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Examining the Reflection of Culture in Advertising

The Role of Cultural Values
and Values-Practices
Inconsistency

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Julkaisun nimike Kulttuurin näkyminen mainonnassa: Kulttuurillisten arvojen sekä arvojen ja käytänteiden välisen ristiriitaisuuden merkitys		
Tiivistelmä Ristiriitaiset tulokset ovat tavanomaisia kansainvälisen mainonnan tutkimuksessa, joka perustuu pitkälti Hofsteden teoriaan kulttuuridimensioista. Kulttuurilliset arvot ja käytänteet saattavat olla vastakkaisessa asemassa kulttuurissa, mikä mahdollisesti selittää aiempia tuloksia. Näin ollen keskeiseksi kysymykseksi nouseekin se, kuvaako mainonta arvoja ja/vai käytänteitä. Kulttuurillisten arvojen ja käytänteiden välinen ristiriitaisuus on kuitenkin tähänastisessa tutkimuksessa saanut verrattain vähän huomiota, kun on yritetty selittää kulttuurin vaikutusta mainontaan. Lisäksi, aiempi tutkimus on analysoinut mainontaa kulttuurillisesti toisistaan poikkeavissa maissa. Tämä tutkimus pyrkii tarjoamaan systemaattisen, yksityiskohtaisen ja integroivan arvioinnin Hofsteden työhön perustuvan mainostutkimuksen konseptuaalisista ja metodologisista perusteista, sekä tarjoamaan näkemystä arvojen ja käytänteiden ristiriitailmiöön tarkastelemalla mainonnan apellien esiintymistä yhdessä kulttuurissa sekä kulttuurisesti samankaltaisten markkinoiden välillä lehtimainonnassa. Tämä tutkimus perustuu neljään artikkeliin. Ensimmäinen artikkeli analysoi aiempaa kirjallisuutta perustuen 57 artikkeliin aikavälillä 1980–2012. Toinen artikkeli on sisällönanalyysi Pollayn (1983) esittämistä apelleista 110 virolaisessa lehtimainoksessa. Kolmas artikkeli on 204 suomalaisen kuluttajan kyselytutkimus, joka keskittyy kulttuuristen arvojen ja käytänteiden välisen epäjohdonmukaisuuden analysointiin valtaetäisyys ja maskuliinisuus-feminiinisyys -dimensioiden osalta. Neljäs artikkeli on 484:n Virossa, Suomessa ja Ruotsissa julkaistun mainoksen sisällönanalyysi käsittäen Hofsteden neljä alkuperäistä sekä kaksi myöhemmin lisättyä dimensiota. Tutkimuksen tulokset osoittavat, että Hofsteden kulttuuriarvoista etenkin individualismi, epävarmuuden välttäminen sekä pitkän aikavälin orientaatio selittävät apellien käyttöä lehtimainonnassa. Sen sijaan feminiinisyys, matalaan valtaetäisyyteen ja itsehillintään liittyvät apellit ovat vastakkaisia kulttuurisille arvoille. Väitöskirja tunnistaa ja tuo esiin Hofsteden työhön perustuvan mainonnan tutkimuksen puutteita ja tarjoaa ehdotuksia, jotka kehittävät tutkimuskenttää sekä teoreettisesti että käytännössä. Tutkimustuloksia voidaan hyödyntää käytännön mainonnan suunnittelussa. Tulokset myös luovat pohjan lukuisille uusille jatkotutkimusmahdollisuuksille.		
Asiasanat Mainonnan apellit, lehtimainonta, kulttuurienvälinen mainonta, kulttuuriset käytänteet, kulttuuriarvot, kulttuurisesti samankaltaiset markkinat, Hofsteden teoria kulttuuridimensioista, arvojen ja käytänteiden välinen epäjohdonmukaisuus		

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Abstract In international advertising research, which has been strongly based on the cultural framework of Hofstede, inconsistent findings are common. One explanation for this may be that values and practices may be in opposition in culture. Thus the important question is whether advertising portrays values and/or practices. However, the discrepancy between cultural values and practices has so far received only very limited attention in explaining the impact of culture on advertising. Additionally, previous research has so far analyzed advertising in culturally distinct countries. The purpose of this study is to provide a systematic, detailed and integrative assessment of the conceptual and methodological underpinnings of Hofstede-inspired advertising research, and to provide insights into the values-practices inconsistency phenomenon in order to examine the reflection of appeals within a culture and between culturally similar markets in print advertising. The work is based on four articles. The first is an assessment of literature drawing on a sample of 57 articles published from 1980 to 2012. In the second article, a content analysis of the existence of appeals, based on Pollay (1983), in 110 print advertisements from Estonia was performed. The third article is a survey participated by 204 Finnish consumers, focusing on the values-practices inconsistency related to power distance and masculinity/femininity dimension. The fourth article is a content analysis study based on 484 advertisements from Estonia, Finland, and Sweden, including the original four and later added two dimensions by Hofstede. The results of thesis suggest that Hofstede's cultural values of individualism, uncertainty avoidance and long-term orientation especially explain the use of appeals in print advertising. However, due to values-practices inconsistency, the use of appeals related to femininity, low power distance and restraint is opposite to cultural values. The dissertation identifies pitfalls and gaps in Hofstede-inspired advertising literature and offers suggestions that contribute to the theoretical and practical advancement of the discipline. The results provide several managerial implications and open many avenues for future research.		
Keywords: Advertising appeals, cross-cultural advertising, cultural practices, cultural values, culturally similar markets, Hofstede's cultural framework, values-practices inconsistency		

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1 INTRODUCTION

1.1 Study background and identifying the research gaps

Advertising plays a central role in getting into the head of the consumer. For this reason, the success of marketing endeavors largely depends upon the prudent use of advertising. In an attempt to persuade customers, advertisers usually focus on the values held by the target audience. Cross-cultural research acknowledges that individuals living in different societies differ in their value priorities (Hofstede, Hofstede, & Minkov 2010). According to Hofstede (2001: 9) culture is “collective programming of minds that distinguishes the members of one group or category of people from others.” In the same manner, other scholars have described culture as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (House & Javidan 2004: 115). Given that cultures vary in terms of the values they emphasize, marketers need to understand cross-cultural variation in values to determine the appropriateness of marketing and advertising strategies in different cultures. A recent literature review of international advertising research shows that the most dominant research topic studied is ‘cultural messages in advertising’ (e.g. cultural values, cultural themes, and cultural appeals) (Zhang 2014). This finding is not surprising. Cultural diversity across the globe has inspired scholars to investigate the interactive dynamics between culture and advertising. The further acceleration of globalization has put international marketing communication at the top of the managerial agenda, as understanding the influence of culture on advertising from the host market perspective is crucial to surviving and thriving across borders. To sum up, both scholars and practitioners are increasingly focusing on understanding the role of culture in the process of persuasive communications through advertising (De Mooij 2014; Miracle 2014).

Values can influence a person’s cognition, perceptions, attitude and behavior, including consumption choices. For this reason, advertisers capitalize on consumers’ values to persuade their attitude and behavior. About three decades ago, McCracken (1986) emphasized that advertisements, fashion systems and a variety of rituals are thought to be responsible for focusing cultural meaning toward the consumers. In the process of meaning transfer, the advertiser assigns the culturally associated meaning to the advertised goods in a way that supports the customers’ preferences and needs (Czarnecka & Evans 2013). The communication patterns are knitted to the cultural norms of society, for which

reason advertising usually carries and reflects culturally relevant values (Chung & Ahn 2013). Furthermore, cultural differences among nations (e.g. individualism versus collectivism) suggest that advertising appeals, such as individualism and sex, that are effective in one culture may be ineffective or even offensive in another (Cui et al. 2012). To sum up, advertising is regarded as a culture-oriented discipline because its language and communication aspects are deeply rooted in the culture of a given society (McCracken 1986; De Mooij 2013a). In cross-cultural advertising research, certain gaps can be identified by looking at the developmental pattern and the underlying premises of previous studies. In this thesis, it is argued that extant cross-cultural advertising research is largely fragmented, redundant and in some case repetitive. A review of the extent of the literature can provide us with a basis to move forward in examining the phenomenon of cross-cultural advertising.

1.1.1 Premises I: State of the art in research on international and cross-cultural advertising

Since the publication of Hofstede's cultural typology on cross-cultural differences in work-related values, many advertising studies have used the cultural dimension he described for examining the manifestation of culture in advertising from a variety of media contexts (Okazaki & Mueller 2007; Chang et al. 2009; De Mooij & Hofstede, 2010; Terlutter, Diehl & Mueller 2012; Zhang 2014). Scholars have preferred to incorporate Hofstede's model in cross-cultural research because of its simplicity, practicality and parsimony to measure culture in the marketing and management research (Soares, Farhangmehr, & Shoham 2007; Kirkman, Lowe, & Gibson 2006). Some scholars have reviewed international advertising studies to describe the state of the art of the discipline (e.g. Taylor 2005; Zou 2005; Okazaki & Mueller 2007; Taylor & Bowen 2012). For example, Taylor (2005) analyzed international advertising papers published in the *Journal of Advertising* between 1994 and 2004. Similarly, Okazaki and Mueller (2007) analyzed cross-cultural advertising articles published in major SSCI-indexed marketing and business journals between 1995 and 2006. Recently, Taylor and Bowen (2012) made an assessment of cross-cultural advertising articles published in 11 major marketing, advertising and international business journals between 2005 and 2010. More recently, Zhang (2014) summarized and synthesized 45 articles, examining the reflection of cultural values in advertising, published between 1980 and 2014.

The reviews mentioned above have provided valuable insights regarding the geographical scope, topics studied, and methods employed in previous studies,

and the contribution of cultural theories in advertising research. Despite their usefulness, these reviews have some limitations: they accessed the advertising literature for short periods at different points in time; their examination of methodological aspects was very limited; and they seldom discussed the distinction between various facets of culture and their relative significance in predicting the relationship between culture and advertising. In the same vein, Soares, Farhangmehr, and Shoham (2007) assessed the contributions of Hofstede's dimensions in international marketing and consumer behavior literature. Scholars have reviewed Hofstede-inspired research in the management and applied psychology disciplines (Kirkman, Gibson, & Lowe 2006; Taras, Kirkman & Steel 2010a). However, an exclusive focus on advertising studies using Hofstede's cultural dimensions to examine the impact of culture on advertising is missing. To sum up, accessing the growing body of Hofstede-inspired advertising research is crucial to identify research gaps as well as renew and even redefine the cross-cultural advertising discipline.

1.1.2 Premises II: Cross-cultural advertising research needs to use cultural values and values-practices inconsistency to describe the reflection of culture in advertising

The occurrence of inconsistent or contradictory findings is very common in cross-cultural advertising studies. Thus, debate regarding the influence of culture on advertising is inconclusive (Chang et al. 2009; Koslow & Costley 2010; Zhang 2014). A meta-analysis of cross-cultural advertising studies shows that advertisements with congruent cultural values are only slightly more effective than advertisements with culturally non-congruent values, and in some instances adapting cultural values in advertising does not result in favorable consumer response (Hornikx & O'Keefe 2009). Previous studies also show that values portrayed in advertising are not necessarily in agreement with the cultural values of the country (e.g. McCarty & Hattwick 1992; Moon & Chan 2005; Khairullah & Khairullah 2013) and consumers respond positively to advertisements invoking culturally opposite values (e.g. Jung, Polyorat, & Kellaris 2009). McCarty and Hattwick (1992) found that Mexican and American advertisements in very few instances reflect the respective country's cultural values. Mortimer and Grierson (2010) found that the use of appeals in advertisements from the United Kingdom and France was not in line with the respective country's cultural indices of masculinity and power distance described by Hofstede (1980). More recently, the study by Khairullah and Khairullah (2013) indicates a co-existence of both Eastern and Western values in Indian TV commercials. Similarly, Jung, Polyorat

and Kellaris (2009) report that young consumers in the high power distance cultures of South Korea and Thailand respond negatively to their culturally congruent authority-based advertisements. To sum up, it is still unclear what kinds of appeals, whether culturally congruent or non-congruent, are persuasive and should be used in advertising. Therefore, the researcher needs to re-examine the fundamental assumptions about the predictive role of cultural values in the persuasiveness of advertising (Hornikx & O'Keefe 2009) and reflection of the culture in advertising.

In identifying culture, Hofstede measured individual behavioral preference, to identify the culture (Hofstede, Hofstede & Minkov 2010). In general, cross-cultural studies assume that these self-referenced values are the core elements that drive other cultural expressions – including practices. Therefore, we expect these two different facets of culture to correlate positively (Taras, Steel & Kirkman 2010b; Fischer 2006). Studies in management and social psychology reveal the inconsistency between values and practices (Fischer 2006; House et al. 2004) and point out that they are often in opposition to each other (Sun et al. 2014). Fischer (2006) found a non-significant relationship between values and practices for five out of seven of Schwartz's (1992; 1994) values; the values and practices correlate positively only in the case of two values, namely embeddedness and affective autonomy. The GLOBE study shows more severe results, as it found a significant negative correlation between values and practices for seven of the nine dimensions (House et al. 2004). More recently, Mueller, Terlutter and Diehl (2015) found a negative although non-significant correlation between GLOBE gender egalitarianism (GE) values and practices at an individual level. From these findings, it can be concluded that if a person perceives him/herself as GE, that person does not consider it necessary to behave in a more GE manner. In the same vein, De Mooij (2013b) has emphasized that due to the contrast between desired and desirable values, every society has its opposing values, which is referred to as the value paradox. Given that in some instances the GLOBE's values and practices are contradictory, the important question is whether values or practices are appropriate predictors of the relationship between culture and advertising (Terlutter, Diehl & Muller 2012; Mueller, Diehl, & Terlutter 2014).

Advertising scholars have recognized that “a more generalizable theory of the impact of culture on advertising is needed” (Taylor 2005: 12). Cross-cultural advertising researchers have mainly used self-referenced values by Hofstede to study the reflection of the culture in advertising (Okazaki & Mueller 2007; Chang et al. 2009; Zhang 2014). However, not all of the self-reported values (e.g. Schwartz (1992; 1994)) always overlap with group-referenced practices (Fischer

2006). Also, a large-scale cross-cultural study shows that values and practices are in contrast with each other more often at the societal level (House et al. 2004). For instance, the GLOBE study shows that the personal values of managers in 61 countries are in contrast with their ratings of particular practices in their culture. The interesting and important question that remains to be explored is how Hofstede's self-referenced cultural values are related to group-referenced cultural practices and to what extent both are related to the use of appeals or values in advertising. The study argues that the relationship between Hofstede's self-referenced cultural values and group-referenced cultural practices depends upon the particular dimension. Due to pressure to conform, people might deviate from what they value in their individual behavioral preferences. For instance, Schwartz has argued that endorsement of egalitarian values by individuals living in developed and democratic countries does not give information about the norms of their society (Schwartz 2004). In other words, for some values there might be non-congruence between self-referenced cultural values and group-referenced practices. This constitutes a clear research gap in cross-cultural advertising research – that is, for which of Hofstede's cultural values is there a values-practices inconsistency and for which not – in examining the influence of culture on advertising.

1.1.3 Premises III: Cross-cultural advertising studies need to compare culturally similar countries

Scholars have criticized the fact that cross-cultural advertising research tends to compare culturally distant countries and has ignored culturally similar countries (Frazer, Sheehan, & Patti 2002; Samiee & Jeong 1994). We argue that examining culturally similar countries can provide insights on matters such as how a smaller cultural difference impacts on advertising appeals. Therefore, it is important to investigate the extent to which advertising appeals are similar between countries that share a significant amount of certain cultural values, but differ on others. Indeed, the similarities in advertising across countries that are culturally contiguous can be attributed to culture, and this further strengthens the arguments against the standardization of advertising. On the other hand, examining the relationship between culture and advertising by focusing on different cultural markets merely duplicates previous studies. To move forward in providing new insight into the role of culture in advertising, it is necessary to examine culturally similar markets. Furthermore, the values-practices inconsistency can be explored better in culturally close countries rather than culturally distinct ones. Countries can be considered similar if they are similar in terms of both their cultural values and values-practices inconsistency. Recent

reviews of international advertising literature suggest that regarding geographical scope the most commonly studied countries are from East and Southeast Asia followed by North America (Taylor & Bowen 2012; Zhang 2014). Considering the size and significance of Europe in the global market, it appears to be under-investigated. More specifically, very few studies have compared Eastern and Southern Europe.

