MEDIA EXPOSURE TO CHARITABLE ORGANISATIONS ACTIVITIES AND THEIR CREDIBILITY AMONG YOUTH IN EGYPT

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Abstract

Charitable organisations (COs) play a vital role in society. They help the poor and the needy through collecting aid in the form of charity from those who have and deliver them to those in need. Given that COs rely heavily on donors' generosity, thus, their perceptions of COs credibility and their attitude toward charities are ultimate base for building a healthy and sustainable relationship between the charities and the donors. This research set out to examine the correlation between media exposure to COs activities and they credibility among them. In addition to this, the research is aiming at examining the correlations between media exposure and Egyptian youth attitudes towards COs. This research used survey method through using questionnaire tool to collect data from Egyptian youth (n = 275). The results revealed that, the majority of respondents exposure to COs activities through TV ads or through charities SNS pages. Moreover, the research highlighted that most of the sample hold positive and neutral attitude towards COs in Egypt. Furthermore, media exposure correlated positively with both respondents perceptions of COs credibility and with their attitude towards them. The conclusion-highlighted implications for charities communications. Future research may focus on the Egyptians' attitude towards COs reaction to the coronavirus pandemic, as a reflection of their social responsibility.

Keywords: Charitable Organisations; Media Exposure; Corporate Credibility and Social Networking Sites

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ملخص البحث

تلعب المؤسسات والجمعيات الخيرية دورًا حيويًا في المجتمع. حيث تقوم هذه المؤسسات والجمعيات بمساعدة الفقراء والمحتاجين من خلال جمع المساعدات لهم في شكل صدقة من المتبرعين وتسليمها إلى المحتاجين. وبالنظر إلى أن اعتماد المؤسسات والجمعيات الخيرية في المقام الأول على التبرعات، فإن تصوراتهم عن مدى مصداقية هذه المؤسسات والجمعيات الخيرية، واتجاهاتهم نحوها هي الأساس لبناء علاقة صحية ومستدامة بين المؤسسات والجمعيات الخيرية من جانب، والمتبرعين من جانب أخر. يهدف هذا البحث إلى دراسة العلاقة بين تعرض الشباب المصري لأنشطة المؤسسات والجمعيات اخيرية في وسائل الإعلام ومدى مصداقيتها لديهم. كما يهدف البحث إلى دراسة العلاقة بين التعرض لأنشطة هذه المؤسسات والجمعيات في وسائل الإعلام واتجاهات الشباب المصري نحوها. وتوصلت النتائج إلى أن غالبية المبحوثين تعرضوا لأنشطة المؤسسات أو الجمعيات الخيرية من خلال إعلانات التلفزيونية أو من خلال صفحاتها عبر مواقع الشبكات الاجتماعية. كما توصلت النتائج إلى أن معظم أفراد العينة لديهم موقف إيجابي أو حيادي تجاه المؤسسات والجمعيات الخيرية في مصر. كما توصلت النتائج إلى وجود ارتباط بين تعرض المبحوثين لأنشطة المؤسسات والجمعيات الخيرية وبين مصداقيتها لديهم. كما تناولت خاتمة الدراسة بعض التطبيقات العملية للمؤسسات والجمعيات الخيرية في مصر، خاصة فيما يتعلق بالاتصالات التسويقية لهذه المؤسسات والجمعيات الخيرية. كما تقدم البحث بعدد من الاقتراحات للبحوث في المستقبل.

الكلمات المفتاحية: المؤسسات أو المنظمات الخيرية؛ التعرض لوسائل الإعلام؛ المصداقية؛ مواقع الشبكات الاجتماعية.

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Introduction

Charitable organisations (COs) play a vital role in societies. They help sustain the poor and the needy through collecting aid in the form of charity from those who have and deliver them to those in need. They act as a third party, collecting monetary donations from donors and provide them to the needy (Yörük, 2012)(Alhidari et al., 2018; Saukko, 2014). Charity "is seen as individual benevolence and caring". It takes different forms, to mention the least "helping the sick, the disabled, or the elderly". Henceforth, "charitable donations" are philanthropic gifts giving to charities in person, individually, or through an organisational donation to help in a cause, such as removing poverty from society (Saukko, 2014, p. 655). According to the *Sage Encyclopedia for Food Issues* charitable organisations should "have an educational, cultural, religious, or social welfare or other purpose that is defined by law" (Williams, 2015, p. 198).

In view of COs vital role in society, this research set out to examine Egyptian youth, especially between Millennial or Generation Y and Generation Z[1] (Gens-

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[1] According to Pew Research Centre Millennial (or Generation Y) are those who born between 1981-1996; their ages are now between 25 to 40; while

Y&Z, henceforth) media exposure to charities activities in Egypt and their perceptions of COs credibility, and their attitude towards them. In doing so, this research examined the levels of Egyptian youth exposure to charities media activities, either through conventional or traditional media (such as TV and billboards) or through new media (such as COs' websites and social media pages). Media can play an invaluable role in the life of nonprofits. They promote the charitable cause and inform the public about the charities benefit to society (Saukko, 2014). Moreover, media are capable of cultivating positive attitude towards COs in Egypt, which can help them sustain in society and doing their mission.

