching the video?

Multiple selection possible.

Excited

Irritated

Dismayed

Aghast

Embarrassed

Amused

Surprised

Curious

#### Page 5

Imagine you are the woman in the video, would you buy Nivea the next time you need a skin cream?

Yes         No

#### Page 6

Can you imagine this - or a similar - marketing campaign to be successful in your country?

Yes

No

Maybe

**Page 7****Why not?**

Multiple selection possible.

 For religious reasons For ethical reasons For behavioural reasons For legal reasons For societal reasons **Why?**

Multiple selection possible.

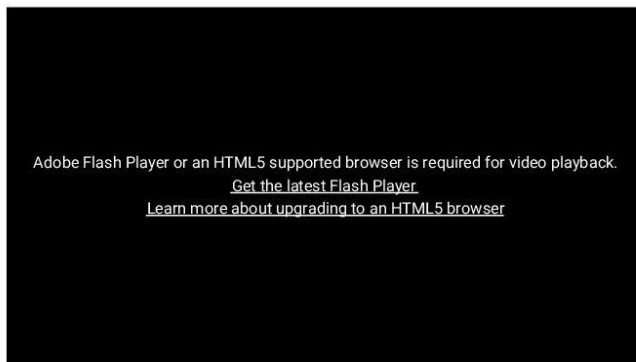
 It's fun It's a good idea Arises attention Video will be shared a lot Because of the event itself **For a better understanding, please explain your answer briefly.**

\*optional

**Page 8****Next time you need a skin cream, will you rather buy Nivea or another one?**Nivea         Other**Page 9**

Before continuing with the next example, a short question...

**Can you imagine driving a BMW?** Yes! Love it! Yes Why not? Don't know No Never!

**Page 10****Page 11**

Do you feel like driving BMW now or in the future?

Yes         No

**Page 12**

Can you imagine a Driftmob as marketing event in your country?

Yes

No

Maybe

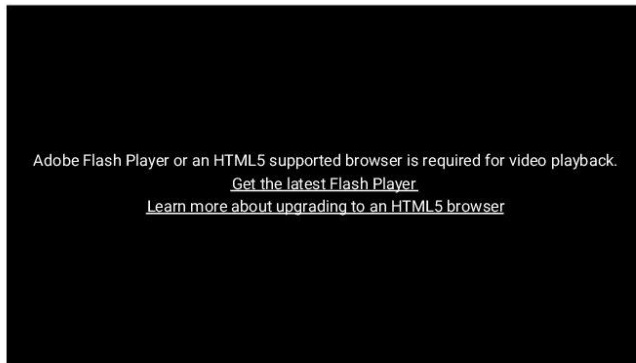
For a better understanding, please explain your answer briefly.

\*optional

**Page 13**

As part of its "life's for sharing" campaign, T-Mobile organised several flash mobs within the UK...





### Page 14

How would you describe your feelings & reactions while watching the video?

Multiple selection possible.

Excited

Bored

Irritated

Vivified

Happy

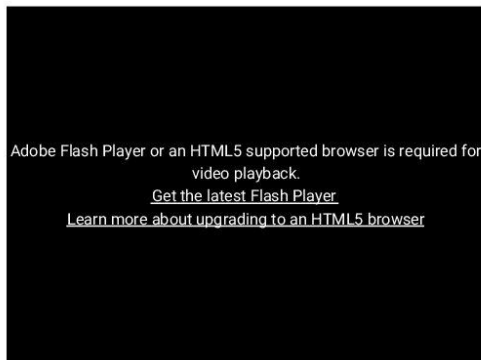
Sad

Started singing

Embarrassed

### Page 15

On April 26th 2009, T-Mobile sent out flyers and a video to invite people to participate and be a part of its next event a few days later...



### Page 16

Please rate the event by giving points from 0 to 100.

The more points, the better the marketing event.

0  100

**Page 17**

Can you imagine a similar event to be possible in your country?

- Yes
- No
- Maybe

**Page 18**

Why not?

Multiple selection possible.

- For legal reasons
- For security reasons
- For societal reasons
- 

For a better understanding, please explain your answer briefly.

\*optional

**Page 19**

If you get to know about such an event, would you take part?

- Yes
- No
- Maybe

What would your participation depend on?

Multiple selection possible.

- Friends are going/not going
- Personal mood
- Weather conditions
- Laws/Regulations
- Security situation
- 

**Page 20**

Would you take friends with you?

- Yes
- No
- Maybe

**Page 21**

**You and your friends, how many people would you be taking part in the event?**

Please answer spontaneously.

- 1-5
- 5-10
- 10-15
- 15+

**Page 22**

**If you were close to such an event by chance, would you join spontaneously?**

- Yes
- No
- Maybe

**Page 23**

The last example is about a type of campaign, where consumers are the driving force: the carrotmob.


According to Hoffmann and Hutter, a carrotmob is "a temporary boycott in the form of a purchase flashmob by a group of consumers organised by activists. These activists choose the company offering the best bid within an auction as the target of the carrotmob. The best bid can be defined in terms of the company's monetary and/or non-monetary inputs or in terms of expected improvements in issues the activists ask for."

In other words, consumers are for instance shopping or partying for the purpose of e.g. environmental-friendly improvements, or to support for example fair-trade products.

## Theoretical example of a carrotmob campaign

*Join us at the first Carrotmob in your town!*

We invite you to the  
**First carrotmob in town on June 24<sup>th</sup>, 2011**  
for setting a sign for our environment.



**Carrotmob? What does this mean?**  
Everybody talks about consumer power – we put consumer power into action! We turn around the boycott strategy by rewarding companies who take care of our environment.

**How does it work?**  
We ask several clubs in town how much of a day's revenue they want to invest in environmental issues. The club promising the highest percentage is our carrotmob target. We use our contacts to newspapers, local radio stations etc. to announce the carrotmob. We email and twitter, use Facebook and blogs to talk about the carrotmob. Additionally, we engage a professional consultant who defines the most effective investment to make the club more environmentally-friendly (e.g., buy energy saving devices, use green electricity).  
The carrotmob is on June 24<sup>th</sup>, 2011. We will collectively swarm the club in a flashmob. And we will have a lot of fun!

**Does this work?**  
Definitely! The first carrotmob took place in March 2008 in San Francisco at the liquor store K&D Market. The store invested 22 percent of its revenues on the carrotmob day in energy-efficient improvements. Many newspapers and radio stations reported on this carrotmob. The carrotmob was widely recognized in public. More than one hundred carrotmobs followed all over the world.

**We are looking forward to seeing you at the first carrotmob in town!**

Hutter, K., & Hoffmann, S. (2013). Carrotmob and anti-consumption. Same motives, but different willingness to make sacrifices? *Journal of Macromarketing*, 33(3), 224.

## Page 24

## What do you think about the idea of carrotmobs?

Multiple selection possible.

- Shopping or partying for a good purpose - that's great!
- I'm sceptical about where the money really goes to...
- It's a good idea
- It's useless
- It's superfluous and unnessecary
- It's worth trying
- I don't care how enviromentally friendly a shop or a bar is. There are more important things!
- A good incentive for improvements
- A nice way to do good without having inconveniences
-

**Page 25****Would you take part?**

- Yes, I definitely would go there
- Yes, but only if it's nearby
- Probably yes
- Maybe
- No
- No, I would even try to avoid being there by chance

**Would you share the information about the event?**

- Yes
- No
- Maybe

**Page 26****How would you share the information about the event?**

Multiple selection possible.

- Facebook
- Instagram
- Whats App
- Email
- Mouth-to-mouth
- 

**Page 27**

Last but not least some general questions...

**Would you personally prefer to get involved in a campaign unexpectedly as in the first example (Nivea) or planned as in the fourth example (T-Mobile sing-along)?**

- First example (Nivea)
- Fourth example (T-Mobile sing-along)

**Page 28****Would you prefer to participate actively or passively in a flash mob campaign?**

active participation means e.g. joining a carrotmob or taking part in a flash mob like T-Mobile's sing along  
passive participation means joining the Flash Mob as a spectator

- Active participation
- Passive participation

**Page 29**

**Do you consider an unexpected flash mob campaign as more effective as an already indicated one?**

- Yes
- No
- Don't know

**Page 30**

**Will you share one or several of the previous videos?**

- Yes
- No
- Maybe

**Page 31**

**Thank you for your participation!**

**Below you can find some space for your comments, critics and suggestions regarding the survey.**

\*optional

You have completed the survey. Thank you very much for your participation.

You can now close the window.

