

Chopstick Advertising: The Art of Marketing to Asia

“Many friends have come from afar, how happy I am”. These words were spoken by Confucius more than 2,000 years ago and aptly describe my feelings tonight

This lecture is the culmination of many individuals who have supported me over the years. I would like to thank: Professor Bill Merrilees, who freely and generously gave his time to supervise me in completing my PhD; Professor Rob Lawson, who supported my ‘Otago Experience’; and Professor John Dawson for being a great supporter. I must acknowledge the contributions from my international research collaborators, especially David Waller, Laszlo Josza, Thomas Foscht, Pedro Brito, Ernest de Run, and Forrest Yang; my past and current PhD students; and members of the Marketing in Asia Group. Jimmy Zhi has been very helpful in the preparation of this lecture notes, and Martin Gosling has been exceptional. I give the utmost thanks to my family, Winnie, Yiannis, and Leilani, for their wonderful support, and to my brother Kwek Fam and niece Shalene Fam, who have come from Auckland.

I am deeply honoured by the presence of the Malaysian High Commissioner to NZ, His Excellency Dato Mazlan bin Muhammad, and Mr Ian McKinnon, Chancellor of the University.

Most of all, I welcome my Victoria colleagues, especially those from the School of Marketing and International Business, members of the diplomatic community, fellow Malaysians and friends. *Selamat datang dan terima kasih kepada semua tetamu.*

INTRODUCTION

So often we hear of the need for New Zealand to connect more with Asia. We hear how Asia is the future for New Zealand business, of how the Asian nations will be our trading partners. The economies of these nations are growing and we need to grow with them. Our traditional markets have stalled, so jump on the Asian bandwagon.

This talk makes it all sound so very easy. It assumes that other nations are not seeking the same expansion. To compete against them, surely an advantage would be an understanding of those markets and how our customers function? Yet, I feel New Zealand, like so many other western-oriented countries, perhaps takes some of this for granted.

We can help. We can help New Zealand become more competitive and more successful in Asia. My theme this evening is “Chopstick Advertising: The Art of Marketing to Asia”. I will demonstrate the need to bridge the culture and knowledge gaps between international advertisers and Asian consumers.

I start by explaining what I mean by marketing and advertising. I then provide an explanation of chopstick advertising and how this concept will lead to a successful advertising campaign in Asian markets. I will draw from three of my studies to highlight the importance of cultural values and religious belief in influencing the selection of an effective promotional tool. In conclusion, I will focus on my future studies of the influence of religion on corporate social responsibility, and cultural values on sales promotion techniques.

WHAT IS MARKETING?

What is Marketing? Marketing is not advertising, and advertising is not discounting.

Marketing focuses on a transaction - the exchange of value between a seller and a buyer. Marketers attempt to achieve greater efficiency in this by harnessing better understanding of the consumer. A long time has passed since the product-centric views of the marketplace, where a firm looked internally at its capabilities and produced goods and services, before confronting the questions of who the customer was and how the sale was to be made.

Modern-day marketing practice is driven by a customer-centric worldview, where every business decision, from start to finish, is driven by what the customer wants and values and how the business must change itself to suit those needs.

CHOPSTICK ADVERTISING

Now let's look at one aspect of marketing, one aspect of Promotion, and focus on advertising. At its core, advertising is essentially a communication process, where the advertiser tries to impart certain information to the consumer, leaving the consumer with additional knowledge, preference, or simply a fleeting impression.

The basic communication model stipulates that the encoded message is delivered by the sender to the target recipient, with various media in between that facilitate movement of the message, and noise factors that distort the process. A central theme of my research is the influence of aspects of culture – that is, values and faith - on the inter-relationships between advertisers and consumers.

Chopsticks, as most of you know, are the eating utensils predominantly used by the Chinese, Japanese, Koreans, and Vietnamese. A pair of chopsticks is held between the thumb and fingers to pick up food or to scoop rice into one's mouth. Where one chopstick is essentially useless, the combination of two can bring about fantastic results. A pair of chopsticks, if used skilfully, can clean out the bowl of rice without spilling or waste.

