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ORIGINAL ARTICLE

A cross-cultural comparison of millennials' engagement with and donation to nonprofits: a hybrid U&G and TAM framework

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Abstract

Nonprofit organizations (NPOs) have been increasingly utilizing social media outlets to target Millennials for donations of time and money. These organizations, however, do not always take advantage of the hedonic, social, and normative factors that can influence engagement with and monetary donation to these organizations. Based on motivational theories, U&G and TAM, a hybrid approach is proposed to examine how three motivations—entertainment, interpersonal utility, and subjective norms—predict Millennials' engagement with and donation to NPOs. The analysis shows that engagement intention fully mediates the relationship between interpersonal utility and donation intention; and it partially mediates the engagement–donation relationship. Thus, the intention to engage with nonprofits is important for Millennials to increase their need for entertainment and social interaction, and motivates them to donate to nonprofits. In addition, the proposed hybrid model is used to compare two cultures, Western (U.S.) and Middle Eastern (Palestinian), using a partial least square structural equation model (PLS-SEM). The results indicate that the model performs similarly in both cultures, except for two relationships. In Western culture, engagement with NPOs does not lead to monetary donations. In Middle Eastern culture, the hedonic motive does not predict donation intention. Implications for practitioners are discussed.

Keywords Nonprofits · Social media sites · Millennials · Engagement · Entertainment · Subjective norm · Interpersonal utility · Donations · U&G · TPB

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1 Introduction

Social media outlets have established themselves as marketing tools (e.g., advertising) and are utilized by corporations worldwide to reach target segments (Florenthal & Chao, 2015). Nonprofits also cultivate engagement with donors on social networks (Lovejoy & Saxton, 2012), which has resulted in annual growth of 7% in online donations (Garnett, 2017). In this regard, donation on social media sites (SMSs) is an emerging trend and requires a different approach than the traditional solicitation techniques (Saxton & Wang, 2014) due to the unique attributes of such sites (e.g., information sharing). For example, electronic word of mouth ("creating a buzz") and tactics of gamification (game-driven promotions) are known to increase donations to charities (Kavanaugh, 2017; Pressrove & Pardun, 2016) through capitalizing on the hedonic and social characteristics of these channels.

Millennials spend a significant amount of time on SMSs, and this generation has begun to dominate the workforce (Bolton et al., 2013; Gorczyca & Hartman, 2017). To keep a sustainable stream of donations on SMSs, nonprofit organizations (NPOs) need to create marketing strategies that attract and engage this cohort (Cho et al., 2019; Guo & Saxton, 2014; Lewis et al., 2014). Thus, NPOs need to understand what motivates this generation to engage with and donate to charitable causes via social media platforms, taking into consideration the entertaining and social nature of these platforms. In addition, as this generation is highly influenced by the opinions of their significant others (Dumpit & Fernandez, 2017), normative influence also should be studied in relation to Millennials' charitable giving on SMSs.

Finally, as many charities are multinational organizations, they need to understand the different motives of cultural segments to engage with and donate to global NPOs (Cheung & Chan, 2000). In this regard, researchers have demonstrated that culture plays into the prediction of monetary donations (Kashif & De Run, 2015; Kashif et al., 2015). When comparing Dutch and American donors, Beldad et al. (2015) found that "trust in the charitable organization is only relevant for Dutch respondents, while for American donors belief in the efficacy of their contribution predicts their intention to continue donating" (p. 442).

Because monetary donation on SMSs is a relatively new field of investigation, only a handful of studies provide insight into how social, hedonic, and normative motives predict engagement with and donation to nonprofits. To address this gap, the first aim of the present study is to propose an integrated approach to monetary donations. In this approach, hedonic (entertainment) and social (interpersonal utility) motives are borrowed from Uses and Gratifications (U&G) theory. These motives are complemented with normative motives (subjective norms), which originated in the Theory of Reasoned Action (TRA) and were later applied to the Theory of Planned Behavior (TPB) and Technology Acceptance Model (TAM). The three motives are examined as a means of predicting engagement with and donation to NPOs. To the best of our knowledge, such a hybrid approach is innovative in the nonprofit field of research. The second aim is to evaluate two cultural segments, U.S. and Middle Eastern, in applying the

proposed model and identifying inherent similarities and differences. The findings on Middle Eastern culture will add to the latest research related to monetary donations in countries with Islamic population.

The next section, Theoretical Background, discusses the rationale for the proposed framework, tying in the two theories of U&G and TAM. The following Methodology section explains the data collection process, development of the questionnaire (including the sources of the scales used), and the data analysis method using SmartPLS software. In the Results section, sample characteristics are presented, followed by an analysis (multiple-group testing) of the proposed framework. The paper concludes with a discussion of the main results, managerial implications, and some limitations.

2 Theoretical background

2.1 Nonprofits and social media

Social media has proved to be the most effective method of advertising for NPOs (Wong & Jusoff, 2011), as it provides a unique marketing opportunity for them to promote their philanthropic needs to prospective donors. NPOs have taken advantage of this higher level of communicative measures to reach their Millennial stakeholders. A Statista 2014 survey revealed YouTube, Facebook, and Twitter to be the most utilized networking sites, at 97%, 92%, and 82%, respectively, by international NPOs and the Top 400 charities (University of Massachusetts, n.d.). Through social media, NPOs can increase awareness of their goals and expand their donor base by reaching a broad audience of interested benefactors from across the globe. This is important, as online donations and engagement are driven by the size of an NPO's social network (Saxton & Wang, 2014).

Despite NPOs' social media presence, their outreach efforts are lacking. Raising awareness of their needs is a crucial first step in motivating online followers to donate; however, even those willing to give need persuading (Iyer et al., 2012). Discrepancies between the number of online followers and online donors are widespread (Saxton & Wang, 2014). Stronger, more emotional connections with an organization can lead to higher levels of donor involvement (Pressrove & Pardun, 2016). NPOs, however, have not adequately appealed to Millennials' need for personal engagement, as these organizations focus largely on one-way communication approaches comprised of "information dissemination" rather than on interactive dialogue (Quinton & Fennemore, 2013; Sura et al., 2017). For NPOs, in particular, personal engagement with followers is a crucial factor in increasing the likelihood of online interactions with the organization (Pressrove & Pardun, 2016). Insufficiency in expanding social networking efforts beyond community building generally leads to failures in mobilizing stakeholder action and effectively maintaining relationships with online followers.

The potential of social connectivity offered by online channels allows NPOs to solicit donations in an unprecedented way. Solicitation has been found to invoke charitable giving, positively affecting engagement and donation behavior (Bekkers

& Wiepking, 2011; Simmons & Emanuele, 2004; Sura et al., 2017). The solicitation effort can be enhanced by online applications that publicly display a prospective donor's response to the solicitation. This allows peer pressure to play a role in persuading the recipient of solicitation to donate, creating a social networking effect (Saxton & Wang, 2014). The March of Dimes has demonstrated this effect. The nonprofit utilized Facebook to advertise its charitable event "March for Babies," allowing people to register for the walk publicly and to share their participation on the media site. The organization saw a 75% increase in the number of walkers as well as a 71% increase in gifts from participants and a 102% overall increase in revenues between 2009 and 2010 (Flandez, 2010).