**Annex 2: Number of participants per nationality and gender**

	<b>German</b>	<b>Indonesian</b>	<b>Mexican</b>	<b>Σ</b>
<b>Female</b>	<b>152</b> <b>(43.30%)</b>	<b>47</b> <b>(13.39%)</b>	<b>23</b> <b>(6.55%)</b>	<b>222</b> <b>(63.25%)</b>
<b>Male</b>	<b>88</b> <b>(25.07%)</b>	<b>24</b> <b>(6.84%)</b>	<b>14</b> <b>(3.99%)</b>	<b>126</b> <b>(35.90%)</b>
<b>n.s.</b>	<b>2</b> <b>(0.57%)</b>	<b>1</b> <b>(0.28%)</b>	<b>0</b> <b>(0%)</b>	<b>3</b> <b>(0.85%)</b>
<b>Total</b>	<b>242</b> <b>(68.95%)</b>	<b>72</b> <b>(20.51%)</b>	<b>37</b> <b>(10.54%)</b>	<b>351</b> <b>(100%)</b>

## Annex 3: Age structure per nationality and gender

		≤20	21-25	26-30	31-35	36-40	41-45	46≤	Σ
Germany	Female	35 (9.97%)	82 (23.36%)	28 (7.98%)	3 (0.85%)	0 (0%)	0 (0%)	4 (1.14%)	152 (43.30%)
	Male	14 (3.99%)	46 (13.11%)	16 (4.56%)	3 (0.85%)	4 (1.14%)	0 (0%)	5 (1.42%)	88 (25.07%)
	n.s.	1 (0.28%)	1 (0.28%)						2 (0.57%)
	Σ	50 (14.25%)	129 (36.75%)	44 (12.54%)	6 (1.71%)	4 (1.14%)	0 (0%)	9 (2.56%)	242 (68.95%)
Indonesia	Female	10 (2.85%)	36 (10.26%)	0 (0%)	1 (0.28%)	0 (0%)	0 (0%)	0 (0%)	47 (13.39%)
	Male	4 (1.14%)	18 (5.13%)	1 (0.28%)	0 (0%)	0 (0%)	0 (0%)	1 (0.28%)	24 (6.84%)
	n.s.		1 (0.28%)						1 (0.28%)
	Σ	14 (3.99%)	55 (15.67%)	1 (0.28%)	1 (0.28%)	0 (0%)	0 (0%)	1 (0.28%)	72 (20.51%)
Mexico	Female	12 (3.42%)	10 (2.85%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (0.28%)	23 (6.55%)
	Male	7 (1.99%)	5 (1.42%)	0 (0%)	1 (0.28%)	0 (0%)	0 (0%)	1 (0.28%)	14 (3.99%)
	Σ	19 (5.41%)	15 (4.27%)	0 (0%)	1 (0.28%)	0 (0%)	0 (0%)	2 (0.57%)	37 (10.54%)
Total	Female	57 (16.24%)	128 (36.47%)	28 (7.98%)	4 (1.14%)	0 (0%)	0 (0%)	5 (1.42%)	222 (63.25%)
	Male	25 (7.12%)	69 (19.66%)	17 (4.84%)	4 (1.14%)	4 (1.14%)	0 (0%)	7 (1.99%)	126 (35.90%)
	n.s.	1 (0.28%)	2 (0.57%)						3 (0.85%)
	Σ	83 (23.65%)	199 (56.70%)	45 (12.82%)	8 (2.28%)	4 (4.14%)	0 (0%)	12 (3.42%)	351 (100%)



## Annex 4: Nivea Flash Mob - How would you describe your feelings while watching the video?

Participants 302 out of 351 (86.04%)

		Excited	Irritated	Dismayed	Aghast	Embarrassed	Amused	Surprised	Curious	Other:				Σ
										Bored	Annoyed	Com miser ating	Non- confo rm	
Germany	Female	45 (15.25%)	44 (14.92%)	4 (1.36%)	9 (3.05%)	32 (10.85%)	77 (26.10%)	48 (16.27%)	35 (11.86%)	0 (0%)	0 (0%)	1 (0.34%)	0 (0%)	295 (100%)
	Male	11 (6.71%)	45 (27.44%)	5 (3.05%)	8 (4.88%)	8 (4.88%)	45 (27.44%)	26 (15.85%)	11 (6.71%)	4 (2.44%)	1 (0.61%)	0 (0%)	0 (0%)	164 (100%)
	n.s.	0 (0%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Σ	56 (12.15%)	90 (19.52%)	9 (1.95%)	17 (3.69%)	40 (8.68%)	122 (26.46%)	75 (16.27%)	46 (9.98%)	4 (0.87%)	1 (0.22%)	1 (0.22%)	0 (0%)	461 (100%)
Indonesia	Female	26 (32.10%)	2 (2.47%)	1 (1.23%)	0 (0%)	9 (11.11%)	12 (14.81%)	22 (27.16%)	8 (9.88%)	1 (1.23%)	0 (0%)	0 (0%)	0 (0%)	81 (100%)
	Male	14 (35.90%)	1 (2.56%)	1 (2.56%)	1 (2.56%)	3 (7.69%)	7 (17.95%)	7 (17.95%)	5 (12.82%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	39 (100%)
	n.s.	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (50%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Σ	40 (32.79%)	3 (2.46%)	2 (1.64%)	1 (0.82%)	12 (9.84%)	19 (15.57%)	30 (24.59%)	14 (11.48%)	1 (0.82%)	0 (0%)	0 (0%)	0 (0%)	122 (100%)
Mexico	Female	12 (30%)	0 (0%)	0 (0%)	0 (0%)	3 (7.5%)	6 (15%)	10 (25%)	8 (20%)	0 (0%)	0 (0%)	0 (0%)	1 (2.5%)	40 (100%)
	Male	6 (23.08%)	0 (0%)	0 (0%)	1 (3.85%)	0 (0%)	7 (26.92%)	9 (34.62%)	3 (11.54%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	26 (100%)
	Σ	18 (27.27%)	0 (0%)	0 (0%)	1 (1.52%)	3 (4.55%)	13 (19.70%)	19 (28.79%)	11 (16.67)	0 (0%)	0 (0%)	0 (0%)	1 (1.52%)	66 (100%)
Total	Female	83 (19.95%)	46 (11.06%)	5 (1.20%)	9 (2.16%)	44 (10.58%)	95 (22.84%)	80 (19.23%)	51 (12.26%)	1 (0.24%)	0 (0%)	1 (0.24%)	1 (0.24%)	416 (100%)
	Male	31 (13.54%)	46 (20.09%)	6 (2.62%)	10 (4.37%)	11 (4.80%)	59 (25.76%)	42 (18.34%)	19 (8.30%)	4 (1.75%)	1 (0.44%)	0 (0%)	0 (0%)	229 (100%)
	n.s.	0 (0%)	1 (25%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (50%)	1 (25%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
	Σ	114 (17.57%)	93 (14.33%)	11 (1.69%)	19 (2.93%)	55 (8.47%)	154 (23.73%)	124 (19.11%)	71 (10.94%)	5 (0.77%)	1 (0.15%)	1 (0.15%)	1 (0.15%)	649 (100%)

### Annex 5: Nivea Flash Mob - Imagine you are the woman in the video, would you buy Nivea next time you need a skin cream?

Participants: total 301 out of 351 (85.8%)

yes=1, no=7

		1	2	3	4	5	6	7	Σ
Germany	Female	15 (12.10%)	23 (18.55%)	19 (15.32%)	20 (16.13%)	19 (15.32%)	7 (5.65%)	21 (16.94%)	124 (100%)
	Male	8 (9.76%)	15 (18.29%)	10 (12.20%)	13 (15.85%)	10 (12.20%)	11 (13.41%)	15 (18.29%)	82 (100%)
	n.s.			1 (100%)					1 (100%)
	Σ	23 (11.11%)	38 (18.36%)	30 (14.49%)	33 (15.94%)	29 (14.01%)	18 (8.70%)	36 (17.39%)	207 (100%)
Indonesia	Female	5 (11.9%)	7 (16.67%)	8 (19.05%)	14 (33.33%)	3 (7.14%)	2 (4.76%)	3 (7.14%)	42 (100%)
	Male	5 (25%)	4 (20%)	1 (5%)	7 (35%)	2 (10%)	0 (0%)	1 (5%)	20 (100%)
	n.s.		1 (100%)						1 (100%)
	Σ	10 (15.87%)	12 (19.05%)	9 (14.29%)	21 (33.33%)	5 (7.94%)	2 (3.17%)	4 (6.35%)	63 (100%)
Mexico	Female	11 (57.90%)	0 (0%)	1 (5.26%)	4 (21.05%)	2 (10.53%)	0 (0%)	1 (5.26%)	19 (100%)
	Male	3 (25%)	4 (33.33%)	3 (25%)	1 (8.33%)	1 (8.33%)	0 (0%)	0 (0%)	12 (100%)
	Σ	14 (45.16%)	4 (12.90%)	4 (12.90%)	5 (16.13%)	3 (9.68%)	0 (0%)	1 (3.23%)	31 (100%)
Total	Female	31 (16.76%)	30 (16.22%)	28 (15.14%)	38 (20.54%)	24 (12.97%)	9 (4.86%)	25 (13.51%)	185 (100%)
	Male	16 (14.04%)	23 (20.18%)	14 (12.28%)	21 (18.42%)	13 (11.40%)	11 (9.65%)	16 (14.04%)	114 (100%)
	n.s.		1 (50%)	1 (50%)					2 (100%)
	Σ	47 (15.61%)	54 (17.94%)	43 (14.29%)	59 (19.60%)	37 (12.29%)	20 (6.64%)	42 (13.62%)	301 (100%)

### Annex 6: Nivea Flash Mob - Next time you need a skin cream, will you rather buy Nivea or another one?

Participants: 298 out of 351 (84.9%)