This metaphor can be extended to the international advertiser hoping to crack into Asia. A pair of chopsticks is like the inter-relationship between organisations and partners, between advertisers and consumers. If an advertiser does not know what media his or her customers read, the message that they like to hear, or the creative techniques that they like to watch, then like a pair of chopsticks in an unskilful hand, the user is unlikely to get all the rice into his or her mouth.

At the very best we have waste and inefficiency. At worst, as either guest or host we can be hopelessly embarrassed. But if the advertisers understood these connections – if they knew how to use their chopsticks – then their advertising campaign is likely to succeed.

So, how can New Zealand businesses improve their efforts to increase the returns on investment from their advertising dollars in Asia? How can they become more skilful with their chopsticks? This is not a straightforward task. What Westerners often fail to recognise, is that while they may commonly use chopsticks to get the rice to their mouth, Asia is a continent of paradoxes. It has some of the fastest-growing economies in the world, the largest populace, and some of the wealthiest as well as the poorest societies in the world. It also possesses a rich web of cultural complexities.

Let's take the metaphor further. On the surface, chopsticks seem to be a simple tool, but they have their own complexities. The Chinese, for instance, use long wooden sets with a rounder thicker end, the Japanese use short wooden chopsticks that come to a shorter pointy end, and the Koreans most commonly use metallic chopsticks.

Different etiquette rules also apply. In Chinese culture, chopsticks should not be left vertically stuck into a bowl of rice because it resembles the ritual of incense burning that symbolizes "feeding" the dead. In Korea, one must never put the chopsticks to the left of the spoon. Chopsticks are only placed to the left during the food preparation for the funeral or the memorial service for the deceased family members, and in Vietnamese culture chopsticks placed in a "V" shape after eating are interpreted as a bad omen.

Like chopsticks, no two Asian countries are alike. Each country has its own unique cultural values and religious adherences. Accordingly, it will be a great challenge for advertisers to be successful in this multi-cultural and multi-faith Asian market.

UNDERSTANDING CONSUMERS

When looking at one's customers, there is a wealth of information that could be used to better tailor a firm's offerings. At its most basic, we have demographic information: things like age, gender, occupation, and ethnicity, which are peripheral characteristics that are easy to collect and help with the market segmentation process.

When we reach into deeper levels of consumers' identity, however, we find lifestyle variables and psychographic characteristics that set individuals apart. One person may spend his spare time snowboarding, while another likes to attend operas; some like to watch television in the evenings, some read.

These preferences pose both challenges and opportunities for the marketer. While it is increasingly difficult to identify meaningful distinctions between groups, when such segmentation is achieved a more targeted approach will be more successful to one that is less tailored.

Simply put, this is the difference between an advertisement that tries to be everything to everybody and one that has specific, personal meaning to an audience and leaves a more lasting impression. The advertisements that you can recall in your mind right now are those that have found personal connection to who you are.

One critically important aspect of a consumer's inner workings is culture. Culture is a society's personality. It can be defined as "the sum total of learned beliefs, values and customs that serve to direct the consumer behaviour of members of a particular society" (Schiffman et al., 2001, p.380).

Beliefs and values are "the accumulated feelings and priorities that individuals have about behaviours, possessions and goals". Custom is an "explicit mode of behaviour that constitutes culturally approved or acceptable ways of behaving in specific situations, which consist of everyday or routine behaviour" (Schiffman et al., 2001, p. 380).

In addition to cultural values, religion represents a particularly tricky consideration for marketers. Marketers must be aware of the sacred objects, beliefs, norms, rituals, prayer arrangements, taboos,

and morality in individual societies. Cracks within societies are often along religious lines and must be respected in marketing (Fam et al., 2004).

