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ADVERTISING CAMPAIGNS: A COMPREHENSIVE ANALYSIS OVER CULTURAL DIFFERENCES

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ABSTRACT

The following thesis is the result of the author's interest, curiosity and passion about cultural diversity and the resulting perceived and unperceived consequences. Analysis and discussion about the reasons why nowadays cultures seem to converge and, yet to be much divergent in their communication processes, is proposed through the use of sociocultural lenses. Particular attention is given to the Hofstede cultural model, Schwartz prediction of values, GLOBE project and many other relevant anthropological tools when applied to the marketing field. Multinational product advertisements will be analyzed to better comprehend practical outcomes of the described tools and its resulting managerial consequences. Being the mentioned metacommunicative tools the result of Western minds, the discussion also revolves around the difficulty and, occasionally, impossibility to apply it to every culture. Particularly, the resulting differences related to the Chinese culture are inspected, as well as its advertising and communicative subsequent distance.

To my family, thank you for always believing in me.

To my friends, for your support and laughs.

I love you.

INTRODUCTION

WHAT DO WE MEAN BY CULTURE?

Do we have in mind a precise meaning of culture? In an anthropological sense, it is possible to define culture as a way of thinking, acting and feeling shared by most members of a particular society. For well over a century, anthropology struggled how to conceptualize culture and structure its research. It is predominantly agreed that cultures can be defined as the non-biological heritage of human beings. Anthropology defined its mission as delivering holistic, but -admittedly- always partial, view of all human activities, from prehistoric origins up to contemporary societies and their myriad cultures. In the early 20th centuries, anthropology underwent many evolutionary perspectives in favor of cultural relativity: stemming from here the concept of cultural relativism. People from different cultural frames have different references for cultural interaction, meaning it is natural response to attempt making sense of other culture through each own cultural lens; such perspective is known as ethnocentrism (Franz Boas[1]). Anthropology made major descriptive and comparative contribution to the human investigation, being also crucial foundational concept of cultural relativism and culture itself. Sociocultural anthropology's subfields can be identified, yet they may overlap depending on the situation. Cultural anthropology is the comparative study of the multiple ways in which people add up the world around them, on the other hand, social anthropology is the study of the interactions among people and groups. The following thesis revolves around sociocultural anthropology, being the reason and key aspects of the authors' aim.

Analyzing the definition conceived by Professor Geert Hofstede[2], culture is described as "The programming of the human mind by which one group of

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[1] Franz Boas defined the connecting elements and passage from classical anthropology to modern ethnography. The conceptualization of cultural relativism replaced unilineal models of human cultural evolution. He was an empiricist who recognized that each culture creates its solutions and meaning, as well as being, to some extent, malleable. In his view, every society is equally complex, to be understood from the perspective of such culture.

[2] Social psychologist and anthropologist whose research, association of ideas, concepts and relative findings were crucial and significant with respect to this work. Professor Hofstede

people distinguishes itself from another group. Culture is learned from your environment and is always a shared, collective phenomenon." (Siegmund & Smit, 2014). This stresses that culture is: (i) a collective, not an individual attribute; (ii) not directly observable but manifested in behaviors; and (iii) shared by some, yet not by all individuals. Furthermore, culture manifestation is considered as the collaborative of various layers, that can modestly be compared with an onion (Hofstede, 2011).

Figure 1: The "Onion": culture manifestation
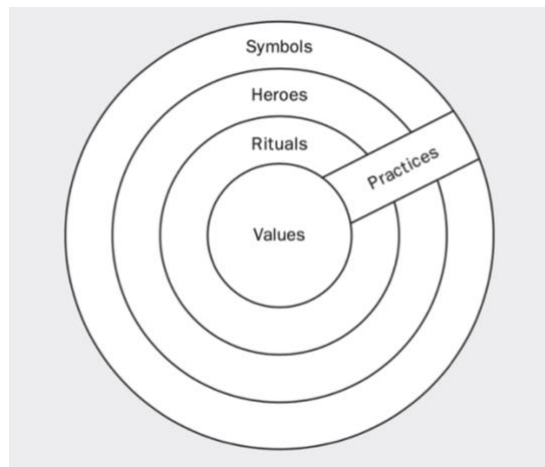
Source: (Hofstede, Culture and Organizations: Software of the Mind, 1996).

On the outer layer of the onion, in fact, there are symbols (for instance, logos, colors, etc.). The following layer consists of the so-called heroes, which can include public figures or company founders, as it were for individuals of some importance. In the third layer, closest to the core, rituals (recurring events which share our unconscious minds) find their collocation. Lastly, at the **core of culture, values are positioned**. Values are distinguished between individuals and collective or macro- and microlevel values. Macro-level values are collective or cultural values, on the other hand micro-level values are called value orientations (Jagodzinski, 2004). A value orientation that concerts in the actions of either smaller or larger group of individuals is a cultural value. Values are vast and broad tendencies (evil v good, abnormal v normal, irrational v rational) which may be transmitted by the daily environment, which children do not learn consciously but implicitly, this process is called socialization. By the

entered socio-cultural and economic literature because of his studies on cross-cultural groups, used to develop the cultural dimensions theory.

age of 10 most children have basic values, which are stable through generations; for instance, notwithstanding transformations and changes brought by the Chinese Cultural Revolution, Confucian values remained significant.

Furthermore, culture can be intended as a group phenomenon which can be used to analyze behavior of groups and make an assessment of the likelihood of groups of individuals acting in a certain way (Hofstede, Hofstede, & Minkov, 2010). In fact, an individual does not represent a culture (personality plays an important role), yet in a group of people from one culture, individuals are likely to act in a way considered appropriate for that country. To condense, one person does not represent an entire culture, and the whole culture does not represent a unique individual.

From a management perspective, culture is a crucial tool when analyzing groups of people. While it is not possible to change values of people, it is instead conceivable to make appropriate modification in the practices of the organization to ensure the corporation is working with cultural values and not against them.

WHAT IS NORMAL?

Considering that people see and perceive things differently according to their culture, then, what is normal? Normal is, as a matter of fact, based on perception, this is the motive of cultural clashes: perception of normality. As an example, smiling is considered as to express a positive feeling in Europe, on the other hand in western Asia it is to hide negative feelings. Culture matters more than intended. Individuals are subconsciously determined by their culture; actually, the concept of cultural self-awareness is meant to label the identification of cultural values and biases affecting how individuals think and behave. To communicate more effectively and delivering appropriate cultural message, it is important to depart from each cultural reference zone, in order to avoid getting lost in culture translation, which is of course a culture matter, not a linguistic one (Gilardoni, 2016).

McKinsey analysis demonstrated culturally diverse companies are 35% more likely to outperform its competitors since are more innovative, creative and able

to accomplish complex task, as a result of being more globalization-friendly and flexible (Hunt, Layton, & Prince, 2015). Global mindset is needed to understand the different patterns, symbols and brands in different market since strategies are global, but market is local; this is the key to success of the most important international business. A customer centric culture requires companies to be flexible and dynamic, besides modifying strategies and tactics to fit consumer trends.

CROSS CULTURAL DIFFERENCES

Every group or society has a culture; cultural influences on buying behavior may enormously diverge from country to country. Each culture comprises smaller subcultures or groups of people with shared value systems based on common life experiences and situations. Subculture may include nationalities, religions, racial group and geographic regions (Armstrong & Kotler, 2016).

Consequently, a global brand must engage consumer at a local level, respecting the culture and becoming part of it. Thinking globally and acting locally results in the most effective strategy: Starbucks' and Nike's outstanding success in China results from building on its global brand identity and values while at the same time adapting its brand strategy to unique characteristics of the Chinese consumers. Intercultural communication focuses on interaction, whereas cross-cultural communication focuses on comparisons. Many scholars believe that culture is communication, every aspect of culture is expressed, understood, and re-created trough communication. For instance, as we will see in the following sections cultures can be characterized on dimensions; or described through dimensions of languages (high and low context communication patterns).

CHAPTER ONE:

CULTURAL MODELS AND COMMUNICATION

HOFSTEDE SIX DIMENSIONS (6-D MODEL)

Quantitative cultural research is dominated by the Hofstede's framework, which is based on surveyed data collected between the late 1960s and late 1970s (Hofstede, 1980). The Hofstede model based on 117,000 questionnaires from 88,000 respondents in 20 languages reflecting 66 countries, describes six dimensions of national cultures: Power Distance, Individualism/Collectivism, Masculinity/Femininity, Uncertainty Avoidance, Long/Short Term Orientation, and Indulgence/Restraint[3].

In the 1970s Hofstede got access to a large survey database about values and related sentiments of people in over 50 countries around the world, all of whom worked in local subsidiaries of the multinational corporation IBM. Most parts have been surveys twice over a four-year interval, initial analyses of databases at individual respondent level proved perplexing; yet, a development occurred when the focus was intended for correlation between mean scores of survey items at countries' level. In point of fact, as stated by professor Hofstede, one of the flaws in cross-cultural research is failing to recognize the difference between societal and individual value; "[…] from 180 studies using my work reviewed […] more than half failed to distinguish between societal culture level and individual differences, which led to numerous errors of interpretation and application." (Hofstede, 2011, p. 6). The extensive research proved that surveyed representatives identified differences in national value systems. The considered pool, from every country, represented virtually perfectly matched samples: similar -measurable- in all respects except nationality, which made the effect of national differences in their answers stand out remarkably clearly. Dimensions' scores were significantly correlated with conceptually related external data (GDP, GNP per capita, income level). The number of external validations kept expanding and the second edition of Culture's Consequences lists more than four hundred significant correlations between IBM-based scores

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[3] Initially, the work did not consist of six dimensions, just four dimensions were identified: Power Distance, Individualism/Collectivism, Masculinity/ Femininity, Uncertainty Avoidance.

and results of other studies (Hofstede, 2001). In the 1980s, on the basis of the Canadian psychologist Michael Harris Bond's [4] research, a fifth-dimension Long-Term v Short-Term Orientation was added. In the 2000s, research by the Bulgarian scholar Michael Minkov[5], allowed a new calculation on the fifth and the addition of a sixth dimension, named as Indulgence v Restraint.

The final framework, still extremely relevant today consists of the following dimensions[6]:

1. Power Distance (PDI), related to the different solutions to the basic problem of human inequality.

2. Individualism versus Collectivism (IDV), related to the integration of individuals into primary groups.

3. Masculinity versus Femininity (MAS), related to the division of emotional roles between women and men.

4. Uncertainty Avoidance (UAI), related to the level of stress in a society in the face of an unknown future.

5. Long Term versus Short Term Orientation (LTO), related to the choice of focus for people's efforts: the future over the present and past.

6. Indulgence versus Restraint (IND), related to the gratification versus control of basic human desires related to enjoying life.

For further analysis is it essential to take a literature tour of the framework developed by Professor Hofstede, subsequently enlarged with the results provided by Professors Bond and Minkov.

"**Power Distance** has been defined as the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Power and inequality, of course, are extremely fundamental facts of any society. All societies are unequal, but some are more unequal than others." (Hofstede, 2011,

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[4] Cross cultural social psychologist. The Canadian born professor, has lived and worked in the Far East since 1971, is currently professor at Hong Kong University.

[5] Social anthropologist, polyglot and linguist.

[6] Comprehensive and interactive tool is available at: https://exhibition.geerthofstede.com/hofstedes-globe/.

p. 9). This dimension is thought to date back from the advent of agriculture, and with it, of large-scale societies. Until that time, a person would know their group members and leaders personally. This is not possible where more than thousands have to coordinate their lives; without acceptance of authoritative people' leadership, none of today's societies could run.