1=Nivea, 7=another skin cream

		1	2	3	4	5	6	7	Σ
Germany	Female	6 (4.96%)	9 (7.44%)	17 (14.05%)	41 (33.88%)	13 (10.74%)	11 (9.09%)	24 (19.83%)	121 (100%)
	Male	5 (6.10%)	7 (8.54%)	12 (14.63%)	35 (42.68%)	5 (6.10%)	8 (9.76%)	10 (12.20%)	82 (100%)
	n.s.						1 (100%)		1 (100%)
	Σ	<b>11</b> <b>(5.39%)</b>	<b>16</b> <b>(7.84%)</b>	<b>29</b> <b>(14.22%)</b>	<b>76</b> <b>(37.25%)</b>	<b>18</b> <b>(8.82%)</b>	<b>20</b> <b>(9.80%)</b>	<b>34</b> <b>(16.67%)</b>	<b>204</b> <b>(100%)</b>
Indonesia	Female	3 (7.14%)	4 (9.52%)	12 (28.57%)	11 (26.19%)	6 (14.29%)	1 (2.38%)	5 (11.90%)	42 (100%)
	Male	3 (15%)	7 (35%)	4 (20%)	5 (25%)	1 (5%)	0 (0%)	0 (0%)	20 (100%)
	n.s.					1 (100%)			1 (100%)
	Σ	<b>6</b> <b>(9.52%)</b>	<b>11</b> <b>(17.46%)</b>	<b>16</b> <b>(25.40%)</b>	<b>16</b> <b>(25.40%)</b>	<b>8</b> <b>(12.70%)</b>	<b>1</b> <b>(1.59%)</b>	<b>5</b> <b>(7.94%)</b>	<b>63</b> <b>(100%)</b>
Mexico	Female	3 (15.79%)	0 (0%)	4 (21.05%)	8 (42.11%)	2 (10.53%)	0 (0%)	2 (10.53%)	19 (100%)
	Male	2 (16.67%)	2 (16.67%)	1 (8.33%)	5 (41.67%)	1 (8.33%)	0 (0%)	1 (8.33%)	12 (100%)
	Σ	<b>5</b> <b>(16.13%)</b>	<b>2</b> <b>(6.45%)</b>	<b>5</b> <b>(16.13%)</b>	<b>13</b> <b>(41.94%)</b>	<b>3</b> <b>(9.68%)</b>	<b>0</b> <b>(0%)</b>	<b>3</b> <b>(9.68%)</b>	<b>31</b> <b>(100%)</b>
Total	Female	12 (6.59%)	13 (7.14%)	33 (18.13%)	60 (32.97%)	21 (11.54%)	12 (6.59%)	31 (17.03%)	182 (100%)
	Male	10 (8.77%)	16 (14.04%)	17 (14.91%)	45 (39.47%)	7 (6.14%)	8 (7.02%)	11 (9.65%)	114 (100%)
	n.s.					1 (50%)	1 (50%)		2 (100%)
	Σ	<b>22</b> <b>(7.38%)</b>	<b>29</b> <b>(9.73%)</b>	<b>50</b> <b>(16.78%)</b>	<b>105</b> <b>(35.23%)</b>	<b>29</b> <b>(9.73%)</b>	<b>21</b> <b>(7.05%)</b>	<b>42</b> <b>(14.09%)</b>	<b>298</b> <b>(100%)</b>

### Annex 7: Nivea Flash Mob - Can you imagine this or a similar marketing campaign to be successful in your country? Why? Why not?

Participants: 301 out of 351 (85.75%)

		Yes	No	Maybe	Σ
Germany	Female	67 (54.92%)	20 (16.39%)	35 (28.69%)	122 (100%)
	Male	33 (39.76%)	16 (19.28%)	34 (40.96%)	83 (100%)
	n.s.	1 (100%)	0 (0%)	0 (0%)	1 (100%)
	Σ	<b>101</b> <b>(49.03%)</b>	<b>36</b> <b>(17.48%)</b>	<b>69</b> <b>(33.50%)</b>	<b>206</b> <b>(100%)</b>
Indonesia	Female	9 (21.43%)	2 (4.76%)	31 (73.81%)	42 (100%)
	Male	8 (40.00%)	2 (10.00%)	10 (50.00%)	20 (100%)
	n.s.	1 (100%)	0 (0%)	0 (0%)	1 (100%)
	Σ	<b>18</b> <b>(28.57%)</b>	<b>4</b> <b>(6.35%)</b>	<b>41</b> <b>(65.08%)</b>	<b>63</b> <b>(100%)</b>
Mexico	Female	11 (55%)	3 (15%)	6 (30%)	20 (100%)
	Male	7 (58.33%)	0 (0%)	5 (41.67%)	12 (100%)
	Σ	<b>18</b> <b>(56.25%)</b>	<b>3</b> <b>(9.38%)</b>	<b>11</b> <b>(34.38%)</b>	<b>32</b> <b>(100%)</b>
Total	Female	87 (47.28%)	25 (13.59%)	72 (39.13%)	184 (100%)
	Male	48 (41.74%)	18 (15.65%)	49 (42.61%)	115 (100%)
	n.s.	2 (100%)	0 (0%)	0 (0%)	2 (100%)
	Σ	<b>137</b> <b>(45.51%)</b>	<b>43</b> <b>(14.29%)</b>	<b>121</b> <b>(40.20%)</b>	<b>301</b> <b>(100%)</b>

## c) Why?

Participants: 135 out of 137 (98.54%)

		It's fun	It's a good idea	Arises attention	Video will be shared a lot	Because of the event itself	Other		Σ
							Positive emotions	Unforgettable experience	
Germany	Female	28 (15.91%)	25 (14.20%)	63 (35.80%)	42 (23.86%)	17 (9.66%)	1 (0.57%)	0 (0%)	176 (100%)
	Male	14 (17.07%)	10 (12.20%)	27 (32.93%)	27 (32.93%)	4 (4.88%)	0 (0%)	0 (0%)	82 (100%)
	n.s.	0 (0%)	0 (0%)	1 (50%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Σ	42 (16.15%)	35 (13.46%)	91 (35%)	70 (26.92%)	21 (8.08%)	1 (0.38%)	0 (0%)	260 (100%)
Indonesia	Female	5 (26.32%)	3 (15.79%)	7 (36.84%)	3 (15.79%)	1 (5.26%)	0 (0%)	0 (0%)	19 (100%)
	Male	5 (33.33%)	5 (33.33%)	2 (13.33%)	3 (20%)	0 (0%)	0 (0%)	0 (0%)	15 (100%)
	n.s.	0 (0%)	0 (0%)	1 (50%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Σ	10 (27.78%)	8 (22.22%)	10 (27.78%)	7 (19.44%)	1 (2.78%)	0 (0%)	0 (0%)	36 (100%)
Mexico	Female	9 (32.14%)	5 (17.86%)	7 (25%)	5 (17.86%)	2 (7.14%)	0 (0%)	0 (0%)	28 (100%)
	Male	4 (26.67%)	3 (20%)	3 (20%)	2 (13.33%)	2 (13.33%)	0 (0%)	1 (6.67%)	15 (100%)
	Σ	13 (30.23%)	8 (18.60%)	10 (23.26%)	7 (16.28%)	4 (9.30%)	0 (0%)	1 (2.33%)	43 (100%)
Total	Female	42 (18.83%)	33 (14.80%)	77 (34.53%)	50 (22.42%)	20 (8.97%)	1 (0.45%)	0 (0%)	223 (100%)
	Male	23 (20.54%)	18 (16.07%)	32 (28.57%)	32 (28.57%)	6 (5.36%)	0 (0%)	1 (0.89%)	112 (100%)
	n.s.	0 (0%)	0 (0%)	2 (50%)	2 (50%)	0 (0%)	0 (0%)	0 (0%)	4 (100%)
	Σ	65 (19.17%)	51 (15.04%)	111 (32.74%)	84 (24.78%)	26 (7.67%)	1 (0.29%)	1 (0.29%)	339 (100%)

## b) Why not?

Participants: 38 out of 43 (88.37%)

		For religious reasons	For ethical reasons	For behavioural reasons	For legal reasons	For societal reasons	Other		Σ
							For cost and coverage reasons	For security reasons	
Germany	Female	0 (0%)	1 (3.57%)	10 (35.71%)	3 (10.71%)	14 (50%)	0 (0%)	0 (0%)	28 (100%)
	Male	0 (0%)	0 (0%)	6 (27.27%)	2 (9.09%)	13 (59.09%)	1 (4.55%)	0 (0%)	22 (100%)
	n.s.								0
	Σ	0 (0%)	1 (2%)	16 (32%)	5 (10%)	27 (54%)	1 (2%)	0 (0%)	50 (100%)
Indonesia	Female	1 (20%)	1 (20%)	1 (20%)	0 (0%)	2 (40%)	0 (0%)	0 (0%)	5 (100%)
	Male	1 (33.33%)	0 (0%)	1 (33.33%)	1 (33.33%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
	n.s.								0
	Σ	2 (25%)	1 (12.5%)	2 (25%)	1 (12.5%)	2 (25%)	0 (0%)	0 (0%)	8 (100%)
Mexico	Female	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (50%)	0 (0%)	1 (50%)	2 (100%)
	Male	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
	Σ	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (50%)	0 (0%)	1 (50%)	2 (100%)
Total	Female	1 (2.86%)	2 (5.71%)	11 (31.43%)	3 (8.57%)	17 (48.57%)	0 (0%)	1 (2.86%)	35 (100%)
	Male	1 (4%)	0 (0%)	7 (28%)	3 (12%)	13 (52%)	1 (4%)	0 (0%)	25 (100%)
	n.s.	0	0	0	0	0	0	0	0
	Σ	2 (3.33%)	2 (3.33%)	18 (30%)	6 (10%)	30 (50%)	1 (1.67%)	1 (1.67%)	60 (100%)

## Annex 8: BMW Driftmob - Can you imagine driving a BMW?

Participants: 298 out of 351 (84.90%)