2.2 Millennials and social media

Millennials, different from previous generations, have an innate desire to actively connect with their peers through online communities and, as such, are a natural target for a social networking effect created by such organizations. Peaking at approximately 80 million people, Millennials are the largest generation to enter the workforce (Luscombe et al., 2013; VanMeter et al., 2013). No generation is more involved with social media usage than are Millennials. They can spend up to four hours a day on various online networking outlets (Adams & Pate, 2015), and college students, compared to other demographic segments, are the most active social media users (Kim & Lee, 2014). Of the 1.15 billion daily Facebook users, approximately 88% are Millennials (Adams & Pate, 2015; York, 2017). A 2017 worldwide Statista survey reported that filling spare time and finding entertaining content are the most important reasons for social media usage among this generation (GlobalWebIndex, n.d.).

Millennials have high expectations and perceived self-efficacy when achieving their goals. Self-efficacy greatly shapes Millennials' attitudes toward donation (Credo et al., 2016) and often predicts charitable giving (Chen, 2018). Social media can be used to access their high expectations as related to their commitment to social change and purposeful work, as seen in their online donation behavior (Gorczyca & Hartman, 2017). Thus, exploiting Millennials' high usage of SMSs to promote social change can be very effective, as this demographic has the greatest donation potential (Gorczyca & Hartman, 2017).

Further, younger online donors tend to contribute larger gifts than do traditional donors (Saxton & Wang, 2014). As noted, NPOs can maintain long-term sustainability by targeting this cohort through social networks (Gorczyca & Hartman, 2017; Paulin et al., 2014). The psychological benefits, or the joy of giving, have led to Millennials' online engagement with NPOs and influenced their intention to make online contributions to an NPO (Bekkers & Wiepking, 2011; Chen, 2018; Sura et al., 2017).

Millennials seek to go beyond information sharing to build online relationships with the organizations that they support (Gorczyca & Hartman, 2017). They are largely encouraged to donate through an organization's crowd-based fundraising, by sharing their donations online, and by encouraging their peers to get involved

(Kavanaugh, 2017; Tan et al., 2016). Adams and Pate (2015) found that more than half of surveyed Millennials would recommend a social cause online. Avid online users indicated their desire to support a cause "liked" by their friends on social networking sites. The social acceptance that comes with the recognition and approval from their peers has a positive impact on Millennials' reputation, increasing their willingness to make more generous contributions (Bekkers & Wiepking, 2011; Chen, 2018; Y. Kim & Lee, 2014; Tan et al., 2016).

2.3 MENA culture

To understand individuals' donation behaviors, NPOs must recognize the regional demographics that shape such behaviors. The Middle Eastern and North African (MENA) region includes a predominantly Muslim population in which donations are primarily motivated by religion (Alhidari, 2014). Both religious and cultural values are deeply embedded in these societies and shape individuals' personal beliefs, in turn influencing prospective donors' philanthropic behaviors (Kashif & De Run, 2015). Religious values, for example, oblige Muslims to pay Zakat, an annual donation to the needy at a rate of 2.5% of disposable income (Kashif & De Run, 2015; Metawie & Mostafa, 2015). This philanthropic obligation affects both the well-being of the individual and the socio-economic sustainability of the society as a whole. Muslims are more satisfied to give Zakat through personal means, rather than through NPOs, to ensure that their donation is being properly distributed to those in need of it (Kashif et al., 2018). Lack of NPO transparency and the donor's trust in an NPO hinder this assurance. Further, direct donations provide the satisfaction of spiritual fulfillment. Charitable giving is a matter of pride among Arab society, and so an impersonal means of donation through an NPO is regarded as a second-choice alternative (Alhidari, 2014; Kashif et al., 2018).

NPOs can change this thinking by targeting MENA Millennials, who constitute 40% of this population, comprising the region's largest consumer base. Notably, there is a prominent difference between MENA Millennials and the previous generation. Millennials have been shaped mainly by technological connectivity, and, according to a study by ThinkWithGoogle, there is almost 100% mobile usage among Millennials in the region (Singh, 2015), making them the most susceptible generation for NPOs to target. These digital enthusiasts can change the NPO-donor relationship through online outlets. A 2015 HSBC Private Bank survey reported that 79% of surveyed Middle Eastern Millennials were actively involved in philanthropic activities (Sorvino, 2016). Through the use of social media as the main source of information, a 2017 Cisco report found the region to have the world's highest YouTube and Twitter usage rate (Aslam, 2018; Kagel, 2013). According to the Google Consumer Barometer (2014/15), among Middle Eastern, U.S., U.K., Japanese, and Australian Millennials, those in the Middle East demonstrated higher brand loyalty in shopping. As with any brand, NPOs can market themselves, carrying over this loyalty to the online charitable community.

2.4 TAM subjective norms and attitude

The motivational theory TPB has been repeatedly applied to nonprofit research in Western and non-Western cultures (Awang et al., 2017; Kashif & De Run, 2015; Mittelman & Rojas-Méndez, 2018; Smith & McSweeney, 2007; Su et al., 2011). Its three antecedents—attitude toward behavior, subjective norm, and perceived behavioral control—explain behavioral intention directly and behavior indirectly (Ajzen, 1991). The subjective norm construct, in particular, has been shown to affect monetary donation intention across different cultures. Subjective norms reflect one's "beliefs about the normative expectations of others and the motivation to comply with these expectations" (Van der Linden, 2011, p. 357). Metawie and Mostafa (2015) in Egypt, Veludo-de-Oliveira et al. (2017) in Saudi Arabia, and Kinnally and Brinkerhoff (2013) in the United States have confirmed the significant influence of subjective norms on monetary donation intention.

NPO studies, in addition, have parceled out the normative influence into subconstructs. Van der Linden (2011) refers to TPB's subjective norms as prescriptive (i.e., injunctive) social norms and adds morals as prescriptive personal norms. Moral norms are internalized general values that independently influence individuals, although they may originate from the normative influence of a social group (Manstead, 2000). Moral norms carry personal responsibility, while external pressure does not (Bicchieri, 2006). Descriptive norms represent an additional facet of normative influence, as they refer to the behavior of significant others (Cialdini, 2007; Smith & McSweeny, 2006). In cross-cultural studies, no consensus has been reached regarding which facets of normative influence are more dominant in explaining donation behavior. In some, injunctive norms (original subjective norms) are found to have a significant influence on monetary donations, while descriptive and moral norms do not (Beldad et al., 2015; Kashif et al., 2015; Metawie & Mostafa, 2015). Other studies demonstrate the significant influence of moral and descriptive norms, but not prescriptive ones, on intention to donate (Awang et al., 2017; Kashif & De Run, 2015; Knowles et al., 2012). Nevertheless, as far as we know, none of these normative constructs has been applied to researching monetary donations on SMSs.

Subjective norms also have been examined in social media engagement studies, which apply TPB (Casaló et al., 2010) or the extended TAM (TAM2; Dumpit & Fernandez, 2017). An increasing number of studies have shown the importance of subjective norms in influencing social media use (for a review, see Wirtz & Göttel, 2016). Therefore, this study aims at examining whether subjective norms can predict monetary donations of Millennials across two cultures, Western and Middle Eastern, to contribute to the existing nonprofit literature.

The extent TAM literature has examined attitude toward engagement with social media sites or companies/brands on social media sites (see a review in Florenthal, 2019). Bianchi and Andrews (2018), for instance, investigated the relationship between attitude toward engagement with retail brands on social media sites and its influence on purchase intention, moderated by intention to engage on social media with that brand. Attitude toward the use of social media sites and its impact on intention to use them has been researched by Wirtz and Göttel (2016). However, engagement with NPOs on social media sites has not been well researched. In particular,

whether engagement of Millennials with NPOs on social networks results in intention to make monetary donations has not been documented. The current study proposes to examine the relationship between the NPOs' engagement attitude and monetary donation intention toward them.