Previous research have examined extensively the predecessors to charitable giving, either in individualistic or collectivistic contexts (Alhidari et al., 2018; Hassan et al., 2018; Kashif et al., 2015; Mittelman & Rojas-Méndez, 2018; Peng et al., 2019). However, credibility as a multidimensional concept that can influence donors' attitude towards COs and consequently their intention to donate, as far as this research knows, has not studied well. Few examples though have studied trust in COs as a predecessor to the intention to donate (Alhidari et al., 2018; Hassan et al., 2018). To fill in this gap this research will examine first the COs credibility among youth in Egypt as a collectivistic culture. In addition to this, it will examine the correlation between the Egyptian youth media exposure to COs activities and their credibility among them and their attitude towards these COs.

This research has several practical significances. First, it studies Egyptian Gens-Y&Z perceived COs credibility. This can inform future communication campaigns targeting these groups how to enhance COs credibility among them, and

Generation Z are those who born between 1997-2012; their ages are now between 9 to 24 [these ages were modified to the current ages in 2021] (Dimock, 2018).

conceivably, to increase their philanthropy. Second, the research studies the influence of exposure to traditional versus new media activities on Egyptian Gens-Y&Z perceived COs credibility and attitude towards them. This can inform COs communication strategic planners or public relations practitioners what media are suitable for targeting these groups when it comes to increasing their corporates credibility among them, and cultivating favourable attitude towards their organisations among them.

The section below will further highlight the state of charitable giving in Egypt as a collectivistic society.

Literature Review

Charitable organisations and charitable giving in Egypt; a collectivistic culture

Charitable organisations depend heavily on donors' generosity, philanthropic orientation and fund-raising (Saukko, 2014). Studies have shown some reasons that motivate individual charitable giving (Alhidari et al., 2018; Hassan et al., 2018; Peng et al., 2019). For example, Hassan et al (2018) concluded that Gen-Y in Malaysia, trust in charitable organisations' abilities in pursuing their missions (perceived ability) and trust in charities appropriate utilisation of monetary donations in helping the needy (perceived integrity) both have a strong influence on contributors attitudes toward COs. These positive attitudes, in turn, will have an impact on individuals' disposition to donate to charities or on their "philanthropic behavior" (Hassan et al., 2018, p. 71). Similarly, Gaskin (1999) asserted that trust is necessary for charities to thrive in societies. Thus, COs need to "hold high levels of public confidence and trust" (p. 164).

Several factors can play an inevitable role in determining individual orientation towards charitable giving. Largely, culture is a major player in this. Mittelman & Rojas-Méndez (2018), for example, argued that cultural context in Canada, as "an individualistic country", is valuable in understanding the insignificance

of subjective norms, in predicting donating behaviour; which proved significance in "collectivistic" contexts (Mittelman & Rojas-Méndez, 2018, p. 201). On the contrary, Kashif et al. (2015) found that social norms are significant in predicting the intention to donate money to charitable organisations in Malaysia, which is considered "a collectivist society" (Kashif et al., 2015, p. 99).

With consideration of this, individualistic and collectivistic cultures have certain attributes that in a broad sense can be utilised to understand cultural differences (Singelis et al., 1995). For instance, "collectivists define themselves as parts or aspects of a group". Thus, social norms play a significant role in shaping collectivists' behaviours, as they perceive such norms as "duties and obligations" (Singelis et al., 1995, pp. 243–244). According to Hofstede (1986) classification of cultures by the individualism-collectivism dimension, Egypt can be classified as a collectivistic culture or society (*Egypt* - Hofstede Insights*, 2017; Elsaid & Elsaid, 2012). In such societies, in-group relationships hold strong influences on individuals' actions and behaviours. Individuals identify their identity in terms of belonging to the wider society as "We" not "I". Caring about others expected in such societies, whether in the immediate family, extended family, or even friends and other fellows in society. Belief systems are significant for peoples' well-being and healthy behaviour. So, abidance by religion or societal rules seen as an obligation in collectivistic cultures (*Egypt* - Hofstede Insights*, 2017). In accordance with this view to the Egyptian society, according to the CharitiesAidFoundation (2019) giving index in 2019, on aggregation, Egypt ranked 104 worldwide in charitable giving. The country is ranked 51, 101 and 121 in helping strangers, donating money and volunteering time, respectively (CharitiesAidFoundation, 2019). This indicates that the Egyptian population has a low rank in donating money and time, but is more eager to help foreigners. This understood based on Egypt classification as a collectivistic society. Furthermore, in her study to the effectiveness of charities integrated marketing communication in Egypt, Gomaa (2018) concluded that those with average to high income tend to give more to charitable organisations in comparison to those with low-income. Thus, economic status gave a reasonable explanation to this as she outlined.