Power Distance Index scores are listed for 76 countries, which tend to be higher for East European, Latin, Asian and African countries and lower for Germanic and English-speaking Western countries (Hofstede, 2011). Interestingly, high power distance and collectivism dimensions include some similar values, both correlated with wealth: high GNI/capita correlates with low power distance index and individualism.

"**Individualism** on the one side **versus** its opposite, **Collectivism**, as a societal, not an individual characteristic, is the degree to which people in a society are integrated into groups. On the individualist side we find cultures in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side we find cultures in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) that continue protecting them in exchange for unquestioning loyalty and oppose other in- groups. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world." (Hofstede, 2011, p. 11). Broadly distinguishing, individualist societies are "I" conscious, collectivist societies are "we" conscious. Individualism does not mean egoism, rather individual choices and decisions are expected. Collectivism does not mean closeness, rather one "knows one's place" in life, which is socially determined. People in individualistic cultures are more like atoms moving around in a gas, whereas those in collectivist cultures are more like atoms locked in a crystal, to use a physics metaphor.

Individualism Index scores are listed for 76 countries. Individualist values tend to prevail in developed and Western countries, while collectivism realities prevail in less developed and Eastern countries; Japan takes a middle position on this dimension (Hofstede, 2011). Individualism-collectivism dichotomy explains basic differences in the conception of self, and such differences explain

variances in communication behavior, both at interpersonal and mass communication level. Moreover, about the cultural focus on IDV further splitting has been proposed: horizontal and vertical individualism and collectivism. Countries are considered horizontal, whether in a collectivist or individualist framework, when characterized by a low PDI score. On the other hand, those countries qualified by high scores on PDI, will be classified as vertical (Singelis & Triandis, 1995).

"**Masculinity versus** its opposite, **Femininity**, again as a societal, not as an individual characteristic, refers to the distribution of values between the genders which is another fundamental issue for any society, to which a range of solutions can be found. The IBM studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, so that these countries show a gap between men's values and women's values. In masculine cultures there is often a taboo around this dimension (Hofstede, et al., 1998)". (Hofstede, 2011, p. 12)

Masculinity versus Femininity Index scores are obtainable for 76 countries. Masculinity is high in Japan, in German speaking countries, and in some Latin nations like Italy and Mexico; it is moderately high in English speaking Western countries; it is low in Nordic countries and within the Netherlands and reasonably low in some Latin and Asian countries like France, Spain, Portugal, Chile, Korea and Thailand (Hofstede, 2011).

"**Uncertainty Avoidance** is not the same as risk avoidance; it deals with a society's tolerance for ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, and different from usual. Uncertainty avoidance has nothing to do with risk avoidance, nor

with following rules. It has to do with anxiety and distrust in the face of the unknown, and conversely, with a wish to have fixed habits and rituals, and to know the truth. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict behavioral codes, laws and rules, disapproval of deviant opinions, and a belief in absolute Truth; 'there can only be one Truth and we have it'." (Hofstede, 2011, p. 10).

Uncertainty Avoidance Index scores are listed for 76 countries; such scores tend to be higher in East and Central European countries, in Latin countries, in Japan and in German speaking countries, lower in English speaking, Nordic and Chinese culture countries (Hofstede, 2011).

Long- Term versus Short- Term Orientation dimension was pinpointed thanks to a survey distributed among students in 23 countries around the world, through a questionnaire designed by Chinese scholars (Chinese Culture Connection, 1987) titled Chinese Value Survey (CVS)[7]. It resulted that all countries with a Confucianism background scored near one pole linked with hard work, the research's first author Michael Harris Bond labeled the dimension *Confucian Work Dynamism*. This study turned out to be the fifth dimension to be added to the already established four, renamed Long-Term versus Short Term Orientation[8], for which the long-term extreme corresponded to Confucian Work Dynamism by Bond.

"Values found at this pole were perseverance, thrift, ordering relationships by status, and having a sense of shame; values at the opposite, short term pole were reciprocating social obligations, respect for tradition, protecting one's 'face', and personal steadiness and stability. The positively rated values of this dimension were already present in the teachings of Confucius from around 500

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[7] The IBM questionnaire was product of Western minds, respondents in non-Western countries had answered Western questions. So, "To what extent had irrelevant questions been asked and relevant questions been omitted?". The solution suggested, in order to avoid cultural bias in research, decentration by involving researchers from different countries. This is the reason why Prof. Bond asked a number of Chinese social scientists from Hong Kong to and Taiwan to prepare in Chinese list, of a minimum, of ten basic values for Chinese individuals; the result was the CVS questionnaire.

[8] Across twenty overlapping countries, three dimensions of CVS were significantly correlated with an IBM survey dimension, yet the Uncertainty Avoidance dimension by IBM had no equivalent in the CVS. The latter, instead, opposed values focusing on the future to values stressing past and present. In 1988 the label Long-Term versus Short-Term Orientation was adopted by Prof. Hofstede as a fifth universal dimension of national cultures.

BC. There was much more in Confucius' teachings so Long-Term Orientation is not Confucianism per se, but it is still present in countries with a Confucian heritage." (Hofstede, 2011, p. 13). East Asian countries are long-term oriented over the spectrum, as well as Eastern- and Central European countries. A medium-term orientation is found in South- and North-European and South Asian countries. U.S.A. and Australia, Latin American, African and Muslim countries reflect a short-term orientation. Broadly speaking, this dimension relates fast-growing economies with Long-Term Orientation, and on the other hand demonstrates that slow growing economies tend to adjust on short term orientation. The Long-term Orientation scores show that neither the East nor Asia nor the West are really culturally homogeneous categories.

This dimension explains differences in parental control: long-term-oriented cultures present fewer restrictions. Family communication patterns can be distinguished such as conformity, which refers to harmony, conflict avoidance, and children's obedience. Although China's Confucian notions of harmony and face have traditionally influenced parent-child communication toward the conformity model, recent student reports found that present-day Chinese family communication patterns are more conversation oriented (Zhang, 2007). Cross-cultural research should not generalize over country level, and in large countries like China, India, Indonesia and Brazil it should, if possible, separate regions or provinces. Cultural clusters of countries can for some purposes be useful, but they should only be composed on the basis of previous research. Examples are "Nanyang Chinese" (Hong Kong, Singapore, Taiwan) or "Anglo countries" (Britain, Ireland, Canada, Australia and New Zealand) (Hofstede, 2007).

Indulgence versus restraint, the sixth dimension, was added in 2010 using the label 'Indulgence versus Restraint' by Michael Minkov. This dimension is based on contemporary World Values Survey Item (WVS)[9] and is approximately complementary to Long versus Short Term orientation dimension, to which it is actually negatively correlated with. "It focuses on aspects not covered by the other five dimensions but known from literature on 'happiness research'. Indulgence stands for a society that allows relatively free gratification of basic
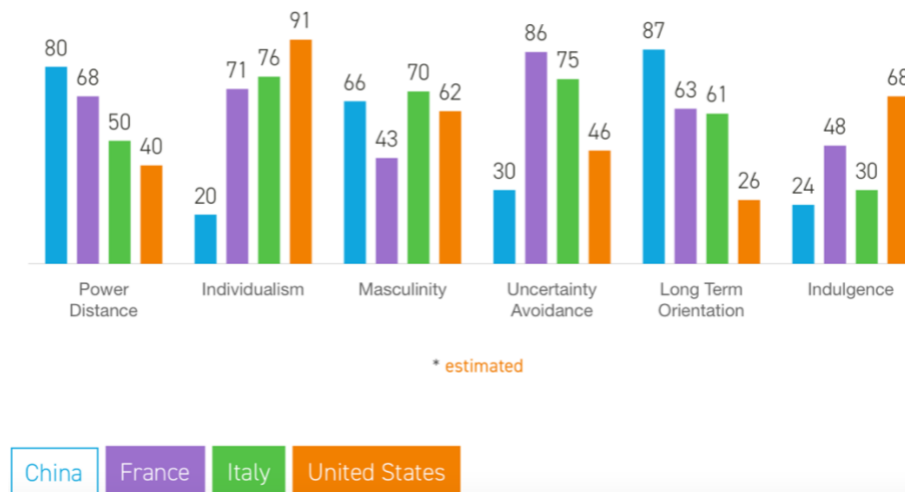
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[9] Relevant info available at: http://www.worldvaluessurvey.org/wvs.jsp.

and natural human desires related to enjoying life and having fun. Restraint stands for a society that controls gratification of needs and regulates it by means of strict social norms." (Hofstede, 2011, p. 16).

In an indulgent culture being free occurs beneficial: doing what your impulses want you to do, is blameless. Friends are important and life makes sense. In a restrained culture, the perceived feeling is that life is hard, for which the normal state of being is duty, not freedom. Indulgence prevails in South and North America, in Western Europe and in parts of Sub-Saharan Africa. On the other hand, Restraint predominates in Eastern Europe, in Asia and in the Muslim world. Mediterranean Europe takes a middle position on this dimension.

The framework aiming to analyze cultures depends on scores ranging from 0 to 100. Nevertheless, according to Professor Hofstede, figures should not be given the same importance as to maps, which give a more practical and visual information about the study.

Figure 2: 6-D over sample countries

* estimated

China | France | Italy | United States

Source: https://www.hofstede-insights.com/country-comparison/ .

Up to this point, a general framework of the Hofstede model, the most relevant and immediate to apply in the marketing studies (de Mooij, 2013) has been provided. Nevertheless, many other dimensional models of national culture and values emerge; among these we should mention the model provided by Shalom Schwartz, the project GLOBE by Robert J. House, and the studies on World Values Survey's results advanced by Ronald Inglehart. Such models differ with

respect to the content of the dimensions and the procedure for which each of them was measured. **If Hofstede calibrated his dimensions by comparing them with other studies, GLOBE mainly presents relationships of dimension with economic and social indicators, and Schwartz with social problems**. The Hofstede dimensions also have been used for comparing the use of appeals in advertising [10], status motives [11] or the use of celebrities in advertising[12]. On the other hand, some international marketing researchers used the other dimensional models. For instance, assertiveness, one of the GLOBE's dimensions has been used to help explain differences in advertising appeals (Terlutter, Diehl, & Mueller, 2006). In other instances, Schwartz framework has demonstrated great potential in international marketing.

THEORY OF BASIC HUMAN VALUES AND CULTURE

According to Professor Schwartz, values express motivational concern evoked by individual needs as biological organisms, requisites of coordinated social interaction, and collective survival and welfare needs, which are the three universal requirements of human existence (Schwartz S. H., 1992). The framework developed in 1992 identifies ten basic human values: motivationally distinct type of values (self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, universalism) and the specific dynamic relations among them. Values, which characterize cultural groups, are defined as conceptions of the desirable that guide the way social

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[10] E.g. Albers-Miller, N. D. and Gelb, B. D. (1996), *Business Advertising Appeals as a Mirror of Cultural Dimensions: A Study of Eleven Countries*. Journal of Advertising, 25(4), pp 57-70; see also, Chan, K. and Moon, Y.S. (2005) *Cultural Values manifest in Hong Kong and Korean television commercials*. International Marketing review, 22(1), pp. 48-66.; see also, Emery, C. and Tian, K.R. (2010). *China compared with the US: cultural differences and the impacts on advertising appeals.* International Journal of China Marketing, 1(1); see also, Rhodes, D.L and Emery, C.R. (2003). *The effect of cultural differences on effective advertising: a comparison between Russia and the US*. Academy of Marketing Studies Journal, 7(2), pp.89-105.