Since the inception of Hofstede's cultural framework in 1980, his dimensions have received advertising researcher attention. More specifically, many scholars have examined the predictive value of Hofstede's original four cultural dimensions in international and cross-cultural advertising. We argue that the links between the least studied fifth cultural dimension of long-term orientation and the recently introduced sixth cultural dimension of indulgence/restraint and advertising are equally plausible. Thus, it is important to include all of Hofstede's cultural dimensions in cross-cultural advertising research. In light of the above discussion, there exists a research gap in cross-cultural advertising literature that requires examining whether Hofstede's six cultural dimensions and the values-practices inconsistency influence the use of appeals in advertising across culturally similar markets.

1.2 Goal setting of the study

The overall goal of the study is to provide a systematic, thorough and integrative assessment of the conceptual and methodological underpinnings of Hofstede-inspired advertising research, and to provide insights into the values-practices inconsistency for examining the reflection of appeals within the country and between culturally similar markets.

To this end, the following research questions are posed.

- i) How is Hofstede-inspired advertising research developed in terms of conceptualization and methodologies and what are the gaps for the further advancement of the discipline of cross-cultural advertising?
- ii) How cultural values and values-practices inconsistency are reflected in advertising?
- iii) In the context of the values-practices inconsistency, does advertising reflect appeals related to cultural practices rather than cultural values?

- iv) Do Hofstede's cultural dimensions and the values-practices inconsistency predict the use of appeals in advertising across culturally similar countries?

In the realm of international and cross-cultural advertising, scholars have frequently debated about the relationship between cultural values and advertising strategies (Okazaki & Mueller 2007; Zhang 2014). Among several cultural typologies, literature reviews show that Hofstede's (1980) cultural dimensions have frequently been used by cross-cultural advertising research (Chang et al. 2009; Zhang 2014). In an attempt to measure culture, Hofstede, Hofstede and Minkov (2010) asked individuals for their behavioral preferences, and then aggregated these personal preferences to identify culture, assuming that individual values drive culture (Hofstede, Hofstede and Minkov 2010; Kirkman, Gibson & Lowe 2006; Taras, Steel & Kirkman 2010b). However, the structure of the values at an individual level is not similar to those at societal level (Fischer et al. 2010), and most of the personal values are not shared within a culture (Fischer & Schwartz 2011). In other words, cultural classification based on aggregated individuals' values, such as Hofstede's, is limited in its capability to predict societal culture and the reflection of the culture in advertising. According to Taylor (2014: 627):

“Because culture is such a complex construct, which is multi-dimensional in nature, it is very difficult to convince reviewers that papers based on conceptual frameworks involving cultural differences are comprehensive enough to be helpful (i.e. other confounding factors may play a role in determining hypothesized difference).”

The predispositions, perceptions, and behavior of individuals are influenced by the cultural values of their society (Markus & Kitayama 1991). Thus, it is quite logical to say that societal culture might also affect advertising practices as well (Quigley, de Luque & House 2012). Scholars have underlined the need to integrate cultural values with practices to describe the reflection of the culture in advertising (Terlutter, Diehl & Muller 2012; Mueller, Diehl & Terlutter 2014). Therefore, it is important to address the interaction between values and practices both theoretically and empirically. However, no research addresses the discrepancy between cultural values and practices for examining the reflection of the culture in advertising. This absence of theoretical and empirical advertising research on the discrepancy between cultural values and practices represents the identified theoretical void.

Examining how a smaller cultural difference impacts on advertising contributes to the knowledge of the extent to which advertising could be standardized

between countries that share an enormous amount of some cultural values, but differ on others. Also, we know little about the role of Hofstede's fifth dimension, and no study can be found that has examined the recently introduced sixth cultural dimension in cross-cultural advertising research. As mentioned earlier, Hofstede's cultural framework has been frequently used in cross-cultural advertising research, and, to our knowledge, an exclusive review of Hofstede-inspired advertising research is missing. There is a need for an assessment and discussions of extant studies that have used Hofstede's cultural framework in advertising. As we will show, without such an undertaking, on Hofstede-inspired advertising research will remain fragmented, in some cases repetitive, and researchers may not be able to benefit from the collective knowledge.

Besides the abovementioned research gaps, there are some other motivations that strengthen the rationale for conducting this research. The foremost motivation originates from the recently introduced so-called global consumer culture theory (GCCT) coined by Arnould and Thompson (2005). They argue that globalization has led the world toward homogeneous global market segments that share consumption values. More specifically, they have emphasized the "heterogeneous distribution of meanings and the multiplicity of overlapping cultural groupings that exist within the broader social historic frame of globalization and market capitalism" (Arnould & Thompson 2005: 869). In the same vein, some scholars have attributed globalization to a homogeneous world. For instance, Cleveland and Laroche (2007: 249) have asserted that "powerful forces such as capitalism, global transport, communications, marketing and advertising, and transnational cosmopolitanism are interacting to dissolve the boundaries across national cultures and economies and in the eyes of some, accelerating the emergence of a homogeneous global consumer culture." In other words, based on assumed similarities in the markets across the globe, scholars have argued that consumer needs are converging; therefore, successful companies are using standardized marketing strategies around the world. For instance, several standardized brands are truly global, as can be seen from the presence of "McDonald's from the Champs Elysées to the Ginza, of Coca-Cola in Bahrain and Pepsi-Cola in Moscow, and of rock music, Greek salad, Hollywood movies, Revlon cosmetics, Sony televisions, and Levi jeans everywhere" (Levitt 1983: 93); this has often been cited as a reason for standardization.

However, the argument that the homogenization of economic systems leads to the convergence of consumer behaviors by using the success stories of individual global brands is based on old and anecdotal evidence (De Mooij & Hofstede 2002). On the contrary, several successful global brands such as Coca-Cola and McDonald's are increasingly favoring adaptation to the local market's

environment, taste and habits (De Mooij 2013a). Scholars in the consumer behavior domain have also emphasized that the satisfaction of customer needs is influenced by the cultural, religious, social and national background of individuals (Solomon et al. 2006). For instance, a study by Foscht et al. (2008) shows that although Red Bull uses an identical global brand positioning strategy in six culturally diverse markets – Austria, Germany, the Netherlands, Singapore, the United Kingdom, and the United States – consumers from these countries perceive the Red Bull brand differently. For instance, in the United States, the power distance cultural dimension contributes to the perception of the Red Bull brand in accordance with American cultural roots. Recently, De Mooij and Hofstede (2011; 185) emphasized that companies might believe they are communicating a consistent branding across the globe but “consumers attribute personalities to brands that fit their own cultural values, not the values of the producer of the brand.” In the same vein, more than three and half decades ago, Hornik (1980) argued that product attributes and functions can be universal or similar across nations, but the exact perception of them might differ considerably in each society. In other words, the product may be standardized across cultures but buying motives might differ significantly. For instance, in collectivistic and high power distance cultures like Japan, the motivations to buy luxury brands are conformance, group enhancement, and social status. Conversely, people from highly individualistic, power distance and masculine societies, like Hungary, Austria and Germany, buy luxury brands to demonstrate their uniqueness (De Mooij 2013a).

To sum up, companies might offer a standardized product across the globe but in order to achieve acceptance from the local consumer, the advertiser must adapt the relevant messages. However, GCCT does not distinguish the symbolic and functional meanings of products that are embedded in the culture of a society. As GCCT does not delve into whether meanings of the products are shared across the markets (Akaka & Alden 2010), it offers hardly any predictive value for cross-cultural advertising researchers in their attempt to determine the appropriateness of appeals across cultures. Accordingly, studying cross-cultural advertising requires capitalizing on cultural theories to better understand cultural diversities in determining whether to standardize or localize advertising strategies across the border, especially advertising appeals.

1.3 Positioning of the study

A vast majority of cross-cultural advertising studies have looked at some general aspects of advertising without posing specific questions and hypotheses (e.g.

Madden, Caballero & Matsukubo 1986; Mueller 1987; Oyedele & Minor 2012). Some scholars have proposed research questions and hypotheses using cultural theories such as Hall's (1976) high versus low cultural context (e.g. Miracle, Chang, & Taylor 1992), Hofstede's dimensions (Albers-Miller & Gelb 1996; Moon & Chan 2005; Song, Ahn & Sung 2014) and Schwartz's (1992; 1994) list of values (e.g. Oyedele, Minor & Ghanem 2009). Recently, Taylor and Bowen (2012) pointed out that the trend of using strong theoretical frameworks in cross-cultural advertising is on the rise. Other scholars have used some country-specific information, such as its economic development, history, and geography, to analyze advertising (Kalliny & Gentry 2007). Some researchers have shown interest in a few isolated social phenomena such as materialism (Belk & Pollay 1985), sex portrayal (Gilly 1988; Fowler & Thomas 2015) and 'girlish' images (Maynard & Taylor 1999). All of the above-mentioned cross-cultural advertising research can be classified into three broader categories, which are the sociological, ethnological and cross-cultural psychological perspectives (Dahl 2004).

Sociologically inspired advertising research has focused on certain societal phenomena and culturally associated norms prevalent in a given society as a whole and analyzed their reflection in advertising images and themes. This type of research usually focuses on the representation of some narrower and selected aspects of the society in question, such as role-modeling. Therefore, the aim of this research category is not to relate overall cultural values in advertising, but rather to study the selected set of societal phenomena (Dahl 2004). A good example of this type of research is Gilly's (1988) study examining the reflection of culture's sex role norms in television commercials from the United States, Mexico, and Australia. Similarly, Belk and Pollay's (1985) study focused on the materialism and status aspects of Japanese and American society and explored the usage of related appeals and images in advertising. Some researchers have examined other social issues such as work ethic and work-related themes (Tansey et al. 1997) and girlish images (Maynard & Taylor 1999). The abovementioned examples suggest that sociologically inspired advertising research begins with observations of a selected social phenomenon and attempts to investigate its reflection through content analysis of advertising. This type of investigation illustrates some links between advertising and culture based on an implicit assumption that advertising is the reflection of culture. However, the findings of the sociologically inspired research are limited to the selected phenomenon, and therefore cannot shed light on the impact of culture as a whole on advertising.

Ethnology refers to the use of general history, ethnicity, religion, geography and region as a basis for providing the detailed appraisal of cultures (Lenartowicz &

Roth 1999). In ethnology-inspired advertising research, scholars usually rely on history and social values (with no focus on cultural dimension) to analyze advertising from particular cultures or countries. Research in this category attempts to establish links between a given aspect of society and images and appeals used in advertising. Ethnology-inspired research provides a more detailed analysis of advertising than the sociological category, which focuses on limited aspects. However, this type of research does not establish a firm link between culture and advertising content, unlike in cross-cultural advertising research, nor have scholars made such claims (Dahl 2004). A good example of ethnology-inspired advertising research is Mueller's (1987) study, which relied on Japanese and American social and national characteristics to analyze the use of themes in Japanese and US print advertising. Recently, Kalliny and Gentry (2007) used ethnographic and religious literature to examine similarities (or differences) in advertising from Arab countries and the United States.

Some scholars have used ethnographic description along with some selected aspects of cross-cultural theories (e.g. Hall's 1976; Hofstede 1980) to examine advertising. For instance, Chang's (2006) research used ethnographic interviews and Hofstede's (1980) masculinity/femininity dimension to investigate the effectiveness of 'image' and 'utilitarian' appeals among respondents from the United States and Taiwan. Other researchers' categorized values reflected in advertising on the basis of geographic groups as being representative of 'Western,' 'Eastern' and 'Far Eastern' cultures (e.g. Cheng & Schweitzer 1996; Lin 2001). As can be seen from the above examples, ethnology-inspired advertising research has used a variety of ethnographic factors to explain variation in advertising contents such as values, themes or appeals. However, the explanatory framework utilized in this category of research heavily relies on country-specific information. Therefore, the finding is specific to the examined countries and cannot establish a systematic link between culture and advertising content.

The third perspective is cross-cultural: it uses the cross-cultural psychology literature to provide a thorough understanding of the variation in and preference for advertising contents across cultures. For instance, Albers-Miller and Gelb's (1996) study proposed various relationships between Pollay's (1983) list of advertising appeals and Hofstede's (1980) four cultural dimensions. In this stream of research, researchers usually attempt to explain cultural differences in the prevalence and persuasiveness of advertising appeals by using established cultural theories and frameworks (e.g. Albers-Miller & Gelb 1996; Moon & Chan 2005; Zhang and Gelb 1996; Chung & Ahn 2013; Song, Ahn & Sung 2014). This category of cross-cultural research offers a firmer link between culture and advertising than ethnological research (where results apply to the studied

countries only) and sociological research (which only focuses on the impact of selected social phenomena on advertising) (Dahl 2004). In other words, the purpose of cross-cultural advertising research is to establish that cultural values are a predictor of the reflection of and preference for particular advertising contents. This category of research to some extent provides a broader view of the impact of culture on advertising in a predictable manner. This study is mainly positioned to contribute to cross-cultural advertising research. The positioning of the thesis is presented in Figure 1.

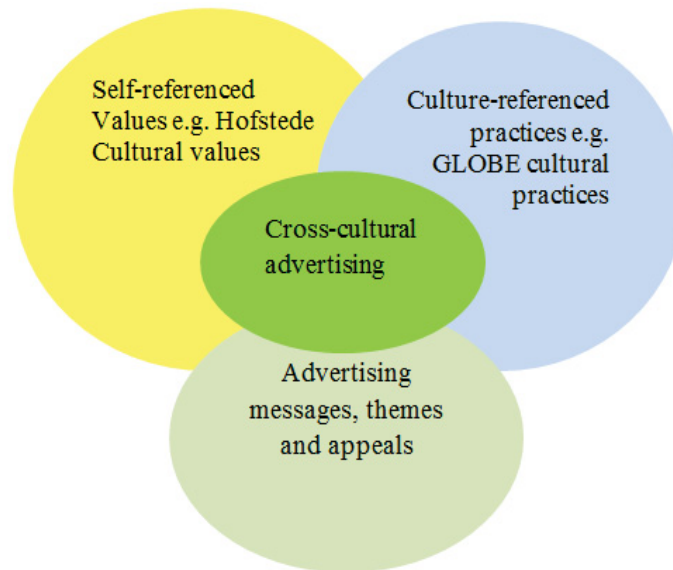


Figure 1. Positioning of the study

Within the cross-cultural psychology discipline, culture is measured through several approaches. For instance, Hofstede (1980) conceives of culture as the mental process of an individual that is shared among the members of the group and distinguishes them from others. Management and social psychology scholars have emphasized that cultural values alone may not suffice to describe culture because the correspondence between cultural values and cultural practices is only very weak (e.g. Fischer 2006; Fischer & Schwartz 2011). Also in some instances, in contrast to self-reference values (e.g. Hofstede's cultural values), the group-referenced practices better identify social beliefs and norms representing collective thoughts and practices in society (Fischer 2006; Sun et al. 2014). Thus, in this thesis, it is argued that Hofstede's approach alone is insufficient to describe the culture and how culture is reflected in advertising. In this thesis, Hofstede's self-referenced values and group-referenced practices (e.g. GLOBE 'as is' culture-referenced practices) have been used, as they provide complementary information and one cannot be substituted for the other. A concurrent focus on cultural values and cultural practices enables us to determine whether there is

consistency between values-practices. It is expected that in the context of values-practices inconsistency, culture-referenced practices ('as is') better identify culture and how culture is reflected in advertising. Lastly, this Ph.D. thesis is part of a larger project entitled 'Cultural values, advertising appeals and advertising effectiveness' (CULTVAL) at the University of Vaasa. The goal of the project is to explore the application of cultural frameworks (dimensions) by Hofstede and the GLOBE project. In this project, one member was assigned to focus on GLOBE. Thus, to avoid overlap, an exclusive focus on the GLOBE framework is beyond the scope of this thesis.