		Yes! Love it!	Yes	Why not?	Don't know	No	Never!	Σ
Germany	Female	27 (22.31%)	32 (26.45%)	27 (22.31%)	19 (15.70%)	14 (11.57%)	2 (1.65%)	121 (100%)
	Male	22 (26.83%)	22 (26.83%)	21 (25.61%)	6 (7.32%)	8 (9.76%)	3 (3.66%)	82 (100%)
	n.s.				1 (100%)			1 (100%)
	Σ	<b>49</b> <b>(24.02%)</b>	<b>54</b> <b>(26.47%)</b>	<b>48</b> <b>(23.53%)</b>	<b>26</b> <b>(12.75%)</b>	<b>22</b> <b>(10.78%)</b>	<b>5</b> <b>(2.45%)</b>	<b>204</b> <b>(100%)</b>
Indonesia	Female	18 (43.90%)	11 (26.83%)	11 (26.83%)	1 (2.44%)	0 (0%)	0 (0%)	41 (100%)
	Male	10 (50%)	8 (40%)	1 (5%)	0 (0%)	1 (5%)	0 (0%)	20 (100%)
	n.s.		1 (100%)					1 (100%)
	Σ	<b>28</b> <b>(45.16%)</b>	<b>20</b> <b>(32.26%)</b>	<b>12</b> <b>(19.35%)</b>	<b>1</b> <b>(1.61%)</b>	<b>1</b> <b>(1.61%)</b>	<b>0</b> <b>(0%)</b>	<b>62</b> <b>(100%)</b>
Mexico	Female	9 (45%)	7 (35%)	3 (15%)	0 (0%)	1 (5%)	0 (0%)	20 (100%)
	Male	7 (58.33%)	3 (25%)	2 (16.67%)	0 (0%)	0 (0%)	0 (0%)	12 (100%)
	Σ	<b>16</b> <b>(50%)</b>	<b>10</b> <b>(31.25%)</b>	<b>5</b> <b>(15.63%)</b>	<b>0</b> <b>(0%)</b>	<b>1</b> <b>(3.13%)</b>	<b>0</b> <b>(0%)</b>	<b>32</b> <b>(100%)</b>
Total	Female	54 (29.67)	50 (27.47%)	41 (22.53%)	20 (10.99%)	15 (8.24%)	2 (1.10%)	182 (100%)
	Male	39 (34.21%)	33 (28.95%)	24 (21.05%)	6 (5.26%)	9 (7.89%)	3 (2.63%)	114 (100%)
	n.s.		1 (50%)		1 (50%)			2 (100%)
	Σ	<b>93</b> <b>(31.21%)</b>	<b>84</b> <b>(28.19%)</b>	<b>65</b> <b>(21.81%)</b>	<b>27</b> <b>(9.06%)</b>	<b>24</b> <b>(8.05%)</b>	<b>5</b> <b>(1.68%)</b>	<b>298</b> <b>(100%)</b>

## Annex 9: BMW Driftmob - Do you feel like driving BMW now or in future?

Participants: 289 out of 351 (82.34%)

		1	2	3	4	5	6	7	Σ
Germany	Female	28 (23.53%)	15 (12.61%)	9 (7.56%)	25 (21.01%)	18 (15.13%)	8 (6.72%)	16 (13.45%)	119 (100%)
	Male	18 (22.78%)	10 (12.66%)	16 (20.25%)	9 (11.39%)	3 (3.80%)	5 (6.33%)	18 (22.78%)	79 (100%)
	n.s.							1 (100%)	1 (100%)
	Σ	46 (23.12%)	25 (12.56%)	25 (12.56%)	34 (17.09%)	21 (10.55%)	13 (6.53%)	35 (17.59%)	199 (100%)
Indonesia	Female	9 (22.5%)	8 (20%)	12 (30%)	4 (10%)	4 (10%)	1 (2.5%)	2 (5%)	40 (100%)
	Male	10 (55.56%)	2 (11.11%)	5 (27.78%)	1 (5.56%)	0 (0%)	0 (0%)	0 (0%)	18 (100%)
	n.s.			1 (100%)					1 (100%)
	Σ	19 (32.20%)	10 (16.95%)	18 (30.51%)	5 (8.47%)	4 (6.78%)	1 (1.69%)	2 (3.39%)	59 (100%)
Mexico	Female	10 (52.63%)	3 (15.79%)	2 (10.53%)	1 (5.26%)	1 (5.26%)	0 (0%)	2 (10.53%)	19 (100%)
	Male	7 (58.33%)	2 (16.67%)	1 (8.33%)	1 (8.33%)	0 (0%)	0 (0%)	1 (8.33%)	12 (100%)
	Σ	17 (54.84%)	5 (16.13%)	3 (9.68%)	2 (6.45%)	1 (3.23%)	0 (0%)	3 (9.68%)	31 (100%)
Total	Female	47 (26.40%)	26 (14.61%)	23 (12.92%)	30 (16.85%)	23 (12.92%)	9 (5.06%)	20 (11.24%)	178 (100%)
	Male	35 (32.11%)	14 (12.84%)	22 (20.18%)	11 (10.09%)	3 (2.75%)	5 (4.59%)	19 (17.43%)	109 (100%)
	n.s.			1 (50%)				1 (50%)	2 (100%)
	Σ	82 (28.37%)	40 (13.84%)	46 (15.92%)	41 (14.19%)	26 (9.00%)	14 (4.84%)	40 (13.84%)	289 (100%)



## Annex 10: BMW Driftmob - Can you imagine a Driftmob as marketing event in your country?

Participants: 288 out of 351 (82.05%)

		Yes	No	Maybe	Σ
Germany	Female	50 (42.02%)	27 (22.69%)	42 (35.29%)	119 (100%)
	Male	38 (48.10%)	22 (27.85%)	19 (24.05%)	79 (100%)
	n.s.	1 (100%)			1 (100%)
	Σ	<b>89</b> <b>(44.72%)</b>	<b>49</b> <b>(24.62%)</b>	<b>61</b> <b>(30.65%)</b>	<b>199</b> <b>(100%)</b>
Indonesia	Female	14 (35%)	15 (37.5%)	11 (27.5%)	40 (100%)
	Male	8 (47.06%)	6 (35.29%)	3 (17.65%)	17 (100%)
	n.s.			1 (100%)	1 (100%)
	Σ	<b>22</b> <b>(37.93%)</b>	<b>21</b> <b>(36.21%)</b>	<b>15</b> <b>(25.86%)</b>	<b>58</b> <b>(100%)</b>
Mexico	Female	12 (63.16%)	2 (10.53%)	5 (26.32%)	19 (100%)
	Male	6 (50%)	1 (8.33%)	5 (41.67%)	12 (100%)
	Σ	<b>18</b> <b>(58.06%)</b>	<b>3</b> <b>(9.68%)</b>	<b>10</b> <b>(32.26%)</b>	<b>31</b> <b>(100%)</b>
Total	Female	76 (42.70%)	44 (24.72%)	58 (32.58%)	178 (100%)
	Male	52 (48.15%)	29 (26.85%)	27 (25%)	108 (100%)
	n.s.	1 (50%)		1 (50%)	2 (100%)
	Σ	<b>129</b> <b>(44.79%)</b>	<b>73</b> <b>(25.35%)</b>	<b>86</b> <b>(29.86%)</b>	<b>288</b> <b>(100%)</b>

## Annex 11: T-Mobile Welcome-Home Mob - How would you describe your feelings &amp; reactions while watching the video?

Participants : 268 out of 351 (76.35%)

		Excited	Bored	Irritated	Vivified	Happy	Sad	Started Singing	Embarrassed	Other						Σ
										Amused	No reaction	surprised	amazed	Touched (very emotional)	confused	
Germany	Female	62 (27.07%)	17 (7.42%)	10 (4.37%)	49 (21.40%)	60 (26.20%)	2 (0.87%)	17 (7.42%)	4 (1.75%)	1 (0.44%)	1 (0.44%)	2 (0.87%)	0 (0%)	4 (1.75%)	0 (0%)	229 (100%)
	Male	30 (21.74%)	15 (10.87%)	10 (7.25%)	32 (23.19%)	38 (27.54%)	0 (0%)	4 (2.90%)	5 (3.62%)	3 (2.17%)	0 (0%)	0 (0%)	0 (0%)	1 (0.72%)	0 (0%)	138 (100%)
	n.s.															0
	Σ	92 (25.07%)	32 (8.72%)	20 (5.45%)	81 (22.07%)	98 (26.70%)	2 (0.54%)	21 (5.72%)	9 (2.45%)	4 (1.09%)	1 (0.27%)	2 (0.54%)	0 (0%)	5 (1.36%)	0 (0%)	367 (100%)
Indonesia	Female	29 (39.19%)	2 (2.70%)	0 (0%)	3 (4.05%)	26 (35.14%)	3 (4.05%)	6 (8.11%)	3 (4.05%)	0 (0%)	0 (0%)	0 (0%)	1 (1.35%)	1 (1.35%)	0 (0%)	74 (100%)
	Male	12 (42.86%)	0 (0%)	0 (0%)	1 (3.57%)	11 (39.29%)	0 (0%)	4 (14.29%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	28 (100%)
	n.s.	1 (50%)				1 (50%)										2 (100%)
	Σ	42 (40.38%)	2 (1.92%)	0 (0%)	4 (3.85%)	38 (36.54%)	3 (2.88%)	10 (9.62%)	3 (2.88%)	0 (0%)	0 (0%)	0 (0%)	1 (0.96%)	1 (0.96%)	0 (0%)	104 (100%)
Mexico	Female	10 (30.30%)	2 (6.06%)	0 (0%)	3 (9.09%)	14 (42.42%)	0 (0%)	2 (6.06%)	1 (3.03%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (3.03%)	33 (100%)
	Male	7 (33.33%)	1 (4.76%)	0 (0%)	1 (4.76%)	8 (38.10%)	0 (0%)	3 (14.29%)	1 (4.76%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	21 (100%)
	Σ	17 (31.48%)	3 (5.56%)	0 (0%)	4 (7.41%)	22 (40.74%)	0 (0%)	5 (9.26%)	2 (3.70%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (1.85%)	54 (100%)
Total	Female	101 (30.06%)	21 (6.25%)	10 (2.98%)	55 (16.37%)	100 (29.76%)	5 (1.49%)	25 (7.44%)	8 (2.38%)	1 (0.30%)	1 (0.30%)	2 (0.60%)	1 (0.30%)	5 (1.49%)	1 (0.30%)	336 (100%)
	Male	49 (26.20%)	16 (8.56%)	10 (5.35%)	34 (18.18%)	57 (30.48%)	0 (0%)	11 (5.88%)	6 (3.21%)	3 (1.60%)	0 (0%)	0 (0%)	0 (0%)	1 (0.53%)	0 (0%)	187 (100%)
	n.s.	1 (50%)				1 (50%)										2 (100%)
	Σ	151 (28.76%)	37 (7.05%)	20 (3.81%)	89 (16.95%)	158 (30.10%)	5 (0.95%)	36 (6.86%)	14 (2.67%)	4 (0.76%)	1 (0.19%)	2 (0.38%)	1 (0.19%)	6 (1.14%)	1 (0.19%)	525 (100%)