2.5 U&G hedonic and social motives

Early on, NPO researchers suggested that scholars involved in charitable research should incorporate more cross-disciplinary theories (Bekkers & Wiepking, 2011; Smith, 1975). Mainly, motivational theories, such as TRA, TPB, and Self-Determination Theory, have been implemented to predict donors' behavior (Ferguson et al., 2015; Veludo-de-Oliveira et al., 2017). These theories, however, do not capture the entertaining and social characteristics of SMSs. Therefore, this study draws on U&G theory to add hedonic and social motives to normative influence in studying engagement with and monetary donation to NPOs.

U&G theory was developed in the communication field and was aimed initially to explain media usage (e.g., watching television) and how such behavior gratifies the psychological and intrinsic cognitive needs of users (e.g., entertainment, information seeking; Ruggiero, 2000). The central principle of the theory is that the use of communication media is a goal-driven, intentional, and motivational action (Logan, 2013). Recently, with the increased use of SMSs as communication platforms, researchers have turned to U&G theory to identify motivators that determine their rapid adoption (Alhabash et al., 2012; Florenthal, 2015; Urista et al., 2009).

From the beginning, researchers have recognized the power of social media platforms and their ability to serve NPOs in reaching target audiences such as Millennials, getting them engaged, and transforming them into donors (Lovejoy & Saxton, 2012; Lovejoy et al., 2012). More recently, social media donations and civic engagement have been examined not only online (Paulin et al., 2014; Sura et al., 2017) but also via mobile devices (Cheng et al., 2015). Korolov et al. (2016), for example, studied the relationship between social media activity and donations to charities online. They concluded that chatter on SMSs has a linear influence on regular monetary donations and a quadruple impact on emergency relief donations. Evidently, online donations (via SMSs) are different from offline donations and need to take into consideration the inherent "social network effect" (e.g., social, hedonic; Saxton & Wang, 2014, p. 850). Only a limited number of studies, however, have explored the hedonic and social gratifications of donors on SMSs, and even fewer use the U&G approach to do so (Chen & Givens, 2013; Cheng et al., 2015; Gorczyca & Hartman, 2017).

3 Proposed framework

The proposed framework concerns the influence of hedonic, social, and normative influence on Millennials' intention to engage with and donate to nonprofits in two cultures, Middle Eastern and Western (Fig. 1). In regard to antecedents,

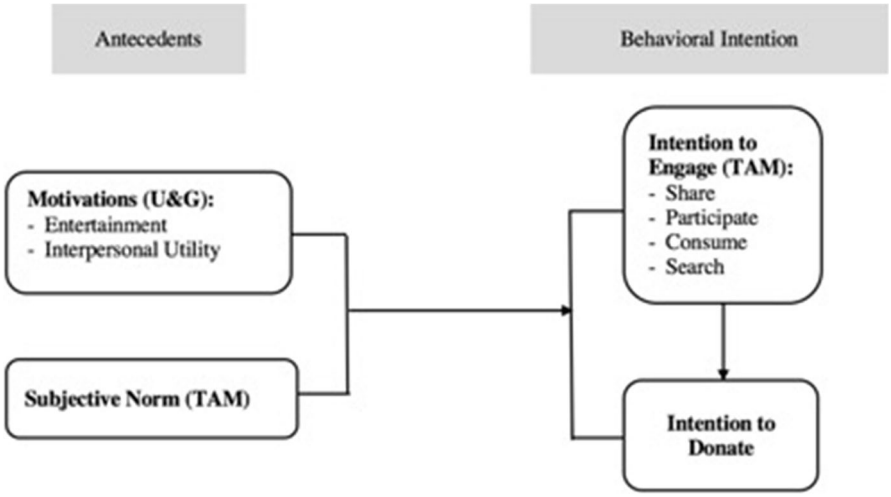

Fig. 1 Drivers of Millennials' donation behavior on social media sites

entertainment was adopted from U&G theory, and interpersonal utility (IU), "a social need that drives a person to belong to an online social group and to share information with them" (Celebi, 2015, p. 314), is associated with the U&G paradigm. The subjective norms and attitude concepts were adopted from the TAM. Subjective norms capture the normative motivation and refer to an individual's normative beliefs that reflect perceived social pressure from others (e.g., peers, family members, celebrities). Thus, the research questions this framework aims to answer are as follows:

RQ1: Do hedonic (i.e., entertainment) and social (i.e., interpersonal utility and subjective norm) antecedents contribute to Millennials' attitude toward engagement with NPOs?
RQ2: Does attitude toward engagement with NPOs impact the monetary donation intentions of Millennials?
RQ3: Does a hedonic antecedent (i.e., entertainment) contribute to attitude toward engagement with NPOs differently for Middle Eastern Millennials than for their U.S. counterparts?
RQ4: Do social antecedents (i.e., interpersonal utility and subjective norms) contribute to attitude toward engagement with NPOs differently for Middle Eastern Millennials than for their U.S. counterparts?
RQ5: Does the impact of attitude toward engagement with NPOs on monetary donation intention differ between Middle Eastern and U.S. Millennials?

Such a hybrid approach has been tested in other research areas (Ha et al., 2014; Lin et al., 2017). For example, Lim (2015) proposed an integrated model to predict e-shopping, including entertainment and irritation from U&G theory, and subjective norms from extended TAM. Another example of a hybrid approach is an e-learning tool that was assessed with a framework that combined concepts

from U&G (e.g., irritation, credibility) and TAM (e.g., perceived ease of use and perceived usefulness; Florenthal, 2016).

The proposed relationships also have been examined in both the TAM and U&G literatures. Central to U&G, the entertainment motivation refers to a user's ability to experience pleasure and enjoyment while engaging with a media outlet (Florenthal et al., 2012). An entertainment-engagement relationship is supported in communication studies. Sampling the U.S. population, Choi (2016) found a significant positive relationship between entertainment and news reading and endorsing on social media sites. With respect to the entertainment-donation link, Gorczyca and Hartman (2017) found a moderately strong association between intrinsic motivation, represented by enjoyment and pleasure, and intention to donate to charitable organizations.

Numerous U&G studies have examined the relationship between interpersonal utility and engagement on SMSs (Baek et al., 2011; Holton et al., 2014; Hunt et al., 2012). Choi (2016), for example, found that in the U.S., individuals' need to socialize significantly influenced their need to read, post, and endorse news on social networks. In Singapore, similar results were reported by Lee and Ma (2012), who showed a direct link between socializing and intention to share news on SMSs. In support of the relationship between interpersonal utility and donation intentions, Aluri et al. (2016) proved that perceived social interaction is directly related to the purchase intention of U.S. users of hotel websites that embed social media channels. Similarly, Celebi (2015) showed a significant association between interpersonal utility and purchase intention via advertising on SMSs.