The Hofstede's approach is most widely used in consumer research, especially in cross-cultural advertising (Okazaki & Mueller 2007; Chang et al. 2009; Miracle 2014). The study argues that the use of this approach alone might be insufficient for the identification of certain cultural aspects and the reflection of the culture in advertising. For example, the cultural dimension of 'social cynicism', referring to the negative assessment of human nature, might not be measured by evaluating individuals' behavioral preferences, because an individual may disagree with the statement that he/she 'tends to exploit others' (Sun et al. 2014). Another example is the construct of power; scholars have emphasized that people may endorse power equality in their personal behavioral preferences, but these values do not necessarily provide information about the larger social system (Schwartz 2004; Fischer 2006). In such instances, asking individuals to report the accepted rules and typical behavior of a member of their society is more likely to capture the descriptive norm of the larger social system (Cialdini & Trost 1998; Glick 1985; Fischer 2009).

Thus, we can say that for some cultural dimensions, self-referenced values such as those of Hofstede (1980) might not reflect the culture in a particular society. Several scholars (e.g. Naumann & Bennett 2000; House et al. 2004; Wan et al. 2007; Fischer et al. 2009) have used the group-referenced approach, which captures unique cultural insights by tapping into individuals' perception of society. The study argues that for some dimensions the group-referenced values go beyond the self-referenced approach to predict culture. Therefore, both self- and group-referenced cultural values should be included in cross-cultural advertising research as they might provide complementary information. Therefore, this study adopts Hofstede's cross-cultural theory and the values-practices inconsistency as an explanatory perspective to examine the relationship between culture and advertising.

1.4 Scope of the study

The three major large-scale worldwide dimensional models, by Hofstede, Schwartz, and GLOBE, overlap in some way as they all define certain similar patterns of fundamental problems that have consequences for the functioning of groups and societies (Magnusson et al. 2008; De Mooij 2013a). However, they are different in the number of countries studied, the level of analysis (individual versus cultural level), the dimension structure (one-pole versus two-pole), the number of dimensions and type of respondent. Another important difference among the models is the type of questions used to measure culture (Hofstede 2006; De Mooij 2013b; Sun et al. 2014). Schwartz examines the guiding principle in individuals' lives with respect to various social issues (Schwartz 1992; 1994). GLOBE researcher inquired about the society in which people live. They ask respondents to report on how things "should be" done in their society refer to as cultural values and how things are "as is" in their society refer to as cultural practices (House et al. 2004). Hofstede consider culture as self-reports of individuals about their actual behavior or feelings, or personal preferences in their daily lives (Hofstede, Hofstede & Minkov 2010)

Some scholars point out that Hofstede's national culture scores cannot be used to characterize individuals (e.g. Brewer & Venaik 2012; Venaik & Brewer 2013). Some critics have argued that there are distinct cultural segments within given national populations; therefore, the use of a nation as a proxy for culture is inappropriate (Miracle, 2014). However, there is sufficient empirical evidence for within-country homogeneity and between country differences to make the use of national culture scores an acceptable proxy of culture (Steenkamp 2001). Also in this study, we have examined relatively small and somewhat culturally homogeneous countries. Hofstede, Hofstede and Minkov (2010) emphasized that cultural dimension scores are country-level constructs and can be used to find the explanations for country-level phenomena (e.g. level of literacy). In the same vein, De Mooij (2013b: 254) has emphasized that "individuals in a national society are like the pieces in a jigsaw puzzle; while each being unique, they fit together and produce a meaningful national picture." Therefore, the use of national culture is perfectly suitable for providing explanations for why individuals in such a culture are more likely to frequently act in a certain way. However, as mentioned earlier both self-and group-referenced cultural values should be included in cross-cultural advertising research as they might provide complementary information. It is emphasized that alone use of Hofstede indices might not be appropriate to predict use of values in advertising. Thus, this study will address culture as being comprised of Hofstede's six dimensions and values-

practices inconsistency, as a theoretical basis for studying the reflection of appeals in advertising. Therefore, the study includes a detailed review of previous advertising appeal research that uses Hofstede's cultural dimensions and literature to address inconsistencies between values and practices.

Pollay's (1983) list of values has been frequently used as a "measurement instrument to examine and compare manifest cultural values and other cultural specific messages such as themes appeals in advertising from different cultures" (Zhang 2014: 275). Following previous studies, this thesis employs 42 advertising appeals by Pollay (1983) and an additional five identified by Shen (2013) to classify the types of appeals manifested in advertisements. Due to the American origin of Pollay's appeals (1983), scholars have questioned their applicability in other cultural contexts (e.g. Moon & Chan 2005; De Mooij & Hofstede 2010; Zhang 2014; De Mooij 2015). However, the application of Pollay's (1983) list of appeals is considered appropriate for this thesis based on several similarities between the United States and the countries examined here. From the cultural perspective, the United States and the examined countries (Estonia, Finland, and Sweden) are similar as they all belong to the western world and are low-context countries in terms of Hall's (1981) cultural communication. Furthermore, like the United States, the examined countries are free market economies with a high standard of living and have considerable experience with advertising. Lastly, according to recent World Bank statistics (World Development Indicators 2015), the United States, Estonian, Finnish and Swedish economies are classified as high-income economies. Since the scope of this thesis is limited to countries that share several similarities from a cultural and economic perspective with the United States, the use of the list of appeals is therefore considered appropriate. Also, expanding Pollay's (1983) list of values that included some culture-specific advertising appeals is clearly beyond the scope of this thesis.

Lastly scholars have argued that "advertising both reflects and shapes a particular culture and its values (Frith & Mueller 2003: 51)." For instance, some studies have documented that advertising in China promotes western values such as modernity and individualism, influencing cultural change in China (Cheng & Schweitzer 1996; Zhang & Shavitt 2003; Ji & McNeal 2001; Zhang 2010). However, the scope of this thesis is limited to the reflection of the culture in advertising, and examining the influence of advertising on the culture is beyond the scope of the study.

1.5 Expected contribution of the study

The intended contributions of the present research are as follows. **First**, the study reviews the extant of Hofstede-inspired advertising research to draw researchers' attention to (1) the inconsistency between cultural values and practices (2) the least studied cultural dimensions and geographical regions and (3) suggestions for methodological improvement for international advertising research. **Second**, this research provides a significant theoretical contribution by building on Hofstede's cultural dimensions and studying the inconsistency between values and practices to offer a more generalizable theory for examining the link between culture and advertising appeals. **Third**, the thesis contributes by comparing advertising from culturally similar countries. Therefore, this study should not be viewed as merely an extension of the debate on relating culture and advertising to another group of countries. Rather, the study extends the discussion to a new facet, as it moves beyond comparing culturally diverse markets and focusing on culturally similar markets to explain the impact of culture on advertising. **Fourth**, this research contributes by identifying, both theoretically and empirically, advertising appeals concerning Hofstede's least studied long-term orientation and indulgence/restraint dimensions. The research may also yield valuable insights for marketing/advertising managers as these findings may help them to determine the appropriate advertising appeals in culturally similar countries. To sum up, the research aims to contribute to both theory and practices.

1.6 Country selection

In this study, we selected Estonia, Finland, and Sweden because very few studies have examined advertising from these countries through a cultural perspective (Seitz & Razzouk 2006; Okazaki & Mueller 2007; Taylor & Bowen 2012). Furthermore, no study comparing the advertising from these countries can be found. Scholars' calls to examine advertising from culturally similar countries provides another motivation for selecting these countries, as they are similar on several of Hofstede's cultural dimensions, which make them appropriate for comparing advertising from culturally similar countries. Hofstede, Hofstede, and Minkov (2010) have classified more than 100 countries in terms of four to six cultural dimensions and have assigned an index for each dimension. These indexes for Estonia, Finland, and Sweden are provided in Table 1.

Table 1. Cultural index for Estonia, Finland and Sweden

Cultural dimension	Estonia	Finland	Sweden
Individualism/Collectivism	60	63	71
Masculinity/Femininity	30	26	5
Uncertainty Avoidance	60	59	29
Power Distance	40	33	31
Long-Term Orientation	82	38	53
Indulgence/Restraint	16	57	78

Source: Hofstede, Hofstede and Minkov (2010)

Based on the cultural indices presented in Table 1, the selected countries can be considered culturally similar in terms of Hofstede's cultural dimensions of individualism/collectivism, masculinity/femininity, and power distance. Also, some differences and similarities can also be found among the three countries regarding uncertainty avoidance, long-term orientation, and indulgence/restraint. For instance, Estonia and Finland can be regarded as uncertainty avoidance countries, as the Hofstede indices for uncertainty avoidance for both countries are very similar, 60 and 59, respectively. On the other hand, Sweden is low uncertainty with a low index score of 29, which makes it different from Estonia and Finland in terms of uncertainty. All three countries differ on Hofstede's long-term orientation. For instance, with a high index score of 82 on long-term orientation, Estonian society is long-term oriented; with an intermediate score of 53, Sweden's cultural stance on long-term orientation cannot be determined; and with a low index score of 38, Finnish society can be regarded as short-term oriented. Lastly, according to Hofstede's cultural indices for indulgence, Sweden is a high indulgence society with an index score of 78; Finland is a medium indulgence country with an index score of 57; and Estonia can be considered a high restraint society with a very low index score of 16 on the indulgence dimension. To sum up, a majority of comparisons (11 out of total 18) among the three countries regarding Hofstede's six cultural dimensions suggest cultural similarities.

Some researchers have documented cultural similarities among Baltic and Scandinavian countries (Huettinger 2008). For instance, the study by Huettinger (2008) shows that in terms of Hofstede's five dimensions three Baltic countries have greater cultural similarities with Scandinavian countries than Russia and/or Poland. Also in terms of Hall's (1981) cultural communication context, Estonia, Finland and Sweden are similar, as all three are low-context countries (Tanova &

Nadiri 2010). Furthermore, geographical and historical ties among these countries also show several cultural similarities among them. Therefore these three countries can be regarded culturally similar to a greater extent. As mentioned earlier, not only have scholars identified the paucity of advertising research from a cultural perspective in Eastern European countries (Seitz & Razzouk 2006; Okazaki & Mueller 2007; Taylor & Bowen 2012), but also cross-cultural advertising studies of Eastern European versus EU countries are still very limited. Lastly, including the economically less advanced country of Estonia in comparisons with Finland and Sweden would help to rule out the role of economic development as an explanation of the reflection of appeals in advertising.

All three countries are small and open economies and their companies heavily rely on foreign markets for growth and expansion. The Finnish economy in particular greatly relies on the outside world, as its international trade accounts for a third of its GDP. Due to their geographical and cultural proximity, Sweden and Estonia are attractive to Finnish companies seeking business opportunities abroad. Finnish marketing/advertising may need to know how to communicate their R&D innovations to the consumers in these countries. Therefore, exploring the impact of cultural similarities and differences among these countries on the use of cultural values in advertising can help managers to determine the extent to which they may standardize or adapt advertising appeals. Such comparative analysis is beneficial for Finnish marketing/advertising managers as they may capitalize on similarities, and therefore may use standardized strategies to minimize the cost of marketing communications. Also, knowledge about crucial differences enables them to make decisions regarding the adaptation of advertising strategies that are appropriate in other countries. To sum up, the selection of Estonia, Finland and Sweden is justified based on both the theoretical and contextual background of the thesis.

1.7 Definitions of key concepts

The key terms in this thesis have been identified based on their importance to the overall purpose and background of the thesis. The key terms included in this study are advertising appeals, cultural values, cultural practices, Hofstede's cultural dimensions of individualism/collectivism, masculinity/femininity, uncertainty avoidance, power distance, long-term orientation, indulgence/restraint and the values-practices inconsistency. The definitions of these terms are presented in Table 2.

Table 2. Definitions of key concepts

Key Concept	Definition
Advertising appeal	An advertising appeal is something visual, verbal or combination of both that makes the product particularly attractive or interesting to the consumer (Moriarty, Mitchell, & Wells 2009).
Cultural values	Cultural values are self-reports of individuals about their actual behavior or feelings, or personal preferences in their daily lives (Hofstede, Hofstede & Minkov 2010).
Cultural practices	The group-referenced ratings of individuals about their society “as is”, reflecting how things are actually done in their society, are referred to as cultural practices (House et al. 2004).
Individualism/Collectivism	<i>Individualism/collectivism refers to the degree of interdependence a society maintains among its members.</i> In individualist societies people are supposed to look after themselves and their direct family only and in collectivist societies people belong to ‘in groups’ that take care of them in exchange for loyalty (Hofstede, Hofstede & Minkov 2010).
Masculinity/Femininity	A masculine society is driven by competition, achievement and success and a feminine society emphasize caring for others and quality of life. Furthermore, the division of gender role differs across masculine and feminine cultures. For instance, differentiated gender roles are emphasized in masculine cultures, whereas fluid gender roles are acceptable in the feminine societies (Hofstede, Hofstede & Minkov 2010).
Uncertainty Avoidance	Uncertainty avoidance refers to the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede, Hofstede & Minkov 2010).
Power distance	Power distance is defined as the extent to which the less powerful members of society expect and accept that power is distributed unequally (Hofstede, Hofstede & Minkov 2010).
Long-Term orientation	Long-term orientation refers to <i>how a society maintains some links with its own past while dealing with the challenges of the present and future.</i> Societies that score low on this dimension are normative as they prefer to maintain time-honored traditions and norms while viewing societal change with suspicion (Hofstede, Hofstede & Minkov 2010).
Indulgence/Restraint	Indulgence/restraint refers to the extent to which people try to control their desires and impulses. Relatively weak control is called “indulgence” and relatively strong control is called “restraint” (Hofstede, Hofstede & Minkov 2010).

1.8 The research process and structure of the dissertation

The study meets its overall purpose through four articles that comprise the core content of the dissertation. Each article aims to answer one of the research questions mentioned earlier. The integration of the findings of these articles provides a holistic and deeper description of Hofstede-inspired advertising research and the impact of cultural values and values-practices inconsistency on the use of appeals in advertising. Specifically, an understanding of developmental patterns in Hofstede-inspired advertising research would provide the basis for moving forward. Furthermore, through building on Hofstede's cultural dimensions and the inconsistency between values and practices, the study offers a more generalizable theory for examining the link between culture and advertising appeals. Also, comparing advertising from culturally similar markets extends the debate on relating culture and advertising to a new facet. In summary, all four articles are expected to contribute to the individual research questions and overall purpose of the study (see Table 3).

Table 3. Composition of the dissertation

Articles	Titles of articles	Addressed research premises	Addressed research question
Article A	Hofstede Cultural Framework and Advertising Research: An Assessment of the Literature	I	RQ 1
Article B	Cultural and Paradoxical Values in Advertising in Eastern Europe: Evidence from Estonia	II	RQ 2
Article C	Cultural Paradox in Advertising: Evidence from Finland	II	RQ3
Article D	Cultural Value and Values-Practices Inconsistency in International Print Advertising: Insights from Culturally Similar Countries	III	RQ4

The focus of article A is to answer the first research question, which lays the foundation for analyzing the relationship between culture and advertising. By critically assessing previous Hofstede-inspired advertising studies, article A provides a holistic view of Hofstede-inspired advertising research, and the gained insight acts as the foundation stone for subsequent research questions and articles. The findings of article A show that previous advertising research, with

few exceptions, has regarded Hofstede's cultural values as being interchangeable with culture. Thus, it is necessary to consider whether there is consistency between self-referenced cultural values and group-referenced cultural practices while describing the culture and the reflection of the culture in advertising. As found in article A and identified as a gap in premises II, research question 2 is central to article B, where content analysis of print advertising from Estonia was performed to investigate whether Hofstede's original four cultural dimensions and the values-practices inconsistency impact the use of selected appeals in advertising. The novel findings of article B regarding the impact of the values-practices inconsistency related to Hofstede's power distance and masculinity on advertising appeals laid the foundation for article C.

In article C, the inconsistency between cultural values and practices for power distance and femininity was examined. Furthermore, article C also draws a causal link between power distance and masculine cultural practices and related advertising appeals. Also, article C empirically examined the values-practices inconsistency related to power distance and masculinity in another empirical context, namely Finland. Like Estonia, Finland is also a low power distance and feminine country, with scores of 33 and 26, respectively. Thus, Finland was not only an appropriate setting to examine the values-practices inconsistency, but also opens up the opportunity for the thesis to extend the values-practices inconsistency phenomenon to another empirical context. To sum up, articles B and C provide an examination of the research gap identified in article A and premises II in the previous section.

Article D focuses on the fourth research question and examines the impact of Hofstede's six cultural dimensions and the values-practices inconsistency on the use of appeals in advertising from culturally similar markets. In so doing, the article investigates the research gap identified in premises III and future research areas identified in articles A, B, and C. To address the overall purpose of the dissertation, the results from the articles are integrated to provide a holistic understanding of international advertising and insights into how cultural values and values-practices inconsistencies are reflected in advertising from one culture and across three culturally similar markets.