**Annex 12: T-Mobile Sing-Along Mob - Please rate the event by giving points from 0 to 100**

Participants: 266 out of 351 (75.78%)

		Average points
<b>Germany</b>	Female	65.68
	Male	52.13
	n.s.	-
	<b><math>\Sigma</math></b>	<b>60.51</b>
<b>Indonesia</b>	Female	71.66
	Male	77.56
	n.s.	58
	<b><math>\Sigma</math></b>	<b>73.21</b>
<b>Mexico</b>	Female	69.18
	Male	72.64
	<b><math>\Sigma</math></b>	<b>70.54</b>
<b>Total</b>	Female	67.29
	Male	58.58
	n.s.	58
	<b><math>\Sigma</math></b>	<b>64.05</b>

### Annex 13: T-Mobile Sing-Along Mob - Can you imagine a similar event to be possible in your country? Why not?

Participants: 264 out of 351 (75.21%)

		Yes	No	Maybe	Σ
Germany	Female	70 (61.40%)	18 (15.79%)	26 (22.81%)	114 (100%)
	Male	48 (67.61%)	5 (7.04%)	18 (25.35%)	71 (100%)
	n.s.				0
	Σ	<b>118</b> <b>(63.78%)</b>	<b>23</b> <b>(12.43%)</b>	<b>44</b> <b>(23.78%)</b>	<b>185</b> <b>(100%)</b>
Indonesia	Female	25 (71.43%)	3 (8.57%)	7 (20%)	35 (100%)
	Male	10 (62.5%)	1 (6.25%)	5 (31.25%)	16 (100%)
	n.s.			1 (100%)	1 (100%)
	Σ	<b>35</b> <b>(67.31%)</b>	<b>4</b> <b>(7.69%)</b>	<b>13</b> <b>(25%)</b>	<b>52</b> <b>(100%)</b>
Mexico	Female	7 (43.75%)	5 (31.25%)	4 (25%)	16 (100%)
	Male	5 (45.45%)	2 (18.18%)	4 (36.36%)	11 (100%)
	Σ	<b>12</b> <b>(44.44%)</b>	<b>7</b> <b>(25.93%)</b>	<b>8</b> <b>(29.63%)</b>	<b>27</b> <b>(100%)</b>
Total	Female	102 (61.82%)	26 (15.76%)	37 (22.42%)	165 (100%)
	Male	63 (64.29%)	8 (8.16%)	27 (27.55%)	98 (100%)
	n.s.			1 (100%)	1 (100%)
	Σ	<b>165</b> <b>(62.5%)</b>	<b>34</b> <b>(12.88%)</b>	<b>65</b> <b>(24.62%)</b>	<b>264</b> <b>(100%)</b>

## Why not?

Participants: 29 out of 34 (85.29%)

		For legal reasons	For security reasons	For societal reasons	Other mentality	Σ
Germany	Female	4 (14.29%)	11 (39.29%)	12 (42.86%)	1 (3.57%)	28 (100%)
	Male	1 (20%)	2 (40%)	2 (40%)	0 (0%)	5 (100%)
	n.s.					0
	Σ	<b>5</b> <b>(15.15%)</b>	<b>13</b> <b>(39.39%)</b>	<b>14</b> <b>(42.42%)</b>	<b>1</b> <b>(3.03%)</b>	<b>33</b> <b>(100%)</b>
Indonesia	Female	0 (0%)	3 (100%)	0 (0%)	0 (0%)	3 (100%)
	Male	0 (0%)	0 (0%)	1 (100%)	0 (0%)	1 (100%)
	n.s.					0
	Σ	<b>0</b> <b>(0%)</b>	<b>3</b> <b>(75%)</b>	<b>1</b> <b>(25%)</b>	<b>0</b> <b>(0%)</b>	<b>4</b> <b>(100%)</b>
Mexico	Female	2 (25%)	4 (50%)	2 (25%)	0 (0%)	8 (100%)
	Male	0 (0%)	1 (50%)	1 (50%)	0 (0%)	2 (100%)
	Σ	<b>2</b> <b>(20%)</b>	<b>5</b> <b>(50%)</b>	<b>3</b> <b>(30%)</b>	<b>0</b> <b>(0%)</b>	<b>10</b> <b>(100%)</b>
Total	Female	6 (15.38%)	18 (46.15%)	14 (35.90%)	1 (2.56%)	39 (100%)
	Male	1 (12.5%)	3 (37.5%)	4 (50%)	0 (0%)	8 (100%)
	n.s.					0
	Σ	<b>7</b> <b>(14.89%)</b>	<b>21</b> <b>(44.68%)</b>	<b>18</b> <b>(38.30%)</b>	<b>1</b> <b>(2.13%)</b>	<b>47</b> <b>(100%)</b>

## Annex 14: T-Mobile Sing-Along Mob - If you get to know about such an event, would you take part?

Participants 258 out of 351 (73.40%)

		Yes	No	Maybe	Σ
Germany	Female	35 (30.70%)	22 (19.30%)	57 (50%)	114 (100%)
	Male	12 (18.18%)	26 (39.39%)	28 (42.42%)	66 (100%)
	n.s.				0
	Σ	<b>47</b> <b>(26.11%)</b>	<b>48</b> <b>(26.67%)</b>	<b>85</b> <b>(47.22%)</b>	<b>180</b> <b>(100%)</b>
Indonesia	Female	10 (28.57%)	3 (8.57%)	22 (62.86%)	35 (100%)
	Male	6 (40%)	1 (6.67%)	8 (53.33%)	15 (100%)
	n.s.	1 (100%)			1 (100%)
	Σ	<b>17</b> <b>(33.33%)</b>	<b>4</b> <b>(7.84%)</b>	<b>30</b> <b>(58.82%)</b>	<b>51</b> <b>(100%)</b>
Mexico	Female	8 (50%)	4 (25%)	4 (25%)	16 (100%)
	Male	8 (72.73%)	1 (9.09%)	2 (18.18%)	11 (100%)
	Σ	<b>16</b> <b>(59.26%)</b>	<b>5</b> <b>(18.52%)</b>	<b>6</b> <b>(22.22%)</b>	<b>27</b> <b>(100%)</b>
Total	Female	53 (32.12%)	29 (17.58%)	83 (50.30%)	165 (100%)
	Male	26 (28.26%)	28 (30.43%)	38 (41.30%)	92 (100%)
	n.s.	1 (100%)			1 (100%)
	Σ	<b>80</b> <b>(31.01%)</b>	<b>57</b> <b>(22.09%)</b>	<b>121</b> <b>(46.90%)</b>	<b>258</b> <b>(100%)</b>

## Annex 15: T-Mobile Sing-Along Mob - What would your participation depend on?

Participants: 253 out of 351 (72.08%)