The conceptualization of subjective norms-engagement relationship is widely supported in SMS studies across continents (Casaló et al., 2010; Kim et al., 2013). A study conducted in the Philippines, for instance, demonstrated that students' intention to use the SMSs of private and public universities was significantly affected by their subjective norms (Dumpit & Fernandez, 2017). Subjective norms also have been linked to monetary donation intention in numerous studies that draw mainly on TPB (Sura et al., 2017; Van der Linden, 2011). In comparing TPB and TRA, Veludo-de-Oliveira et al. (2017) demonstrated that subjective norms in both theories significantly influence individuals' monetary donation intention to charities in Saudi Arabia. More prevalent, however, are either TPB or extended TPB conceptualizations than are TRA when subjective norms are investigated in relation to monetary donations to nonprofits (Kashif et al., 2015; Smith & McSweeny, 2006; Su et al., 2011). Interestingly, the extended TAM, where subjective norms have been added, has been applied to explain brand engagement on social media (Florenthal, 2019), but is less prevalent in examining engagement with NPOs. Therefore, the proposed framework contributes to the existing literature on engagement and donation to NPOs by suggesting an examination of a hybrid TAM and U&G model. Table 1 summarizes select studies in support of the proposed relationships across various cultures. It is noticeable that most proposed relationships have not been tested on the MENA population, except for the impact of subjective norms on donation intentions. Comparing a Western culture with a MENA one with a broader set of motivational drivers is an additional contribution of this paper. This table also complements the aforementioned research questions.

Table 1 Select Studies Supporting the Proposed Relationships

Relationship	Context	Theory	Sample	Source
Western Cultures				
Entertainment →Engagement	News on SMSs	U&G	U.S	Choi (2016)
IU → Engagement	News on SMSs	U&G	U.S	Choi (2016)
IU → Purchase intentions	Embedded SMSs in hotel website	U&G	U.S	Aluri et al. (2016)
SN → DI	Charitable organizations	TPB	U.S	Kinnally and Brinkerhoff (2013)
Social interaction and entertainment → Donation	Mobile phone use	U&G	U.S	W. Chen and Givens (2013)
MENA Cultures				
SN → DI	Charitable organizations	TPB/TRA	Saudi Arabia	Veludo-de-Oliveira et al. (2017)
SN →DI	Charitable organizations	TPB	Egypt	Metawie and Mostafa (2015)
Other Cultures				
SN → Engagement	SMSs of private and public universities	TAM	Philippines	Dumpit and Fernandez (2017)
IU → Engagement	News on SMSs	U&G	Singapore	Lee and Ma (2012)
Social interaction → Civic engagement	SMSs on mobile devices	U&G	China	Cheng et al. (2015)
Cultures Not Specified				
Intrinsic motivation (e.g., fun) → DI	Charitable organizations	U&G	N/A	Gorczyca and Hartman (2017)
IU → Purchase intentions	Advertising on SMSs	U&G	N/A	Celebi (2015)

IU Interpersonal Utility, *DI* donation intention, *SMSs* – Social Media Sites, *SN* Subjective Norm

4 Methodology

Data were collected in a Northeastern U.S. and a Palestinian university during fall 2017 and spring 2018. A survey was administered face-to-face via paper-and-pencil in both locations. U.S. students in business courses completed the survey at their university and the Palestinian students, in various locations in and outside of classrooms at their university. The questionnaire included items related to (a) engagement on SMSs, in general, and with NPOs, in particular; (b) hedonic motivations associated with engagement with and donation to nonprofits; (c) social influence related to nonprofit donations; (d) intention to donate; and (e) demographic information.

All measures used in the survey were adopted from existing studies. Interval 5-point scales were employed for all measure indicators. Ducoffe's (1996) measure was borrowed to assess entertainment, and Holton et al. (2014) provided the

measure for interpersonal utility. Subjective norms were measured based on two items provided by Knowles et al. (2012) and Van der Linden (2011). Intention to donate was taken from Sura et al. (2017); *"I intend to donate* via *a social networking site in the future"* is an example of an item used in the survey. Engagement with nonprofits followed Cvijikj and Michahelles (2013) and the question used stated: *"How likely are you to interact (e.g. 'like', follow, comment, share, retweet) with nonprofit organizations (e.g. UNICEF, World Wide Fund for Nature,* etc.*) on the following social media sties in the future?"* The five most popular social media sites (Facebook, Twitter, Instagram, YouTube, and Snapchat) were displayed for participants to rate on a 5-point scale, where 1 indicated "very unlikely" and 5 indicated "very likely." A measure of engagement was created by averaging the ratings from all five SMSs for each participant.

SmartPLS software was employed to test the suggested model (Fig. 2; Ringle et al., 2015). The software uses the partial least squares (PLS) method to structural equation modeling (SEM) and is a variance-based approach. This study used PLS over the covariance-based approach to SEM because "the objective of PLS is the explanation of the relationships and prediction of the criterion variables of the model" (Pullman et al., 1997, p. 221). Thus, in contrast to the covariance-based SEM method, PLS-SEM refrains from testing hypotheses and focuses on proposing perditions (Garson, 2016). The PLS method is also recommended for testing exploratory models, with small sample sizes, and for "avoiding any distributional assumptions of the observed variables" (Rodríguez-Pinto et al., 2008, p. 160). The PLS-SEM method is well established across disciplines (Hair et al., 2012, 2017; Willaby, 2015), and, for example, Henseler et al. (2009) present a thorough review of the PLS studies in the international marketing field. Similar to the current study, Luo et al. (2006) test a model that integrates two theories, U&G and TAM, with the PLS approach.

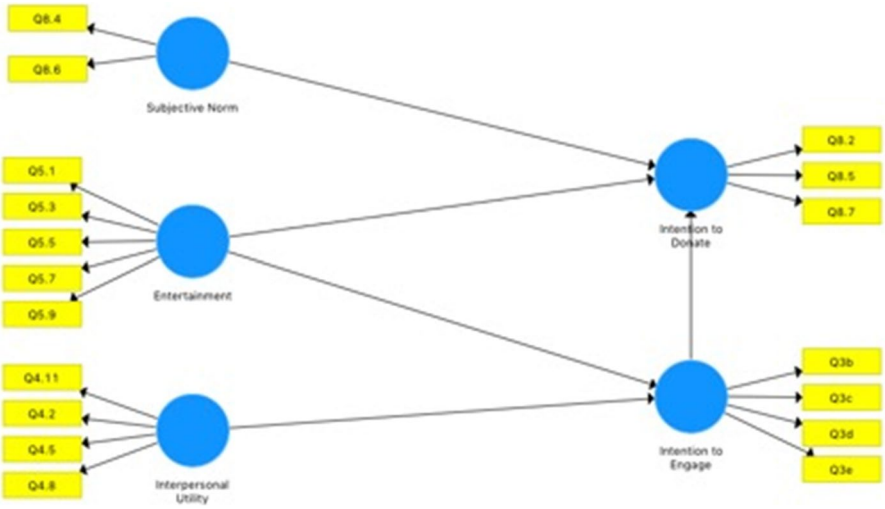

Fig. 2 PLS-SEM total model

5 Results

5.1 Sample characteristics

Table 2 provides a detailed breakdown of demographic and behavioral variables for the total (189), U.S. (99), and Palestinian (90) samples. Although the gender of the overall sample was balanced (males, 54%), male participants (70%) dominated the U.S. sample, while females (61%), the Palestinian one. The Palestinian respondents were, on average, slightly older ($M = 24$, $SD = 5.30$) than those of the U.S. ($M = 22$, $SD = 2.45$). The U.S. sample was ethnically more diverse than was the Palestinian one. Of the U.S. sample, 51% were ethnic/racial minorities, i.e., Latino/Hispanic (28%), Black (15%), and other (8%) ethnic groups, while 98% of the Palestinian respondents identified themselves as Middle Eastern.

Half of the U.S. sample (50%) included students with part-time jobs, whereas, in the Palestinian sample, close to half (48%) were full-time students, and about a third (36%) were full-time employed students. Close to half (49%) of the U.S. respondents majored in marketing, whereas close to one-quarter (24%) of Palestinian respondents majored in accounting. A major difference between the U.S. and Palestinian participants was the degree type; 44% of the Middle Eastern students were in a master's program, whereas all U.S. students were undergraduates, in their first (9%), second (19%), third (30%), or fourth (23%) year. Both samples represent fairly well the various socio-economic levels. In addition, both samples were mainly secular.