[11] Zheng, L., Phelps, J. and Hoy, M. (2009). *Cultural values reflected in Chinese Olympics advertising*. In Li, H., Hunag, S., and Jin, D. (eds.), proceeding of the 2009 American Academy of Advertising Asia-Pacific Conference, American Academy of Advertising in conjunction with China Association of Advertising of Commerce and Communication University of China, pp.26-27.

[12] Praet, C.L.C. (2009), *National wealth or national culture? A multi-country study of the factors underlying the use of celebrity endorsement in television advertising*. De Pelsmacker, P. and Dens, N. (Eds.), Research in Advertising: The Medium, the Message and the Context, Garant Antwerpen, pp. 383-392.

actors select actions, evaluate events and people, and explain their actions, serving as standards or criteria. In this sentiment, values are objectives ordered by importance as guiding principle in life (Schwartz S. , 2012). Values can be organized along two bipolar dimensions. As reported on the figure below, contrasting dimension are openness to change and conservatism, self-transcendence and self-enhancement. The former dimension captures the clash between values that emphasize independence of thought (self-direction, stimulation) and values that highlight order, self-restriction (security, conformity, tradition). The latter dimension catches the contrast between value that accentuate concern for the welfare of the others (universalism, benevolence) and values that underline pursuit of one's own interest (power, achievement). Hedonism shares element of both openness to change as well as self-enhancement. The circular disposition of the values exemplifies a motivational continuum.

The structure of values is organized through dynamic principles: congruence and conflict among the values that are simultaneously implied in decisions. A second principle is the interests that value attainment serves, the third is relations of values to anxiety (Schwartz S. , 2012). Individuals differ substantially in the attributes' importance relatively to the ten values. Yet, there is surprising consensus regarding the hierarchical order of the values, for which benevolence, universalism, and self-direction are the most important values. Power and stimulation are the least important values (Schwartz S. , 2012), actually values that clash with human nature are unlikely to be important (Parsons, 1951).

The individual value types are defined as follows (Schwartz S., 2012):
1. Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
2. Conformity: Restraint of action, inclinations, and impulses likely to upset or harm other and violates social expectations or norms.
3. Security: Safety, harmony, and stability of society, of relationships, and of self.
4. Power: Social status and prestige, control or dominance over people and resources.

5. Achievement: Personal success though demonstrating competence according to social standards.

6. Hedonism: Pleasure and sensuous gratification for oneself.

7. Stimulation: Excitement, novelty, and challenge in life.

8. Self-Direction: Independent thought and action-choosing, creating, exploring.

9. Universalism: Understanding, appreciation, tolerance, and protection of the welfare of all people and of nature.

10. Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.

Figure 3: Theoretical model of relations among 10 individual value types
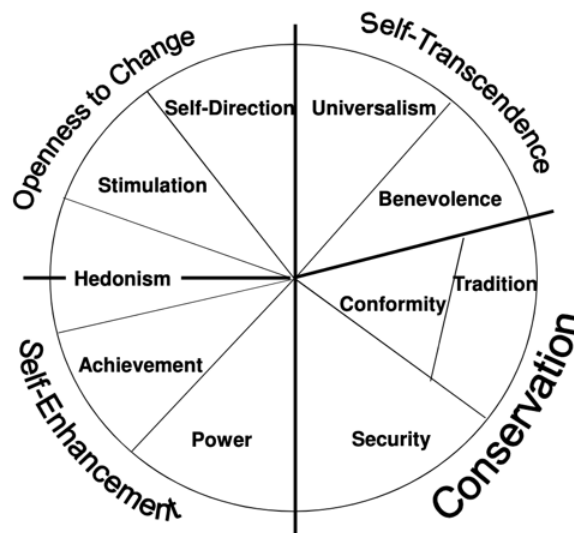
Source: (Schwartz S. , 2012).

At the level country, Schwartz identified seven values organized on three higher dimensions, since according to the theory, the value types express the contradictions between the alternative resolutions to each of the three basic societal issues (relationship between the individual and the group; assuring responsible social behavior; role of humans in the natural and social world). Respectively, for each country, such contradictions are a value emphasizing tool, supposed to be accompanied by a de-emphasis one on the polar type (Schwartz S. H., 1999). It is noticeable that certain value types share similar assumptions that make it possible for them to be emphasized simultaneously in a particular culture. Shared cultural values in a society support to outline

contingencies to which people must adapt in the institutions in which their time is spent. Naturally, within cultural groups individual variation in value priorities exist. Nonetheless, the average priorities attributed reflect the central shove of shared enculturation. Therefore, average priorities indicate to the common cultural values which are ordered by importance relative to one another.

Cross-cultural comparison consisted of relatively equivalent meaning of values to respondents across cultures[13]. Data for comparing nations should be ideally obtained from a representative national sample. Nonetheless, national population differs in demographic composition, which in turns affects average value priorities. Moreover, many nations contain more than one sub-culture group, therefore a single characterization based on representative national sample could be misleading. In fact, initial research approach consisted in obtaining focal type sample of urban schoolteachers in 44 nations, who play a crucial role in value socialization and ideally reflect mid-range of prevailing value priorities in a society. To test the conclusion's accuracy deducted from teacher samples, parallel analysis was accomplished with college student's data samples in 40 nations. To compute the mean importance of value type in a nation, the importance which members of nation's sample attributed to the set of values was averaged. According to previous studies of the psychologist, national cultures might be compared in terms of relative importance qualified to each value type taken alone.

Figure 4: Structure of culture-level types

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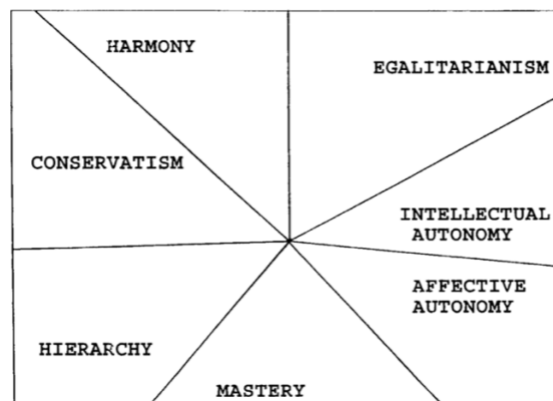
[13] A listing of all 56 values with their explanation phrases is found in Schwartz, 1992.

GLOBE PROJECT

GLOBE project (Global Leadership and Organizational Behavior Effectiveness Research Program) conceived in 1991 by Robert House, is a recent body of work from organizational and management science. It was initially designed to analyze the relationship between societal values and practices, and leadership effectiveness. However, as it provides data on cultural values, it may prove relevant for advertising and marketing purposes. The authors of the GLOBE framework distinguish nine cultural dimensions, for some of which, the label used are similar to those employed by Hofstede, thus sometimes overlapping. Data is provided for 62 cultures, based on a survey of 17,300 middle managers in 951 organizations. Managers were drawn from three industries: financial services, food processing, and telecommunications.

Each dimension is measured at the societal and organizational level. Nonetheless, for international marketing research, only societal level dimensions are relevant, since national-level data are needed (de Mooij, 2017). The labels are: "(1) *assertiveness*, the degree to which individuals in societies are assertive, unconfrontational, aggressive, and straightforward; (2) *uncertainty avoidance*, the extent to which members of a society strive to avoid uncertainty by relying on established social norms and practices; (3) *power distance*, the degree to which members of a society expect and accept that power is distributed unequally; (4) *collectivism I (institutional collectivism)*, the degree to which societal institutional practices encourage and reward collective distribution of resources and collective actions, as opposed to individual distribution and individual action; (5) *collectivism II (in-group collectivism)* the extent to which members of a society express pride, loyalty, and cohesiveness in their groups, organizations or families; (6) *gender egalitarianism*, the degree to which a society minimizes gender role differences; (7) *future orientation*, the degree to which members of a society engage in future-oriented behaviors such as planning, investing, and delaying gratification; (8) *performance orientation*, the degree to which a society encourages and rewards group members for performance improvement and excellence, and (9) *humane orientations*, the extent to which a society encourages and rewards its members for being fair,

altruistic, friendly, caring, and kind to others" (House, Quigley, & de Luque, 2010, p. 120). The first six GLOBE dimensions are directly based on the 1980 work by Hofstede[14], the following dimensions are inspired by other authors' work[15]. GLOBE provides scholars with a different viewpoint on the cultural dimension than the existing frameworks. It raises questions about the ecological value assumption, which states that knowing the value of a culture's members is sufficient for understanding the culture. Second, it assumes that the relationship between values and specific ad perceptions can be universally applied to the relationship between values and general perceptions of advertising in the culture. In other words, it was considered that understanding a society's principles informs us about what happens in that culture. GLOBE opted to test the second assumption (namely, the Hofstede's "Onion" diagram), rather than accepting the ecological value assumption (Okazaki & Mueller, 2007).

GLOBE project provides data on the societal level, not the individual one and provides explicit differentiation between cultural values and cultural practices. As intended by other authors, individuals' values and practices are influenced by the values and practices held by members of a culture, as they enable the individual to act according to social norms and standards in a way that is rewarded by other members of such group (Terlutter, Diehl, & Mueller, 2006). The distinction is similar to the one between desirable and desired value. Whereas the desirable refers to social norm held in a culture and by an individual, the desired refers to individuals' choices: these are seen as paradoxical values and can be found in many cultures (de Mooij, 2014). On the one hand, GLOBE clearly distinguishes between both levels of cultures, recognizing that both levels may eventually be in conflict. On the other hand, a major limitation of the study is its relatively small sample, together with a second limitation for which respondents were middle managers in corporations.

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[14] Uncertainty avoidance reflects UAI by Hofstede, power distance reflects PDI, and collectivism dimension reflects IDV, gender egalitarianism reflects MAS.

[15] Future orientation has its origin in "past, present, future orientation dimension" developed in 1961 by Kluckhohn and Strodtbeck, which has some distinction from LTO by Hofstede. Performance orientation is based on the construct of "need for achievement" of McClelland. Humane orientation has its root in the dimension of "human nature as good vs. human nature as evil" by Kluckhohn and Strodtbeck, as well as Putnam and McClelland.

With this regard, indeed, only WVS by Inglehart has analyzed a fitting representative sample of the cultures.

WORLD VALUE SURVEY (WVS)

"World Value Survey reveals that a wide range of attitudes and values are reflected in just two major dimensions- polarization between traditional values and secular-rational values; and the polarization between survival values and self-expression value" (Terlutter, Diehl, & Mueller, 2006, p. 423). The international research program is devoted to scientific and academic research and study of social, political, economic, religious and cultural values of the world population. The project emerged of the European Value Studies[16] and was started in 1981 by Inglehart. The main research instrument of the project relies on comparative social survey conducted globally every five years. Collected data reveals that the basic beliefs of populations in advanced nations differ significantly from those found in less developed nations. Samples must be representative of all individuals in the age 18 and older residing within private households in each country, notwithstanding nationality, citizenship or language. The minimum sample size is 1200 in most of countries. The main method of data collection is face-to-face interview at respondents' place of residence. In the latest WVS-7, also postal and self-administered online survey, together with telephone interview have been employed.

Several authors deem the WVS framework to have some limitation with regard to its applicability for marketing and advertising when compared with the previously mentioned works and models. "Hofstede (five dimensions), Schwartz (seven dimensions) and GLOBE (nine dimensions […]) provide significantly more detailed description of nations than the WVS with just two dimensions" (Terlutter, Diehl, & Mueller, 2006, p. 431).