		Friends are going/not going	Personal mood	Weather conditions	Laws/ Regulations	Security situation	Other		Advertisement + Event itself	Σ
							Venue of the event	Personal time planning		
Germany	Female	76 (27.74%)	73 (26.64%)	62 (22.63%)	15 (5.47%)	29 (10.58%)	7 (2.55%)	7 (2.55%)	5 (1.82%)	274 (100%)
	Male	43 (30.71%)	42 (30%)	34 (24.29%)	5 (3.57%)	8 (5.71%)	2 (1.43%)	3 (2.14%)	3 (2.14%)	140 (100%)
	n.s.									0
	Σ	<b>119</b> <b>(28.74%)</b>	<b>115</b> <b>(27.78%)</b>	<b>96</b> <b>(23.19%)</b>	<b>20</b> <b>(4.83%)</b>	<b>37</b> <b>(8.94%)</b>	<b>9</b> <b>(2.17%)</b>	<b>10</b> <b>(2.42%)</b>	<b>8</b> <b>(1.93%)</b>	<b>414</b> <b>(100%)</b>
Indonesia	Female	27 (31.40%)	24 (27.91%)	16 (18.60%)	7 (8.14%)	10 (11.63%)	0 (0%)	0 (0%)	2 (2.33%)	86 (100%)
	Male	10 (40%)	8 (32%)	4 (16%)	2 (8%)	1 (4%)	0 (0%)	0 (0%)	0 (0%)	25 (100%)
	n.s.	1 (33.33%)	0 (0%)	1 (33.33%)	0 (0%)	1 (33.33%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
	Σ	<b>38</b> <b>(33.33%)</b>	<b>32</b> <b>(28.07%)</b>	<b>21</b> <b>(18.42%)</b>	<b>9</b> <b>(7.89%)</b>	<b>12</b> <b>(10.53%)</b>	<b>0</b> <b>(0%)</b>	<b>0</b> <b>(0%)</b>	<b>2</b> <b>(1.75%)</b>	<b>114</b> <b>(100%)</b>
Mexico	Female	2 (10.53%)	4 (21.05%)	5 (26.32%)	0 (0%)	7 (36.84%)	1 (5.26%)	0 (0%)	0 (0%)	19 (100%)
	Male	4 (20%)	6 (30%)	6 (30%)	0 (0%)	4 (20%)	0 (0%)	0 (0%)	0 (0%)	20 (100%)
	Σ	<b>6</b> <b>(15.38%)</b>	<b>10</b> <b>(25.64%)</b>	<b>11</b> <b>(28.21%)</b>	<b>0</b> <b>(0%)</b>	<b>11</b> <b>(28.21%)</b>	<b>1</b> <b>(2.56%)</b>	<b>0</b> <b>(0%)</b>	<b>0</b> <b>(0%)</b>	<b>39</b> <b>(100%)</b>
Total	Female	105 (27.70%)	101 (26.65%)	83 (21.90%)	22 (5.80%)	46 (12.14%)	8 (2.11%)	7 (1.85%)	7 (1.85%)	379 (100%)
	Male	57 (30.81%)	56 (30.27%)	44 (23.78%)	7 (3.78%)	13 (7.03%)	2 (1.08%)	3 (1.62%)	3 (1.62%)	185 (100%)
	n.s.	1 (33.33%)	0 (0%)	1 (33.33%)	0 (0%)	1 (33.33%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
	Σ	<b>163</b> <b>(28.75%)</b>	<b>157</b> <b>(27.69%)</b>	<b>128</b> <b>(22.57%)</b>	<b>29</b> <b>(5.11%)</b>	<b>60</b> <b>(10.58%)</b>	<b>10</b> <b>(1.76%)</b>	<b>10</b> <b>(1.76%)</b>	<b>10</b> <b>(1.76%)</b>	<b>567</b> <b>(100%)</b>

**Annex 16: T-Mobile Sing-Along Mob - Would you take friends with you?**

Participants: 201 out of 351 (57.26%)

		Yes	No	Maybe	Σ
<b>Germany</b>	<b>Female</b>	84 (91.30%)	0 (0%)	8 (8.70%)	92 (100%)
	<b>Male</b>	36 (90%)	0 (0%)	4 (10%)	40 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>120</b> <b>(90.91%)</b>	<b>0</b> <b>(0%)</b>	<b>12</b> <b>(9.09%)</b>	<b>132</b> <b>(100%)</b>
<b>Indonesia</b>	<b>Female</b>	28 (87.5%)	0 (0%)	4 (12.5%)	32 (100%)
	<b>Male</b>	13 (92.86%)	1 (7.14%)	0 (0%)	14 (100%)
	<b>n.s.</b>	1 (100%)	0 (0%)	0 (0%)	1 (100%)
	<b>Σ</b>	<b>42</b> <b>(89.36%)</b>	<b>1</b> <b>(2.13%)</b>	<b>4</b> <b>(8.51%)</b>	<b>47</b> <b>(100%)</b>
<b>Mexico</b>	<b>Female</b>	10 (83.33%)	1 (8.33%)	1 (8.33%)	12 (100%)
	<b>Male</b>	8 (80%)	0 (0%)	2 (20%)	10 (100%)
	<b>Σ</b>	<b>18</b> <b>(81.82%)</b>	<b>1</b> <b>(4.55%)</b>	<b>3</b> <b>(13.64%)</b>	<b>22</b> <b>(100%)</b>
<b>Total</b>	<b>Female</b>	122 (89.71%)	1 (0.74%)	13 (9.56%)	136 (100%)
	<b>Male</b>	57 (89.06%)	1 (1.56%)	6 (9.38%)	64 (100%)
	<b>n.s.</b>	1 (100%)	0 (0%)	0 (0%)	1 (100%)
	<b>Σ</b>	<b>180</b> <b>(89.55%)</b>	<b>2</b> <b>(1.00%)</b>	<b>19</b> <b>(9.45%)</b>	<b>201</b> <b>(100%)</b>



## Annex 17: T-Mobile Sing-Along Mob - You and your friends, how many people would you be taking part in the event?

Participants: 199 out of 199 (100%)

		1-5	5-10	10-15	15+	Σ
Germany	Female	69 (75%)	21 (22.83%)	1 (1.09%)	1 (1.09%)	92 (100%)
	Male	31 (77.5%)	7 (17.5%)	2 (5%)	0 (0%)	40 (100%)
	n.s.					0
	Σ	<b>100</b> <b>(75.76%)</b>	<b>28</b> <b>(21.21%)</b>	<b>3</b> <b>(2.27%)</b>	<b>1</b> <b>(0.76%)</b>	<b>132</b> <b>(100%)</b>
Indonesia	Female	16 (50%)	11 (34.38%)	2 (6.25%)	3 (9.38%)	32 (100%)
	Male	10 (76.92%)	2 (15.38%)	0 (0%)	1 (7.69%)	13 (100%)
	n.s.				1 (100%)	1 (100%)
	Σ	<b>26</b> <b>(56.52%)</b>	<b>13</b> <b>(28.26%)</b>	<b>2</b> <b>(4.35%)</b>	<b>5</b> <b>(10.87%)</b>	<b>46</b> <b>(100%)</b>
Mexico	Female	6 (54.55%)	4 (36.36%)	0 (0%)	1 (9.09%)	11 (100%)
	Male	4 (40%)	5 (50%)	0 (0%)	1 (10%)	10 (100%)
	Σ	<b>10</b> <b>(47.62%)</b>	<b>9</b> <b>(42.86%)</b>	<b>0</b> <b>(0%)</b>	<b>2</b> <b>(9.52%)</b>	<b>21</b> <b>(100%)</b>
Total	Female	91 (67.41%)	36 (26.67%)	3 (2.22%)	5 (3.70%)	135 (100%)
	Male	45 (71.43%)	14 (22.22%)	2 (3.17%)	2 (3.17%)	63 (100%)
	n.s.				1 (100%)	1 (100%)
	Σ	<b>136</b> <b>(86.34%)</b>	<b>50</b> <b>(25.13%)</b>	<b>5</b> <b>(2.51%)</b>	<b>8</b> <b>(4.02%)</b>	<b>199</b> <b>(100%)</b>

**Annex 18: T-Mobile Sing-Along Mob - If you were close to such an event by chance, would you join spontaneously?**

Participants: 263 out of 351 (74.93%)

		Yes	No	Maybe	Σ
<b>Germany</b>	<b>Female</b>	65 (57.02%)	11 (9.65%)	38 (33.33%)	114 (100%)
	<b>Male</b>	30 (42.86%)	14 (20%)	26 (37.14%)	70 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>95 (51.63%)</b>	<b>25 (13.59%)</b>	<b>64 (34.78%)</b>	<b>184 (100%)</b>
<b>Indonesia</b>	<b>Female</b>	5 (14.29%)	10 (28.57%)	20 (57.14%)	35 (100%)
	<b>Male</b>	8 (50%)	2 (12.5%)	6 (37.5%)	16 (100%)
	<b>n.s.</b>	1 (100%)			1 (100%)
	<b>Σ</b>	<b>14 (26.92%)</b>	<b>12 (23.08%)</b>	<b>26 (50%)</b>	<b>52 (100%)</b>
<b>Mexico</b>	<b>Female</b>	11 (68.75%)	3 (18.75%)	2 (12.5%)	16 (100%)
	<b>Male</b>	5 (45.45%)	1 (9.09%)	5 (45.45%)	11 (100%)
	<b>Σ</b>	<b>16 (59.26%)</b>	<b>4 (14.81%)</b>	<b>7 (25.93%)</b>	<b>27 (100%)</b>
<b>Total</b>	<b>Female</b>	81 (49.09%)	24 (14.55%)	60 (36.36%)	165 (100%)
	<b>Male</b>	43 (44.33%)	17 (17.53%)	37 (38.14%)	97 (100%)
	<b>n.s.</b>	1 (100%)			1 (100%)
	<b>Σ</b>	<b>125 (47.53%)</b>	<b>41 (15.59%)</b>	<b>97 (36.88%)</b>	<b>263 (100%)</b>

## Annex 19: Carrotmobs - What do you think about the idea of carrotmobs?

Participants: 254 out of 351 (72.63%)