Media exposure and nonprofit communication

Media can play an invaluable role in the life of nonprofits. In a sense, media help promotes nonprofit cause and inform the public about its benefit to society (Saukko, 2014). Although media, in general, hold such informing role, it is negotiable whether they can shape public opinions and attitudes, towards external objects, such as charitable organisations, for example. Thus neither abandoning this role nor accepting it as inevitable while considering media influence is significant (Boda & Szabó, 2011). For instance, mass media campaigns have shown significance in increasing the amount of time dedicated to volunteering in charities, but not donating money as traditionally believed (Yörük, 2012). Moreover, since the advent of new media, particularly the Internet and social media, a new media landscape has taken place in the realm of corporate or nonprofit communication. Thus, the role, traditionally believed that conventional media can play in fundraising for charities, such as direct response television advertising (Aldrich, 2004), is now could be replaced by new media, such as the Internet or digital televising (Saxton, 2001). Social media, for example, can support charities' causes through engaging the public with their activities. Henceforth, managers and public relations professionals in nonprofits are encouraged to adopt social networking sites in their organisations strategic communication (Waters et al., 2009).

Giving that media in general, and social media, in particular, can play a role in promoting the nonprofit cause in society, through building awareness or inciting donors to support this cause, this research is aiming to shade more light on the role of media exposure to COs activities in supporting and/or facilitating their missions in Egypt. Especially, the research will consider the role of conventional media, i.e. TV ads and billboards on the one hand, and new media, i.e. organisation website and social media pages, on the other hand, in shaping COs credibility among Egyptian youth and in influencing their attitude towards them. Therefore, the current research seeks to answer the following questions:

RQ1: To what extent do Egyptian youth exposure to COs' activities through traditional in comparison to new media outlets?

RQ2: To what extent do Egyptian youth perceive COs credibility?

RQ3: To what extent do Egyptian youth hold favourable or unfavourable attitude towards Egyptian COs?

As highlighted earlier, traditionally, televised advertisements played a significant role in fundraising and increasing public awareness concerning a charitable organisation brand or cause. However, this territory is occupying, gradually, by new media (Aldrich, 2004; Saxton, 2001). Saxton & Wang (2013), for example, "found a strong relationship between the size of the organization's social network and the receipt of charitable contributions" (pp. 862-863). Giving this increased importance of social media as fundraising platforms, further investigation revealed that social media features indirectly influenced the intention to donate through such platforms, through directly influencing the attitudes toward online donation through these outlets (Ahn et al., 2018).

Theoretical Framework

Source or Corporate Credibility

This research is based theoretically on credibility concept and literature, especially source or corporate credibility. Source is one of the four pillars of communication process (those are the source, the message, the channel/medium of communication and the message). Ultimately, in communication research, source refers to where the message comes from (Berlo, 1960, in: Wu et al., 2016). In according to persuasion literature, source has to have some attributes to influence individual attitudes (Wu et al., 2016); credibility is one of the source attributes that is well studied in communication research (Dedeoglu, 2019; Li et al., 2020; Wilson & Sherrell, 1993; Wu et al., 2016; Yuan & Lou, 2020). Source credibility is defined as the global evaluation of the perceived believability of the message source (Wilson & Sherrell, 1993; Wu et al., 2016) or the extent to which the source of the message is perceived believable (Wilson & Sherrell, 1993, p. 102). Two dimensions ultimately identify source credibility, competency and trustworthiness. On the one hand, competency is the extent to which the source of the message is perceived to provide valid or well grounded information on the subject of communication. On the other hand, trustworthiness is concerned with the degree to which the source of the message is perceived as honest and moral and as such is providing information objectively and unbiasedly (Wu et al., 2016). With regards to this, source credibility can be concepetualised and examined either as corporate credibility or media as source credibility (Wu et al., 2016). This research, though, is focusing on COs as the source of communication, and thus is focusing on corporate credibility. Previous research have reach common ground or findings regarding the influence of corporate credibility on attitude and behavioural intention (Lafferty & Goldsmith, 1996; Li et al., 2020). For example Lafferty & Goldsmith (1996) found that corporate credibility influenced

both attitude toward the corporate advertisements and corporate brand, moreover, corporate credibility had significant impact on purchase intentions. Additionally, research indicated that corporate credibility has the capacity to affect efficiently the influence of social media corporate advertising (Li et al., 2020).

The research on credibility can be traced on to the mid of the twentieth century, i.e. 1950s, with the first paper was published on credibility by (Hovland & Weiss, 1951; Hussain et al., 2020). According to Collins English Dictionary Online, credibility refers to 'believability' and 'reliability', if someone or something is credible, then people can rely on them, can have trust and believe in them (Credibility Definition and Meaning | Collins English Dictionary, n.d.; Kim et al., 2014). Researches have develop different credibility scales to measure, for example, corporate credibility (Hussain et al., 2020; Newell & Goldsmith, 2001) or organisational credibility (Hati & Idris, 2019) and brand credibility (Spry et al., 2011). Newell and Goldsmith (2001) defined corporate credibility as "the amount of expertise and trustworthiness that consumers perceive in a corporation" (p. 235). In accordance with this definition, corporate credibility is a sort of source credibility, with consideration to the corporate role in providing the product, advertising and acting as the source of marketing communications in general (Newell & Goldsmith, 2001). Kim et al. (2014) defined corporate credibility as:

> the extent to which consumers perceive that the company has the capability to implement management activities based on its knowledge, expertise, and trustworthiness (p. 13).