The thesis is structured as follows. The first chapter starts with the study background along with identified research gaps. This is followed by the discussion of the research purpose and key questions to be answered. Next, the study provides the positioning and the scope of the research. Then the contributions of the study and definitions of the main concepts are provided. Chapter two focuses on a review of literature related to culture and advertising. It

starts by describing Hofstede-inspired international advertising in a historical perspective. This is followed by a review of cross-cultural advertising studies (comparing advertising from two or more countries or cultures), mono-cultural advertising studies (examining advertising from a single country or culture) and advertising studies that have examined the influence of culture on advertising execution elements. Chapter three describes the used methodologies and the justifications for such methodologies in line with the research questions and overall purpose of the research. Chapter four summarizes the four articles that comprise the core thesis. Chapter five concludes the study by integrating the findings of the four articles and describes how the overall purpose of the study is achieved. The theoretical contribution of the study is then discussed, followed by implications for managers. Lastly, the limitations of the research are considered to provide future avenues to conduct research on similar topics.

2 LITERATURE REVIEW

Chapter 2 starts with describing the significance of advertising in the international or cultural context and reviewing relevant cross-cultural advertising studies forming the background of the thesis. This is followed by the analysis and synthesis of advertising studies that have examined the reflection of culture and persuasiveness of cultural messages in advertising. Then, the chapter discusses the studies that have considered the reflection of the culture in advertising execution and advertising forms.

2.1 Culture and advertising

Advances in transportation, communication and information technologies, and reduced trade barriers are fueling globalization (Theodosiou & Leonidou 2003). More and more multinational companies (MNCs) have been pushing their products and services across borders for market expansion, domination and economies of scale. Advertising agencies have also started to go global to serve their clients across the world (McPhail 2010). This global expansion of the advertising industry across culturally diverse markets makes the task of advertising managers more challenging, as they often contemplate whether to standardize for efficiency or localize for effectiveness in their cross-border marketing strategies (Cheon, Cho & Sutherland 2007). The debate between standardization and adaptation incorporates a number of factors; political-legal, economic, demographic and geographic characteristics are all prerequisites for international business. Among these factors, culture is of great importance for international marketing because understanding cross-cultural variations in values is pivotal in devising marketing programs (Belch & Belch 2009).

In the literature, scholars have used the terms cross-cultural advertising, global advertising, export advertising, international promotion, multinational advertising, transnational advertising, international marketing communication and international advertising interchangeably (Miracle 2014). In this chapter, the terms international and cross-cultural advertising include all of these meanings. A recent review of the literature by Zhang (2014) shows that cultural values were the most studied research topic area in the realm of international and cross-cultural advertising research. Indeed, values determine people's choices and provide explanations for how they influence consumers' attitudes and behavior (Henry 1976). Advertising as an instrument transfers the consumer's cultural

ideas or values to the products within the frame of a particular advertisement (McCracken 1986).

Given that cultures differ in their value priorities, advertising research expects that the differences in values among societies are also reflected in advertising contents. A growing number of scholars have examined and compared the manifestation of cultural values in advertising in various cultures and media contexts (e.g. McCarty & Hattwick 1992; Zandpour et al. 1994; Moon & Chan 2005; Mortimer & Grierson 2010; Cheong, Kim, & Zheng 2010). More specifically, scholars have argued about the variation in the use of appeals or values in advertising in line with the differences in cultural values among countries (e.g. Albers-Miller & Gelb 1996; Song, Ahn & Sung 2014). Scholars also have examined the influence of culture on consumer attitudes, intentions, and behaviors towards advertising (Hornikx & O’Keefe 2009). About three decades ago, Pollay (1983) considered advertising as a ‘carrier of cultural values’ and argued that advertisers capitalize on these values in a way that creates an association between consumer values and the product. In other words, values are important to sell products and advertisers frequently use, reinforce, endorse and glamorize some of the consumer values in advertising in order to help move the commodities (Pollay & Gallagher 1990). To sum up, understanding consumer values and translating those values into advertising are essential to persuade customers.

2.1.1 International advertising incorporating Hofstede’s cultural dimensions

For several decades, culture as a variable has been the topic of interest among scholars from various disciplines such as marketing, consumer behavior, international management, social psychology and applied psychology (Sun et al. 2014; Kirkman, Lowe, & Gibson 2006). Consequently, numerous typologies and frameworks have been developed to identify and classify culture (e.g. Parsons & Shils 1951; Kluckhohn & Strodtbeck 1961; Inkeles & Levinson 1969; Hall 1976; Hofstede 1980, 2001; Hofstede, Hofstede & Minkov 2010; Hampden-Turner & Trompenaars 1993; Schwartz 1992; 1994; House et al. 2004). The growing numbers of cultural frameworks provide an undeniable and influential perspective on cross-cultural consumer behavior and help marketers to devise marketing and advertising strategies. During the last three decades, Hofstede’s cultural typology has been used widely in international and cross-cultural advertising (Chang et al. 2009; De Mooij & Hofstede 2010; Terlutter, Diehl, & Mueller 2012; Zhang 2014). Hofstede, Hofstede, and Minkov (2010) outlined six

cultural dimensions that explain some fundamental problems societies face. Power distance demonstrates the level of inequalities in societies. Individualism explains the degree of interdependence between individuals and society. Masculinity/femininity describes sex role differentiations in societies. Uncertainty avoidance explains society's tolerance for ambiguity in the socioeconomic process. Long-term orientation describes the attitude toward the future. Indulgence/restraint describes the extent to which societies allow free gratification of human impulses related to fun and leisure.

Some researchers have explored the applicability of these dimensions in profiling international advertising. Frith and Sengupta (1991), in one of the earliest Hofstede-inspired advertising studies, conclude that advertising from individualistic countries more often portrays single persons while collectivistic countries more frequently use groups in advertising. In the same vein, a number of other researchers have documented that Hofstede's dimensions explain cross-cultural differences in the effectiveness of comparative advertising (Polyorat & Alden 2005; Manzur et al. 2012), the portrayal of sex roles in advertising (Milner & Collins, 2000; Nelson & Paek 2008) and advertising appeals (Albers-Miller & Gelb, 1996; Albers-Miller & Stafford 1999; Cheong, Kim & Zheng 2010), to mention just a few. Reviews of literature show that many international advertising studies have put an exclusive or central focus on Hofstede's individualism/collectivism dimension to profile advertising (Chang et al. 2009; Zhang 2014).

In this dissertation, previous advertising studies that have used one or more of Hofstede's cultural dimensions alone, a combination of Hofstede's cultural dimension(s) and other cultural frameworks to examine the influence of culture on advertising are termed as Hofstede-inspired advertising studies. For example, McCarty and Hattwick (1992) have examined the reflection of Hofstede's three dimensions of individualism/collectivism, uncertainty avoidance and masculinity/femininity, and Kluckhohn and Strodtbeck (1961) the dimensions of time-orientation and human relationship with nature in print advertising from the United States and Mexico. As can be seen in Table 4, previous studies have used one or more of Hofstede's dimensions alone and a combination of Hofstede's dimensions with other cultural frameworks such as Hall's (1976) cultural context and Hong et al.'s (1987) realism versus idealism and materialistic versus simplistic values, to mention just a few, to examine the influence of culture on advertising. Cross-cultural advertising research uses cultural dimensions scores to differentiate countries and then develop hypotheses or to predict the similarities or differences in advertising messages. Table 4 provides

some example of previous international advertising studies that have focused on some of Hofstede's cultural dimensions.

Table 4. Studied cultural dimensions in previous Hofstede-inspired advertising research

Author (s)	Focused Dimensions	Author	Focused Dimensions
McCarty and Hattwick (1992)	IND/COL, H/L UA, MAS/FEM, TO, HRN	Jung, Polyorat and Kellaris (2009)	H/L PD
Alden, Hoyer and Lee (1993)	IND/COL, H/L PD	Kalliny (2010)	IND/COL, H/L CC
Zandpour et al. (1994)	IND/COL, H/L UA, H/L PD, MAS/FEM, TO	Mortimer and Grierson (2010)	MAS/FEM, H/L UA, H/L PD
Han and Shavitt (1994)	IND/COL	Zhang (2010)	IND/COL
Albers-Miller and Gelb (1996)	IND/COL, H/L UA, H/L PD, MAS/FEM	Cheong, Kim and Zheng (2010)	LTO, H/L PD, IND/COL
Zhang and Gelb (1996)	IND/COL	Manzur et al. (2012)	IND/COL
Gregory and Munch (1997)	IND/COL	Gelbrich, Gäthke and Westjohn (2012)	IND/COL, MAS/FEM, PD, UA
Donthu (1998)	H/L UA	Hsu& Barker (2013).	IND/COL
Cho et al. (1999)	IND/COL, L/S TO, H/L CC	Zarantonello, Jedidi and Schmitt (2013)	IND/COL
Albers-Miller and Straughan (2000)	IND/COL, MAS/FEM, H/L UA, H/L PD	Bakir, Palan and Kolbe (2013)	IND/COL, MAS/FEM
Niaz (2001)	IND/COL, H/L CC	Prieler and Centeno (2013)	MAS/FEM
Ji and McNeal (2001)	IND/COL, MAS/FEM, H/L UA, H/L PD, LTO, ECO, SF	Teng et al. (2014)	IND/COL
Diehl, Terlutter and Weinberg (2003)	IND/COL	Song, Ahn and Sung 2014	IND/COL, H/L CC, TO
Lepkowska-White, Brashear and Weinberger (2003)	IND/COL, H/L UA, H/L PD	Hoffman et al. (2014)	IND/COL, MAS/FEM, H/L CC
Zhang and Shavitt (2003)	IND/COL, MO, TR	Tartaglia and Rollero (2015)	MAS/FEM
Choi and Miracle (2004)	IND/COL	Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015)	IND/COL, VI
Tai (2004)	IND/COL, MAS/COL, H/L UA, H/L PD,	Xue (2015)	IND/COL

	REL, MAT		
Bang et al. (2005)	IND/COL, MAS/COL, H/L UA, H/L PD, H/L CC	Gevorgyan and Manucharova (2015)	IND/COL
Moon and Chan (2005)	H/L UA, MAS/FEM	Theocharous (2015)	UA
Nelson and Paek (2005)	MAS/FEM, P/E SYS	Matthes, Prieler and Adam (2016)	MAS/FEM; GE
Polyorat and Alden (2005)	IND/COL	Lee, Khang and Kim (2016)	IND/COL, H/L CC, LTO
Chang (2006)	MAS/FEM	Kalliny, Ghanem and Kalliny (2016)	IND/COL, PD, H/L CC,
Garcia and Yang (2006)	H/L UA	Kim, Jeong and Hwang (2016)	IND/COL
Hoeken et al. (2007)	H/L UA, MAS/FEM	Han and Ling (2016)	IND/COL, BI
Khanh and Hau (2007)	IND/COL, H/L UA, MAS/FEM, H/L PD	Zorn et al. (2016)	UA
Nelson and Paek (2008)	MAS/FEM	Chekima et al. (2016)	HRN, LTO
Fam (2008)	IND/COL, MAS/FEM, H/L CC	Nath, Devlin and Reid (2016)	PD, UA
Paek, Yu and Bae (2009)	IND/COL, H/L CC		
Note: IND/COL (individualism/collectivism); MAS/FEM (masculinity/femininity); H/L UA (high/low uncertainty avoidance); H/L PD (high/low power distance); LTO (short/long-term time orientation); H/L CC (high/low cultural context); AO (activity orientation); HRN (human relationship with nature); TO (time orientation); MO (modernity); TR (tradition); ECO (economic system); REL (realism); MAT (materialism); P/E SYS (political and economic system); SF (social factor); GE (Gender egalitarianism); BI (Biculturalism); VI (Vertical individualism)			

Scholars have argued that the use of cultural dimensions scores to explain a cultural difference is a triumph of parsimony (e.g. Soares, Farhangmehr & Shoham 2007). This line of research is criticized for its overreliance on certain theoretical frameworks such as that of Hofstede (Okazaki & Muller 2007; Chang et al. 2009; Zhang 2014). Critics of Hofstede's framework have questioned its limited theoretical grounding (McSweeney 2013), which oversimplifies multidimensional construct culture into four or five dimensions (Schwartz 1994), ignoring the malleability of culture over time (Kirkman, Lowe & Gibson 2006) and ignoring cultural heterogeneity within a country (Sivakumar & Nakata 2001).

Despite such criticisms, Hofstede-inspired advertising research has made many contributions as studies have identified the impact of culture on advertising. Also, research shows that the target audience (Zhang & Shavitt 2003), product type (Han & Shavitt 1994; Zhang & Gelb 1996) and social change (Ji & McNeal 2001) moderate the impact of culture on advertising. Furthermore, researchers have examined the application of Hofstede's cultural dimensions in an

increasingly diverse media context from traditional print advertising to internet advertising (Zhang 2014). With a few exceptions, the majority of international advertising research has managed to tease out cross-cultural differences in advertising messages by relying on Hofstede's cultural classification. These findings attest to the validity and strength of most of Hofstede's cultural dimensions in the advertising context (Zhang 2014).

2.1.2 Characteristics of empirical international advertising studies

International advertising research has been criticized for frequently focusing on advertising from North America, especially the United States, and Asian countries such as South Korea and China (Zhang 2014). Similarly, Taylor and Bowen (2012) also pointed out that the international advertising literature dominantly examines North American versus Asian countries. Therefore, including countries from Latin America, the Middle East and Africa in advertising research could add to the literature. Table 5 provides information about the geographical focus of some previous Hofstede-inspired advertising appeals studies. As can be seen in Table 5, a vast majority of studies are focused on culturally very distant countries. For instance, an overwhelming number of studies compared the United States with culturally very distant countries such as South Korea, Taiwan and China (e.g. Han & Shavitt 1994; Chang 2006; Cheong, Kim & Zheng 2010). This suggests that scholars selected culturally very distant countries because they assumed that advertising would not be all that different in culturally close countries.

Some earlier reviews of international advertising research also pointed out the bias of examining culturally distant countries in cross-cultural advertising research (Saminee & Jeong 1994; Frazer, Sheehan & Patti 2002). The advertising research has often used culturally distant countries; therefore, most of the country differences predicted by Hofstede's framework were supported. Furthermore, due to the present focus on two or more culturally distant countries, researchers are merely replicating the previous findings. Research examining culturally close countries not only adds to the body of knowledge but also helps to strengthen arguments about standardized versus adapted advertising (Dahl 2004). In other words, exploring to which extent cultural similarities might have an impact on advertising helps fill a significant void in the literature.