Despite the relative suitability attributed to the survey by many scholars in terms of marketing and advertising, to the mind of this thesis's author, it may not be the final curtain. As the WVS is cyclically updated, improved, and reiterated it

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[16] Suggested readings: https://europeanvaluesstudy.eu, https://www.worldvaluessurvey.org/WVSOnline.jsp.

represents intriguing source of relevant and refined data when it comes to clarify emerging ambiguous situations in many advertising campaigns. The ad, together with representing a culture, a value and a system, represents current behaviors and evolving standpoints. Just like human beings constantly change, also, albeit at lower pace and relatively small perceived impacting entity, countries and societies do change as well.

CULTURAL BIAS CONSCIOUSNESS AND PERSONALITY

Quantitative research on both culture and personality has opened a new approach to connect the two notions since the 1990s. A trait perspective supplanted the psychoanalytic models used by early personality and culture theorists on the personality side. On the cultural side, a collection of unique case descriptions was supplemented by common cultural features. Theoretical viewpoints were strongly related to quantifiable data in both cases, which became increasingly simpler to obtain and analyze as the new electronic age progressed (Hofstede, 2007). The success of trait psychology was established by the emergence of the "Big Five" dimensions of personality. Although thousands of trait descriptive adjectives exist in most languages (in English, e.g., nervous, enthusiastic, original), these are not independent of each other; they could be divided into a limited number of groups or factors. The Revised NEO Personality Inventory (NEO-PI-R) distinguishes five factors labelled Openness to Experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism (OCEAN) (Costa & McCrae, 1992). Each factor is defined by six specific facets. For instance, Conscientiousness is represented by subscales measuring Competence, Order, Dutifulness, Achievement Striving, Self-Discipline, and Deliberation.

All five personality factors were meaningfully associated with at least one dimension of culture, and all the six culture dimensions were related to at least one personality factor. Since there exists a wide variety of individual personalities within each national culture, this reflects that national culture scores should not be used for stereotyping individuals (McCrae & Costa, 1999).

A growing collection of theoretical and empirical evidence indicate that a personality test established in the West, such as the Big Five, may not be entirely appropriate for Asia (Hofstede, 2001). The anthropologist Francis Hsu warned that the Chinese tradition has no equivalent for the Western concept of "personality" as a separate entity distinct from the social context. He expounded that the Chinese word for "man" (人, rén) includes a person's intimate societal and cultural environment, which is essential for making that person's existence meaningful (Hsu, 1971). Studies by Markus and Kitayama, in a broad review of psychological and anthropological literature, argued that our cognition, emotion and motivation all depend on whether our cultural sense of self is independent or interdependent; the former representative of individualist Western cultures, the latter common in collectivist cultures like those in Asia (Markus & Kitayama, 1991).

Cutting-edge empirical findings supported these conceptual reservations. During latest 90s, Chinese researchers empirically developed a **Chinese Personality Assessment Inventory** to be employed in China and Chinese-related culture countries (Cheung, et al., 1996). They identified a personality dimension "Interpersonal Relatedness", which contains features not represented in the Big Five Personality dimensions and argued that the five-factor model may appear incomplete when applied to Chinese environments.

"In conclusion, there is a good case for expecting that an extension of the Big Five to a Big Six will improve its cross-cultural universality" (Hofstede, 2007, p. 19). As a matter of fact, researchers primarily recognize those aspects of culture for which their own culture differs most from others. For instance, questionnaires made by North Americans -Big Five Personality- and Europeans -IBM- overlooked by issues related to a Long- versus Short-Term Orientation dimension. The relevance of such issues was only described when Chinese minds designed a Chinese Values Survey, and on the corresponding fifth dimension of culture, respondents from China scored higher than all others, demonstrating to be much long-term oriented.

CULTURE, SELF, AND COMMUNICATION

Secondary analysis of consumer behavior data (using country scores of dimensional models of national culture) is a much-used method for cross-cultural research in international marketing. Values are seen as standards that guide and define action, attitudes toward items and events, and the manner individuals introduce themselves to others, among other things. Consumer values, as well as human values in general, are derived from and transformed through personal, social, and cultural learning (de Mooij, 2017). According to the psychologist Oyserman if made salient, both individual values and cultural values are linked with and can predict behavior and choices (Oyserman, 2012). Values are codes or general principles guiding acts, they are not actions themselves. The pair "values and related actions" may vary across cultures. Two aspects of values should be distinguished: values as guiding principles in life, and values as a preference for one kind of behavior over others "There are two opposing aspects to values: the desirable and the desired, the distinction between what people think ought to be desired and what people actually desire, or, how people think the world ought to be versus what people want for themselves. The desired and the desirable do not always overlap." (de Mooij, 2014, p. 108). The desirable relates to a society's general norms and is expressed in absolute terms as right or wrong. What we want, what we think significant for us, is the desired; it is what a country's majority actually does. Another paradox is the reflection of the gap between words and actions, between what people claim they will do or do and what they literally do. Values that represent the desired are more closely related to actions, than values that represent the desirable. Because of the differences between the desirable, the desired, and factual behavior, conduct may not match the desirable, and ideal norms may be completely divorced from behavior. "The desired relates to choice, to what is important and preferred […]. The desirable relates to what is approved or disapproved, to what is good or right, to what one ought to do and what one should agree with; it refers to people in general. The distinction between the desirable and the desired leads to seemingly paradoxical values within one culture. This paradox may even make cultures appear to be similar or to be moving in a similar direction. It may

confuse people in the sense that they think cultures are becoming alike." (de Mooij, 2014, p. 108-9).

Each society has its specific value paradoxes as a result of the opposing components in values. In content analysis of advertising, the image of a family is assumed to be a mirrored image of collectivism, but paradoxically it can also be a reflection of individualism wherever people are alarmed by reason of the fact that family values are disappearing. In collectivistic cultures advertisers could even feel a minor need to depict families as the family is part of one's identity; it is not the desirable. Comparison of the amount of people shown in advertisements, indeed, is not a measure of individualism/collectivism (de Mooij, 2014).

The idea of self and personality, as developed within the individualistic Western world, embraces the person as an *autonomous entity* with a distinctive set of attributes, qualities or processes. The configuration of these internal attributes or processes causes behaviour, such configuration ought to be expressed consistently in behaviour across situations. According to the collectivistic model the self cannot be separated from others and the surrounding social context, therefore the self is an *interdependent entity* that is part of an encompassing social relationship. Individual behaviour is situational; it varies depending on the setting, and occasion. The word "individualism" is translated in Chinese as 个人 主意 *gèrén zhuyì*, conveying negative connation like "selfishness" or "self-centeredness". In collectivist cultures, identity is not linked to an autonomous self, it is in fact in the group: family, clan, school, neighborhood. Interestingly, collectivist cultures vary with respect to the type and rank order of importance of in-groups (de Mooij, 2014).

Personality is generally defined as unique and cross-situationally consistent, and it is usually labeled in terms of traits such as autonomy or sociability. In collectivistic cultures, people's ideal characteristics vary by social role, and behavior is influenced by circumstantial factors (Church, 2006). In its place, Easterners believe in the continual shaping of personality traits by situational weights (Norenzayan, Choi, & Nisbett, 2002). The practice of attaching

personalities to brands is typical of individualistic cultures. Several studies have found that brand personality factors are culture specific[17].

The effect of the Chinese inclination to perceive and to cognitively organize things holistically, suggests that Chinese see and interpret things in terms of whole and context. Cultures can be distinguished according to the degree of context in their communication system; in high context communication system very little is made explicit, as most of the information is part of the context or privately manifested in the person. High context communication may be perceived as inaccessible to a non-high context trained observer. On the other hand, low-context communication is characterized by explicit message, to be unambiguous and direct. As a result, argumentation and rhetoric can be found in low-context advertising, whilst symbolism and indirect verbal message in high-context advertising; information is more in the visuals, symbols, gestures, facial expressions, and associations attached to them. (Hall, 1984). High- and low-context communication styles can be recognized in interpersonal communication and in mass communication, for instance in literature, film, and advertising. In actual fact, advertising content is profoundly influenced by the culture in which it is created. The differences can be recognized in its executional styles, which in low-context cultures are direct, verbal, precise, informational, and facts based; whereas in high-context cultures, these are more indirect, analogue, visual, and use more indirect styles such as drama, metaphors, magic, and aesthetics. Many cross-cultural conflicts arise from a failure to notice communication differences. There is, in fact, no such thing as a universal communication system. (de Mooij, 2014). Communication in mostly collectivist cultures is more implicit and indirect; particularly in Asia, communication implies "understanding without words", so that the receiver is responsible for effective communication. Hofstede suggested a correlation between collectivism and high-context communication in cultures, where

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[17]For instance, in the United States "Ruggedness", in Japan and Spain "Peacefulness", and a specific Spanish dimension, labelled "Passion" exist. A study of Korean brand personalities (Sung & Tinkham 2005) of well-known global brands like Nike, Sony, Levi's, Adidas, Volkswagen and BMW found two specific Korean brand personalities, labelled "Passive likeableness" and "Ascendancy".

members of a group perceive less the need for explicit communication as do individualist cultures.

ASIAN WORLDVIEW AND COMMUNICATION

The religious-philosophical systems played a huge role on the social, behavioral, and thinking patterns of the Asian countries. Specifically, Confucianism have had a greater impact on China relatively to the rules of society. Such rules operate unconsciously, this worldview has been transmitted among generations and human environments, becoming an automatic process. Several Chinese communication scholars have pointed out a number of specific concepts that play an important role in the Chinese communication process. Such elements are known as *rén, yì, lǐ, shì, wéi, guānxi, miànzi* and fēngshuǐ.

Rén (人) is an inner force that establishes close connection between two individuals. English translation is no easy task, it has been translated "humaneness", "humanity" or "benevolence". It requires empathy.

Yì (义) intends righteousness and remarks what we ought or ought not to do in the process of social interactions.

Lǐ (礼) refers to norms and rules of proper behavior, among which we can find flexibility and adaptability toward the situation: time, space, place, and situation. Lǐ connects an individual with social duties by following rules of conduct and speech in communication. It is recognizable in the use of honorific language in Chinese daily interaction and sense of appropriate behavior in various contexts.

Shì (事) refers to different time factors which influence the communication process. The function of shì is to act in an appropriate time as to achieve communication goals.

Knowing wéi (为) requires the capability to realize and distinguish who, what, and where, as to initiate, maintain, and terminate an interaction.

Guānxi (关系) refers to the relationship between two parties. To Chinese, maintaining interrelations is necessary for fulfilling the principle of lǐ, since a proper interaction between people is intended as a way to avoid serious conflicts

and embarrassing encounters in daily interactions. Moreover, guānxi can also be employed as a social resource to resolve conflicts or to produce functions of persuasion, influence, and control in Chinese society.

Miànzi (面子) refers to reputation, self-esteem, or face gained from the respect of other persons in interactions. Chinese face is related to one's economic ability or capability, also academic achievement is important to gain and uphold as a matter of face.

Lastly, fēng shuǐ (风水) plays a role in communication as well. It represents the art of time and space arrangement that positively influence human interaction trough harmony between humans and Earth. Its literal translation stands for "wind water", and it represents the Chinese worldview with respect to the relationship between human being and nature.

Communication can be conceptualized as an indeterminant process in which interactants develop a mutually dependent relationship through the exchange of symbols (Chen G.-M. , 2009). In conjunction with fēng shuǐ, other element that influence human interaction is *bao* (reciprocity), which maintains a dynamic balance throughout tension situations in Chinese communication.