The use of SMSs differed across the two cultural groups; Facebook was used mainly by Palestinian students, while Instagram was used mainly by the U.S. students. Another notable finding is that Twitter was used infrequently by both groups ($M_{\text{U.S.}} = 2.7$, $SD = 1.57$; $M_{\text{Palestinian}} = 1.6$, $SD = 1.12$). As a result, the Palestinian students were familiar with nonprofit SMSs more so on Facebook ($M = 3.3$, $SD = 1.30$) than on other social media platforms, whereas the U.S. ones were more present on Instagram ($M = 2.4$, $SD = 1.38$). The entire sample, however, was not very familiar with nonprofit SMSs on any of the five leading platforms, with Twitter ($M_{\text{all}} = 1.7$, $SD = 1.09$) as the one with the least familiarity in regard to the accounts of NPOs.

With respect to monetary donations, approximately one-third (32%) of the Palestinian respondents reported that they never donated in the past year, whereas only 2% of the U.S. ones stated the same. Similarly, 26% of Palestinian students reported never donating goods to nonprofits, and 20% had never volunteered in the past year, compared to 2% of U.S. students who never donated and/or volunteered. Similar differences were identified when searching for nonprofit websites or researching nonprofits. More Palestinian participants (15%) never engaged in either activity than did U.S. students (2%) in the past year.

Table 2 Sample Characteristics

Characteristic	Total ($N=189$)	U.S ($N=99$)	Palestinian ($N=90$)
Gender	Frequency	Frequency	Frequency
Male	54%	70%	39%
Female	46%	30%	61%
Age—Mean (SD)	23 (4.26)	22 (2.45)	24 (5.30)
Ethnicity	Frequency	Frequency	Frequency
Middle Eastern	50%	-	98%
Caucasian	24%	49%	-
Latino or Hispanic	14%	28%	-
Black/African American	7%	15%	-
Other	5%	8%	2%
Employment	Frequency	Frequency	Frequency
Student	39%	29%	48%
Employed part time	29%	50%	9%
Employed full time	28%	19%	36%
Other	4%%	2%	7%
Major	Frequency	Frequency	Frequency
Marketing	24%	49%	2%
Management	16%	17%	15%
Accounting	19%	12%	24%
Global Business	9%	11%	7%
Finance	8%	4%	11%
Other	24%	7%	41%
Year in school	Frequency	Frequency	Frequency
Freshman	9%	2%	15%
Sophomore	19%	30%	7%
Junior	30%	45%	15%
Senior	18%	23%	13%
Master's	22%	-	44%
Other	2%	-	6%
Highest degree completed	Frequency	Frequency	Frequency
High school	47%	64%	31%
Associate (2 years)	10%	21%	-
Other diplomas	6%	6%	6%
Bachelor's	25%	5%	43%
Master's	8%	-	15%
Doctorate	1%	-	2%
Other	3%	4%	3%
Household income	Frequency	Frequency	Frequency
Less than $25,000	24%	21%	27%
$25,000–$74,999	41%	39%	42%
$75,000–$99,999	16%	21%	11%
$100,000 and higher	19%	19%	20%
Religious affiliation	Frequency	Frequency	Frequency

Table 2 (continued)

Characteristic	Total ($N=189$)	U.S ($N=99$)	Palestinian ($N=90$)
Yes	16%	17%	15%
No	84%	83%	85%
Use of social media sites	Mean (S.D.)	Mean (S.D.)	Mean (S.D.)
Facebook	3.3 (1.63)	2.6 (1.59)	4.1 (1.30)
Twitter	2.2 (1.46)	2.7 (1.57)	1.6 (1.12)
Instagram	3.5 (1.42)	4.0 (1.21)	3.0 (1.45)
YouTube	3.8 (1.28)	3.9 (1.27)	3.8 (1.31)
Snapchat	3.53 (1.53)	3.8 (1.41)	3.2 (1.60)
Familiarity with nonprofits on social media sites			
Facebook	2.7 (1.54)	2.3 (1.46)	3.3 (1.30)
Twitter	1.7 (1.09)	1.9 (1.22)	1.6 (.90)
Instagram	2.3 (1.35)	2.4 (1.38)	2.1 (1.30)
YouTube	2.6 (1.43)	2.3 (1.40)	2.8 (1.43)
Snapchat	2.1 (1.39)	1.9 (1.26)	2.3 (1.50)
Monetary donations in the past year	Frequency	Frequency	Frequency
Never	17%	2%	32%
Once	47%	61%	34%
2–3 times	18%	26%	9%
4 or more times	18%	11%	25%
Goods donations in the past year	Frequency	Frequency	Frequency
Never	14%	2%	26%
Once	43%	53%	33%
2–3 times	25%	28%	21%
4 or more times	18%	17%	20%
Volunteering in the past year	Frequency	Frequency	Frequency
Never	11%	2%	20%
Once	42%	55%	29%
2–3 times	21%	23%	20%
4 or more times	26%	20%	31%
Website search in the past year	Frequency	Frequency	Frequency
Never	8%	2%	15%
Once	36%	47%	22%
2–3 times	23%	20%	27%
4 or more times	33%	31%	36%
Online research in the past year	Frequency	Frequency	Frequency
Never	8%	2%	15%
Once	38%	44%	30%
2–3 times	25%	28%	23%
4 or more times	29%	26%	32%

5.2 Multi-group testing of the proposed framework

5.2.1 Convergent and discriminant validity

Table 3 presents construct loadings, composite reliability (CR), and average variance extracted (AVE) for the total U.S. and Palestinian samples. According to Hair et al. (2006), items are significant if their loadings are greater than 0.50. All loadings of the total U.S. and Palestinian models are above 0.5. To assess construct convergent validity in SEM, Hair et al. (2006) suggest the use of CR and AVE instead of Cronbach's alpha. As noted by Beldad et al. (2015), "Average variance extracted measures the amount of variance captured by the construct in relation to the amount of variance attributable to measurement error" (p. 453). For exploratory models, the CR should be above 0.60 (Chin, 1998). The composite reliability measures of all models meet this requirement, as they range between 0.77 and 0.94. With respect to AVE, in all three models, the constructs meet the requirement of being above 0.50 (Chin, 1998). Thus, constructs' convergent validity and reliability were established in all three models.

Table 4 presents the Fornell-Larcker discriminant validity matrix for the total U.S. and Palestinian samples (Fornell & Larcker, 1981). The Fornell-Larcker criterion for discriminant validity is met when, for each latent variable, the square root of AVE is greater than its correlation with any other latent variable. All three models meet this criterion; in each column, all correlations are below the square root of AVE.