Table 5. Countries included in previous Hofstede-inspired advertising research

Author (s)	Examined countries	Author (s)	Examined countries
McCarty and Hattwick (1992)	United States and Mexico	Jung, Polyorat and Kellaris (2009)	United States, South Korea and Thailand
Alden, Hoyer and Lee (1993)	United States, Germany, Thailand and South Korea	Kalliny (2010)	Egypt, Kuwait, Lebanon, Saudi Arabia, United Arab Emirates and United States
Zandpour et al. (1994)	United States, Mexico, France, United Kingdom, Spain, Germany, South Korea and Taiwan	Mortimer and Grierson (2010)	United Kingdom and France
Han and Shavitt (1994)	United States and South Korea	Zhang (2010)	China
Albers-Miller and Gelb (1996)	Japan, Taiwan, India, South Africa, Israel, France, Finland, Brazil, Chile, Mexico and United States	Cheong, Kim and Zheng (2010)	United States and China
Zhang and Gelb (1996)	United States and China	Manzur et al. (2012)	Chile
Gregory and Munch (1997)	Mexico	Gelbrich, G�athke and Westjohn (2012)	United States, Germany, Russia, and China
Donthu (1998)	United States, Canada, United Kingdom and India	Hsu and Barker (2013).	United States and China
Cho et al. (1999)	United States and South Korea	Zarantonello, Jedidi and Schmitt (2013)	23 countries
Albers-Miller and Straughan (2000)	Japan, Taiwan, Israel, France, Finland, Brazil, Chile, Mexico and United States	Bakir, Palan and Kolbe (2013)	Mexico, Turkey, and the United States
Niaz (2001)	United States and India	Prieler and Centeno (2013)	Philippine
Ji and McNeal (2001)	United States and China	Teng et al. (2014)	Canada and China
Diehl, Terlutter and Weinberg (2003)	China and Germany	Song, Ahn, and Sung 2014	United States and South Korea
Lepkowska-	United States and	Hoffman et al.	Germany and Spain

White, Brashear and Weinberger (2003)	Poland	(2014)	
Zhang and Shavitt (2003)	China	Tartaglia and Rollero (2015)	Italy and the Netherlands
Choi and Miracle (2004)	United States and South Korea	Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015)	United States and Spain
Tai (2004)	United States and Hong Kong	Xue (2015)	China
Bang et al. (2005)	United States and South Korea	Gevorgyan and Manucharova (2015)	China, the United States, and Malaysia
Moon and Chan (2005)	Hong Kong and South Korea	Theocharous (2015)	United Kingdom and Greece
Nelson and Paek (2005)	Brazil, China, France, India, South Korea, Thailand and United States	Matthes, Prieler and Adam (2016)	Austria, Brazil, China, France, Germany, Japan, Netherlands, Romania, Slovakia, South Korea, Spain, United Kingdom, and United States.
Polyorat and Alden (2005)	United States and Thailand	Lee, Khang and Kim (2016)	United States and South Korea
Chang (2006)	United States and Taiwan	Kalliny, Ghanem and Kalliny (2016)	Arab-world and United States
Garcia and Yang (2006)	United States and Mexico	Kim, Jeong and Hwang (2016)	United States and South Korea
Hoeken et al. (2007)	Belgium, United Kingdom, Germany, Netherlands and Spain	Han and Ling (2016)	United States, China, and Singapore
Khanh and Hau (2007)	Vietnam	Zorn et al. (2016)	United States and United Kingdom
Nelson and Paek (2008)	Brazil, Canada, China, Germany, South Korea, Thailand and United States	Chekima et al. (2016)	Malaysia
Fam (2008)	Hong Kong, China, Indonesia, Thailand and India	Nath, Devlin and Reid (2016)	United Kingdom, China and Malaysia.
Paek, Yu and Bae (2009)	United States and South Korea		

2.2 Cultural messages in advertising

According to Muller (1987: 52), advertising appeal refers to “any message designed to motivate the consumer to purchase.” In particular, advertisers use various appeals, such as security, fear, sex and sensory pleasure, to make a product attractive or interesting to the consumer (Moriarty, Mitchell & Wells 2009). The literature review shows that researchers used words like themes, appeals and values interchangeably for advertising appeals (Hornikx & O’Keefe 2009; Zhang 2014). In his seminal work based on advertising literature and values research in many disciplines, Pollay (1983) provides an exhaustive list of 42 appeals commonly used in North American advertising. For three decades, this framework has been used to profile advertising appearing in a variety of cultural and media contexts (Zhang 2014). Several scholars (e.g. Chang et al. 2009; De Mooij & Hofstede 2010; Zhang 2014; De Mooij 2015) have pointed out that Pollay’s (1983) list of appeals has been most frequently used in Hofstede-inspired international and cross-cultural advertising. The central premise of this line of work is that Hofstede’s cultural dimensions explain the variation in the utilization and effectiveness of advertising appeals within and across cultures. Table 6 provides some examples of previous studies that have examined the reflection and effectiveness of advertising appeals.

Driven by an interest in the standardization versus adaptation of international advertising, a series of early and recent researchers have examined the reflection and effectiveness of cultural messages in advertising (e.g. cultural values and appeals) across cultures (Zhang 2014). An underlying assumption in this stream of research is that there are differences in liking, acceptance, and perception of various advertising appeals across cultures. Therefore, appeals used in print advertising and TV commercials should reflect the distinct cultural values of consumers (Okazaki & Muller 2007; Taylor & Bowen 2012). In other words, by establishing the differences in the use and effectiveness of advertising appeals across cultures, researchers tend to support the adaptation of advertising appeals.

In addition to cross-cultural studies, researchers have also examined advertising from a single culture or country. The underlying reasoning of this stream of research is that if advertising reflects cultural values preferred by, then the advertiser should consider adaptation over standardization. To sum up, the prototypical research in international advertising uses cross-cultural theory such as Hofstede’s to uncover the reflection of cultural values in advertising and effectiveness of culturally congruent advertising appeals (Zhang 2014). International advertising appeals studies can be categorized as mono-cultural

when they examine advertising from a single country or culture and cross-cultural when they compare advertising from two or more countries or cultures. Using this typology in the following section, the study will evaluate the findings of existing research.

Table 6. Previous studies examining the relationship between cultural values and advertising appeals

Author (s)	Main focus of the study	Author (s)	Main focus of the study
McCarty and Hattwick (1992)	Portrayal of cultural values in advertising.	Jung, Polyorat and Kellaris (2009)	Effectiveness of authority-based advertising in high power distance societies.
Alden, Hoyer and Lee (1993)	Variation in the use of humor in advertising across cultures	Kalliny (2010)	Effect of cultural and religious value on the use of appeals in advertising from the United States and the Arab world.
Zandpour et al. (1994)	Use of information appeals, execution style and creative strategy in international advertising.	Mortimer and Grierson (2010)	Effect of culture on the use of emotional, rational, masculinity, power distance and uncertainty avoidance appeals in advertising.
Han and Shavitt (1994)	Reflection and effectiveness of individualistic and collectivistic appeals across cultures	Zhang (2010)	Effectiveness of individualistic and collectivistic advertising appeal among Generation X and older Chinese consumers.
Albers-Miller and Gelb (1996)	Variation in the use of Pollay's (1983) 30 appeals in international advertising.	Cheong, Kim and Zheng (2010)	Differences in the use of individualism, power distance and long-term orientation appeals in food advertising across cultures.
Zhang and Gelb (1996)	Role of individualism/collectivism and product type in the effectiveness of advertising appeals.	Manzur et al. (2012)	Effectiveness of comparative, indirect comparative and non-comparative advertising in Chile.
Gregory and Munch (1997)	Effectiveness of the collectivistic familial roles and norms in advertising.	Gelbrich, Gäthke and Westjohn (2012)	The influences of absurdity in advertising on the advertising attitude of respondents from various cultures.
Donthu (1998)	Effectiveness of comparative and non-comparative advertising across cultures.	Hsu and Barker (2013).	To examine the use of cultural values in advertising targeting younger and older consumers in China and the United States.
Cho et al. (1999)	Reflection of individualism, time orientation and cultural context in themes of international advertising.	Zarantonello, Jedidi and Schmitt (2013)	Consumers' processing of fast-moving consumer goods (FMCGs) advertisements in emerging and developed markets and the role of cultural appeals.
Albers-Miller and Straughan (2000)	Variation in the use of cheap, convenient, effective, family, modernity, neat,	Bakir, Palan and Kolbe (2013)	To compare advertising targeting children in Mexico, Turkey, and the United States, which have distinct

	ornamental, popular, productivity, relaxation, safety, technological and wisdom in international financial services advertising.		cultural, economic, and advertising regulations.
Niaz (2001)	Differences in the use of visual and verbal content of advertising due to cultural context and individualism/collectivism.	Prieler and Centeno (2013)	To explore the portrayals of gender stereotypes in Philippine television advertisements.
Ji and McNeal (2001)	Effect of individualism, masculinity, power distance and economic development on the use of themes in advertising.	Teng et al. (2014)	Effectiveness of individualistic and collectivistic advertisement arguments and pictures across cultures.
Diehl, Terlutter and Weinberg (2003)	Effectiveness of individualistic versus collectivistic appeals in cross-cultural advertising.	Song, Ahn and Sung (2014)	Does culture impact the execution of financial services advertising?
Lepkowska-White, Brashear and Weinberger (2003)	Effect of culture and product characteristics on the effectiveness of individualistic, collectivistic and functional appeals in across cultural advertising.	Hoffman, Schwarz, Dalicho and Hutter (2014)	Use and effectiveness of various types of humor in advertising across the culturally distinct markets of Germany and Spain.
Zhang and Shavitt (2003)	Differences in the use of modernity, tradition, individualism and collectivism values in advertising targeted toward Chinese Generation X and older generation.	Tartaglia and Rollero (2015)	To investigate the differences in gender stereotypes concerning occupational roles and sexualization in newspaper advertisements from the two culturally distinct markets of Italy and the Netherlands in terms of Hofstede's masculinity.
Choi and Miracle (2004)	Effectiveness of comparative versus non-comparative advertising across cultures.	Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015)	Reflection of individualism/collectivism in print advertising from the two culturally distinct western countries of the United States and Spain.
Tai (2004)	Differences in the use of informational, transformational and emotional expression in advertising across cultures.	Xue (2015)	To examine the effect of message framing of positive vs. negative and individualistic vs. collectivistic appeals in green advertising effectiveness among Chinese consumers.
Bang et al. (2005)	Cross-cultural differences in the use of emotional versus rational appeals in services advertising.	Gevorgyan and Manucharova (2015)	To explore the role of cultural individualism/collectivism, ethnic identity and involvement of the product on the effectiveness of cultural appeals in online advertising.
Moon and Chan (2005)	Reflection of uncertainty avoidance and masculinity/femininity appeals in cross-cultural	Theocharous (2015)	To investigate the differences and similarities in local food products and their relationship with the cultural

	advertising.		values of the United Kingdom and Greece, as well as the role of product category on the advertising styles across these countries.
Nelson and Paek (2005)	Variation in the use of sexuality in advertising across masculine and feminine countries	Matthes, Prieler and Adam (2016)	Effect of masculinity and gender egalitarianism on gender-role portrayals in TV commercials across the globe.
Polyorat and Alden (2005)	Effectiveness of comparative versus non-comparative advertising across cultures.	Lee, Khang and Kim (2016)	Similarities and differences in the use of visual and verbal content in political advertising between the United States and South Korea due to cultural dimensions of individualism/collectivism, long-term orientation and high/low cultural context.
Chang (2006)	Effectiveness of masculine and feminine appeals across cultures.	Kalliny, Ghanem and Kalliny (2016)	The role of advertising and social media in the Arab world and the Arab Spring.
Garcia and Yang (2006)	Effectiveness of sexual appeals in high versus low uncertainty avoidance cultures	Kim, Jeong and Hwang (2016)	Effectiveness of comparative and non-comparative advertising in individualistic and collectivistic countries.
Hoeken et al. (2007)	Effectiveness of uncertainty avoidance and masculinity appeals in advertising across cultures.	Han and Ling (2016)	To investigate the effect of cultural differences and emotional appeals in recruitment advertising on applicant attraction.
Khanh and Hau (2007)	Effect of individualism, masculinity, power distance and uncertainty avoidance on the consumer preference of advertising appeals.	Zorn et al. (2016)	To compare the performance of iTV advertisements in the USA and the UK which differ in the degree of uncertainty avoidance?
Nelson and Paek (2008)	Variation in the use of male and female nudity in advertising across cultures.	Chekima et al. (2016)	To examine the impact of environmental knowledge, cultural values, and environmental advertising, and whether income level, education level, and gender moderate consumers' green product purchase intentions.
Fam (2008)	Likability of entertainment, warmth, soft-sell, strong, distinctive, sexy, relevant to me, trendy, modernity, stylish and status appeals across cultures.	Nath, Devlin and Reid (2016)	The moderating role of cultural power distance and uncertainty avoidance on the use of price cues in advertisements and consumers' expectations
Paek, Yu and Bae (2009)	Collectivistic/individualistic appeals, high/low cultural context themes and culture-bound health strategies in world wide web advertising		

2.2.1 Cross-cultural advertising appeal studies

Cross-cultural advertising appeal research is divided into two types. The first is content analysis of advertising appearing in print media, television, and the worldwide web to examine the values and appeals used in advertising. In this type of studies, researchers have often used Pollay's list of appeals to value profile the advertising and compare advertising from two or more countries. The second is experiments/survey studies, which focus on differences in liking, acceptance, and perception of various advertising appeals across cultures. In the following, the detailed analysis of each type of advertising appeal research is discussed.

2.2.1.1 Content analysis-based studies

The majority of international advertising appeal studies have compared advertising from two or more culturally distinct countries such as the United States versus South Korea. With few exceptions, these researchers have frequently proposed that the values profile reflected in advertising differs across countries in line with Hofstede's cultural dimensions such as individualism versus collectivism. In the earliest attempt to use cultural theory to investigate the reflection of the culture in advertising, McCarty and Hattwick (1992) content analyzed magazine advertisements from the United States and Mexico. They examined the extent to which the respective countries' cultural orientation on Kluckhohn and Strodtbeck's (1961) time-orientation and human relationship with nature values and Hofstede's (1980) individualism/collectivism, masculinity/femininity and uncertainty avoidance dimensions are expressed in advertising. They found that in few instances the advertising in both countries reflects congruent cultural themes related to masculinity/femininity, uncertainty avoidance, and time-orientation and human relationship with nature. Therefore, the authors were not able to draw any meaningful conclusion regarding the influence of Hofstede's dimensions in advertising.

However, the majority of the American advertising reflects culturally consistent individualistic themes, while the Mexican advertising reflects collectivistic themes. Regarding the activity orientation dimension, the US advertisements reflect culturally consistent doing orientation themes. On the other hand, a vast majority of Mexican advertisements also reflect doing orientation themes, which is inconsistent with Mexico's cultural orientation on the activity orientation dimension. The authors suggest that the advertised products tend to solve consumers' problems; therefore, advertisements from the United States and Mexico rely on doing rather than being values. The study concludes that besides

national culture, the nature of the advertised product also affects the portrayal of values in advertising. However, the researchers did not take into account the possibility of inconsistency between values and practices. According to the activity orientation dimension, Mexican society places an emphasis on reflection and understanding rather than accomplishment and doing. On the other hand, Mexico is also a masculine country with an index score of 69, which suggests that Mexican society is competitive, with a performance and success orientation (Hofstede, Hofstede & Minkov 2010). The configuration of high masculinity with the activity orientation dimension suggests a doing versus being values-practices inconsistency in Mexican society. This doing-being values-practices inconsistency may explain the more frequent use of doing themes in Mexican advertising.

Alden, Hoyer and Lee (1993) compared TV commercials from the United States, Germany, South Korea and Thailand to determine how the nature and content of humorous appeals differ across national cultures. Using Hofstede's individualism/collectivism, the study proposed that advertisements from collectivistic countries would use humor more frequently in group situations than advertisements from individualistic countries. Furthermore, the study suggested that advertising from a high power distance country would more often portray characters as having an unequal status than advertisements from low power distance countries. The study did find that advertising from collectivistic countries depicts humor significantly more often in group situations than individualistic countries. Furthermore, the status of the character in the humorous situation is more often unequal in advertisements from high power distance countries than low power distance countries. The study also found a significant difference in the distribution of equal and unequal status advertisements between the low power distance countries of the United States and Germany. However, the authors did not provide an explanation for why advertisements from the United States and Germany differ significantly in the distribution of equal and unequal status, though both countries are low power distance. This finding may be explained by the equality-equity paradox of American culture, where equality means equity, and everybody has an equal right to prosper if he/she is capable. This value results in inequality (De Mooij 2005). The equality-equity paradox explains that although the United States is a low power distance country, the gap between the poor and rich is overly broad (De Mooij 2013a). Therefore, the less frequent occurrence of equal status advertisements and the more frequent presence of unequal status advertisements in the United States than in Germany may be due to the American society's equality-equity value paradox.

Using Hofstede's three cultural dimensions – individualism/collectivism, uncertainty avoidance and power distance – Hall's (1976) time-orientation dimension and several industry- and market-related factors, Zandpour et al. (1994) proposed a theoretical model to predict the use of creative strategies, information content and advertising style across cultures. They content-analyzed 1914 TV commercials aired in the United States, Mexico, France, the United Kingdom, Spain, Germany, South Korea and Taiwan to test the proposed model. The study found that creative strategies such as 'information' were dominantly used in individualistic, high uncertainty avoidance and polychronic countries. Similarly, the creative strategy 'argument' was used more frequently in high uncertainty avoidance, power distance, and polychronic countries. Furthermore 'motivation with psychological appeal' was often used in collectivistic and high power distance countries. A symbolic association strategy was used more often in TV commercials from low power distance and polychronic cultures. TV commercials from individualistic cultures tend to be more factual than collectivistic. The 'lecture' advertising style was often used in high power distance and high uncertainty avoidance countries. In individualistic and polychronic cultures, the use of the 'lecture' style in advertising was less frequent. Similarly, in high uncertainty avoidance countries, the 'drama' style was used in very few instances. The study concludes that a set of cultural and market-related factors explain the use of creative strategies, the level of informativeness and advertising style in TV commercials from different cultures.