Hussain et al. (2020) examined the role of advertising credibility in brand and corporate credibility. The study used qualitative approach, through interviews and focused group in London. The findings revealed that, "advertising credibility has a positive effect on brand credibility, brand image, corporate credibility and corporate image" (Hussain et al., 2020, p. 549). Newell and Goldsmith (2001) developed a scale to measure corporate credibility based on expertise and trustworthiness. They found that both constructs correlated with other measured variables, i.e. perceived advertising credibility, attitudes toward the ads and the brand and intention to purchase .

Studies have used different dimensions in measuring credibility, such as expertise and trustworthiness (Spry et al., 2011). According to Hovland et al. (1953) "Expertise refers to the extent to which a source is perceived to hold valid assertions", while, "trustworthiness refers to the degree of confidence in the source's intent to communicate the assertions considered to be most valid" (cited in: Spry et al., 2011, p. 891). Hati & Idris (2019) measured personal and organisation credibility of Islamic social enterprise based on three dimensions, trustworthiness, expertise and attractiveness. They found that, social enterprise organisational credibility has direct effect on "customer support intention", while personal credibility has an indirect one. They concluded that, in the context of Islamic Social Enterprise,

> customers are likely to put a much higher importance on organisational credibility than the personal credibility of the entrepreneur (Hati & Idris, 2019, p. 1144).

Dando & Swift (2003) highlighted that trust is a key motivator of stakeholder perception of credibility of any given corporation or an organisation. Maathuis et al., (2004) argued that, although credibility is usually conceptualised in terms of "reliability (trustworthiness), sympathy (attractiveness), and expertise (competencies", these dimensions could narrowed down to the concept of 'trustworthiness' (pp. 340, 341). Previous research on credibility indicates that it is a multidimensional concept, and that its

dimensions can differ based on the topic of the study. In this research, credibility is defined as the amount of which respondents perceive Egyptian COs trustworthiness, expertise, reputation, altruism, collaboration, personality and transparent communication.

Attitudes

According to Fishbein and Ajzen (1975, p. 6) attitude defined as an acquired tendency/predisposition "to respond in a consistently favorable or unfavorable manner with respect to a given object" (cited in: Douglass, 1977). MacKenzie & Lutz (1989) highlighted that credibility and attitudes correlated in so many different ways in relation to advertising/advertiser and credibility/attitude. For example, they asserted that advertiser credibility correlated positively to advertiser attitude, or attitude towards advertiser. This indicated that, when holding a favourable perception of an organisation credibility, this would influence attitude towards it. Consequently, it could assumed that "a favourable attitude towards the charity will have a positive effect on motivation to donate" (Teah et al., 2014). For example, Webb et al. (2000) found that attitudes toward helping others and attitudes toward COs correlates positively with charitable giving intention and behaviour.

To contribute to this literature, this research will examine the correlation between Gens-Y&Z in Egypt, as a collectivistic culture, exposure to COs activities in traditional versus new media and these charities credibility among them and their attitudes towards COs. The research will examine the following hypotheses:

RH1: Respondents exposure to COs activities in Egypt through traditional or new media outlets or (mediated) interpersonal communication, will have a positive correlation with their credibility among Egyptian youth

RH2: Respondents exposure to COs activities in Egypt through traditional or new media outlets or (mediated) interpersonal communication, will have a positive correlation with respondents attitudes toward them

Method

Sample

This research used the availability sampling to collect data from Egyptian youth. Data collected using a self-reported questionnaire technique applied for three weeks, from 29 February to 20 March 2020. The survey was distributed online and offline.

Table one Sample Characteristics

Sample Characteristics (*n* = 275)	Frequencies	Percentage %
Gender		
Male	72	26.2
Female	203	73.8
Age		
18 > 25	256	93.1
25 > 35	19	6.9
Residence		
Urban	141	51.3
Rural	134	48.7

The final sample composed of 275 respondents (Online: n = 134 (48.7%) and Offline: n = 141 (51.1%)).

Respondents asked to share voluntarily the survey link provided by Google Forms on their Facebook pages. In addition, few colleagues helped circulate the survey link among their students. Offline responses collected through handing out a hard copy of the survey for undergraduate students, at Mansoura and Damietta Universities. Altogether, after exclusion of incomplete or invalid responses, these procedures yielded 275 responses. Table one shows sample characteristics for this research.