Religions affect people's goals, motivations, and satisfaction by influencing how they live and experience life (Ellison and Cole, 1982). Evidence of the relationship between religious belief and behaviour can be found in observable daily routines. These may include family bonding, clothing styles, food choices, cosmetics use, social and political ideology, and intimate relationship (Deng et al., 1994; Diamond, 2002).

However, a universal application in which religion dominates human attitude towards life is inappropriate. It is the degree of religious affiliation that dictates the influence of religion on people's attitudes and subsequent behaviour. Religions have different degrees of influence on the social fabric of a society. For example, how religion affects food consumption differs across religions. Religions also differ in their emphasis on values and immoralities (De Run et al., 2010).

Furthermore, a religion is not confined to one system of belief. In Islam, there are two sects. The Sunni sect, for instance, has five systems of beliefs.

Notwithstanding, what is certain is that both cultural values and religious belief are very powerful influences in Asian markets. To compete successfully, New Zealand firms must understand them.

STANDARDIZATION VERSUS ADAPTATION

As cultural values and religious adherences are dissimilar among consumers, both academics and international advertisers have struggled with the notion of standardization versus adaptation of advertising programme issue.

Proponents of standardization argue that in a world of increasingly homogenised markets and consumers, it is possible for a firm to standardize advertising programmes and messages across countries (Levitt, 1983; Ohmae, 1989).

Critics of standardization cite cultural, economic, and political barriers that provide the mandate to adapt advertising programmes for products marketed globally (Quelch and Hoff, 1986; Wind, 1986).

Some have claimed that consumers tend to respond favourably to advertisements and reward advertisers with purchases if advertising messages are congruent with their culture (Belk et al., 1985; Zhang and Gelb, 1996). Others claim a pre-requisite for successful international advertising is to understand the local culture and tailor advertisements to reflect its values because advertisements reflecting local cultural values are more persuasive than those that ignore them (Gregory and Munch, 1997; Han and Shavitt, 1994; Keegan, 1989; Taylor et al., 1997).

Adding to this debate, Tai (1997) claims that despite the rising living standards and growing similarity of consumer tastes in Asia, international advertising strategies are only partially standardized in positioning and main theme, and not in their execution style and media buying.

The differences in the advertising execution style suggests that to get the maximum return from the advertising dollar, international advertisers need to have a deep appreciation of the local values and religious beliefs, and must balance these understandings with the firm's established objectives.

MY RESEARCH CONTRIBUTIONS

Now I am going to present a synthesis of a range of my contributions (with others of course) to academic journals, conference proceedings, and books over the past 15 years. I would like you to focus on three topics which I am passionate about.

Topic 1: Advertising Likability

Some consumers like to watch commercials on television. But the sad reality for marketers is that advertising is often regarded by the majority of consumers as a source of unwelcome intrusion and irritation, resulting in a conscious effort of avoidance.

It has become second nature for consumers to flick through television channels, and when attention is awarded to advertising, viewers generally do not think too deeply about it, with no real attempt to decipher complex messages. Greene (1992) contends that only one-third of the commercials a consumer are exposed to will make any active impression on memory. Of these, only half are correctly comprehended, and fewer than 5 percent are actively recalled for as long as 24 hours.

It becomes clear that effective chopstick advertising faces significant hurdles in delivering financial benefits.

A logical inference can be made here: Likable ads will be given more attention and mental processing efforts and, as such, will be more effective than their disliked counterparts. Positive

attitude towards an ad can influence perceptions of the brand, and that persuasion is more likely to result from properly executed ads than from specific product or brand information.

One of my main areas of research has been to identify the attributes of likable television advertisements. Most prior research in this area has focused on the United States and Europe, so there was an opportunity to look more closely at the Asian market, where diverse cultural and religious backgrounds exert complex influences on consumer tastes.

Over the span of several weeks, I examined five metropolitan cities, including Hong Kong, Shanghai, Jakarta, Bangkok, and Mumbai, with the aim to extract in-depth information from respondents and identify their attitudes towards television commercials. In the telephone interviews, 1000 respondents or 200 per city, were asked to nominate up to three advertisements that they liked and to give as many reasons for this as they wished. This procedure resulted in 2087 advertisements and 7049 like reasons.