Table 3 Loadings, Composite Reliability (CR), and Average Variance Extracted (AVE)

	Total			U.S			Palestinian		
Construct	Loading	CR	AVE	Loading	CR	AVE	Loading	CR	AVE
Entertainment	0.72	0.89	0.63	0.82	0.94	0.75	0.51	0.82	0.48
	0.86			0.89			0.80		
	0.75			0.81			0.73		
	0.84			0.89			0.82		
	0.79			0.93			0.57		
Interpersonal Utility	0.81	0.88	0.64	0.82	0.92	0.74	0.84	0.81	0.52
	0.82			0.90			0.68		
	0.84			0.93			0.68		
	0.73			0.79			0.69		
Subjective Norm	0.83	0.84	0.72	0.84	0.87	0.76	0.86	0.81	0.68
	0.87			0.90			0.80		
Intention to Engage	0.73	0.88	0.64	0.78	0.90	0.70	0.65	0.85	0.58
	0.83			0.85			0.78		
	0.80			0.83			0.84		
	0.83			0.89			0.76		
Intention to Donate	0.72	0.85	0.65	0.81	0.90	0.76	0.54	0.77	0.53
	0.85			0.90			0.81		
	0.85			0.90			0.81		

5.2.2 Criteria of model fit

The PLS-SEM approach uses the standardized root mean square residual (SRMR) for model validation, as it is one of the "most reliable indicators of model misspecification" (Henseler et al., 2014, p. 195). The SRMR calculates average magnitudes of "the difference between the observed correlation matrix and the model-implied correlation matrix" (Garson, 2016, p. 68). A lower SRMR indicates better fit, for which a value below 0.08 implies a good fit (Hu & Bentler, 1998), and a value below 0.10 is considered an acceptable fit (Henseler et al., 2014). The SRMR for both the total and the U.S. models is below 0.08, while the Palestinian is borderline acceptable in terms of SRMR (Table 5).

Table 5 also includes the R^2 for each endogenous variable, intention to engage and intention to donate. The PLS approach to SEM "maximizes the explained variance of the target construct, considering this criterion as a meaningful and sufficient measure of fit" (Schloderer et al., 2014, p. 114). As indicators of model fit, Chin (1998) proposed the use of three levels of R^2 in a structural equation model: R^2 equal to or above greater than 0.67 specifies a substantial effect of exogenous variables on the endogenous one, R^2 equal to or above 0.33 (and up to 0.66) indicates a moderate effect, and R^2 equal to or above 0.19 (and up to 0.32) denotes a weak effect. In all three models, R^2 of intention to donate falls into the moderate effect category. The overall effect measure of intention to engage is also moderate only for the U.S. sample. For the Palestinian sample, R^2 of intention to engage is borderline weak (slightly below 0.19).

Table 4 Fornell-Larcker Discriminant Validity Criterion

Model	Entertainment	Intention to Donate	Intention to Engage	Interpersonal Utility	Subjective Norm
Total model					
Entertainment	0.793				
Intention to donate	0.404	0.808			
Intention to engage	0.416	0.361	0.799		
Interpersonal utility	0.309	0.24	0.423	0.799	
Subjective norm	0.190	0.573	0.166	0.161	0.848
U.S. model					
Entertainment	0.867				
Intention to donate	0.546	0.871			
Intention to engage	0.470	0.373	0.836		
Interpersonal utility	0.294	0.251	0.492	0.862	
Subjective norm	0.321	0.579	0.211	0.227	0.874
Palestinian model					
Entertainment	0.695				
Intention to donate	0.223	0.728			
Intention to engage	0.387	0.352	0.761		
Interpersonal utility	0.354	0.237	0.319	0.724	
Subjective norm	0.042	0.604	0.152	0.100	0.827

Diagonal: square root of AVE, below diagonal: correlations

5.2.3 Multi-group analysis and path coefficients

A multi-group analysis (MGA) is performed "to determine if there are significant differences in group-specific parameter estimates (e.g., outer weights, outer loadings, and path coefficients) obtained when using PLS-SEM" (Matthews et al., 2018, p. 6). MGA via PLS-SEM allowed the testing of the same model across the two cultural groups to identify any structural path differences between the U.S. and Palestinian respondents. The U.S. and Palestinian samples are about the same size, which helps to reduce errors (Becker et al., 2013). All path coefficients for the proposed relationships are significant across the three models, except for the relationship between intention to engage and intention to donate. That relationship is significant only in the U.S. and total group models (Table 5).

A permutation test was performed via SmartPLS to determine whether significant differences exist between path coefficients of the U.S. and Palestinian models. This is a non-parametric procedure that aims to control for Type I errors (Henseler et al., 2016). Absolute differences between path coefficients of the two models are presented in Table 5. Differences at permutation *p*-value that are lower than 0.10 are considered significant (Matthews, 2017). Only two relationships were found to be significantly different at the 0.10 level between the U.S. and Palestinian samples: (a) entertainment intention to donate and (b) intention to engage intention to donate.

To further the PLS-SEM analysis, an importance-performance procedure was completed. The importance-performance map analysis (IPMA) "displays the structural model total effect on a specific endogenous construct" (Matthews et al., 2018, p. 10). This procedure first requires the researcher to select the endogenous constructs for this analysis. Then, the importance of each exogenous variable's total effects on the selected endogenous ones are calculated (Schloderer et al., 2014). The performance of each exogenous latent variable on endogenous constructs is derived from rescaling the latent variables' average scores into index values between 0 and 100 (Hölck et al., 2010). The IPMA provides additional insight to researchers and practitioners to further investigate and improve exogenous constructs with low performance and high importance (Matthews et al., 2018; Schloderer et al., 2014).

Table 5 Path Coefficients, R^2, SRMR, and Absolute Differences in All Three Models

	Total	U.S	Palestinian	Absolute Difference
Entertainment → Intention to donate	**0.234**	**0.349**	0.113	**0.236**
Entertainment → Intention to engage	**0.315**	**0.356**	**0.313**	0.042
Interpersonal utility → Intention to engage	**0.325**	**0.387**	**0.208**	0.179
Subjective norm → Intention to donate	**0.498**	**0.443**	**0.566**	0.123
Intention to engage → Intention to donate	**0.180**	0.116	**0.222**	**0.106**
Intention to engage: R^2	0.269	0.357	0.188	
Intention to donate: R^2	0.445	0.490	0.445	
SRMR	0.073	0.075	0.101	

Path coefficients marked in bold are significant at the $p < 0.05$ level, and absolute differences marked in bold are significant at the $p < 0.10$ level

An IPMA was performed for the two cultural groups, U.S. and Palestinian, targeting two endogenous constructs, intention to engage and intention to donate. Figure 3 presents the importance and performance scores of the two exogenous variables, entertainment and interpersonal utility, for intention to engage. In both samples, entertainment scores are high on both the importance and performance dimensions, with slightly lower scores on performance for the Palestinian sample. Interpersonal utility, in contrast, differs significantly across the two groups. It is relatively lower on both importance and performance for the Palestinian sample, and it scores higher in importance and performance for the U.S. one. Although the U.S. interpersonal utility score has a similar importance to the U.S. entertainment one, its performance is lower.

With respect to intention to donate, in both samples, entertainment scored high on performance but showed higher importance for the U.S. than for the Palestinian group (Fig. 4). The Interpersonal utility had a low total effect (importance) on intention to donate but showed a high performance score for both samples. Subjective norms exhibited the highest levels of importance for the U.S. and Palestinian samples, for which a slightly lower score is attributed to the Palestinian sample. In both groups, subject norm performance is moderately high. The total effect of the U.S. entertainment score is relatively low, although its performance score is high. In contrast, Palestinian entertainment scores were high on both dimensions. Intention to engage scores are the lowest for both the performance and importance dimensions in the two cultural segments. When comparing the two groups, the Palestinian one scored higher on importance and lower on performance, while the U.S. scores were reversed.