The study of Zandpour et al. (1994) demonstrates the fit between Hofstede's original three cultural dimensions and various advertising strategies for different countries. They did include the masculinity/femininity dimension, which is a very important dimension for advertising research. Furthermore, they analyzed the fit for only a few advertising strategies with culture and market-related factors and did not look at the use of appeals. The study yielded many interesting differences between the United Kingdom and Germany, which are culturally close, but the authors did not explain why one would expect these differences. For instance, the data for the United Kingdom and Germany show large differences in the use of the creative strategies of 'information', 'argument', 'motivation with psychological appeals' and 'symbolic association'. One possible reason for these quite significant differences in the use of creative strategies in advertising from culturally close countries would be that both countries score differently on long/short-term orientation. Germany, with a high rating (87) on the long/short-term dimension, is a pragmatic country, and the United Kingdom is a relatively normative society with an intermediate score of 51 on this dimension (Hofstede, Hofstede & Minkov 2010). We can say that German

advertisers more frequently tend to use the creative strategy of 'argument' to appeal to pragmatism.

Han and Shavitt (1994) examined the prevalence of individualistic and collectivistic appeals in magazine advertising from South Korea and the United States. The comparative content analysis shows that magazine advertisements from the United States used more individualistic appeals than South Korean advertisements. On the other hand, collectivistic appeals were portrayed more often in South Korean advertisements than in the US advertisements. However, these cultural differences are not uniform across product types. Their analysis also suggests that advertisers tend to promote personal products with individualistic appeals in both countries, whereas for socially visible products Korean advertisements used collectivistic and US advertisements individualistic appeals. The authors emphasized that because personal use products offer benefits that are experienced individually; they are unlikely to be promoted with collectivistic appeals. However, shared products provide both individual and collective benefits and can be pushed using either type of appeals.

Han and Shavitt's (1994) study has many limitations because they used only two countries and only two magazine types; therefore, their findings may not be generalizable to other nations and media. Furthermore, they found that respondents from both countries considered perfumes, watches, jewelry and fashion apparel as personal products, but their motives for buying these commodities could differ radically across countries. For instance, in high power distance, masculine and collectivist countries like China and Japan, luxury brands enhance one's face and social status (Jiang & Li 2009, cited in De Mooij 2013a). On the other hand, in low power distance, masculine and individualistic countries like the United States and Austria, luxury brands are bought to demonstrate one's success rather than status or face (De Mooij 2013a).

However, Han and Shavitt (1994) emphasize that the more frequent occurrence of individualistic appeals in South Korean 'personal use' product advertisements is due to product type. Another competing explanation for the more frequent use of individualistic appeals in Korean 'personal use' product advertisements would be that South Korea is one of the most pragmatic nations, with a 100 index score on the long-term dimension. This suggests that Korean society is highly pragmatic, encouraging self-reliance, self-improvement, and self-enhancement as ways of preparing for the future. Therefore, we can say that the configuration of collectivism with long-term orientation may have yielded the coexistence of opposing individualistic and collectivistic appeals in South Korean advertisements. Furthermore, the more frequent usage of individualistic appeals

in 'personal use' product advertisements may also have been only due to the relevance of such products in individuals' striving to achieve various self-related enhancements.

Albers-Miller and Gelb (1996) content analyzed print advertising appearing in business magazines from 11 countries to examine the relationship between Hofstede's (1980) four cultural dimensions and Pollay's (1983) advertising appeals. They connected Pollay's 30 appeals with Hofstede's four cultural dimensions and formulated hypotheses concerning the expected relationships between them. The analysis shows that only ten advertising appeals are related to Hofstede's four cultural dimensions. However, after removing outliers, the study concludes that 18 of Pollay's appeals are associated with Hofstede's four cultural dimensions. The authors conclude that Hofstede's (1980) cultural dimensions explain the variation in the use of appeals and can thus be used to predict the reflection of appeals in advertising.

De Mooij (1998) argued that the reason for the acceptance of only 10 out of 30 hypotheses is that one appeal can fit with more than one dimension, or a combination of dimensions can explain the presence of an appeal. For instance, Albers-Miller and Gelb (1996) linked 'affiliation' to collectivism and 'safety' appeals to uncertainty avoidance, but these appeals could also be a function of femininity. Similarly, status appeals are used in high power distance cultures to demonstrate one's social position and also in masculine culture to show one's success (De Mooij 2013a). In other words, an appeal can be linked to more than one cultural dimension in explaining the variation in appeals across cultures (De Mooij & Hofstede 2010). Also, Albers-Miller and Gelb's study (1996) did not take into account the effect of the values-practices inconsistency. Lastly, Albers-Miller and Gelb (1996) only examined print advertisements in business magazines, assuming that Hofstede's cultural model is applicable to the organization and management context only. They warned that the findings of their study might not be generalizable to other media.

Cho et al. (1999) analyzed television commercials from the United States and South Korea to explore the reflection of individualism/collectivism, long/short-term orientation and high/low cultural context in the themes and execution style of advertising. The results show that individualistic themes were used significantly more often in American than in Korean commercials. They did not find significant differences in the usage of collectivistic themes between countries. Commercials from the United States more frequently contain present orientation themes than Korean commercials, and contrary to expectation Korean commercials do not have many past oriented themes. Further, they found

that some elements of high and low cultural context were more frequently used in American than South Korean commercials. The authors identified some issues relating to the coding of advertising and also emphasized that future research should use some valid and reliable measure of cultural dimensions.

One of the biggest problems with the research of Cho et al. (1999) is that their study misunderstood the time-orientation dimension, which leads them to formulate the wrong hypothesis. For instance, they regarded South Korea as a past-oriented country that prefers to maintain its time-honored traditions. Therefore, they proposed that advertising from South Korea might more frequently reflect past-orientation themes. However, South Korean society is one of the most pragmatic in the world, as it scores very high (100) on Hofstede's long-term orientation dimension. In other words, South Korean society is highly practical and future-oriented, rather than traditional and past-oriented. Therefore it is plausible to expect that advertising in South Korea may use present rather than past orientation appeals more often. Similarly, Cho et al. (1999) emphasized that Americans are present-oriented, and therefore the 'enjoyment and pleasure now' execution style will be portrayed more often in US than in Korean commercials. They did find that commercials from the United States contain more 'enjoyment and pleasure now' strategies than Korean commercials. However, the value of happiness seems to be a related value of the indulgence dimension, and instant gratification may be more related to short-term orientation (De Mooij 2013a) than to the present orientation dimension. Furthermore, no differences were found in the use of collectivistic values among these countries. This may be because Korean society has endorsed individualistic values due to the configuration of collectivism and long-term orientation.

Albers-Miller and Stafford (1999) content analyzed print advertising from 11 countries to explore differences in the use of rational and emotional advertising appeals for experiential and utilitarian services. The researchers found that advertising across 11 countries used rational appeals more often for utilitarian services than experiential services, whereas emotional appeals were used more frequently for experiential services than utilitarian services. The significant limitation of Albers-Miller and Stafford's (1999) work is that their comparison deals with only two types of services. Furthermore, they did not examine systematic variation in the use of appeals with some particular cultural dimension.

Albers-Miller and Straughan (2000) comparatively analyzed print advertisements from nine non-English speaking countries to examine how success factors associated with financial services are communicated in the form

of advertising appeals. They found that financial service advertising from Israel, France, Finland, Chile, and Taiwan relied heavily on quality service appeals, whereas economic value appeals were used more often in Japanese, Mexican, and Brazilian advertisements. The study did find some important differences and similarities in the use of various appeals among countries but does not explain why the observed patterns surface and which cultural aspects have an effect on the use of particular group appeals.

Ji and McNeal (2001) content analyzed TV commercials targeted toward children from China and the United States to examine whether contextual factors such as culture, social change, and economic development explain differences in advertising in these two countries. Using Hofstede's cultural dimensions, their study of the economic and social differences in these two countries proposed a number of hypotheses regarding the differences in the use of information content, appeals and gender/character of the spokesperson in advertising. Contrary to expectation, the study found that an adult spokesperson/characters and voiceovers were not used frequently in the high power distance country of China. One plausible explanation for these findings is that people in high power distance countries might have a negative attitude toward authority (Jung, Polyorat & Kellaris 2009), and therefore advertisers in China might have used low authority spokespersons for effectiveness.

Further, they found that product utilization and information content were more often used in Chinese than in US advertising. Ji and McNeal (2001) also found that happiness/fun and adventure appeals were used more often in American than in Chinese advertising. However, happiness and fun appeals may be more a function of the indulgence dimension than individualism (De Mooij 2013a). The study also found that male models, spokespersons, and voiceover were used more often in China than in the United States. However, the index score of the masculinity/femininity dimension of China and the United States is relatively close. The study also found that because of Confucian values, Chinese commercials used 'popularity' appeals more often and 'uniqueness' appeals less often than US commercials. However, popularity and uniqueness may better serve the individualism/collectivism dimension. To sum up, Ji and McNeal's (2001) study identified many substantial differences in the TV commercials of culturally distinct countries, but did not take values-practices inconsistency into account.

So (2004) examined differences in the use of information content and emotional appeals in advertisements appearing in women's magazines in Hong Kong and Australia. Based on the cultural differences on various value dimensions, it was

expected that Australian advertisements would contain more informational appeals than Hong Kong advertisements. Furthermore, it was proposed that emotional appeals would be more frequent in Hong Kong advertisements than Australian ones. Contrary to expectation, Hong Kong advertisements more often used informational appeals than Australian advertisements, whereas emotional appeals were more frequently used in Australian than Hong Kong advertisements. The author suggests that some contingent factor, like the type of product, media and product buying motives, may better explain the prevalence of appeals in advertising. The study concludes that advertisers should have a simultaneous focus on culture and product contingencies in order to devise effective advertising strategies across cultures. Like many of the previous studies, So (2004) did not offer a systematic link between Hofstede's cultural dimensions and the use of informational and emotional appeals.

Bang et al. (2005) content analyzed services advertising from the United States and South Korea to identify differences and similarities in the use of the type of appeals and service quality dimension used in advertisements from two countries. Using Hofstede's cultural dimensions as a basis for characterizing culture, they proposed some differences regarding the use of various service quality dimensions and types of appeal across countries. Consistent with their argument, they found that services advertising from both countries used rational appeals more frequently than emotional appeals. However, they did not find significant differences in the use of rational and emotional appeals within either of the countries and between the two countries. Furthermore, no differences were observed in the use of the service quality dimensions of 'reliability,' 'responsiveness' and 'assurance' between the countries. Consistent with the prediction, the South Korean advertisements more frequently used the service quality dimension of 'tangible' than advertisements from the United States. Furthermore, contrary to expectation, the high uncertainty avoidance service quality dimension of 'empathy' was used more often in the masculine country of the United States than in the feminine country of South Korea. One can say that in response to extreme masculinity, 'empathy' may become a more desirable value in American society. Thus, the frequent use of the feminine service quality dimension of 'empathy' in advertisements from the United States might be a manifestation of the values-practices inconsistency phenomenon. The study also found that South Korean advertising made more frequent use of rational appeals. The authors conclude that advertisers in South Korea may have used rational appeals to persuade South Korean consumers in line with the cultural value of long-term orientation.

Moon and Chan (2005) investigated to which extent the use of advertising appeals differ in print advertising from Hong Kong and South Korea and whether the differences in advertisements can be attributed to cultural differences regarding Hofstede's uncertainty avoidance and masculinity/femininity dimensions. Their analyses show that advertisements from both countries have employed respective culturally congruent masculinity and femininity appeals. Contrary to their expectation, low uncertainty was more frequent in the high uncertainty avoidance society of South Korea than in the low uncertainty avoidance country of Hong Kong. Furthermore, they also emphasized that advertisers should be sensitive to the effects of product categories on advertising appeals along with cultural differences. They conclude that Hofstede's framework and value paradox concept is very practical for testing the potential relationship between cultural values and advertising appeals.

Nelson and Paek (2005) compared the content of print advertising appearing in local editions of the global women's magazine *Cosmopolitan* in Brazil, China, France, India, South Korea, Thailand and the United States. The purpose of the content analysis was to examine whether cultural masculinity, political/economic systems, and advertising execution elements explain the use of sexuality in advertising. The authors found a significant variation in the use of sexuality in advertising across these seven countries. No differences were found in the use of sexuality in local and international product advertisements. On the other hand, sexuality and nudity were more often employed in advertisements that featured global models than local ones. The study also found that masculinity and a restrictive political system are negatively related to the use of nudity in advertising. Also, sexual freedom was positively related to the use of sexuality in advertising. In comparison with previous studies, the authors used many factors along with culture to explain degrees of sexuality portrayed in cross-cultural advertising. They conclude that advertising is not a mere conveyor of cultural values, but that rather it is a complex interplay of multiple factors. They called for future researchers to consider additional factors such as media and product type and gender norms to examine the use of sexuality in advertising.

While replicating and extending their previous research, Nelson and Paek (2008) analyzed the impact of cultural masculinity, advertising regulations and product type on the use of nudity and sexuality in TV commercials from seven countries, namely Brazil, Canada, China, Germany, South Korea, Thailand and the United States. The findings of the study show that cultural masculinity and advertising regulations explain only minimally the amount of nudity in advertising across countries. Furthermore, among masculinity/femininity, advertising regulations and product type, the congruent product category is the most significant

predictor of the use of nudity in advertising. Based on these results, they conclude that Hofstede's masculinity holds limited predictive value in explaining nudity in advertising across cultures. Furthermore, they described Hofstede's cultural framework as outdated and called for future researchers to consider using GLOBE, the more recent and updated cultural framework by House et al. (2004). They also emphasized that future research may include religious values and need to perform cross-media comparisons for predicting nudity in advertising.

De Mooij and Hofstede (2010) criticized these conclusions and argued that nudity in advertising should not be confused with sex appeal. Furthermore, applying Hofstede's framework to advertising research requires an in-depth conceptual understanding of cultural dimensions (De Mooij 2014). For instance, Nelson and Paek's (2008) study can be criticized for its core assumption that Hofstede's masculinity dimension can explain variation in the use of nudity and sexuality in advertising. Hofstede's masculinity is about gender role difference and society's relative reliance on competition and achievement over care and quality of life (Hofstede, Hofstede & Minkov 2010). Therefore, masculinity/femininity may not be appropriate for predicting nudity in advertising. On the other hand, sexuality and nudity in advertising may reflect society's orientation toward sexual norms such as sociosexuality (Schmitt 2005). Hofstede, Hofstede and Minkov (2010) found that their sixth cultural dimension of indulgence versus restraint correlates positively with Schmitt's (2005) sociosexuality scores, suggesting that the higher the indulgence, the less strict the sexual norms of society. Thus, we can say that Hofstede's indulgence/restraint dimension might offer better explanatory value for predicting sexuality and nudity in advertising.

Kalliny and Gentry (2007) examined differences and similarities in the use of cultural values, namely tradition, feminine appearance and beauty enhancement, respect for the elderly, harmony with others, interdependence, thriftiness, competitiveness, attitude toward nature, and attitude toward enjoyment in TV commercials from the United States and the Arab world. Relying on the religious and cultural values literature, the study hypothesized several differences and similarities in the use of selected cultural values among these countries. They argued that the cultural value of 'tradition' would be employed more often in Arab world TV commercials than in the United States. However, contrary to their expectation, the 'tradition' value was rarely used in Arab world advertising and the differences between TV commercials in the Arab world and the United States were not significant. One plausible explanation is that 'tradition' is not a value

that is capitalized in advertising because it is an inherent part of one's life in Arab countries.