Seven likable attributes emerged from this study, including “entertaining”, “warmth”, “soft sell”, “strong/distinctive/sexy”, “relevant to me”, “trendy/modern/stylish”, and “status appeal”. Three of the attributes—“entertaining”, “warmth”, and “relevant to me”—are consistent with previous studies undertaken in the United States and Europe. The remaining attributes—“soft sell”, “strong/distinctive/sexy”, ‘status appeal’ and “trendy/modern/stylish”—can be identified as uniquely Asian (Fam, 2008; Fam and Grohs, 2007).

The most likable attribute in all five cities was “entertaining”, and I attribute the consistency to cultural values and religious influence. First, Pollay (1983) emphasizes the need to consider advertising as a vehicle of cultural values. In collectivist and high-context societies, the emphasis is on group orientation, conformity, non-direct confrontation, and non-verbal modes of communication (Gudykunst et al., 1996; Hall, 1976; Hofstede, 1980).

Entertainment does not have a “language” and so is free of any connotation with local values that might otherwise cause disharmony among Asian purchasers (Fam, 2008).

The second reason for liking “entertaining” is attributable to religion. In a previous study, Waller, Erdogan and I (2004, p. 538) put forth that, “Religion defines the ideals of life, which in turn are reflected in the values and attitudes of societies and individuals. Such values and attitudes shape the behaviour and practices of institutions and members of cultures”.

We found that Muslim and Hindu respondents have greater liking of the “entertaining” attribute than Buddhists and Christians. This is because “entertaining” lacks any untoward connotations that might offend the relatively traditional religions like Islam and Hinduism. Interesting, funny, creative, amusing, and lively story lines are usually unbiased and so are less likely to offend anyone (Fam, 2006).

“Warmth”, the second choice, echoes the ideals of family unity and social bonding, a value common in collectivist Asia. Imageries of children, the most prized members of the family, are often used in this respect. Advertisers commonly use the “warmth” attribute to sell household supplies, such as milk powder, toys, books, and magazines. In Asia, children are often regarded as the next generation’s bloodline, and as such, it is a common practice for parents to spend up to half a month’s wages on toys, food, and reading materials on their children.

The “soft sell” and “relevant to me” likable attributes draw on the cultural values of frugality, hard work, and avoidance of waste. The combined influences of these can be seen in India, a society that has strong conservative tendencies. With low purchasing power parity coupled with Hinduism's tenets of “good living” on this earth, Indians tend to avoid spending more than is necessary, in order to avoid friction and jealousy amongst family members. They believe in pre-determined destiny, obey seniors and intellectuals, and depend on others for guidance in dealing with uncertainties. Thus, advertising messages are often taken at face value, and simple, clear and relevant messages are preferred.

Finally, the concept of “face” or esteem in Asia resonates with the remaining likable attributes of “distinctiveness, modern, and status appeal”. They form the basis of conspicuous consumption in Asia, particularly amongst the younger generations. In status-conscious, metropolitan areas, consumers do not wish to **sport old** or out-of-fashion clothing, shoes or jewellery, as there is a sense of “moving with the crowd”: Collectivist cultures encourage people to stay with group trends and avoid standing out (Fam & Waller, 2004).

The outcome of these studies shows that some level of standardisation could be achieved across various regions and cultural audiences, specifically by tapping into common ground, such as entertainment and collectivist values. Nevertheless, cultural sensitivities still must be respected, and it is important to identify themes that are suitable for the target market. Cultural symbols, music, and celebrities can be used to communicate relevance to the audience.

Topic 2: *Controversial Product Advertising*

Another area in which I've done a lot of research is the advertising of controversial products.

Wilson and West (1981) defined controversial products as “products, services, or concepts that for reasons of delicacy, decency, morality, or even fear tend to elicit reactions of distaste, disgust, offence, or outrage when mentioned or when openly presented”.