Measures

All measures used in this research adapted or modified from previous research,

expect media exposure scale. Survey composed of several questions that asked respondents to specify their gender, age, and place of residence. In addition to these demographic characteristics, media exposure to charitable organisations activities in Egypt measured through asking respondents whether they follow these activities through media outlets. Moreover, respondents asked to specify to what extent, *always*, *sometimes* or *no*, do they follow these activities through each of the provided channels. All other measured used 3-points Likert scale, *Agree*, *Disagree* or *Neutral*. Charitable organisations credibility scale composed of 11 items, which was adopted adapted from Kim (2015). Credibility scale measured several components, namely: trustworthiness, expertise, reputation, altruism, collaboration, personality and transparent communication. Attitude towards charitable organisations, composed of seven items, adapted from previous research (Briggs et al., 2009; Hassan et al., 2018; Katz, 2018). All scales, except media exposure scale, were originally in English, and thus translated into and administered in Arabic. After conducting the survey, an independent translator helped to translate the survey items back again from Arabic to English to conduct the analysis[2].

To examine scales face and content validity, six experts reviewed the survey tool and some adjustments made to the survey upon their experienced comments[3].

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[2] A colleague at English for Specific English Centre, Mr Mohamed Desouky, helped in reviewing translation.

[3] The list of survey referees, ordered alphabetically:

1. **Dr. Marwa el-Said**, Associate Professor of Public Relations, Mass Communication Department, Mansoura University.

2. **Prof. Mohamed Saad Ibrahim**, Dean of the Higher Institute/Faculty Of Media & Mass Communication, El-Shorouk Academy

3. **Prof. Mohamed Shouman**, Dean of Communication and Mass Media, BUE

4. **Prof. Osama Abdel Raheem Ali**, Professor of Journalism, the Faculty of Specified Education, Mansoura University.

Cronbach's Alpha test used to measure survey reliability ($a = .832$), indicates a highlight reliability tool. Table 2 provides summary to measures items and their individual reliability.

Table two Summary of Research Scales Items

Scale	*a*
Credibility of Charitable Organisations	.84
It has a good reputation	
It has a distinctive experience in charitable work	
It provides the best information about the charitable work	
It made the community a better place	
It actually achieves and accomplishes what it promises to do	
It takes the public opinion into account when making specific decisions	
I find it easy to deal with/approachable	
It is clear in showing how it uses donation	
It provides accurate information about its work or activities	
It shares my own principles	
I trust its services	
Attitude towards charitable organisations	.64
My view of charitable organisations is positive	
Charitable societies and organisations play a vital role in society	
I believe that charitable societies and organisations spend their donations wisely	
I depend on charitable societies and organisations to deliver my money to the poor and those in need	
I recommend others to donate to charitable societies and organisations	
Charitable societies and organizations	

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5. **Prof. Samy el-Nagaar**, Professor of Journalism and Head of Mass Communication Department, Mansoura University.

6. **Dr. Shady Ibrahim Bahlol**, Lecturer of Public Relations, Mass Communication Department, Mansoura University.

use donations to serve the community
Some charitable societies and
organizations serve their own interests

Media exposure to charitable organisations activities	**.60**

TV ads
Billboards
The charity's or the organisation's website
The charity's or the organisation's page on social networking sites (such as Facebook, Twitter ... etc.)
Friends or acquaintances who dealt with the charity or the organisation
Contacting the charity or the organisation by phone, WhatsApp ... etc.

Cronbach's Alpha (a) = .83

Results

Respondents exposure to COs activities through traditional and new media

To answer this research questions and to test its hypotheses data analysed using the Statistical Package for the Social Sciences (SPSS) version 21. Table 3 shows the frequency and percentage of respondents' exposure to COs activities in media outlets. The table shows that the vast majority 250 and 224 respondents (91%) and (81%) follow COs activities through TV Ads and Social Networked Sites (SNS), respectively either always or sometimes. This indicates that traditional TV advertisements still holding popularity among respondents in exposure to COs

activities, however, SNS is also getting popularity as a source of information about COs activities.

In more details, the results show that 88 respondents (32%) always exposure to COs activities through TV ads, while 162 respondents (58.9%) exposure to these sometime through TV Ads. This makes TV ads at the top of the media through which respondents exposure to COs activities. Social Networked Sites (SNS) come in the second order, as the results show that 80 respondents (29.1%) always exposure to COs activities through their pages on SNS, while 144 respondents (52.4%) follow them sometimes through SNS. Furthermore, 59 respondents (21.5%) always exposure to COs activities and 115 respondents (41.8%) sometimes follow them through interpersonal communication, such as through their family members or friends experiences with these COs. Additionally, 23 respondents (8.4%) always exposure and 150 respondents (54.5%) sometimes exposure to COs advertisements on Billboards. Moreover, 48 respondents (17.5%) always exposure and 117 respondents (42.5%) sometimes exposure to COs activities through the charities websites. In the last order, 23 respondents (8.4%) always contact the charities through Phone or WhatsApp and 70 respondents (25.5) do this sometimes.