		Shopping or partying for a good purpose - that's great!	I'm sceptical about where the money really goes to...	It's a good idea	It's useless	It's superfluous and unnecessary	It's worth trying	I don't care how environmentally friendly a shop or a bar is. There are more important things	A good incentive for improvements	A nice way to do good without inconveniences	N
Germany	Female	30 (11.32%)	42 (15.85%)	46 (17.36%)	0 (0%)	4 (1.51%)	62 (23.40%)	1 (0.38%)	53 (20%)	27 (10.19%)	265 (100%)
	Male	9 (6.16%)	30 (20.55%)	17 (11.64%)	4 (2.74%)	3 (2.05%)	36 (24.66%)	8 (5.48%)	27 (18.49%)	12 (8.22%)	146 (100%)
	n.s.										0
	Σ	39 (9.49%)	72 (17.52%)	63 (15.33%)	4 (0.97%)	7 (1.70%)	98 (23.84%)	9 (2.19%)	80 (19.46%)	39 (9.49%)	411 (100%)
Indonesia	Female	7 (13.21%)	4 (7.55%)	20 (37.74%)	0 (0%)	1 (1.89%)	9 (16.98%)	1 (1.89%)	4 (7.55%)	7 (13.21%)	53 (100%)
	Male	6 (25%)	2 (8.33%)	6 (25%)	1 (4.17%)	0 (0%)	5 (20.83%)	0 (0%)	3 (12.5%)	1 (4.17%)	24 (100%)
	n.s.										0
	Σ	13 (16.88%)	6 (7.79%)	26 (33.77%)	1 (1.30%)	1 (1.30%)	14 (18.18%)	1 (1.30%)	7 (9.09%)	8 (10.39%)	77 (100%)
Mexico	Female	7 (21.21%)	1 (3.03%)	7 (21.21%)	0 (0%)	0 (0%)	3 (9.09%)	0 (0%)	10 (30.30%)	5 (15.15%)	33 (100%)
	Male	3 (18.75%)	1 (6.25%)	7 (43.75%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (18.75%)	2 (12.5%)	16 (100%)
	Σ	10 (20.41%)	2 (4.08%)	14 (28.57%)	0 (0%)	0 (0%)	3 (6.12%)	0 (0%)	13 (26.53%)	7 (14.29%)	49 (100%)
Total	Female	44 (12.54%)	47 (13.39%)	73 (20.80%)	0 (0%)	5 (1.42%)	74 (21.08%)	2 (0.57%)	67 (19.09%)	39 (11.11%)	351 (100%)
	Male	18 (9.68%)	33 (17.74%)	30 (16.13%)	5 (2.69%)	3 (1.61%)	41 (22.04%)	8 (4.30%)	33 (17.74%)	15 (8.06%)	186 (100%)
	n.s.										0
	Σ	62 (11.55%)	80 (14.90%)	103 (19.18%)	5 (0.93%)	8 (1.49%)	115 (21.42%)	10 (1.86%)	100 (18.62%)	54 (10.06%)	537 (100%)

**Annex 20: Carrotmobs - Would you take part?**

Participants: 253 out of 351 (72.08%)

		Yes, definitely would go there	Yes, but only if it's nearby	Probably yes	Maybe	No	No, I would even try to avoid being there by chance	Σ
<b>Germany</b>	<b>Female</b>	3 (2.70%)	46 (41.44%)	14 (12.61%)	33 (29.73%)	10 (9.01%)	5 (4.41%)	111 (100%)
	<b>Male</b>	0 (0%)	13 (19.12%)	17 (25%)	22 (32.35%)	13 (19.12%)	3 (4.41%)	68 (100%)
	<b>n.s.</b>							0
	<b>Σ</b>	<b>3 (1.68%)</b>	<b>59 (32.96%)</b>	<b>31 (17.32%)</b>	<b>55 (30.73%)</b>	<b>23 (12.85%)</b>	<b>8 (4.47%)</b>	<b>179 (100%)</b>
<b>Indonesia</b>	<b>Female</b>	1 (3.03%)	8 (24.24%)	12 (36.36%)	10 (30.30%)	1 (3.03%)	1 (3.03%)	33 (100%)
	<b>Male</b>	2 (12.5%)	6 (37.5%)	2 (12.5%)	6 (37.5%)	0 (0%)	0 (0%)	16 (100%)
	<b>n.s.</b>							0
	<b>Σ</b>	<b>3 (6.12%)</b>	<b>14 (28.57%)</b>	<b>14 (28.57%)</b>	<b>16 (32.65%)</b>	<b>1 (2.04%)</b>	<b>1 (2.04%)</b>	<b>49 (100%)</b>
<b>Mexico</b>	<b>Female</b>	5 (33.33%)	4 (26.67%)	4 (26.67%)	0 (0%)	2 (13.33%)	0 (0%)	15 (100%)
	<b>Male</b>	3 (30%)	1 (10%)	5 (50%)	1 (10%)	0 (0%)	0 (0%)	10 (100%)
	<b>Σ</b>	<b>8 (32%)</b>	<b>5 (20%)</b>	<b>9 (36%)</b>	<b>1 (4%)</b>	<b>2 (8%)</b>	<b>0 (0%)</b>	<b>25 (100%)</b>
<b>Total</b>	<b>Female</b>	9 (5.66%)	58 (36.48%)	30 (18.87%)	43 (27.04%)	13 (8.18%)	6 (3.77%)	159 (100%)
	<b>Male</b>	5 (5.32%)	20 (21.28%)	24 (25.53%)	29 (30.85%)	13 (13.83%)	3 (3.19%)	94 (100%)
	<b>n.s.</b>							0
	<b>Σ</b>	<b>14 (5.53%)</b>	<b>78 (30.38%)</b>	<b>54 (21.34%)</b>	<b>72 (28.46%)</b>	<b>26 (10.28%)</b>	<b>9 (3.56%)</b>	<b>253 (100%)</b>

**Annex 21: Carrotmobs - Would you share information about the event?**

Participants: 253 out of 351 (72.08%)

		Yes	No	Maybe	Σ
<b>Germany</b>	<b>Female</b>	36 (32.43%)	32 (28.83%)	43 (38.74%)	111 (100%)
	<b>Male</b>	18 (26.09%)	29 (42.03%)	22 (31.88%)	69 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>54</b> <b>(30%)</b>	<b>61</b> <b>(33.89%)</b>	<b>65</b> <b>(36.11%)</b>	<b>180</b> <b>(100%)</b>
<b>Indonesia</b>	<b>Female</b>	18 (54.55%)	2 (6.06%)	13 (39.39%)	33 (100%)
	<b>Male</b>	10 (62.5%)	1 (6.25%)	5 (31.25%)	16 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>28</b> <b>(57.14%)</b>	<b>3</b> <b>(6.12%)</b>	<b>18</b> <b>(36.73%)</b>	<b>49</b> <b>(100%)</b>
<b>Mexico</b>	<b>Female</b>	9 (60%)	2 (13.33%)	4 (26.67%)	15 (100%)
	<b>Male</b>	4 (44.44%)	1 (11.11%)	4 (44.44%)	9 (100%)
	<b>Σ</b>	<b>13</b> <b>(54.17%)</b>	<b>3</b> <b>(12.5%)</b>	<b>8</b> <b>(33.33%)</b>	<b>24</b> <b>(100%)</b>
<b>Total</b>	<b>Female</b>	63 (39.62%)	36 (22.64%)	60 (37.74%)	159 (100%)
	<b>Male</b>	32 (20.13%)	31 (19.50%)	31 (19.50%)	94 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>95</b> <b>(37.55%)</b>	<b>67</b> <b>(26.48%)</b>	<b>91</b> <b>(35.97%)</b>	<b>253</b> <b>(100%)</b>

## Annex 22: Carrotmobs - How would you share the information about the event?

Participants: 100% (186 out of 186)

		Facebook	Instagramm	Whats App	Email	Mouth-to-mouth	Other			Σ
							Twitter	GooglePlus	Line	
Germany	Female	44 (25.14%)	3 (1.71%)	46 (26.29%)	10 (5.71%)	72 (41.14%)	0 (0%)	0 (0%)	0 (0%)	175 (100%)
	Male	18 (21.95%)	1 (1.22%)	22 (26.83%)	9 (10.98%)	30 (36.59%)	1 (1.22%)	1 (1.22%)	0 (0%)	82 (100%)
	n.s.									0
	Σ	<b>62</b> <b>(24.12%)</b>	<b>4</b> <b>(1.56%)</b>	<b>68</b> <b>(26.46%)</b>	<b>19</b> <b>(7.39%)</b>	<b>102</b> <b>(39.69%)</b>	<b>1</b> <b>(0.39%)</b>	<b>1</b> <b>(0.39%)</b>	<b>0</b> <b>(0%)</b>	<b>257</b> <b>(100%)</b>
Indonesia	Female	13 (22.03%)	7 (11.86%)	8 (13.56%)	2 (3.39%)	25 (42.37%)	1 (1.69%)	0 (0%)	3 (5.08%)	59 (100%)
	Male	4 (18.18%)	4 (18.18%)	2 (9.09%)	0 (0%)	12 (54.55%)	0 (0%)	0 (0%)	0 (0%)	22 (100%)
	n.s.									0
	Σ	<b>17</b> <b>(20.99%)</b>	<b>11</b> <b>(13.58%)</b>	<b>10</b> <b>(12.35%)</b>	<b>2</b> <b>(2.47%)</b>	<b>37</b> <b>(45.68%)</b>	<b>1</b> <b>(1.23%)</b>	<b>0</b> <b>(0%)</b>	<b>3</b> <b>(3.70%)</b>	<b>81</b> <b>(100)</b>
Mexico	Female	11 (40.74%)	0 (0%)	4 (14.81%)	1 (3.70%)	11 (40.74%)	0 (0%)	0 (0%)	0 (0%)	27 (100%)
	Male	6 (42.86%)	1 (7.14%)	3 (21.43%)	0 (0%)	4 (28.57%)	0 (0%)	0 (0%)	0 (0%)	14 (100%)
	Σ	<b>17</b> <b>(41.46%)</b>	<b>1</b> <b>(2.44%)</b>	<b>7</b> <b>(17.07%)</b>	<b>1</b> <b>(2.44%)</b>	<b>15</b> <b>(36.59%)</b>	<b>0</b> <b>(0%)</b>	<b>0</b> <b>(0%)</b>	<b>0</b> <b>(0%)</b>	<b>41</b> <b>(100%)</b>
Total	Female	68 (26.05%)	10 (3.83%)	58 (22.22%)	13 (4.98%)	108 (41.38%)	1 (0.38%)	0 (0%)	3 (1.15%)	261 (100%)
	Male	28 (23.73%)	6 (5.08%)	27 (22.88%)	9 (7.63%)	46 (38.98%)	1 (0.85%)	1 (0.85%)	0 (0%)	118 (100%)
	n.s.									0
	Σ	<b>96</b> <b>(25.33%)</b>	<b>16</b> <b>(4.22%)</b>	<b>85</b> <b>(22.43%)</b>	<b>22</b> <b>(5.80%)</b>	<b>154</b> <b>(40.63%)</b>	<b>2</b> <b>(0.53%)</b>	<b>1</b> <b>(0.26%)</b>	<b>3</b> <b>(0.79%)</b>	<b>379</b> <b>(100%)</b>