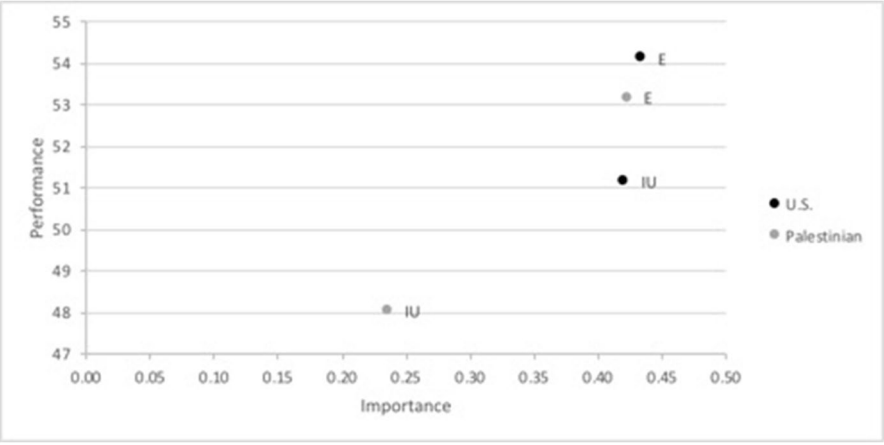

Fig. 3 IPMA results of the intention to engage for the two cultural groups. E = Entertainment, IU = Interpersonal Utility

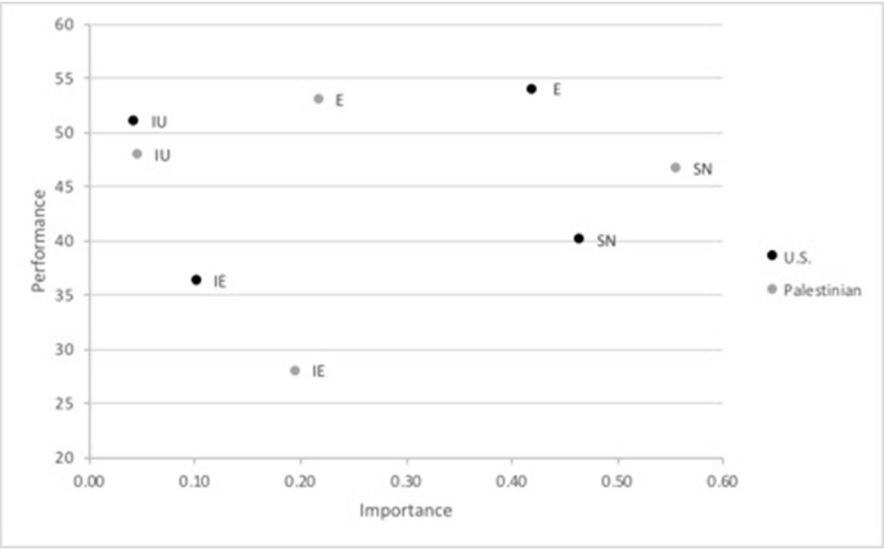

Fig. 4 IPMA results of the intention to donate for the two cultural groups. E = Entertainment, IU = Interpersonal Utility, SN = Subjective Norm, IE = Intention to engage

6 Discussion

The results provide insight into the impact of the hedonic and social drivers of Millennials' intention to engage with and donate to nonprofits across two distinct groups, the U.S. and Palestinian populations. The total model indicates that the relationship between interpersonal utility and donation intention is fully mediated by engagement intention. Entertainment-donation intention is partially mediated by engagement intention, while subjective norms directly influence Millennials' intention to donate. Thus, the intention to engage with nonprofits is important to Millennials to increase their need for entertainment and social interaction and motivate them to donate to nonprofits.

The two groups, U.S. and Palestinian, are similar in fulfilling their hedonic and social needs when engaging with nonprofits. In the Palestinian group, however, entertainment does not directly affect donation intention. In the U.S. cohort, in contrast, intention to engage does not lead to intention to donate. In both samples, subjective norms directly influence intention to donate. Thus, for the Palestinian cohort, hedonic and social needs impact intention to donate to nonprofits through intention to engage with them (full mediation). The U.S. sample separates its need to engage and donate. This group is influenced by others to donate and to fulfill their hedonic need and is motivated to engage with charities to increase entertainment and social needs. The U.S. cohort's increased engagement with nonprofits, however, does not predict its intention to donate.

The importance-performance analysis for intention to engage also reveals that entertainment exhibits high performance and importance. This is a motive that

should not be ignored. Interpersonal utility, however, differs substantially across the two groups; it is more important and performs higher in the U.S. sample than in the Palestinian one. The IPMA results for intention to donate suggest that subjective norms highly affect donation intention across the two cultures. In terms of performance, however, it is not as high, which requires further investigation of this construct by researchers and practitioners.

The opposite is true for interpersonal utility, for which performance is notably high, but its effect on donation intention is the lowest. This result might indicate that nonprofits' increasing Millennials' social interactions on SMSs might not result in increased donations on these sites. The total effect of entertainment differs between Palestinian and U.S. groups; for the Palestinian segment, it is less effective than for the U.S. one. Finally, engagement intention with nonprofits on SMSs has a stronger total effect on the intention to donate in the Palestinian than in the U.S. group.

Nonprofit research across cultures can provide some support for the results of this study, as outlined in Table 6. The subjective norm concept has been examined extensively in relationship to intention to donate money to charities globally, mainly through the application of the extended TPB. The results are somewhat mixed. In Egypt, Saudi Arabia, and the U.S., for instance, the proposed relationship between subjective norms and intention to donate money to NPOs was supported (Kinnally & Brinkerhoff, 2013; Metawie & Mostafa, 2015; Veludo-de-Oliveira et al., 2017), whereas, in other countries, such as Australia and Malaysia, it was not (Awang et al., 2017; Knowles et al., 2012). Even when the norms were divided into various facets (e.g., prescriptive, descriptive, moral) and tested in diverse settings (e.g., Malaysia, Pakistan, Netherlands, the U.S.), consensus was not reached on which ones are more important in predicting donation intention (Beldad et al., 2015; Kashif & De Run, 2015; Kashif et al., 2015). Our results are consistent with studies that find support for the direct impact of subjective norms on donation intention. In addition, the IPMA showed that subjective norms have higher importance (overall effect) on donation intention than do other exogenous constructs.

Research that investigates civic engagement, which corresponds to engagement intention with nonprofits in this study, provides some evidence that intrinsic motivations, such as social and recreational, can influence such activity. For example, Chinese students were motivated to engage with charities on SMSs, via mobile devices, to fulfill their social (recognition) but not recreational (entertainment) needs (Cheng et al., 2015). A study conducted in the U.S. found that both needs (social and recreational) influenced mobile donations of adults, age 41 years on average ($SD = 16.06$; Chen & Givens, 2013). These results are in congruence with the current study's findings. Both motives, hedonic and social, predicted the U.S. and Palestinian cohorts' intention to engage with nonprofits. The importance-performance analysis indicated that entertainment had a high total effect on engagement for both groups and that the social motive was more effective in predicting engagement in the U.S. group than the Palestinian group.