Although differences in Asian cultures exists, a few aspects are central to communication in Asia. These can be illustrated as "the need for harmony in interpersonal relationships, indirectness in communication, distinction of in-group and out-group, adaptation to the different groups and to the context and situation, the message deliberation in the mind of the sender of the message, and the ability of the receiver of the message to read the others' mind. The last two elements are more pronounced in East Asian communication than in communication in West Asian countries" (de Mooij, 2014, p. 128).

CHAPTER TWO:
CULTURE AND ADVERTISEMENT

Product classes, specific product attributes, product advantages and motives tend to be associated with cultural values. Some merchandise or brands involve specific values or motives that do not seem to be equally vital in all countries. Luxury goods, for instance, appeal to the status motive. The social status motive is relatively strong in cultures wherever individuals have an outlined position in society and need to establish it, so others can pay proper respect, is a common phenomenon in Asia. **Behavior and images in advertising are expressions of values, and so are brand images. If behaviors or images do not conform to the values of a culture, the message is difficult to interpret** (de Mooij, 2014).

Although the fundamental error of extending culture-level findings to the individual level has been demonstrated by many, especially marketing researchers and teachers continue to apply cultural dimensions to individuals (de Mooij, 2013). In the advertising academia, it is suggested that cross- cultural studies, that examine the impact of culture, should actually measure how the individual respondents stand on the cultural dimension investigated; the error is culture-bound in itself (Taylor, 2005). Because of their strong belief in the uniqueness of individuals, generally, authors from individualist national cultures are in favor of individual-level studies; they feel reluctant to reason individuals on the premise of cluster characteristics and insist that ought to be treated, analyzed, and understood as individuals, not as group members. In more collectivistic cultures, the opposite bias can be located. Cluster variations are exaggerated and viewed as absolute. There is a tendency to treat people on the basis of the group that they belong to rather than as individuals (Minkov, 2007).

The Hofstede model of national culture has proved to be a useful instrument for understanding consumer behaviour differences across cultures (de Mooij & Hofstede, 2010). For instance, high uncertainty avoidance cultures have a passive attitude towards health by focusing on purity in food and drink and using more medication, low uncertainty avoidance cultures have a more active attitude to health by focusing on fitness and sports (de Mooij, 2014).

Consumers across cultures attribute completely different brand personalities to one and the same global brand. A commercial cross-cultural brand value study[18] found that a brand characteristic like "friendly" is most attributed to strong global brands in high uncertainty avoidance and low power distance cultures. "Prestigious" may be a characteristic attributed to global brands in high power distance cultures, and "trustworthy" is most attributed to sturdy brands in high uncertainty avoidance cultures. In cultures of low power distance and low uncertainty avoidance configuration, consumers attributed "innovative" and "different" to such brands. So, shoppers project their own personality preferences on to global brands. Clearly, the companies that own global brands want to be consistent in their messages worldwide, but **consumers attribute personalities to such brands that fit their own cultural values, not the values of the producer of the brand** (de Mooij, 2014).

Conceptualizing brands means viewing the brand as an association network in the mind of the consumer, which is a perceptual map of positive and negative associations, a symbolic language. Brand values must fit in the mental mapping of consumers[19]. The concept of brand personality and brand identity are perceived as metaphors in individualist countries, yet to collectivistic cultures appear less understandable and less useful. As an example, words for the concept of identity and personality do not even exist in the Chinese language. The brand identity concept is not really understood in Asia, managers are reluctant about intangible assets investments, such as brand; in the Asian mind brand identity is an overly abstract concept. Sometimes, brand identity may become global, yet names or symbols may vary from country to country, also due to historical reasons. Iconic or mythical brand cannot be global, as most

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[18] Crocus (Cross-Cultural solutions, 2004) is a cross cultural study that measured brand value (called "brand pull") and provided cultural explanations of strong or weak brand value in different countries. The study has not been published, has nevertheless been conducted with Euronet.

[19] The means end chain model is a conceptual tool that uses elements of the brand association network. Such model is a conceptual structure, linking a product (conceived as bundle of attributes) and a consumer (holder of values). The association network view leads to intending the variety of consumer perceptions linked with a brand in different cultures, the means end chain helps marketers decide which attributes can be linked with which different benefits and value of many cultures.

myths are national. Asian companies in particular invest more in corporate brands, extending their product line. This may be the result of the Asian role brand, different from that in the Western world (Souiden, Kassim, & Hong, 2006).

There is not one universal model of how advertising works (Miracle, 1987). In individualistic cultures, advertising must persuade, whereas in collectivistic cultures, the purpose is to build relationships and trust between seller and buyer. Past content analysis-based studies have revealed culture-specific appeals in advertising that can be explained by the Hofstede dimensions (Zandpour, et al., 1994). In collectivistic cultures such as China, appeals focusing on in-group benefits, harmony and family are more effective, whereas in individualistic cultures like the United States, advertising that appeals to individual benefits and preferences, personal success and independence is more effective (Han & Shavitt, 1994). As mentioned, value paradoxes have to be taken into account. It is not easy to recognise values in advertising as advertising appeals may reflect both the desired and the desirable (de Mooij, 2014).

CONSUMER ETHNOCENTRISM (CET)

Consumer value of individualism and collectivism affects ethnocentric choice behavior. Consumer ethnocentrism (CET)[20] value has a adequate effect on consumer purchase intention for foreign brands, while it strongly influences consumer purchase of domestic brands. Ethnocentric advertisement may not encourage purchases of domestic brands yet can discourage foreign brand purchases. Individualist consumers were found to show a grater preference for foreign brands and also their brand choices were less affected by the CET value and ethnocentric advertising (Han & Guo, 2018).

Research demonstrates Chinese consumers have exhibited changes in their value (Neuliep, 2012) and ethnocentric purchasing behaviors (Han M. C., 2017).

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[20] Is based on the concept of ethnocentrism, the original formulation of the concept states "view of things in which one's group is the center of everything, and all others are scaled and rated with reference to it.". CET represents the beliefs and values held by consumers on the appropriateness and morality of purchasing foreign product.

A recent study suggest that young adult Chinese consumer are not as ethnocentric as may be perceived (Rašković, Zhonghui, Škare, Došen, & Zabkar, 2016). Chinese millennials, 20 to 39 years old (*jiulínghòu*, post- '90s and *bālínghòu*, post- '80s), are considered to be trend-setters and early adopters, who practice experimental consumption and are the main drivers of consumption in China. Nevertheless, yet there exists evidence of the CET negative impact on consumer preferences for imported brands in China (He & Wang, 2015).

CHINESE BRAND ARCHETYPE

The overall power enhancement of China is to be found in the "Chinese element" intended as the representation on national cultural archetype of China. Chinese brands' cultural archetype can be divided into twelve concrete archetypes according to individual's relationship with self, the other, community and nature: gentleman, lady, young kid, hero, clown, mother, filial son, confidant, neighbor, lover, moral man, wise man. These cultural archetypes can be distinguished and classified into four categories: individual and the self, individual and others, individual and community, individual and nature (Liu, Wang, Zhou, & Nie, 2020).

"Individual and the self" means that consumer define themselves according to their own uniqueness, this dimension is comprised of the gentleman (image in the traditional Confucian culture as standard to show gentleman (successful and ambitious person, elegant, harmonious and calm- archetype used in real estate, automobile and alcohol products); lady (different from the traditional Chinese female image of virtuous and hardworking, she is confident, intellectual, healthy and beautiful- archetype used in cosmetics, clothing[21] and household products); young kid (innocence, purity and sincerity naïve element); hero (courage and perseverance can also be found in ordinary people- model mainly used in pharmaceutical products); clown (humorous entertainment- food and household appliances).

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[21] E.g.: Zhongshan Triumph Underwear (2014), Chinese women are neither accessories nor "beauties without talent". Carrier, love, knowledge are crucial elements in the advertising.

"Individual and others" describe the oneself definition according to the relationship with close people, this dimension includes five characters: kind mother (selfless love and care for children-mainly used for info-communication, digital products, food, finance and others); filial son (wants to give back to her parents- used in info-communication[22], food[23], beverage, finance); confidant (true friend, who understands and appreciates others- archetype mainly used in finance); neighbor (express harmonious relationships and mutual help-used in tourism and service products); lover (romantic love-used in flowers, jewelry, real estate, finance and other product categories[24]).

"Individual and community" consists of the moral man, most typical archetypal figure in Chinese traditional culture conveying responsibility and obligation (represents caring for welfare of collective group- info-communication[25], automobile, household appliances and clothing products).

"Individual and nature" is based on the wise man archetype, were people and nature are harmonious (for which natural health preservation, and spiritual sustenance provide sense of belonging, embodiment of the Chinese "benevolence"- used in food, drinks, home building industry, real estate, and tourism services).

According to Schwartz value dimensions, such archetypes -as kind mother, moral man, wise man and filial son- express the value orientation of kindness, concern for nature and tradition. **These values exhibited greater consistency in cross-cultural brand marketing and are more beneficial to win support from international consumers.** Cultural archetypes are a reflection of consumers' self-classification. Cultural differences are rooted in the formation of social structure, mythology is the essence of archetypal traits, and the analysis of typical characters is more conducive to the refinement of Chinese and foreign comparisons.

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[22] E.g.: Baidu Mobile (2016), New Year's assignment: buy movie ticket for parents.

[23] E.g.: Mengniu Milk (2015), Every drop is parents' love, go home to visit parents during mid-autumn festival.

[24] E.g.: Zhongjie Frozen Novelties (2014), Couple took ice cream as a token, making romantic confession of love.

[25] E.g.: China Mobile (2016), frontier free consultation. The benevolent doctor gave a free consultation to the patient at the extreme northern frontier, negotiating treatment with Beijing medical center trough Mobile 4G.

CONSUMER-BRAND RELATIONSHIP

Despite the fact that individual and shared experiences come together to create a consumer-brand relationship through brand association, brand personality, brand attitude, and brand image; The consumer-brand relationship depends largely on the successful establishment of brand attitude (i.e., brand personality, association, attitude, image) in the minds of consumers (Chang & Chieng, 2006). The economy of experience has emerged in the twenty-first century, and as a result, brand marketers should bond with consumer by staging holistic brand experiences. After a decade of economic reforms, Chinese have begun to desire more consumer products, together with newer, more famous, and more international brands from all over the world. White collar population developed an addiction to foreign brands ranging from Starbucks to McDonald's, essentially for the experience and not for the product itself. Attention given to international and global brand, should nevertheless meet local cultural values.

In recent years the phenomenon of the global-local dilemma arose whether to standardize for efficiency reasons or to adapt to local habits and consumer motives to be effective (De Mooij & Hofstede, 2010). Advertising standardization refers to the fact that at least one of the three possible components of a campaign is the same in all of the nations involved. Following Duncan and Ramaprasad (1995) definition the three basic components included in a campaign are: strategy (creative selling proposition), execution (elements found in the advert and structure) and language. In international advertising, messages and symbols created for one culture may not be decoded in the same way by members of other cultures. On the other hand, it has been observed that in global markets a tendence towards product customization emerges, as well as profiting from **local specificities.**

It has been frequently argued that the cultural values of a company can be found in the core of its advertising messages. Indeed, campaigns tailored on local cultures can be more persuasive and appealing than those standardized.