Examples include male and female underwear, birth controls, female hygiene products, guns and armaments, funeral services, political parties, cigarettes, alcohol, gambling, weight loss programmes, and charity. These products are context dependent, as morality and offence are dictated by cultural backgrounds as well as timing: At one point, AIDS was also considered an “unmentionable”, though that is no longer the case today.

To understand how people with different religious backgrounds perceive the advertising of controversial products, my co-authors and I undertook a major study of university students in five countries—Malaysia, Taiwan, New Zealand, Turkey and the United Kingdom. We interviewed 1400 university students.

It became clear that the countries located in the same regions do not have similar views about what offends them when it comes to advertising certain controversial products. What is important, are the issues of cultural values, language, and, particularly, religion. For instance, the Muslim respondents found the advertising of gender and sex-related products, like underwear, birth controls, and female hygiene products, more offensive than the other religions. The reason was that advertising these products requires the models to dress inappropriately or condones promiscuity. Both activities are strictly prohibited in the Muslim society.

According to the Malaysian Ministry of Information (1990, p.7), any women appearing in Malaysian advertising must be portrayed as having "good behaviour acceptable to local culture and society". In addition, female models must adhere to the Decent Advertising Dress Code, which stipulates that a female model must be "covered until the neckline, the length of the skirt worn should be below the knees, the arms may be exposed up to the edge of the shoulder but armpits cannot be exposed".

It is not enough to merely understand religious values, because contextual factors can also play a big part. Malaysia and Turkey have differences with respect to the advertising of alcohol even though Islam is the main religion in both countries.

Alcohol, for example, which is also prohibited by Islamic law, did not receive as high a score of offense in Malaysia as it did in Turkey. Malaysia will allow alcohol advertising in Chinese, English, and Hindu language newspapers and magazines, provided that the advertisements do not encourage the readers to increase alcohol consumption (Waller and Fam, 2005). The rules on the advertising of alcoholic products are more liberal in multi-cultural Malaysia because it needs to maintain social and cultural harmony with its various ethnic groups, including Malay, Chinese, and Indian (Deng et al., 1994).

Topic 3: *Marketing of Education*

Let us look at the application of chopstick advertising principles to our university. In marketing our educational product to students in foreign countries, issues such as branding, creative techniques, the message we wish to convey, and the media used to deliver our messages should be considered before launching advertising campaigns.

Education is a billion-dollar industry in New Zealand. It is also a very highly competitive market. In one of my studies, I looked at branding messages and advertising media needed to reach students in Singapore, Malaysia, and Hong Kong. The results suggested that the Internet was perceived as the most important source of university information in all three Asian markets. Particularly, the use of Web pages to help students visualize what "*being there would be like*" was well liked. As such, "virtual" tours using video or Web technology could be effective alternatives for institutions that do not have Asian campuses or alliance partners. Television was perceived by Hong Kong students as more suitable for advertising FMCG than university education.

If possible, trade shows and open days could be used as vehicles to provide more personalized information. The strong positive correlation between these information sources and the expressed Confucian values among the sample students indicated a preference for high-context communication methods. The expressed desire of using open day and education fairs to acquire educational information shows that students in Singapore and Malaysia value some form of high context communication like public physical presence by respective universities to advise them about overseas study. In contrast, low-context advertising materials, such as bookmarks, stickers, brochures, and postcards, were considered the least important sources of information.

In terms of the branding message, five main brand positioning dimensions were seen as positive in recruiting students. These were (1) a university's learning environment (including excellent staff, facilities, and research resources), (2) reputation (including brand name, achievements, and high

standard of education), (3) graduate career prospects (including graduates' employment prospects and expected income and employers' views of graduates), (4) destination image (including political stability, safety, and hospitality), and (5) cultural integration (including religious freedom and cultural diversity).