Entertainment also was found to have a direct effect on donation intention for U.S. Millennials but not for the Palestinian ones. Support for such findings can be found in a study by Gorczyca and Hartman (2017), who demonstrated that Millennials are driven by intrinsic motivation, such as fun, when considering donations to

Table 6 Hedonic, Social, and Normative Factors in Cross-Cultural Studies

Tested Relationship	Results	Country	Theory	Source
Subjective norm → Intention to donate	Not supported	Canada	TPB	Mittelman and Rojas-Méndez (2018)
Subjective norm → Giving to beggars	Not supported	Malaysia	TPB	Awang et al. (2017)
Injunctive norms → Intention to donate money	Supported	Malaysia	TPB	Kashif et al. (2015)
Descriptive norms → Intention to donate money	Not supported	Malaysia		
Moral norms → Intention to donate money	Not supported	Malaysia		
Moral obligation → Repeat donation intention	Not supported	Netherlands United States	Not specified	Beldad et al. (2015)
Injunctive norms → Intention to donate money	Not supported	Pakistan	TPB	Kashif and De Run (2015)
Descriptive norms → Intention to donate money	Supported	Pakistan		
Moral norms → Intention to donate money	Not supported	Pakistan		
Subjective norm → Intention to donate money	Not supported	Australia	TPB	Knowles et al. (2012)
Moral norm → Intention to donate money	Supported	Australia		
Subjective norm → Intention toward charity donations	Supported	Egypt	TPB	Metawie and Mostafa (2015)
Social norms → Intention to donate money	Supported	Saudi Arabia	TPB TRA	Veludo-de-Oliveira et al. (2017)
Moral responsibility → Intention to donate money	Supported	Saudi Arabia		
Subjective norms → Intention to donate money	Supported	U.S	TPB	Kinnally and Brinkerhoff (2013)
Prescriptive norm → Intention to donate money	Not supported	Global	TPB	Van der Linden (2011)
Descriptive norm → Intention to donate money	Not supported	Global		
Moral norm → Intention to donate money	Supported	Global		
Social interaction (recognition) → Civic engagement	Supported	China	U&G	Cheng et al. (2015)
Recreation (entertainment) → Civic engagement	Not supported	China		
Diverse mobile phone use (e.g., social and recreational) → Mobile donation	Supported	United States	U&G	W. Chen and Givens (2013)
Intrinsic motivation (e.g., fun) → Intention toward donating to a charitable organization	Supported	Not specified	U&G	Gorczyca and Hartman (2017)

TPB Theory of Planned Behavior, *TRA* Theory of Reasoned Action, *U&G* Uses and Gratifications Theory

charities. Chen and Givens (2013) also demonstrate that diverse mobile phone usage by Millennials that includes fulfillment of social and recreational needs has a positive influence on mobile donations.

6.1 Managerial implications

The current study implies that strategies developed by NPOs should take advantage of the hedonic and social characteristics of social networks to draw Millennials into civic engagement and monetary donations. Gamification, which "refers to the use of game elements in non-game context" (Chen, 2018, p. 28), is one such strategy. Giving via gamified solicitation could elicit motives such as fun, socialization, and self-esteem (Bieliūnaitė-Jankauskienė & Auruškevičienė, 2016; Nguyen et al., 2012).

The Ice Bucket Challenge for ALS is a successful example of such a strategy (Kavanaugh, 2017). This campaign requested individuals to tag five of their friends on SMSs and challenge them to either post a video clip of themselves pouring a bucket of ice water on their heads or to donate to the Amyotrophic Lateral Sclerosis Association (Tan et al., 2016). The ALS organizations successfully raised $114 million, which is 35 times more money than they did in the same period a year before (Koohy & Koohy, 2014).

Global NPOs should recognize the similarities and differences across cultures in terms of hedonic, social, and normative motives that have an impact on engagement with and donation to charities. This study demonstrates that collectivist and individualistic Millennials may share some similarities with respect to monetary donation and civic engagement. For example, both the American and the Middle Eastern cultures are influenced by subjective norms when considering monetary donations. Similar results were found in other Muslim countries—Egypt and Saudi Arabia. Based on this accumulated evidence, nonprofits should identify reference groups, which are "actual or imaginary individual[s] or group[s] conceived of having significant relevance upon an individual's evaluations, aspirations, or behavior" (Park & Lessig, 1977, p. 102), relevant to each culture to embed in a marketing campaign. Evidently, the IPMA result of the intention to donate supports the premise that collectivist cultures (e.g., Muslims) are more prone to be affected by normative motives than are individualistic ones (e.g., Westerners; Kashif et al., 2015).

Interestingly, the civic engagement of U.S. Millennials did not influence intention to donate; only entertainment and normative motivations did. NPOs should be cautious when developing strategies to engage Millennials in the U.S. on SMSs, as some strategies might not increase monetary donations. In contrast, for the Middle Eastern population, the engagement-donation relationship was significant, which indicates that nonprofits should expect Millennials of collectivist cultures to donate more if they are motivated to engage with them on SMSs. Nevertheless, the IPMA results indicate that, across cultures, the importance of engagement intention to predict donation intention is low.

Interpersonal utility (i.e., socialization) can predict intention to engage, mostly for Middle Eastern respondents, but it is not very effective in predicting donation intention in either culture, according to IPMA results. Other studies partially

support these findings and emphasize recognition as the leading motivator (Cheng et al., 2015). Nonprofits are encouraged to provide social gratification (e.g., recognition) to their followers on social networks, particularly in collectivist cultures. They should not, however, expect that the fulfillment of a social need will result in monetary donations.

6.2 Limitations and future research

The proposed model examines whether Millennials' hedonic, social, and normative motives can predict their intention to engage with and donate to nonprofits through SMSs. An additional aim of the study was to perform a cross-cultural comparison to provide insight into Millennials from collectivist and individualistic cultures. As this is an exploratory study, both samples are small in size. Further, this study focused on only two cultures, U.S. and Middle Eastern (i.e., Palestinian). Future research should examine the proposed model on an increased number of participants from the same or similar cultures and test additional collectivist and individualistic cultural groups to increase the external validity of the current study's results. Larger sample sizes per country might increase the model's fit, lowering the SRMR.

This study examined one aspect of the normative beliefs, perceived social pressure (Knowles et al., 2012). Studies that use the extended TPB have examined three main facets of these norms, prescriptive/injunctive, descriptive, and moral (Table 6). Moral norms reflect the perception of personal responsibility to behave altruistically and donate to charities and have been added to enrich TPB (Manstead, 2000). Both prescriptive/injunctive and descriptive beliefs refer to individuals' relationship to their reference groups (Konkoly & Perloff, 1990). The former specifies how others pressure the individual to perform a specific behavior, while the latter captures an individual's belief that others in his or her reference group perform such behavior (McMillan & Conner, 2003; Warburton & Terry, 2000). As subjective norms show high importance in predicting donation intention, regardless of cultural differences, further investigation of more specific aspects of normative beliefs is recommended.

The proposed model suggests that intention to engage is important to facilitate monetary donation intention in the Palestinian Millennials but not in their U.S. counterparts. This result needs to be validated in future studies using a more specific approach to measure engagement intentions. It is possible that U.S. Millennials prefer to engage with NPOs on specific social media sites that are less personal, like Twitter or Instagram, but not on Snapchat. Furthermore, the measure used in this study averaged the likelihood of engagement intentions across five SMSs. Examining each one separately with the same model can shed light on which SMSs are considered more appropriate for NPOs to engage with Millennials of various cultures.

Overall, considering the small sample sizes, the proposed model demonstrated a reasonable fit with reliable measures. The cross-cultural analysis provided further insight into Millennials' intentions to engage and donate money, identifying similarities

and differences between collectivistic and individualistic cultures. The explained variance in intention for monetary donation indicates a moderate overall effect size across all three models, total, U.S., and Middle Eastern. Thus, the PLS-SEM method was suitable to test an aggregate sample as well as the two cultural cohorts. Adding U&G's two motivations, entertainment and interpersonal utility, to the traditional subjective norm construct to explain engagement with and donation to nonprofits is a novel approach and warrants further exploration.

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