Table three respondents exposure to COs activities through media outlets

| Media outlets	Always		Sometime		No	
	F	%	F	%	F	%
TV ads	88	32	162	58.9	25	9.1
Billboards	23	8.4	150	54.5	102	37.1
Charities website	48	17.5	117	42.5	110	40.0
Charities page on SNS (e.g. Facebook, Twitter ... etc.)	80	29.1	144	52.4	51	18.5
Friends/acquaintances dealt with the charity or the organisation	59	21.5	115	41.8	101	36.7
Contacting the charity or the organisation by phone, WhatsApp ... etc.	23	8.4	70	25.5	182	66.2
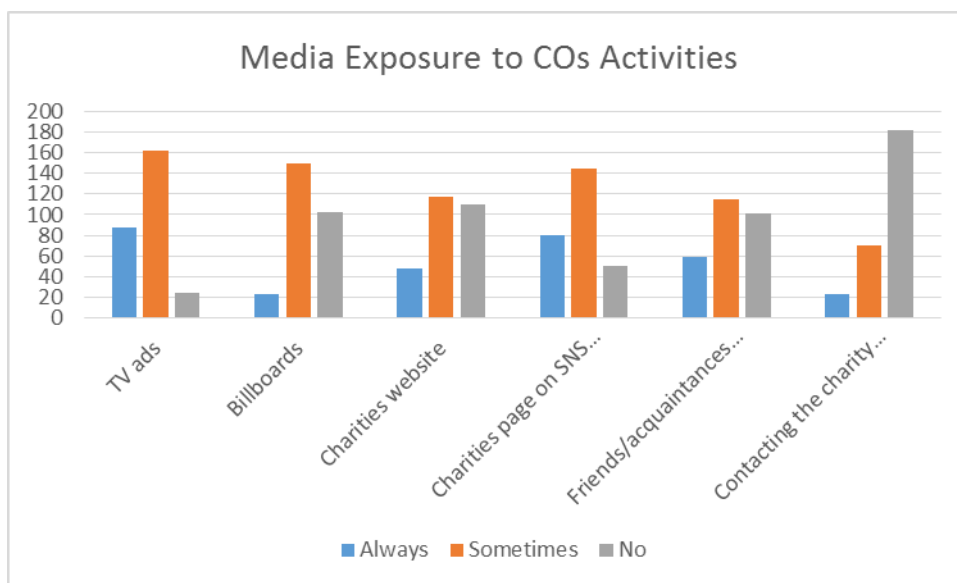
Fig. 1: Respondents exposure to COs activities through media outlets

COs credibility levels and respondents' attitude toward them

The table four shows COs credibility levels among Egyptian youth, and their attitude towards them. As apparent form the table 140 respondents (50.9%) hold medium credibility level concerning COs, while 122 respondents (44.4%) perceive COs high credibility. Only few 13 respondents (4.7) perceive COs in Egypt with low credibility. Furthermore, the majority of Egyptian youth, 154 respondents (56%) and 118 respondents (41.8), hold either positive or neutral attitude towards charities in Egypt, respectively. Again, only few of them hold negative attitude towards COs in Egypt, only 6 respondents (2.2%).

Table four COs credibility levels and attitude towards them among respondents

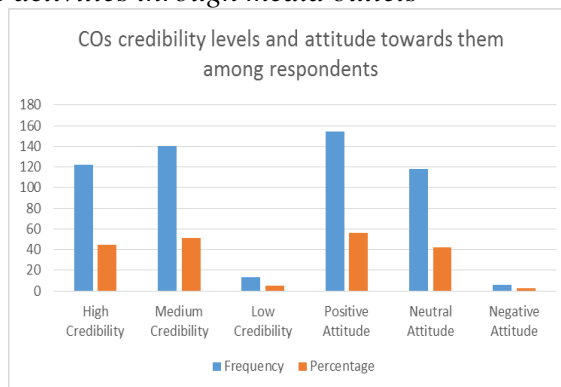| Credibility/Attitude	F	%
High Credibility	122	44.4
Medium Credibility	140	50.9
Low Credibility	13	4.7
Positive Attitude	154	56
Neutral Attitude	118	41.8
Negative Attitude	6	2.2

Fig. 2: COs credibility levels and attitude towards them among respondents

These results indicate altogether that Egyptian youth have favourable attitude towards COs activities in Egypt, and perceive them with medium to high credibility. The next section will show the results of testing this research hypothesises.

Media exposure and COs credibility, and attitude towards them

To test this research hypothesis, Pearson's Correlation Coefficient (Pearson's r) used to test the correlation between respondents exposure to COs activities through media outlets and their credibility amongst them. In addition to this, Pearson's r used to test the correlation between respondents exposure to COs activities through media outlets and their attitude towards them. Table five shows the results of these tests.