CULTURAL INTELLIGENCE

Arguments proposed by intercultural psychologist Triandis, suggests that successful cross-cultural contact necessitates cultural intelligence (2006). Organizations and businesses in the twenty-first century are multicultural, this results in dyadic relationships where the cultures of such members differ. Such disparity may be contingent on language, ethnicity, religion, politics, and many other attributes. Cultural intelligence is required for members to develop and establish a durable relationship. To achieve cultural intelligence some attributes are crucial; for instance, suspending judgement until more information becomes available, considering the situational framework, identifying relevant information and having the capability to integrate them as to have the resulting complete framework are just few of them.

To make a correct judgement, the amount of required information is often very large; the perceptions and behavior of people in individualist cultures are different from those of people in collectivist ones. One of the most important characteristics of collectivist with respect to individualist society relies on the emphasis on context more than on content. In addition, giving priority to in-group goals rather than personal goals. Although the culture gives glues about position of sample individuals, it indicates little about a particular individual. Not jumping to conclusion relies on ascertaining the likelihood of being idiocentric (reason, feel and act similar to people in individualist culture) or allocentric (similar to people in collectivist cultures).

In addition to suspending judgements and paying attention to situations, a culturally intelligent individual also has the ability to identify information that is relevant for making a judgment and can integrate this data to make correct judgement; according to the psychologist **all humans are ethnocentric** (Triandis, 1990). This is to say that individuals all feel that what is "normal" in their culture is, or should be, normal everywhere. **To overcome this bias or "false consensus effect" it is needed to expose and train to very different norms and question the reason for such diversity and divergence in this respect.** National background affects and constrains our ability to recognize important cultural differences. In the cross- cultural field, being conscious of

one's own cultural biases should be an essential condition for researchers. "Culture conditions our thinking and is manifested in our communication patterns. Communication also serves as a carrier of culture: what, where, and how we should talk; the media we use; and the frequency of media usage." (de Mooij, 2014, p. 173).

GLOBAL MARKET, COMMERCIALS, AND CULTURAL DIVERSITIES

Analyses and results of the illustrated frameworks and specific tools have been discussed in the previous chapter. To better distinguish and practice the theoretical instruments it is conceivable to employ them in a real perspective. Chinese commercials will be analyzed through the Hofstede, Schwartz, and GLOBE lens as to be compared with the corresponding commercial broadcast in other countries. In a wider outlook, they could be taken as samples by way of broadly distinguish between different cultures, with respect to each of the frameworks' variables, values and related concepts.

Culture determines how people communicate, what people communicate and in which way national cultures affect customers' behaviors and perceptions. As a matter of fact, various studies underline the needed adaptation of advertising strategies to the consumers' culture. Cultural values represent most basic and core beliefs of a society and national cultural differences play an even more important role in global markets. Such values represent a powerful force that shapes the motivations, lifestyles and product choices of the members of any given society. **Understanding cultural differences is crucial for the development of successful international advertising** (Anholt, 2000). The relevance and significance of culturally adapting advertising and mass communication has been confirmed, among others by Minkov and Hofstede. Additionally, because of its empirical database, using national cultural dimensions to classify culture has an advantage over descriptive features. This strategy allows cultures to be clustered, enabling for the identification of which cultures are close enough to warrant a similar, if not standardized, management strategy. (Calabrese, Capece, Costa, & Di Pillo, 2015).

Clearly, culture specific approach (emic lens) encourages deep understanding of one cultural context through detailed cultural knowledge; culture general approach facilitates cross-cultural comparison and generalizability of knowledge (etic approach). The distinction between culture specific and culture general approach are respectively linked with the approaches of ethnography and ethnology within the discipline of anthropology. Cross cultural psychology and intercultural communication emphasize culture-general frameworks.

SUPPORT CASES

In the following section the author's aim is to demonstrate the reliability and cruciality the described models have and their overall implementation in nowadays advertising industry. Differentiation, contrasting the homologation of global advertising is the result of a well-achieved market penetration, capable to talk to the other side of the moon consumer.

China, being the second-largest advertising market worldwide, plays an essential role in the global advertising industry. In 2019, the revenue of television advertising in China amounted to about 93.5 billion Yuan, indicating a continuous shrink over latest years. When compared to other traditional advertising channels, TV advertising is the strongest segments among all (2019).

The three major far-reaching dimensional models overlap in some ways but vary apropos of their purpose, sampling, and type of questions used. Such models, as a common denominator, aggregate responses by individuals drawn from a series of different national or regional samples. The predominant emphasis has been upon characterizing cultures in terms of shared values, shared beliefs, or shared sources of guidance. What they also have in common is measuring various elements of human behavior in businesses or organizations. None of the models were developed in order to explain differences in consumer behavior, although some provide relevant applications to help understand cross-cultural differences in product ownership, buying, communication, and media behavior. In

particular, some overlapping criteria emerge, yet not every tool of each single model shall be used as may not fit the considered situation.

Never losing sight of the term "contextuality", frequently used to characterize worldwide differences, recall that individuals in different societies perceive and make use of visual images in accordance with the values and norms of their own cultures; cultural difference can be used as a theoretical starting point to streamline visual categories.

Dimensions of time are relevant, and it is conceivable to roughly distinguish European population as past oriented, and Asian cultures as long-term future time horizon oriented -though differentiating, for instance, China. Chinese look for past inspiration, yet "[…] tend to combine both the past and the future in one holistic view of life, including reverence for their forefathers and long-term responsibility for future generation, but they have less respect for cultural history." (de Mooij, 2014, p. 150-1). Time also relates to the concept of cause and effect, especially with the Chinese, causes and results do not have to follow each other. They often happen simultaneously, for which one event can be explained by another unrelated event happening at the same time (de Mooij).

As discussed, in high-context culture, expression of ideas can be more ambiguous; advertising's storytelling clearly reflects such phenomenon. Studies and research demonstrate that brand acknowledgment time varies, depending on the culture. U.S. advertisers are inclined to introduces their brands as early as possible, appearing much earlier than in Chinese commercials. Indeed, as depicted in the figure below, 48.5% of American ads present brand names, images or symbols in the first third of their commercial. Conversely, 51.0% of the time, the brand recognition element appears in the last third of the Chinese spot (Zhou, Zhou, & Xue, 2005).
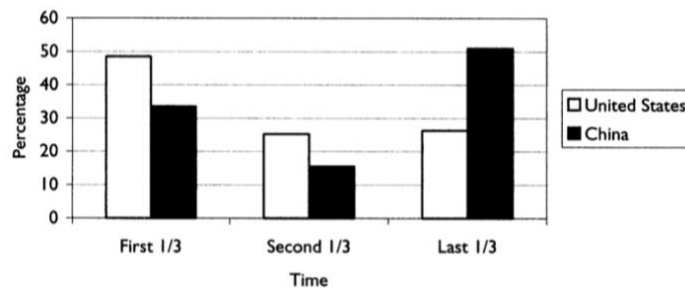
For the purpose of applied cultural analysis, the author has chosen an advertisement of the Chinese brand Huawei, released as part of the overall official trailer's series. The following advertisement, a much peculiar one, will be analyzed through the afore mentioned models. Through the years, the Chinese technological behemoth has radically changed the use and price of technological devices. Its advertisement's style improved and adapted as the brand entered new countries and markets.

To the mind of the author, the increasing relevant position envisaged in the role of the Chinese women is highlighted and celebrated in the farsighted advertisement of the Chinese brand, conceivably related to the competitive role women have in masculine societies. Throughout most of the Chinese history, men have been seen as the core of the family and society at large. On the other hand, women's roles were primarily kindship roles: daughter, sister, wife, mother. In modern China, old suppressive practices have been eliminated; foot binding, widow chastity, parental control of marriage and concubinage to name few. Despite the years of economic liberalism, Chinese society remains in some ways, very attached to social and family traditions. In recent decades, Chinese women have undoubtedly gained more economic independence, higher education, and professional qualifications. Particularly, female entrepreneur elite whose social success has become one of the symbols of the Chinese economic boom has emerged. Along with improvements in female empowerment in labor market and politics, the stereotypical gender roles in Chinese society have been challenged during recent years. A survey revealed that attributes majorly associated with femininity by women are "independence", "maternity", "aggressiveness" and "energy" (2015). The place

of Chinese women in society and family is currently still undergoing major transformations. Many women and girls are still facing discrimination. However, the evolution of the female status in China, while somewhat ambivalent, is likely taking the right direction.

CASE 1: HUAWEI P30

In the opinion of the author, according to the advertising classification and its relative subcategories proposed by de Mooij (2014), the spot[26] can be considered both as a "lifestyle" (association transfer type), and as a "vignettes" representation (drama type). The former can be inferred from the mobile users' different lifestyles, and framework image; it is worth noticing the young adults' sporty lifestyle recurrence in the ad, as a description of sport and fitness focus - an already underlined element relevant to low UAI cultures. The latter, vignettes, is another valuable point of view. The situations and interactions between people have no continuity in the action, yet voice-over suggests the relationship between the product and visualized activities.

For the purpose of this analysis, it is conceivable to start such breakdown from the most striking element of the Huawei advertisement: masculinity vs femininity. Despite the fact that the Chinese culture can be classified as masculine, scoring a percentage point of 66, the country is moving to a more female-friendly environment. The advertisement clearly reflects this change of course, as during the whole spot women are the only relevant personalities (still, appropriate with the feminine strong character related to masculine societies). The role of the woman is depicted as open-minded, unprejudiced, kind, self-reliant, and adventurous; her empowerment is traced in the spot's characters (underlying, on the other hand the mentioned masculine- prevalent behavior). Resilience and hard work payoff the independent role of the businesswoman, whom has to demonstrate nothing nor show to her colleagues as to get acceptance for her role in the workplace (face matters). This dimension is relevant to the information gathered in Hofstede's work, yet the relevance of

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[26] Advertisement of the Huawei Technologies Co. Ltd. mentioned product is available at: https://www.youtube.com/watch?v=8gs5RetSBDk (Chinese broadcast).

assertiveness and gender egalitarianism proposed in the GLOBE model should not be left behind of this analysis. The former is reflected in the amenability of the Chinese woman personality, the latter is approximately mirroring the masculinity versus femininity analysis. Additionally, making reference to the Chinese brand archetype model, the kind mother paradigm and the confidant, among others, clearly emerge.

Moving to the individualism vs collectivism dimension, making reference to the Hofstede comparison tool, it is possible to identify the low individualism level and, as a consequence, the Chinese society can be overall classified as collectivist (China is a VC culture, collectivist society experiencing high PDI index). This cultural value is also reflected in the spot, as shared activities are relevant to the extent of the sponsored object's functions themselves and the overall society's mindset. An example is moral support, which can be found at the very beginning of the spot during the race and the resulting collective framework. Besides the Hofstede IDV index, the Asian worldview and communication elements as Rén and Miànzi can be identified in the benevolent interactions, the self-esteem, and gained respect claims nowadays Chinese woman have.

Power distance index (Hofstede and GLOBE) and self-enhancement value (Schwartz) represent further analytical input. The ad characters do not clearly reflect power distance index as intended by Hofstede and GLOBE, it is instead conceived as a self-direction value recognition of the Chinese woman, mother, chief, worker, athlete; for which capability, successfulness, ambitiousness and intelligence define the growing and emerging power that woman in the Chinese society is experiencing.

Moreover, contribution is proven by the uncertainty avoidance index. As to verify the relevance of the Hofstede measured results, the low score (20) is still reflected in the nowadays Chinese culture and relative advertising approach. The commercial presents extremely scarce information about the product's technical features. Peculiarities and qualities of the product are particularly rapid and laborious to grasp, almost totally implicit. Everything revolves around

emotions which should, and can, be captured trough the advertised mobile, yet only once the advertisement makes factual reference to the mentioned characteristics. The absence of technicalities does not depict by all means an issue to the Chinese consumers, not particularly concerned about technical features.