The study also proposed that 'beauty enhancement' values will rarely be used in Arab world advertising compared to the United States. Contrary to expectation, no differences were found in the use of the 'beauty enhancement' value in TV commercials in the Arab world and the United States. Furthermore, it was proposed that TV commercials in stricter Islamic countries like Saudi Arabia would use the 'beauty enhancement' value less often than moderate Islamic countries like Egypt. However, the 'beauty enhancement' value was significantly more often used in the strict Islamic country of Saudi Arabia than Egypt. One plausible explanation is that Saudi Arabia is a relatively high indulgence country with a dimension score of 52, and Egypt is a restraint country with a very low score of 4 on indulgence. We can say that indulgence versus restraint may better explain the use of the 'beauty enhancement' value rather than the strict versus moderate religious value orientation of the society.

No differences were found regarding the use of values of 'respect for the elderly,' 'harmony with others' and 'thriftiness', 'oneness with nature' and 'enjoyment' in TV commercials from the Arab world and the United States. Furthermore, a hypothesis regarding the differences in the use of 'independence' and 'interdependence' values in TV commercials from the Arab world and the United States received partial support. Kalliny and Gentry (2007) identified some interesting similarities regarding the use of several values in advertising from the United States and the Arab world. They assert that many similarities between Islam and Christianity explain the similar use of appeals in TV commercials from the Arab world and the United States. Similar results were reported in research by Kalliny (2010) that compared newspaper advertisements from the United States, Lebanon, Egypt, Kuwait, Saudi Arabia and the United Arab Emirates. The study found some similarities in the use of appeals in newspaper advertisements from the Arab world and the United States. Therefore, Kalliny (2010) recommended that some standardization is possible in advertising across culturally diverse countries.

More recently, Cheong, Kim and Zheng (2010) performed a content analysis of food magazine advertisements appearing in the United States and China to investigate whether Hofstede's dimensions explain the use of appeals in advertising. The study found support for 8 out of 10 hypotheses proposing that the use of advertising appeals is in agreement with the cultural orientation of the respective countries on Hofstede's original four cultural dimensions. However, contrary to prediction, no differences are found in the use of family appeal across

countries. The authors offer an alternate explanation that family might be equally valued in individualistic and collectivistic cultures; therefore, family appeal is used in similar proportions in both countries. Similarly, Okazaki and Muller (2008) were surprised by the more frequent use of collectivistic appeals to group/consensus in American advertisements than in Japanese advertisements. De Mooij (2013b) argued that the more frequent use of group/consensus or family appeals in advertising from an individualistic country reflects the value paradox phenomenon where people desire to hold such values. On the other hand, in collectivistic cultures, family is an integral part of individuals' identity; it is not something that people lack, and therefore there may be little need to use group or family appeals.

Mortimer and Grierson (2010) examined the reflection of cultural values in print advertising of consumer services from France and the United Kingdom. They argued that there is less congruence between France and the United Kingdom in terms of Hofstede's power distance, masculinity/femininity, and uncertainty avoidance dimensions; therefore, these differences should also be reflected in the advertising of consumer services. Their findings show that culturally consistent high uncertainty avoidance appeals were used more often in French advertising than in advertisements from the low uncertainty avoidance country of the United Kingdom. However, no differences were found in the use of masculinity/femininity and power distance appeals among countries. The study concludes that: "Masculinity–Femininity and Power-Distance cultural dimensions are not influencing the advertising appeals being utilized in the two countries in the predicted manner" (Mortimer Grierson 2010: 158). The authors were unable to provide explanations for why advertising does not differ in the use of masculinity and power distance appeals in these culturally distinct countries.

The lack of findings regarding the influence of masculinity/femininity on the use of appeals utilized in advertising in both countries can be explained from the perspective of the values-practices inconsistency. For instance, Fischer (2006) found a non-significant relationship between values and practices for Schwartz's (1992; 1994) mastery and harmony values. Recently, Mueller, Terlutter, and Diehl (2015) have reported that there is a discrepancy between GLOBE gender egalitarian values and practices at an individual level. Thus, we can say that self-referenced feminine values are not consistent with group-referenced practices (Fischer 2006; Mueller, Terlutter & Diehl 2015) and self-referenced femininity values such as those of Hofstede are unlikely to predict cultural practices and how culture is reflected in advertising. The study by Fischer (2006) found no overlap between ratings of values and practices for Schwartz's (1992; 1994) egalitarian values (Fischer 2006). Thus we can say that self-reported power

distance values such as Hofstede's are not appropriate for examining culture as a shared meaning and how culture is reflected in advertising.

Table 7. Summary of findings in cross-cultural advertising studies investigating the reflection of culture in advertising

Author (s)	Results
McCarty and Hattwick (1992)	More often reflected values in advertisements are not consistent with the cultural values of countries, and only the use of individualism and activity orientation values in advertising is consistent with the respective countries' cultural dimension.
Alden, Hoyer and Lee (1993)	Cognitive structure of humor is similar across countries. Collectivism explains the use of humor in group-oriented situations, and in high power distance cultures the status of the portrayed character was more often unequal than equal.
Zandpour et al. (1994)	Creative strategies and levels of information in advertising are influenced and defined by cultural dimensions.
Han and Shavitt (1994)	Cultural variation is reflected in advertisements and culturally congruent appeals are persuasive. Product type moderates the reflection and persuasiveness of culturally congruent appeals
Albers-Miller and Gelb (1996)	18 of Pollay's 42 (1983) appeals are related to Hofstede's original four cultural dimensions.
Albers-Miller and Stafford (1999)	Emotional and rational appeals were used more frequently for experiential and utilitarian services respectively, across countries.
Albers-Miller and Straughan (2000)	For financial service advertising, there is a relationship between advertising practice and cultural values.
Milner & Collins (2000)	Cultural masculinity/femininity explains portrayal of gender roles in advertisements.
Niaz (2001)	Cultural differences between the United States and India in terms of individualism/collectivism and high versus low cultural content explain the differences in the use of visual and verbal content in advertisements across countries.
Ji and McNeal (2001)	Individualism/collectivism, masculinity/femininity and uncertainty avoidance explain the presence of appeals in Chinese advertisements targeted toward children. Due to social change, the use of power distance themes is not consistent with China's cultural stance on the power distance dimension. Western values are also creeping into Chinese advertisements.
So (2004)	The use of informational and emotional appeals in advertisements from Australia and Hong Kong is not consistent with the respective countries' cultural values.
Bang et al. (2005)	Rational appeals and the service quality dimensions of reliability and responsiveness are used in a similar manner across cultures. Cultural uncertainty avoidance affects the use of tangible cues and assurance appeals in Korean advertisements. Contrary to the fact that the United States is a masculine country, the feminine value of empathy is often used in services advertisements.
Moon and Chan	Hofstede's masculinity/femininity explains the presence of respective

(2005)	appeals and uncertainty avoidance does not predict the use of related appeals in advertisements from Hong Kong and South Korea.
Nelson and Paek (2005)	Degree of sexuality in advertisements in a global women's magazine varies across countries. Cultural masculinity/femininity and political/economic system explain this variation.
Kalliny and Gentry (2007)	Both culturally congruent and non-congruent values are prevalent in TV commercials in the Arab world. More similarities than differences in the use of values were found in TV commercials from the Arab world and the United States.
Nelson and Paek (2008)	Masculinity/femininity and advertising regulations minimally explain the degree of model nudity in advertisements across the countries. Congruent product categories are the most significant predictor of the use of nudity in advertisements.
Kalliny (2010)	More similarities than differences in the use of values were found among newspaper advertisements from the Arab world and the United States.
Mortimer and Grierson (2010)	The use of appeals related to Hofstede's uncertainty avoidance dimension is in accordance with the cultures of France and the United Kingdom. However, an effect of masculinity/femininity and power distance was found on the use of appeals in advertisements.
Cheong, Kim and Zheng (2010)	8 out of 10 hypotheses concerning differences in the use of appeals across cultures received support.
Zarantonello, Jedidi and Schmitt (2013)	Advertisements of an FMCG company in 23 countries across the world emphasized functional versus experiential benefits differently among emerging versus developed markets. For instance, the functional benefits of products are emphasized in FMCG advertisements in emerging markets and they also accounted for persuasiveness of these advertisements. On the other hand, FMCG advertisements in developed markets emphasize experiential benefits as they drive consumer persuasion. However, no effects of individualism versus collectivism appeals were found for FMCG advertisements across culturally distinct markets.
Hsu and Barker (2013)	In the United States, TV commercials use individualistic values similarly in advertisements targeting the younger and older generations. However, in China advertisements targeting younger consumers are individualistic compared to advertisements targeting the older generation.
Hoffman et al. (2014)	Humor is more often used in the feminine and collectivistic high cultural context society of Spain than the masculine, individualistic and low cultural context society of Germany. Furthermore, advertisements with sentimental humor are more effective in the feminine and collectivistic culture of Spain than in the masculine and individualistic culture of Germany. Also, respondents from both countries favored advertisements with sentimental comedy over non-humorous advertisements.
Song, Ahn and Sung (2014)	With few exceptions, financial service advertising in the United States and South Korea uses culturally relevant content-related individualism, cultural context and time-orientation. However, in the United States the use of individualistic themes is not statistically different from South Korea.
Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015)	In general, advertising from the United States and Spain emphasizes individualism. Neither the reflection of individualism nor collectivism is different in advertisements from the highly individualistic country of the United States and the low individualistic country of Spain. Also vertical individualism is emphasized more frequently in Spanish advertising than in advertisements from the United States, contrary to both countries' cultural orientation on the horizontal/vertical individualism dimension.

Tartaglia and Rollero (2015)	In general, gender is portrayed stereotypically in newspaper advertisements. For instance, men were frequently featured in professional roles, whereas women were more frequently presented in decorative roles. Also, female characters were also more frequently sexualized than men. Also because of cultural masculinity gender-role stereotypes are used more often in Italian advertising compared to the Netherlands.
Theocharous (2015)	Consistent with the United Kingdom's cultural stance on Hofstede's uncertainty avoidance, the local food advertising style is low uncertainty avoidance, such as entertaining and humorous. On the other hand, in the high uncertainty avoidance Greece, the local food advertising styles emphasize naturalness, local origin, and factual information to reduce uncertainty.
Kalliny, Ghanem and Kalliny (2016)	A lack of congruence between cultural values of the Arab world in print advertising. Analysis shows that social media communications in both countries are in accordance with their individualistic/collectivistic value orientation. However, the patterns of communication in the Arab world are not in accordance with their high power distance values and high cultural context. Rather, social media communication in the Arab world is low power distance and direct and explicit. Social media is playing a role in a shift in consumer culture in the Arab world.
Lee, Khang and Kim (2016)	The visual and verbal content of political advertising from the United States and South Korea over the past 20 years is a conspicuous indicator of the respective countries' cultural orientations on Hofstede's individualism/collectivism and long-term orientation and Hall's (1976) high/low communication context.
Matthes, Prieler and Adam (2016)	Gender stereotypes in TV commercials across the globe are not affected by several factors, such as the country's gender indices, including Hofstede's masculinity index, GLOBE's gender egalitarianism index, the gender development index, and the gender inequality index.

Zarantonello, Jedidi and Schmitt (2013) used 256 TV commercials of an FMCG for cleaning brands from 23 countries to examine consumer perception and persuasion of advertisements. Also, they asked managers of the sponsoring FMCG Company to judge whether the advertisements emphasized the functional, experiential and some cultural aspects. The results show that the FMCG cleaning brand's advertisements in developed markets emphasized experiential benefits and affected consumer advertising attitude more than functional benefits. However, neither experiential nor functional benefits drive consumers' purchase intentions in developed markets. On the other hand, the FMCG cleaning brand's advertisements in developing functional advertising impact consumers' affective and cognitive response. However, in emerging markets, experiential advertising does not affect consumers and drive purchase intention. In developed markets, appeals such as global, modern and individualistic affect the consumer in the persuasion process. However, in emerging markets appeals such as global and traditional/modern drive purchase intention. Lastly, no effects of individualistic versus collectivistic appeals were found in the consumer persuasion process in either market.

Hoffman et al. (2014) have examined the use and effectiveness of humor in advertising in Germany and Spain. The content analysis of print advertisements shows that humor is used more often in the feminine, collectivistic and high-cultural context market of Spain than in Germany, which is a masculine, individualistic and low-cultural context society. The experiments also show some differences and similarities in the effectiveness of various types of humor across the culturally distinct markets of Germany and Spain. For instance, in Spain advertisements with sentimental humor are more persuasive than in Germany due to cultural femininity and collectivism. However, respondents from both countries favored advertisements with sentimental comedy over non-humorous advertisements.

Hsu and Barker (2013) content analyzed TV commercials targeting younger and older consumers in China and the United States. They argued that economic development towards an increasingly open and globalized economy has influenced Chinese culture. In particular, the younger generation in an era of economic and social change has become modern and individualistic. Comparing Chinese advertisements with American ones could provide evidence of cultural change among younger Chinese. The results show that TV commercials targeting younger Chinese consumers contain more modernity and individualistic values than TV commercials targeting older Chinese. Based on these findings, it can be concluded that in China the younger generation is embracing individualistic values due to the cultural shift.

Song, Ahn, and Sung (2014) have examined the differences in the use of individualistic versus collectivistic values in financial services advertisements from two culturally distinct markets, namely the United States and South Korea, in terms of individualism/collectivism, cultural context and time-orientation. They content analyzed 1,889 financial service advertisements published in leading business and news magazines in the United States and South Korea. The results show that financial services advertisements from both countries reflect the respective cultural stance in terms of Hall's (1976) cultural context and time-orientation. Also, collectivistic themes are more often used in advertisements from South Korea than from the United States. However, no statistical differences were found in the use of individualistic themes across these countries. The authors conclude that the uniform use of individualistic themes across culturally distinct markets could be due to product type. For instance, financial products and services are intended to secure benefits for individuals; therefore, individualistic themes might be more appropriate for this product category regardless of cultural differences.

Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015) examined the reflection of individualism/collectivism and vertical individualism in the newspaper advertisements of two culturally distinct western markets, namely the United States and Spain. The authors emphasized that both countries differ in the degree of individualism and horizontal/vertical individualism and these differences would also be reflected in the newspaper advertising from both countries. The results show that individualism is emphasized in newspaper advertising from both countries. However, contrary to the prediction, no differences were found in the degree of use of individualistic and collectivistic values. Also, contrary to the prediction, vertical individualism is emphasized more often in the horizontal individualistic country of Spain than the vertical individualistic country of the United States. Interestingly, the study found that collectivistic values, namely appeals about family integrity, focus on group and concern about others, are used more often in the high individualistic country of the United States than in the low individualistic country of Spain. These findings are in line with De Mooij's (2013b: 255) observation that in individualistic countries such as the United States, the use of belonging, family and group/consensus values in advertising "can also be a reflection of individualism where it is the desirable".

Tartaglia and Rollero (2015) examined gender-role portrayals in print advertising that appeared in leading newspapers from the culturally distinct markets of Italy and the Netherlands in terms of Hofstede's masculinity. The findings of the study suggest that gender roles are often portrayed stereotypically. For instance, men are more often depicted in working roles than women, whereas women are more often portrayed in recreational and decorative roles. In terms of sexualization variables, female characters are more often objectified, presented as more attractive and wearing seductive type of dress than male characters. Furthermore, they also found that gender-role stereotypes are stronger in advertising from the masculine country of Italy than in the feminine country of the Netherlands.

Theocharous (2015) content analyzed print advertisements of local food products from the United Kingdom and Greece to examine the similarities in advertising or whether advertising styles vary in accordance with the cultural values of each country. Also, they examined the role of the product in the use of advertising styles. The results show that local food advertisements in terms of advertising style and use of appeals are consistent with the respective countries' cultural stance on Hofstede's uncertainty avoidance dimension. For instance, culturally consistent low uncertainty avoidance style such as entertainment, humor and appeals such tastiness, naturalness, and modernity are prevalent in the United

Kingdom's advertisements. On the other hand, a high uncertainty avoidance style such as factual information and appeals such as naturalness, community and tradition are frequently prevalent in the high uncertainty avoidance Greece.

Kalliny, Ghanem and Kalliny (2016) content analyzed print advertising from the Arab world and also compared posts made by Arabs on one of the leading Arabic online news websites and posts made by Americans on the USA Today news website. The purpose of the study is to examine the role of advertising and social media in the Arab world and their effect on cultural values, namely collectivism, power distance and material, and its role in the Arab Spring. The study found that contrary to Islamic values, women in print advertising are not in Islamic attire (i.e. head covering), and a rather noticeable amount (13.3 percent) of advertisements depicted women with partial nudity. Also, the promotion of luxury products, such as watches, by appealing to materialism is contradictory in the context of religious values that call for reducing materialism. Similarly, in very rare instances, Arab world print advertisements reflect traditional appeals. Social media communication is consistent with the Arab world's collectivistic culture as described by Hofstede. However, the frequent presence of low power distance and direct and explicit style in social media is in contrast with the Arab world's high power distance values and high-context communication style.