Although one would expect these pre-university students to have similar needs and wants, in reality they differ. Malaysian and Singaporean students value the learning environment and image of destination attributes more than Hong Kong students. Such differences can be attributed to Hong Kong students being more interested in completing their studies and achieving what they set out to do than enjoying the learning environment (Gray, Fam, & Llanes, 2003).

I also conducted some follow-up studies among ethnic Chinese Singaporean and Malaysian students. The aim was to see whether cultural compatibility is a factor in selecting New Zealand as a tertiary education destination. We found that the Singaporean and Malaysian students who wanted to study in New Zealand exhibited the values of “honesty”, “helping others as a way of life”, and “living harmoniously in society”. These values seem to be in line with the perceived image of New Zealand as a “fair-go” society (Hazeldine, 1998) that has lower corruption and crime rates than the United States, Britain, and Canada (Segessenmann, 2000), which together contributes to a peaceful or harmonious society. These findings suggest an ability to integrate, and being able to live harmoniously in the host country is an influencing factor in a student’s choice of tertiary study destination.

SUMMARY

In summary, a wide range of promotional techniques are available, and these play an important role in marketing arrangements. Implementing the most suitable options is a matter of finding good fit between an organisation’s own strategies and its customers. Only a suitable alignment between the two can bring about the effectiveness of an advertising campaign. Like a pair of chopsticks in the hand of a skilful user, no food will scatter on the dining table or drop on the floor. Everything will be picked up and eaten, making the transaction value for the money.

Knowledge of customers' cultural values and religious belief can serve as important guides in how to access their hearts and minds. Armed with this information, advertisers will be able to win a customer's favour. This learning is an ongoing process. Customer acquisition is only the first step. Maintaining relationships and expanding the customer base—these are the true challenges that chopstick advertising should aim to achieve.

WHERE TO FROM HERE?

So now the question becomes, “Where do we go from here?” In academia, as in business, we must always strive for further progress and explore new territory. Marketing is a dynamic and evolving discipline - there will always be new topics to research, and the following are just a few projects in which I am interested.

1. How about religion and its links to the business world, such as the issue of corporate social responsibility? Religion has a strong influence on Asian lives, guiding us with principles and mores and teaching us to refrain from certain taboos. With religion playing such a central part in Asian philosophies and morality, business practices, accountability, and the concept of corporate social responsibility would be attributable, at least in part, to religious influences. Further study with businesses in different parts of the world is sure to discover underlying differences in acceptable practices and work ethics across cultural divides, and explanations could be found in religion.
2. My second project is related to “When is Goodbye a Good Buy?” In Asia, when you said ‘goodbye’ to a sales assistant, it means you were happy with the shopping experience. You have a ‘good buy’ from the retail outlet. It is the opposite in the Western society. This happy shopping experience can be the discounts or premiums that you received from the retail outlet. My research interest is to examine whether there is a relationship between cultural values and sales promotion technique/s that will give the customers a happy shopping experience.

CONCLUSION

In conclusion, it is easy to believe that today's world comprises a more globalised and homogeneous generation of people who share common values, habits, beliefs, and goals connected by the Internet and other media.

However, it is clear that significant differences still exist across different populations - divides that are rooted in ancient customs, cultures, and religions that separate one group's thinking from another's.

Cultural sensitivity is not merely about understanding what causes offense to another person. It entails identifying and understanding local customs, traditions, values, and beliefs.