By reason of Schwartz perceived continuum of values and related motivation, the continuum itself clarify the shared motivational emphases of adjacent values (Schwartz S. , 2012). As a result, it is possible to identify together with the already mentioned power and achievement values, likewise hedonism, stimulation and self-direction. As a matter of fact, self-indulgent, variation, excitement, curiosity, creativity and freedom, to name a few are suitable representatives for the advertisement. On the other hand, with respect to cultural level, mastery dimension appears to reflect, indeed, desirable values of the Chinese culture.

Pertinent dimension is LTO, which scoring high in China (87) reflects real effort and prevenient continuous improvement approach.

According to Franzen, advertising message to be effective must create meaningful associations, be relevant, be linked with people's values, reflect the role of the product or brand plays in people's lives, reflect or arouse people's feelings and emotions, and be instantaneously recognizable (Franzen, 1994).

For the matter of our comparative analysis, it is relevant to consider the same product commercial proposed by the company in other countries, hence, to evaluate whether respecting different cultural values and standards.

The selected counterexample is the Italian spot[27], clearly diverse in their length, values, and perceived purpose. The Italian corresponding ad is in fact a thirty second spot, in line with the general European timeframe. Despite the fact that Italian culture can be envisaged as a high context culture, the ad results to be a product message type. The spotlight is on visual presentation and facts' explanation about the product itself. This classification is, among other things to be buttressed by the high UAI score of the country (Italy: 75), which indeed

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[27] Advertisement of the Huawei Technologies Co. Ltd. mentioned product is available at: https://www.youtube.com/watch?v=kvLh3KRO7Q8 (Italian broadcast).

prefers to receive knowledge about technicalities and the target group which might be interested (for instance, photo enthusiast). Also, Italian medium- high LTO score (61) is in line with the ad pragmatic approach.

Additionally, with respect to Schwartz's individual values, self- direction and stimulation can be distinguished, as of the creativity, curiosity and independence feels the ad unveils.

Interestingly, analyzing the French perspective [28], the culture is scoring particularly high on PDI and UAI (68 and 86, respectively) representing the need for emotional safety and stable environment. In such a system, such prerequisite is reflected in the high volume of technical info and visual demonstration of the product's performance, resulting from the 'product message' type of commercial. Eclectic style of the ad is to be linked to openness to change and self-enhancing personal Schwartz' values. With respect to the former, openness to experience personality trait comes forth in the overall analysis. Characters are capable, ambitious, daring creative and free. Performance orientation is partly to be traced back to self-direction values.

CASE 2: "THE GREAT CHASE"

The second analyzed case[29] can be pinpointed as a "slice of life", drama typology of advertisement style. The product is pivotal to the story, the cultural adaptation (actually tailoring) of the advertisement concerns relations and behaviors. Characters are both shown inside and outside home, additionally the product delivers an emotional relationship reward. Given that China's fashion market's biggest segment is the apparel, representing over 63% of the market volume, it comes as no surprise such an excellent and fitting spot, able to cultivate trust among Asian consumers. Clearly, the American sport apparel giant, particularly tailored the ad referring to Chinese New Year, much peculiar and important festivity for the culture. Chinese New Year is, in fact, a crucial moment as to always remember the importance of the family wherever and

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[28] Advertisement of the Huawei Technologies Co. Ltd. mentioned product is available at: https://www.youtube.com/watch?v=v9xCl8cOtpE (French broadcast).

[29] Advertisement of the Nike Inc. mentioned product is available at: https://www.youtube.com/watch?v=Fu8T-7Ct6Oc (Chinese broadcast).

whenever its components get to find themselves away from the others. This is particularly in line with the relevance of collectivism in the Chinese society.

Better analyzing the ad, apart from the traditional family festivity's framework, it is possible to find cultural reflection and similarities to cultural standards, which are in fact in line with typical situations.

Every Lunar New Year, Chinese people all over the world engage in a time-honored tradition where money is gifted in little red envelopes known as 红包 (hóngbāo). Such tradition prescribes that family-elders gift these red pockets to the young, who return the favor once they are grown and married. Accordingly, the cycle of good fortune is started and reciprocated in kind. As an expression of respect, it is proper etiquette to kindly decline the gift when presented, though also to eventually accept in politeness as a sign of respect. In most Chinese context, loving (showing care and respect to others) and maintaining harmonious relationships is deemed most socially desirable; such behavior make individuals grow to become a better person. Influence of the Confucianism ethics implies three distinct relationship ties in accordance with three different rules: equity, rénqíng (favor) and need rule. As Chinese culture promotes a solid sense of gratitude and indebtedness, the rénqíng receiver would proactively seek the return to achieve balance; failing to do so is deemed as socially incompetent or even unacceptable. However, such "restoration" is based on the scope of such favor and the degree of closeness and intimacy of the relationship. Courtesy is manifested as modesty and humbleness. Being overly polite with ingroups reflects interpersonal distance; common rejoinder among closer relationship parties is "Don't be so polite!" (Weng & Kulich, 2015).

The advertisement is in line with the Chinese values and belief. It is not surprising that an established foreign brand as Nike remarkably succeeded in its Chinese advertising campaign. As many other brands have already been practicing, different advertisements may be disposed during the year, paying particular attention to details during the Chinese New Year, in order for the foreign brand to show their valuable addition to the West Asian market and the relevance that Chinese consumer have in the mind and hearth of the brand, being

CNY the most important festivity to the culture. The win-win element is for sure represented by the particularly true elements of the Chinese culture, not portraying exaggerate behavior, keeping as close as possible to reality and relevance for the festivity.

Proceeding in the canonical way, the author identified, as already established in previous researchers' work, high level of collectivism. This element can be identified both in the Hofstede and GLOBE models, the collectivism index is to be found in the general context of the advertisement: the importance of communal sense, joined spaces and moments for which tightly knit framework in society emerges. On the other hand, GLOBE's In-Group collectivism is particularly relevant to the extent of cohesiveness, loyalty and, to some extent, pride in the family network.

The woman is the emergent element, whom extremely significant kindship's role in the Chinese society openly arises. Love is not directly expressed (as it would not be in conformity with the Chinese sense of care and love), yet if on the one hand the Hofstede parameter is not clearly distinguishable, to the author's mind, the segment shall be conveniently analyzed trough the GLOBE index. Surely, Humane Orientation, it is the dimension of culture at which society values and rewards altruism, caring, generosity and especially kindness. It can be distinctively spotted in the relevance of the 红包 role in the CNY. It is in fact necessary to behave in a correct manner when encountering this particular type of attention disposed by Chinese parents, relatives or even friends. Chinese brand archetypes can be spotted multiple times, both concerning the individual and self as for the young kid archetype, as well as with reference to individual and others concerning the filial son pattern. Moreover, the high context communication relative to the Chinese culture is portrayed in the ad trough the Asian Worldview with particular importance to yì, lǐ (appropriate context behavior), guānxi and bao (reciprocity) respectively.

Another peculiar element of the Nike proposed spot is to be found in the low uncertainty avoidance index scoring; as in the previous example, the culture is not particularly craving for technicalities of the product. This is, among other

things, reflected on the logo time-appearance. As a result of mentioned cultural studies, the unmistakable difference between European and Asian time introductory phase of the brand name or logo itself, or whatsoever distinctive image reminding the brand should be noticed. Such clear-cut distinction is the result of the need -among other things- for relationship and trust building with the seller, a much relevant element to Asians when it comes to the consumer decision journey (Zhou, Zhou, & Xue, 2005). It is particularly sensible for the Chinese customer to get to know the history and framework of the company, even an edulcorate version, as to get a harmonic and empathic relationship with the brand itself. Switching habits is not a go-to for Asian consumers, especially apropos of the Chinese market. Actually, the percentage as well as the time span of the adoption process varies by culture. Groundbreaking and more innovative cultures have a larger percentage of early adopters with respect to less innovative cultures. Collectivism plays another role. In Asia, few consumers are prepared to take the social risk of being the first to try a new product. Nonetheless, whenever the public suppose others have experimented it, acceptance and adoption goes speedy. On the one hand, change is not appreciated, so adoption of new ideas and products takes longer. Yet, the need for conformity leads to faster adoption as soon as a group member has taken the lead.

The author also recognizes tradition and conformity -Schwartz's individual values, pertaining to the conservatism sphere- as identification of the Chinese individual values. Regarding the former, throughout the first half of the spot -in which the girl is still a child- a moderate behavior emerges. Respect for tradition arises as becoming a young mature woman, it is elegantly pinpointed when married, lovely returning all of the love and kindness she received when a child being, in a mature yet caring and respectful attitude. On the other hand, it is possible to identify consideration for conformity, as the girl appears self-disciplined, polite and honoring elders. Even if in an amiable and congenial framework, the advertisement really does underline all of the emblematic behaviors and manners a child should know and apply. No kid would ever refuse money; however, the tradition prescribes tempered behavior, which is exactly

what Nike applies in its evocative advertisement. It follows that Harmony and Conservatism (Schwartz cultural values) are pertinently encountered in the spot. As with the IND index regard, Chinese low score (24), indicates a restraining approach. Interestingly, high LTO scoring indicates pragmatic approach and effort in education as a way to prepare for the future, to be found in the relevance for moderate and correct overall behavior towards family members, representing society in a broader sense.

"Do not believe the old saying that good advertising speaks for itself. Good advertisement speaks for itself only to those for whom it is intended. Much good advertising speaks deliberately in code, or uses a secret language, and excludes the rest of us. That's one of the reasons why it's good" (Bullmore, 1991).

Moving in the same direction of the previous paragraph it is relevant to analyze commercials proposed by the same company in other countries. American spots tend to vary, ranging from thirty second spots, to longer storytelling versions. The ad[30] selected by the author can be identified as a lifestyle type. Considering the fact that the United States is the world's most individualist culture, its masculinity drive (MAS US:62) underlines the presence of the achievement value, relative to the self-enhancement piece of the Schwartz individual continuum. This is among other things, demonstrated by the American pattern of success demonstration, behavior in school, work and play are based on the value that individuals should "strive the best they can be". Being successful per se is not a great motivator to Americans but being able to show it off, is enough. Achievement and success, also rely on the GLOBE's performance orientation, dimension which happens to be high in US, where value competitiveness and materialism certainly encourage performance improvement. In addition, consciousness trait (Big Five) provides further evidence with reference to the achievement striving moralization of the ad.

Nike's brand personality is a Hero that can solve and overcome every situation. The desire of such brand archetype is to prove its worth trough difficult actions; the goal is to become a master that would have an impact, capable of being.

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30 Advertisement of the Nike Inc. mentioned product is available at: https://www.youtube.com/watch?v=d1qnvK3ID_w (American broadcast).

Other comparison is made with reference to the "slice of life" ad proposed in Latin America (Dalia: Cambiando el Futuro[31]), the character is US born, has lived in Mexico, where all of her family is, then moved back to the US for better education possibilities, is now trying to demonstrate something to her community. Conversely, to what has been of interest concerning North American values, Latino values mirror much collectivist values, reflected in close long-term commitment to the member "group", be that a family, extended family, or relationships. Mexico is among other things a highly masculine society (69), for which the ad is built on the desirable/desired dichotomy. Openness to change, as of self-direction and stimulation emerge from the strong will represented by the girl's power.