## Annex 23: General questions - Have you ever taken part or joined a flash mob marketing event?

		Yes	No	Σ
Germany	Female	3	149	152
	Male	5	83	88
	n.s.	1	1	2
	Σ	<b>9</b> <i>(3.72%)</i>	<b>233</b> <i>(96.28%)</i>	<b>242</b> <i>(100%)</i>
Indonesia	Female	13	34	47
	Male	8	16	24
	n.s.		1	1
	Σ	<b>21</b> <i>(29.17%)</i>	<b>51</b> <i>(70.83%)</i>	<b>72</b> <i>(100%)</i>
Mexico	Female	3	20	23
	Male	3	11	14
	Σ	<b>6</b> <i>(16.22%)</i>	<b>31</b> <i>(83.78%)</i>	<b>37</b> <i>(100%)</i>
Total	Female	19	203	222
	Male	16	110	126
	n.s.	1	2	3
	Σ	<b>36</b> <i>(10.26%)</i>	<b>315</b> <i>(89.74%)</i>	<b>351</b> <i>(100%)</i>

**Annex 24: General questions - Would you personally prefer to get involved in a campaign unexpectedly as in the first example (Nivea) or planned as in the fourth example (T-Mobile Sing-Along)?**

Participants: 249 out of 351 (70.94%)

		unexpected	planned	$\Sigma$
<b>Germany</b>	<b>Female</b>	57 (52.78%)	51 (47.22%)	108 (100%)
	<b>Male</b>	29 (43.28%)	38 (56.72%)	67 (100%)
	<b>n.s.</b>			0
	<b><math>\Sigma</math></b>	<b>86 (49.14%)</b>	<b>89 (50.86%)</b>	<b>175 (100%)</b>
<b>Indonesia</b>	<b>Female</b>	14 (41.18%)	20 (58.82%)	34 (100%)
	<b>Male</b>	5 (31.25%)	11 (68.75%)	16 (100%)
	<b>n.s.</b>	1 (100%)		1 (100%)
	<b><math>\Sigma</math></b>	<b>20 (39.22%)</b>	<b>31 (60.78%)</b>	<b>51 (100%)</b>
<b>Mexico</b>	<b>Female</b>	10 (71.43%)	4 (28.57%)	14 (100%)
	<b>Male</b>	3 (33.33%)	6 (66.67%)	9 (100%)
	<b><math>\Sigma</math></b>	<b>13 (56.52%)</b>	<b>10 (43.48%)</b>	<b>23 (100%)</b>
<b>Total</b>	<b>Female</b>	81 (51.92%)	75 (48.08%)	156 (100%)
	<b>Male</b>	37 (40.22%)	55 (59.78%)	92 (100%)
	<b>n.s.</b>	1 (100%)	0	1 (100%)
	<b><math>\Sigma</math></b>	<b>119 (47.79%)</b>	<b>130 (52.21%)</b>	<b>249 (100%)</b>



### Annex 25: General questions - Would you rather prefer to participate actively or passively in a flash mob campaign?

Participants: 255 out of 351 (72.65%)

		Active participation	Passive participation	Σ
Germany	Female	39 (35.78%)	70 (64.22%)	109 (100%)
	Male	20 (28.99%)	49 (71.01%)	69 (100%)
	n.s.			0
	Σ	<b>59</b> <b>(33.15%)</b>	<b>119</b> <b>(66.85%)</b>	<b>178</b> <b>(100%)</b>
Indonesia	Female	18 (52.94%)	16 (47.06%)	34 (100%)
	Male	5 (31.25%)	11 (68.75%)	16 (100%)
	n.s.		1 (100%)	1 (100%)
	Σ	<b>23</b> <b>(45.10%)</b>	<b>28</b> <b>(54.90%)</b>	<b>51</b> <b>(100%)</b>
Mexico	Female	9 (60%)	6 (40%)	15 (100%)
	Male	8 (72.73%)	3 (27.27%)	11 (100%)
	Σ	<b>17</b> <b>(65.38%)</b>	<b>9</b> <b>(34.62%)</b>	<b>26</b> <b>(100%)</b>
Total	Female	66 (41.77%)	92 (58.23%)	158 (100%)
	Male	33 (34.38%)	63 (65.63%)	96 (100%)
	n.s.	0	1 (100%)	1 (100%)
	Σ	<b>99</b> <b>(38.82%)</b>	<b>156</b> <b>(61.18%)</b>	<b>255</b> <b>(100%)</b>

**Annex 26: General questions - Do you consider an unexpected flash mob campaign as more effective as an already indicated one?**

Participants: 259 out of 351 (73.19%)

		Yes	No	Don't know	Σ
<b>Germany</b>	<b>Female</b>	69 (61.06%)	20 (17.70%)	24 (21.24%)	113 (100%)
	<b>Male</b>	40 (57.97%)	15 (21.74%)	14 (20.29%)	69 (100%)
	<b>n.s.</b>				0
	<b>Σ</b>	<b>109</b> <b>(59.89%)</b>	<b>35</b> <b>(19.23%)</b>	<b>38</b> <b>(20.88%)</b>	<b>182</b> <b>(100%)</b>
<b>Indonesia</b>	<b>Female</b>	21 (63.64%)	2 (6.06%)	10 (30.30%)	33 (100%)
	<b>Male</b>	11 (68.75%)	2 (12.5%)	3 (18.75%)	16 (100%)
	<b>n.s.</b>	1 (100%)			1 (100%)
	<b>Σ</b>	<b>33</b> <b>(66%)</b>	<b>4</b> <b>(8%)</b>	<b>13</b> <b>(26%)</b>	<b>50</b> <b>(100%)</b>
<b>Mexico</b>	<b>Female</b>	14 (87.5%)	1 (6.25%)	1 (6.25%)	16 (100%)
	<b>Male</b>	8 (72.73%)	0 (0%)	3 (27.27%)	11 (100%)
	<b>Σ</b>	<b>22</b> <b>(81.48%)</b>	<b>1</b> <b>(3.70%)</b>	<b>4</b> <b>(14.81%)</b>	<b>27</b> <b>(100%)</b>
<b>Total</b>	<b>Female</b>	104 (64.20%)	23 (14.20%)	35 (21.60%)	162 (100%)
	<b>Male</b>	59 (61.46%)	17 (17.71%)	20 (20.83%)	96 (100%)
	<b>n.s.</b>	1 (100%)			1 (100%)
	<b>Σ</b>	<b>164</b> <b>(63.32%)</b>	<b>40</b> <b>(15.44%)</b>	<b>55</b> <b>(21.24%)</b>	<b>259</b> <b>(100%)</b>

**Annex 27: General questions - Will you share one or several of the previous videos?**

Participants: 260 out of 351 (74.07%)

		Yes	No	Maybe	Σ
<b>Germany</b>	Female	8 (7.08%)	67 (59.29%)	38 (33.63%)	113 (100%)
	Male	8 (11.59%)	47 (68.12%)	14 (20.29%)	69 (100%)
	n.s.				0
	Σ	<b>16</b> <b>(8.79%)</b>	<b>114</b> <b>(62.64%)</b>	<b>52</b> <b>(28.57%)</b>	<b>182</b> <b>(100%)</b>
<b>Indonesia</b>	Female	11 (32.35%)	7 (20.59%)	16 (47.06%)	34 (100%)
	Male	4 (25%)	3 (18.75%)	9 (56.25%)	16 (100%)
	n.s.			1 (100%)	1 (100%)
	Σ	<b>15</b> <b>(29.41%)</b>	<b>10</b> <b>(19.61%)</b>	<b>26</b> <b>(50.98%)</b>	<b>51</b> <b>(100%)</b>
<b>Mexico</b>	Female	5 (31.25%)	8 (50%)	3 (18.75%)	16 (100%)
	Male	4 (36.36%)	3 (27.27%)	4 (36.36%)	11 (100%)
	Σ	<b>9</b> <b>(33.33%)</b>	<b>11</b> <b>(40.74%)</b>	<b>7</b> <b>(25.93%)</b>	<b>27</b> <b>(100%)</b>
<b>Total</b>	Female	24 (14.72%)	82 (50.31%)	57 (34.97%)	163 (100%)
	Male	16 (16.67%)	53 (55.21%)	27 (28.13%)	96 (100%)
	n.s.			1 (100%)	1 (100%)
	Σ	<b>40</b> <b>(15.38%)</b>	<b>135</b> <b>(51.92%)</b>	<b>85</b> <b>(32.69%)</b>	<b>260</b> <b>(100%)</b>

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## Statutory Declaration

I hereby declare that I have written the enclosed bachelor thesis completely by myself and that I did not use any outside support except for the quoted literature and other sources mentioned in the paper.

I clearly marked and separately listed all of the literature and all of the other sources which I employed when producing this academic work, either literally or in content.

The bachelor thesis was not used in the same or in a similar version to achieve an academic grading or is being published elsewhere.



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