Bibliography

- Belk, R.W., Bryce, W.J., & Pollay, R.W. (1985). Advertising themes and cultural values: a comparison of US and Japanese advertising, in Mun, K.C. and Chan, T.C. (eds), *Proceedings of the inaugural meeting of the Southeast Region*, Academy of International Business, Hong Kong, pp. 11-20.
- Deng, S., Jivan, S. & Hassan, M-L (1994). Advertising in Malaysia: a cultural perspective. *International Journal of Advertising*, 13(2), 153-166.
- De Run, E. C., Butt, M. M., Fam, K. S., & Jong, H. Y. (2010). Attitudes towards offensive advertising: Malaysian Muslims' views. *Journal of Islamic Marketing*, 1(1), 25-36.
- Fam, K. S. (2006). What drives ad likeability/dislikeability in Hong Kong and Thailand? *International Journal of Business and Society*, 7(2), 3-20.
- Fam, K. S. (2008). Attributes of likeable television commercials in Asia. *Journal of Advertising Research*, 48(3), 418-432.
- Fam, K. S., & Grohs, R. (2007). Cultural values and effective executional techniques in advertising: a cross-country and product category study of urban young adults in Asia. *International Marketing Review*, 24(5), 519-538.
- Fam, K. S., & Waller, D. (2004). Ad likeability and brand recall in Asia: a cross cultural study. *Journal of Brand Management*, 12(2), 93-104.
- Fam, K.S., Waller, D., & Erdogan, Z. (2004). The influence of religion on the attitudes towards the advertising of controversial products. *European Journal of Marketing*, 38(5/6), 537-555.
- Gray, B., Fam, K. S., & Llanes, V. (2003). Branding universities in Asian markets. *Journal of Product and Brand Management*, 12(2&3), 233-243.
- Gregory, C.D. & Munch, J.M. (1997). Cultural values in international advertising: an examination of familial norms and roles in Mexico. *Psychology and Marketing*, 14(2), 99-119.
- Gudykunst, W.B., Matsumoto, Y., Ting-Toomey, S., Nishida, T., Kim, K. & Seyman, S. (1996). The influence of cultural individualism-collectivism, self-construal, and individual values on communication styles across cultures. *Human Communication Research*, 22, 510-543.
- Hall, E.T. (1976). *Beyond culture*. Anchor Books, Garden City, NY.
- Han, S.P. & Shavitt, S. (1994). Persuasion and culture: advertising appeals in individualistic and collectivistic societies. *Journal of Experimental Social Psychology*, 30(4), 326-350
- Hazeldine, T. (1998). *Taking New Zealand seriously: The economics of decency*. Harper Collins, Auckland.
- Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Sage, Beverley Hills, CA.
- Keegan, W. J. (1989). *Global marketing management*, 4th ed. Prentice Hall, Englewood Cliffs, NJ.

- Levitt, T. (1983). The globalization of markets. *Harvard Business Review*, 61(2), 92-02.
- Ohmae, K. (1989). Planting for a global harvest. *Harvard Business Review*, 67(3), 136-145.
- Pollay, R.W. (1983). Measuring the cultural values manifest in advertising, in *Current issues and research in advertising*, J.H. Leigh and C.R. Martin, (eds) Ann Arbor, MI: University of Michigan, Graduate School of Business.
- Quelch, J.A. & Hoff, E.J. (1986). Customising global marketing. *Harvard Business Review*, 64(3), 59-68.
- Schiffman, L., Bednall, D., Cowley, E., O’Cass, A., Watson, J., & Kanuk, L. (2001). *Consumer behaviour*, 2nd ed. Prentice Hall, China.
- Segessenmann, T. (2000). International comparisons of recorded violent crime rates for 2000. Available at www.justice.govt.nz/pubs/reports/2002/intl-comparisons-crime/index/html.
- Tai, S.H.C. (1997). Advertising in Asia: localize or regionalize? *International Journal of Advertising*, 16(1), 48-61
- Taylor, C.R., Miracle, G.E. and Wilson, R.D. (1997). The impact of information level on the effectiveness of US and Korean television communication. *Journal of Advertising*, 20(4), 1-15.
- Waller, D. S. and Fam, K. S. (2005). Advertising of controversial products: a cross-cultural study. *Journal of Consumer Marketing*, 22(1), 6-13.
- Wind, Y. (1986). The myth of globalisation. *Journal of Consumer Marketing*, 3(2), 23-26.
- Zhang, Y. & Gelb, B.D. (1996). Matching advertising appeals to culture: the influence of product use conditions. *Journal of Advertising*, 25(3), 29-46.