Similar evidence is to be found in "Juntas Imparables" ("Unstoppable together")[32], reflecting similar values, where indulgence plays a role, women need their space and extraversion personality dimension emerges. The spot outlines environmental barriers such as criminality, torridness, traffic and a lack of facilities that make physical activity unadvisable for women. Neighborhood safety is cited as the main reason Latina women avoid physical activity. With Juntas Imparables, Nike is encouraging women to challenge such obstacles, starting from gender equality. The leading character also wears a blue handkerchief around her neck, which represents a knot to the fight for legal abortion to be safe and free. She ends the spot by riding off on a white horse, prince Charming's preferred transportation facility, intentionally or not stating about female independence.

Those latest examples, among other things, share the interesting involvement of famous characters. Advertisement tailored for cultures scoring high in Collectivism and Power Distance index, reflects the perceived "strength" and social recognition of the product when its interaction is proposed by relevant charismas. In the former, Dalia Hurtado (teen football star) depicts the feminine empowerment. The Mexican version of the spot is featured with top female

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[31] Advertisement of the Nike Inc. mentioned product is available at: https://www.youtube.com/watch?v=DCOzvbHwZzw (Latin America broadcast).
[32] Advertisement of the Nike Inc. mentioned product is available at: https://www.youtube.com/watch?v=seH7i2u5uHM (Mexican broadcast).

Mexican athletes such as football player Nayeli Rangel, boxer Mariana Juárez, Olympic athlete Paolo Morán, Olympic gymnast Alexa Moreno and basketball star Casandra Ascencio, dashing through the streets of Mexico City.

REMARKS

As emphasized by Professor Hofstede himself, dimensions of culture do not exist, they represent instead a used **metacommunicative tool**. For such purpose, researchers attempt to express what has been measured in terms that hopefully make sense to individuals in/ or observing such cultural systems. The 6-D model (and by the same token, many others) enables fostering of cognitive awareness, when referring to assumed prominent differences and helps with more realistic expectations or behavioral predictions for cultural communication, for instance with Chinese as in the analyzed cases.

Since the implementation of the opening up policy on the Chinese mainland, in late 1970s, the country has experiences drastic sociocultural changes: juxtaposition of traditionality and Western values in the contemporary Chinese value profile. Such interaction of hybrid values penetrated both psychological functioning and cultural practices. To the post 1990 born, traditional virtues of harmony, self-control, and modesty "are now viewed as being too reticent, inhibited, and maladaptive for urban environments that require competition, confidence and self-expressiveness for successful communication." (Weng & Kulich, 2015, p. 73). Such generation claims to be breaking many stereotypical Chinese norms and communication patterns, reflecting greater adaptability in some context, yet still holding on to some basic norms when needed.

Despite the impact of cultural hybridity and change on Chinese communication patterns, it is nevertheless to be thoroughly inspected. Many communicational patterns still persist or are activated when expected.

In a nutshell, cultural patterns are descriptive but not predictive. These illustrate how people might behave or react in specific situations all other things considered, but not how they will, or how they will always respond. Patterns are both extremely helpful and somewhat questionable as instruments for assessing a culture, but they are always worth considering (Storti, 2015).

CHAPTER THREE:
STRATEGIC IMPLICATIONS AND CONCLUSIONS

As demonstrated through the spots, even if companies' aim is to reach consistent brand image, the same brand may be perceived in a different way by different consumers across the globe. Communication has to be culture relevant also when products or brands are accepted in more than one culture, which means that translation of the core message is not strictly language bound. Differences among languages go far beyond translation problems: concepts may not be translatable "simply" because they do not exist in other cultures.

Akin to Western practitioners, Chinese professionals tend to minimize the cognitive aspect of engagement (being instead the first element to be considered by scholars), rather emphasizing emotional and behavioral engagement. Engagement strategies are differently approached depending on the culture; Chinese practitioners convey that content rather than interaction is the foundation of engagement, discussed in contextual way the media journey and everyday experience are enhanced (Chen, Wang, & Liang, 2020). Such holistic approach could directly be traced back to the high context culture, for which individuals do not stress factual information and details, yet symbols, associations and communication contexts. Western professionals refer, instead, to brand personification, personalized experience, and customer service (de Mooij, 2014), (Hall, 1984), (Katan, 2014). All these elements are surely influenced by the culture of the advertiser and the relative audience.

The previous chapters of this thesis provided few of the main tools for understanding how culture influences consumer behavior, branding, and advertising. Being marketing and advertising about consumers, these can be successful only if customers' values align with the values of the product or brand, which means that methods that work in one culture can only be applied to cultures with similar relevant values in other cultures. A brand must be able to fit into the thoughts of consumers from many cultures in order to achieve global mindshare. Consequently, the decision in global brand strategy is

between ineffective global standardization and effective cultural segmentation strategy, not between global and local (de Mooij, 2014). Behind these concepts, we found some of the reasons why similar cultures can be clustered with respect to product-relevant values, needs, motives, and communication styles.

Knowing that at the core scheme is culture, the global strategy and local execution common perception is not correct. Mission statement and brand positioning are in fact culture-bound, reflecting company leaders and manager's philosophy. Yet, any effective strategy must not incorporate its leaders' values, rather its stakeholders' ones: strategy is achieved by mean of culture matters. Strategic brand models are typically created on a local level and cannot be implemented globally without appropriate adjustment. The further the emphasis on emotional advantages, ideals, or myths, the greater the need to localize and to be culture-specific (de Mooij, 2014).

To condense, are the World's national cultures becoming more similar? Evidence for a global shift in the direction of rich Western individualist countries has been demonstrated. Yet, there is no simple either single answer to the convergence-divergence question; even if value convergence, divergence and distance stability appear to be common denominator in each and every country, they sort their effects in different time and manners. For instance, it has been concluded that some values converge with industrialization, while others remain divergent (Priem, Love, & Shaffer, 2000).

Albeit the fact that world's cultures are changing, it is reasonable not to conceive such a cultural change in a resulting cultural distances change. General trend across all countries, describes a movement toward stronger endorsement of independence, imagination and responsibility. To a lower extent, also growing endorsement of hard work and determination (Kaasa & Minkov, 2020). Surprisingly, societies that previously placed a higher value on COLL kid attributes are now moving away from them faster than countries whose IDV child attributes had already established themselves decades ago. In this sense, COLL societies are progressing quicker than IDV societies along the COLL-IDV trajectory. Curiously, on the other hand, Germany, together with

Azerbaijan and China, became less permissive in terms of moral ideologies between 1995 to 1998 and 2010 to 2014 (Kaasa & Minkov, 2020).

Yet, despite the global support for self-expression values and the shift away from traditional ones, there has been neither convergence nor divergence, though stability of country distances in terms of these values. According to the scholars, the world is actually experiencing some partial cultural homogenization in at least one specific culture domain, yet no evidence is proposed whether it possible or even reasonable to expect full cultural uniformity across the globe in the near future.

Universalism principle affirms that individuals share fundamental similarities that supplant cultural differences, that is to say, certain ways of being and setting moral standards apply to humans universally without regard to culture. It is argued that universalism allows cultural comparisons that are indispensable to understand the diversity of human behavior in the world: universalism takes cultures into account to understand wide range of human behaviors, open to similarities and yet to differences that are culturally specific among human groups (Berry, 2004).

Yet, intercultural competence has its implications. It is illusory to think that people should avoid judging other cultures for fear of being ethnocentric: cultural relativism does involve judgement in a sense (Zechenter, 1997).

Divergence and convergence are two opposing points of view in the long-standing debate over cross-cultural values and beliefs field. Convergence view argues that increased political, economic, and technological interdependencies motivate development for shared cultural values worldwide, conversely divergence suggests that despite such forces, individuals retain their culture's value system through time. Also, recently a crossvergence perspective emerged, for which culture's original value system is blended with new lines imposed by external forces, expediting creation of a latest and unique value system (Nardon & Gulanowski, 2015). To the mind of the author, the crossvergence perspective seems to stand the reason, as it is considering relevant points from both worldviews. The central position on the continuum advocates that economic, political and technological forces change much more rapidly than sociocultural

influences, being closely related to the business activities of that society. The discussion about convergence vs. divergence is currently continuing and far from over. The many activity domains involved, the varied levels of research, the diverse time frame considerations, and the focus on absolute versus relative changes all contribute to the difficulty in determining the degree to which work values are becoming more similar across nations (2015).

It is argued that both extreme worldviews can be observed in different domains of activity. Scholars agreeing that convergence is noticeable in consumer values and lifestyles, also consider that "[…] the embracing of Western-produced fashion or media, significant divergence persists in other domains of activity dominated by more traditional values, such as family relations." (2015, p. 266). According to others, it can be observed at macrolevel. Divergence can be found when instead, observing the behavior of individuals and managers in implementing these common practices. In view of the fact that, cultures change through a process that takes time, we cannot be certain whether observed values in a given point in time are final or transitional; thus, evidence of either perspective could be challenged.

MANAGERIAL CONSEQUENCES

Globalization is exposing most countries to exponential number of interactions and bonds with individuals and products from other countries, yet many people from diverse countries "[…] are not prepared to work, live, and prosper in a global and highly competitive new world" (Moran, Abramson, & Moran, 2014, p. 10). However, "worldmindedness" – a global awareness of cultures and people is a trait that can be thought, just like a language.

To stay globally competitive, more and more corporations are increasing their investments and activities in foreign countries. Such trends represent enormous challenges for cross cultural competences, varying from values, language, attitude and perception. Peter Drucker observed that the art and the science of management is in its own revolution, and many of the assumptions on which management practice was based are now to be considered obsolete. Foreign

competition and the need to effectively trade overseas forced most corporations to become more culturally sensitive and globally minded. As a result, managing people from different cultures needs training. The first skill is listening to understand, as a symbol of others' dignity respect. Many people are just "polite listeners", instead active listeners strive for complete and accurate understanding, for empathy, and to actively assist in working out problems. The ability to listen is particularly important when low-context culture individuals communicate with people from high-context cultures. Nonetheless, intercultural effectiveness depends on both verbal and non-verbal respect. Upper class Chinese students enjoy English- almost as a second language, being fluent and able to make use of it in the workplace, yet as the reader may recall, problems of concept equivalence many times arise between languages. To achieve fitting (and not fortuitous) translation accurate knowledge of the intended group's culture is needed, an example is in fact proved by the translation of the corporate name Nike in Mandarin Chinese. Nike is transliterated and translated as Nài kè (耐克) or endurance and victory. Effective, relevant and pondered.

Nowadays organizations face challenges stimulated by expanded operations across national borders and the growing cultural diversity of their workforces. Yet, simply having international workforce does not mean that organizations (or individuals) are prepared and able to demonstrate effective international organizational behavior and to develop effective international strategies. Achieving effective interactions among culturally diverse people, building appropriate context specific, international management strategies and ensuring continued organizational success in a constantly changing business environment all require learning at every level in the organizations. In conclusion, whereas the presence of cultural diversity in an organization is easy enough to determine, how that diversity is approached and used is not so artless to be systematically measured. The author firmly believes that the presence of such research difficulties does not undermine the relevance of the idea. The value institutions place on learning from cultural diversity is a powerful theme to unite organizational effort to succeed in today's global marketplace; since, as extensively discussed, culture and communication have an interdependent and reciprocal relationship.

Imagine: One day you get up, you look around but you can't believe your eyes…. Everything is upside down, inside as well as outside…. You try to put things back in their old place but alas—they are upside down forever. You take your time, you look again and then you have an idea: "I'll put myself upside down too, just like everything else, to be able to handle things." It doesn't work…. And the world doesn't understand why you stand right.

(Ghazi, 1982, p. 82)

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