Table five Respondents Media exposure and COs credibility and their Attitude Towards them

	Mean	Standard Deviation	r	Significance
COs Credibility	25.65	4.118	.240	.000**
	16.46	2.352	.228	.001**
Attitude towards COs				

Note. *p < 0.05, **p < 0.01

As shown in the table above, respondents' exposure to COs activities in the media is positively correlated with their

perceptions of these charities credibility, *r* (.273) = .240, *p < 0.01*. However, the analysis revealed a positive, but weak, correlation between both variables. Moreover, the test revealed a positive, but also weak, correlation between respondents exposure to COs activities in media outlets and their attitude towards these charities, *r* (.273) = .228, *p < 0.01*. This indicates that, generally speaking, media exposure to COs activities influence youth perceptions of their credibility and their attitude towards them. Table 6 shows further inspection to the correlation between respondents' exposure to media outlets individually, and their perceptions of COs credibility and their attitude towards these.

Table Six Respondents Exposure to COs Activities in Media Outlets by Medium and their Credibility among them and their Attitude towards Charities

Media outlets			COs Credibility		Attitude towards COs	
	Mean	Standard Deviation	r	Sig.	r	Sig.
TV ads	2.23	.600	.014	.812	.088	.146
Billboards	1.71	.611	.140	.020*	.133	.028*
Charities website	1.77	.725	.173	.004**	.186	.002**
Charities page on SNS (e.g. Facebook, Twitter ... etc.)	2.11	.683	.136	.024*	.171	.004**
Friends/acquaintances dealt with the charity or the organisation	1.85	.749	.146	.015*	.051	.396
Contacting the charity or the organisation by phone, WhatsApp ... etc.	1.42	.642	.163	.007**	.142	.018*

Note. *p < 0.05, **p < 0.01

Table six shows that respondents exposure to COs activities through different media outlets is correlated with their credibility among them, except when they exposure to charities activities through TV Ads. In more details, interestingly enough, respondents exposure to charities activities through TV ads is not correlated with COs

credibility among them, *r* (273) = .014, *p > 0.05*. Comparatively, respondents exposure to charities activities through Billboards advertisements is correlated with their credibility among them, *r* (273) = .140, *p < 0.05*. Additionally, respondents exposure to charities activities through their websites is correlated with their perception of COs

credibility, r (273) = .173, p < 0.01. Similarly, respondents exposure to charities activities through SNS, such as Facebook, Twitter or other, is correlated with COs credibility, r (273) = .136, p < 0.05. Furthermore, respondents awareness or understanding of charities activities through interpersonal communication with their friends or acquaintances experiences with these charities is correlated with their perceptions of COs credibility, r (273) = .146, p < 0.05. Finally, respondents' interaction or contacting with charities representatives through phone, WhatsApp or other intermediate interpersonal communication is correlated with charities credibility, r (273) = .163, p < 0.01. In accordance with these results, the RH1, which supposed that exposure to COs activities through media outlets will have positive correlations with their credibility among Egyptian youth, is partially accepted.

Further inspection indicated that there is a correlation, however low, between respondents exposure to COs activities through media outlets and their attitudes towards these charities, except through either TV Ads or through their interpersonal communication with their friends and/or acquaintances who have a firsthand experience with these organisations. In more details, respondents exposure to COs activities through TV Ads has no correlation with their attitude towards these organisations, r (273) = .088, p > 0.05. Furthermore, respondents exposure to charities activities through billboards is correlated with their attitude towards these organisations, r (273) = .133, p < 0.05. Additionally, respondents exposure to COs activities through these charities website is correlated with respondents attitude towards them r (273) = .186, p < 0.01. Moreover, respondents exposure to COs activities through these organisations pages on SNS is correlated with their attitude towards them, r (273) = .171, p < 0.01. In addition to this, respondents exposure to COs activities through interpersonal communication with

their friends and or acquaintances is not correlated with their attitude towards COs, r (273) = .051, p > 0.05. Finally, contacting COs through phone, WhatsApp or other media of interpersonal communication is correlated with their attitude towards the, r (273) = .142, p < 0.05. In accordance with these results, the RH2, which supposed that exposure to COs activities through media outlets will have positive correlations with respondents' attitude towards them, is partially accepted. The next section will provide some discussions to this research results and a conclusion.

Conclusion and Further Discussion

COs play a vital role in society. They help the poor and the needy through collecting aid in the form of charity from those who have and deliver them to those in need. COs credibility among the donors, and their attitude towards them are essential to have their mission done. This research set out to examine the correlation between Egyptian youth, Gens-Y&Z, media exposure to COs activities and these charities credibility among them. In addition, to examine the correlation between respondents' media exposure to charities activities and Egyptian Gens-Y&Z attitude towards them.

The results indicated that, the majority of the sample 250 respondents almost (91%) always or sometime exposure to COs activities through TV ads, respectively. Followed by 224 respondents (81%) do the same through charities SNS pages. This indicates that, although TV ads are still the dominant medium for COs marketing communications, SNS are now a new territory for charities to communicate their activities, at least among Gens-Y&Z in Egypt. This result is in line with previous studies, which indicated that SNS are now occupying the territory hold for long by TV ads for communicating charitable cause and in fundraising (Aldrich, 2004; Saxton & Wang, 2013). In the third place, 174 respondents (63%) reported that they follow COs activities through interpersonal

communication with their friends or acquaintances. This indicates that COs need to place an effort in marketing their activities through the word of mouth or interpersonal communication to gain more presence among Gens-Y&Z in Egyptian.

As far as COs credibility is concerned, the study indicated that 140 respondents (50.9%) followed by 122 respondents (44.4%) have medium and high perception of COs credibility, respectively. This indicates that on aggregation COs perceived credible among Gens-Y&Z in Egypt. These results are in agreement with previous research (Hassan et al., 2018) that indicated COs are perceived trustworthy among Gen-Z in Malaysia. However, these results also indicate that COs credibility in Egypt is at risk of eradication or desertification, given that the majority of sample only hold medium perception of COs credibility in Egypt. Consequently, COs need to work hard to increase their credibility level among Egyptian youth, in particular among Gens-Y&Z. Similarly, the majority of the sample 154 respondents (56%) and 118 respondents (41.8%) held positive attitude, followed by neutral one towards COs. Again, although it inferred that on aggregation the sample have favourable attitude towards COs in Egypt, these charities are at risk of decreasing Gens-Y&Z positive attitude towards them. If we presumed that the majority of those respondents would be the ultimate future donors of COs in Egypt, when they turn to their middle ages and enter the workforce, then these charities are at risk of losing their potential donation assets in the future.

Concerning the results of testing this research hypothesis, the test indicated that exposure to COs activities, on aggregation, is correlated with their credibility among Egyptian youth, r (.273) = .240, $p < 0.01$ and in shaping their attitude towards charitable organisations r (.273) = .228, $p < 0.01$. Having said that, the test revealed a low correlation between respondents media exposure and either COs credibility or their

attitude towards them. This can interpreted on the basis that the majority of respondents only perceive COs to be moderately credible. Furthermore, only 56% of the sample indicated high favourable attitude towards COs in Egypt. This place an important question regarding how to increase COs credibility levels among Gens-Y&Z in Egypt. Moreover, how to cultivate favourable attitude towards COs among them.

The results also concluded that respondents exposure to all media outlets, except TV ads, is correlated with COs credibility among them. This place another question regarding the effectiveness of COs marketing communications. Simply put, although the majority of respondents exposure to COs activities through TV ads, this exposure has no influence on COs credibility amongst them. This may indicate to the respondents questioning of COs' believability, trustworthiness and reputation in using donors' donations in paying for their TV advertisements, not in serving the poor and the needy in Egyptian society. Similarly, respondents exposure to COs activities through media outlets is correlated with having favourable attitude towards COs in Egypt, except TV ads and interpersonal communication with their friends or acquaintances. This result raise the same question regarding the effectiveness of COs TV marketing communications among Egyptian youth. In addition to how to cultivate favourable attitude towards COs among Gens-Y&Z in Egypt.

On the contrary, this result gives support to the anticipation that new media is gradually taking the land hold for long by traditional media in charitable communications (Saxton, 2001). Besides, this result is in line with previous research (Mahoney, 2013; Paulin et al., 2014), that argued social media platforms can play a significant role in motivating millennial generation in supporting charities, giving that they are more motivated by collective

benefit instead of individual benefit appeals (Paulin et al., 2014). Concerning this, charitable organisations in Egypt are encouraged to put social media communication at the forefront of their nonprofit marketing communications. Especially when seeking to engage Gens-Y&Z in Egypt to support their charitable cause, or inciting them to monetary donation through utilising fund-raising campaign through social media platforms (Lovejoy & Saxton, 2012; G. D. Saxton & Wang, 2013).

In conclusion, charitable organisations in Egypt are encouraged to embrace nonprofit marketing communications that sustain high-level credibility and positive attitude towards them, especially among Gens-Y&Z in society. This could done through targeting these generations through SNS communications or through the word of mouth. Meanwhile, charities may need to promote trust in their mission as a third party that can fulfill peoples' orientation to help others. This could happen through marketing charities social responsibility in the Egyptian society.

Limitations and Future Research

This research results may help COs in Egypt in taking sound decision while designing their charitable marketing communication, especially when targeting Gens-Y&Z in society. However, these results still hold few limitations. First, the majority of respondents are university students, so future research may include more sample especially from Gen-Y in Egypt. Furthermore, data collected for this research at the very beginning of coronavirus pandemic in Egypt, so they do not include respondents perceptions of COs work throughout the pandemic. So future research may focus on the Egyptians attitudes towards COs act during the pandemic, as a reflection of their social responsibility. In addition to examining Egyptian youth donation intention and behaviour when COs is concerned. Finally, in accordance with the growing interest in

studying SNS capacities when it comes to charitable sector, it may be fruitful to study Egyptian nonprofits communications through SNS. Especially, how they marketing their corporate social responsibility in Egypt. Moreover, how they engage the public with their activities through these platforms, such as encouraging them for donation or taking part in COs activities in Egypt voluntarily.

Acknowledgement

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