Lee, Khang and Kim (2016) content analyzed political spots that appeared on major network television channels during the presidential elections in the United States and South Korea over the past 20 years. They have emphasized that to persuade voters, political parties are likely to use advertising visual and verbal cues that reflect the cultural values of the society in question. The findings of the study show that political spots strongly reflected the respective culturally congruent visual and verbal content as related to Hofstede's individualism/collectivism and Hall's (1976) high/low communication context.

More recently, Matthes, Prieler and Adam (2016) content analyzed TV commercials that aired in thirteen countries to examine the effect of several gender-related factors, including Hofstede's masculinity/femininity and GLOBE's gender egalitarianism. In total, they examined 1755 TV commercials that appeared in 2014 on mainstream TV channels in thirteen countries. They included a variety of categories in their analysis to examine gender stereotypes, namely primary character, product category, voiceover/narrator, age, dominant setting, and working role. In general, for some variables the results show traditional gender-role portrayals; however, for several other variables, non-traditional gender role portrayals are found as well. Their results show that gender stereotypes in advertising across the countries are independent of five key

gender indices, namely Hofstede's masculinity, GLOBE's gender egalitarianism, the gender-related development index, the gender inequality index, and the global gender gap index. These findings are in line with Paek, Nelson and Vilela's (2011) study showing that Hofstede's masculinity explains only a few of the different gender role portrayals in TV commercials and that among masculinity, gender development index and the congruent product category is the strongest predictor of gender-role portrayals across seven countries. The findings of Matthes, Prieler and Adam (2016) are also in line with several of the previous gender-role portrayal studies that also found contradictory results by using Hofstede's masculinity (Milner 2005; Moon and Chan 2005; Odekerken-Schröder et al. 2002; Paek, Nelson & Vilela 2011). Interestingly, Matthes, Prieler, and Adam (2016) study show that the most recent and conceptually clear indices of gender egalitarianism by GLOBE do not explain gender stereotypes in advertising.

To sum up, an increasing number of studies have employed the content analysis method and examined advertising from a variety of media and countries to explore the role of culture in advertising. Many researchers claim that Hofstede's dimensions explain the presence of culture-specific appeals in print and electronic advertisements (e.g. Zandpour et al. 1994; Albers-Miller & Gelb 1996). However, some scholars applying Hofstede's cultural framework have not found support for the notion that the use of values in advertising is in agreement with Hofstede's cultural dimensions (e.g. McCarty & Hattwick 1992; Mortimer & Grierson 2010). One explanation is plausible for these results are that scholar's has not taken in to account to possibility of values-practices inconsistency. Other important issues overlooked in Hofstede-inspired advertising appeal research are an insufficient conceptual insight into cultural dimensions and researchers' cultural bias (De Mooij 2013b). Table 7 briefly summarizes the findings of previous Hofstede-inspired cross-cultural advertising appeals studies that have employed the content analysis method.

2.2.1.2 Experiment and survey based studies

In addition to content analysis studies, researchers have also incorporated experiments and survey methods in cross-cultural advertising research. The purpose of this stream of investigation is to establish the relevance and effectiveness of cultural messages in advertising from a consumer perspective (Okazaki & Muller 2007; Taylor & Bowen 2012). For instance, Zhang and Gelb (1996) used experiments to investigate the effectiveness of advertising expressing individualistic and collectivistic appeals among respondents from the United

States and China. Additionally, the study speculates on the influence of the product use condition on the effectiveness of culturally congruent appeals. The results show that advertising reflecting culturally congruent advertising appeals has produced a more favorable attitude toward advertising among subjects from both countries. Furthermore, the study also found that culturally incongruent appeals are also effective when the appeal matches the product type. For instance, regardless of country, individualistic appeals produced a more favorable response to a personal use product, while collectivistic appeals are more efficient for a socially visible product. The study is insightful as it demonstrates that besides culture, product type is also an important factor in determining the effectiveness of advertising. In this regard, Zhang and Gelb (1996) explain that, based on the kind of product in question, the advertiser can use standardized appeals across culturally distinct countries.

Taylor, Miracle and Wilson (1997) conducted experiments to investigate the effectiveness of television commercials with a high versus low information level in the United States and South Korea. Both countries differ in terms of Hofstede's (1980) individualism/collectivism and Hall's (1976) high/low cultural context. The study proposed that individuals from low cultural context and individualistic cultures like the United States will like TV commercials with a high information level. On the other hand, individuals from a high cultural context will prefer TV commercials with a low information level. Data analysis supports their suggestions, as commercials with high information content were more effective for American than South Korean respondents. Additionally, the within country differences were also in line with the hypotheses. For instance, in the United States, commercials containing a high level of information are more effective than ones containing little information. On the other hand, the South Korean respondents more often liked commercials with a small degree of information than those containing high levels of information.

However, use of a student sample and only two product categories limits the generalizability of the study's findings. Additionally, consumer researchers have found that there is a discrepancy between attitudes and behaviors in collectivistic societies (Bagozzi et al. 2000; Kacen & Lee 2002). The findings of Taylor, Miracle and Wilson's (1997) study partially support the notion of an attitude-behavior discrepancy in collectivistic societies. For instance, South Korean respondents have a less favorable advertising and brand attitude toward high information TV commercials than respondents from the United States. However, for high information TV commercials, the purchase intentions of South Korean and US respondents were not different from each other. These results suggest that the purchase intention of the South Korean consumer cannot be determined by

his/her advertising and brand attitude. In other words, the use of attitudinal measures such as the attitude toward advertisements and advertised brand or product might not be appropriate to predict consumer behaviors in collectivistic cultures.

Donthu (1998) employed an experiment in Canada, the United States, the United Kingdom and India to investigate the impact of Hofstede's uncertainty avoidance on individuals' recall and attitude toward comparative versus non-comparative advertising. The findings show that irrespective of country the recall of comparative advertisements was better than non-comparative ones. Furthermore, the overall attitude toward advertisements was more negative for comparative than non-comparative advertisements. The authors have emphasized that comparative advertising can be used in the initial stage of building brand awareness; however, their long-term usage may produce a negative attitude toward the company. The study has several limitations, as it only includes the advertisement recall and attitude measure, which may not be most meaningful in measuring the effectiveness of advertising. The study was not able to tease out the effect of uncertainty avoidance on the effectiveness of comparative advertising.

The study can also be criticized for its core assumption of using cultural uncertainty avoidance in explaining the recall and attitude toward comparative versus non-comparative advertising. Instead, Hofstede's masculinity/femininity dimension might offer better explanatory value in explaining the effect of culture on comparative versus non-comparative advertising. For instance, Hofstede's masculinity/femininity describes the degree of emphasis a society places on achievement and success over modesty and care (Hofstede, Hofstede & Minkov 2010). It is reasonable to assume that in masculine societies comparative advertising might be more effective than non-comparative, and vice versa for feminine cultures. This can be seen in Donthu's (1998) study, which found that respondents across countries show a similar pattern of recall and attitude toward advertisements for comparative advertisements. One can attribute the similar effect of comparative advertising across countries to the cultural similarities of the selected countries in terms of Hofstede's masculinity/femininity dimension.

Diehl, Terlutter, and Weinberg (2003) investigated the effectiveness of advertising reflecting individualistic versus collectivistic values in the culturally distinct countries of Germany and China. The study proposed several hypotheses regarding differences in liking and believability of advertising reflecting individualistic versus collectivistic values among respondents from Germany and China. The results show that German respondents prefer culturally congruent

individualistic advertising, as their advertisement attitude and advertisement believability is higher for individualistic advertisements than collectivistic advertisements. However, Chinese respondents did not show a clear preference for any advertisement. For instance, the advertisement attitude and believability of Chinese respondents for collectivistic advertisements were not higher than in the case of individualistic advertisements. Based on these findings, the authors conclude that advertisers in the Chinese market can use both individualistic and collectivistic appeals.

Diehl, Terlutter, and Weinberg (2003) collected data from university students, and the manipulation check of the respondents' cultural orientation indicates that they are representative of their respective cultures. A noteworthy finding of the study is that although Chinese respondents rate themselves as collectivistic, they did not show a clear preference for either collectivistic or individualistic advertisements. In this regard, Lin and Wang (2010) emphasized that for analyzing the effect of culture on consumption in China, researchers should not focus on what Chinese consumers say, but rather on what they do. The findings of the study by Diehl, Terlutter, and Weinberg (2003) provide some clues about the discrepancy between values and practices in Chinese culture. For instance, Chinese respondents hold their traditional collectivistic values, but their advertising preferences are not influenced by these values. Thus, it is important to explore the discrepancy in values and practices in determining the effectiveness of advertising in China.

Using experiments, Lepkowska-White, Brashear and Weinberger (2003) examined the effectiveness of functional, individualistic and collectivistic appeals for different product categories in the United States and Poland. They emphasized that appeals can be standardized for various product categories across culturally distinct markets. The findings show that American respondents have a more favorable attitude toward functionalism and individualism in all product types. In other words, in the United States, consumer response toward advertising appeals can be determined by consumers' cultural values and product characteristics. The data did not support the hypothesis that the Polish consumer would prefer collectivistic and functional appeals over individualistic appeals. The authors conclude that in Poland consumer response toward advertising can only be determined by product type. The authors offer an alternate explanation that Polish consumer indifference toward appeals may be due to the fact that advertising is a relatively new phenomenon in Poland. Therefore, customers in Poland are not as clear in their preferences regarding appeals as consumers in the developed free market of the United States.

The study by Lepkowska-White, Brashear and Weinberger (2003) is insightful as it draws advertising research attention toward product category as an important confounding factor beside the cultural values in predicting the persuasiveness of appeals. However, the authors were somewhat incorrect in classifying Poland as a collectivistic country. According to the individualism/collectivism dimension described by Hofstede (2001), Poland is a medium individualistic country with an index score of 60. Furthermore, Polish consumers show a less favorable attitude toward collectivistic than functional and individualistic appeals, confirming the notion that they are not collectivistic. Lepkowska-White, Brashear and Weinberger (2003) presented several limitations that might limit the generalizability of the findings. For instance, they assume the cultural orientation of respondents based on the countries' scores on Hofstede's individualism/collectivism dimension. The use of a student sample might also limit the generalizability of their study. Lastly, they employed relatively less appealing black and white stimuli advertisements.

Tai (2004) criticized that content analysis merely describes what is in advertising, and does not explain why consumers prefer certain appeals. The study analyzes the relationship between culture and advertising. Respondents from the culturally distinct markets of the United States and Hong Kong were asked to rate the presence of six advertising messages in advertising from their respective countries. Using Hofstede's (2001) five cultural dimensions, Hall's (1976) high/low cultural context and Hong et al.'s (1987) realism versus idealism and materialistic versus simplistic values, the study proposed a variation in the use of informational versus transformational advertising messages across cultures. Consistent with expectations, respondents from the United States have more frequently received informational messages than respondents from Hong Kong. However, no differences were found in the use of informational versus transformational messages in US advertising. On the other hand, Hong Kong advertisements have more frequently used transformational than informational strategies. Thus, the existence of a substantial difference in advertising strategies was attributed to the cultural values of each country. Based on the results, Tai (2004) suggests that advertisers should consider cultural values while selecting advertising messages in the United States and Hong Kong.

Tai (2004) also emphasized several limitations of the study such as the use of university students and two countries that limit the generalizability of findings. Tai's (2004) study can be criticized on the following aspects as well. First, the use of a one-item scale for measuring 13 cultural values is not sufficient with respect to the metric and psychometric properties of a latent construct like cultural values. Furthermore, the study did not analyze and report on the validities and

reliabilities of cultural values. Furthermore, the use of the effective response approach can also be criticized, as the respondents have to rely on their memory to rate particular advertising strategies they might have received more or less frequently. One can argue that respondents might be able to recall only those strategies that result in better recall. For instance, studies show that better-recalled advertisements are not necessarily persuasive (e.g. Donthu 1998; Manzur et al. 2012). In general, consumer attitude is negative toward comparative advertising, but comparative advertising is better in terms of recall. Therefore, advertisers use comparative advertising to introduce the brand and create brand awareness (Manzur et al. 2012).

Choi and Miracle (2004) employed experiments to explore the effectiveness of comparative advertising across cultures. Using experiments in the United States and South Korea, they examined a link between individualism/collectivism and the individual-level psychological variable of independent versus interdependent self-construals and effectiveness of comparative advertising. They propose that comparative advertising will be more effective than non-comparative advertising in the United States and vice versa in South Korea. Additionally, self-construal mediates the relationship between national culture and comparative advertising effectiveness. The results showed that not only does national culture influence the effectiveness of comparative advertising but also self-construal mediates the attitude toward advertisement for indirect comparative and non-comparative advertising. The study by Choi and Miracle (2004) is novel as it goes beyond in explaining the cross-cultural differences in the effectiveness of comparative advertising by incorporating the mediating role of the individual-level variables of independent and interdependent self-construals. The authors call for future research to include other cultural dimensions (e.g. power distance, masculinity, and uncertainty avoidance), various product categories and a non-student sample for generalizability of results.

In a similar manner, Polyorat and Alden (2005) argue that besides national culture and self-construals, an individual-level psychological variable of the need for cognition affects consumers' response to comparative versus non-comparative advertising. They conducted experiments employing comparative and non-comparative advertising in the two culturally distinct markets of the United States and Thailand to examine the effect of self-construals and need for cognition on the brand attitude and purchase intention for comparative versus non-comparative advertising. Findings from both of these countries show that self-construals affect the effectiveness of comparative advertising. However, the need for cognition moderates the role of self-construals. For instance, regardless of self-construals, a consumer with a high need for cognition favored comparative

rather than non-comparative advertising in both countries. However, opposite to predictions, low need for cognition and interdependent self-construals consumers favored comparative advertising, while low need for cognition and independent self-construals consumers preferred non-comparative advertising. The author emphasized that these counterintuitive findings might be due to other cultural factors such as cultural uncertainty avoidance. For instance, comparative advertising is more informative than non-comparative, and therefore comparative advertising might be more effective in high than low uncertainty avoidance countries. Polyorat and Alden's (2005) study is insightful, as they demonstrated that besides national culture, an individual-level variable of need for cognition also affects the effectiveness of comparative advertising. Based on the findings of the study, it can be concluded that regardless of culture, comparative advertising is effective for consumers that are highly involved with advertising.

Scholars also employ Hofstede's (1980) masculinity/femininity in describing the variation in consumer response to different advertising appeals. For instance, Chang (2006) used experiments and ethnographic interviews to explore the preference for image versus utilitarian advertising appeals among respondents from the United States and Taiwan. Chang (2006) argued that consumer choices of image and utilitarian advertising appeals are dependent upon the difference in masculinity/femininity between the United States and Taiwan. Furthermore, Chang (2006) emphasized that Taiwanese culture is androgynous, as it holds an intermediate position on Hofstede's masculinity index. Therefore, for Taiwanese individuals, neither image appeal nor utilitarian appeal is better than the other. Consistent with the prediction, individuals from the United States preferred advertisements with a utilitarian appeal to those with an image, whereas Taiwanese individuals responded similarly to both advertising types.

In the same manner, ethnographic interviews also show that individuals from the United States and Taiwan differ in their culture orientation, lifestyle and how they respond to advertising appeals. Thus, by integrating findings from experiments and interviews, Chang (2006) concludes that the findings do not depend upon the method. The findings of Chang (2006) study can be explained in terms of values-practices inconsistency for femininity. For instance Mueller, Terlutter and Diehl (2015) found no relationship between GLOBE gender egalitarianism (GE) values and practices at an individual level. Therefore, we can say that Taiwanese individuals' undifferentiated preference for image and utilitarian advertising appeals can be due to the values-practices inconsistency related to femininity values. In other words, we can say that consumer response

to advertising cannot be predicted only with feminine value, but that practices should also be taken into account.

Hoeken et al. (2007) criticized that advertising scholars mainly use Hofstede's individualism/collectivism to examine differences in the effectiveness of advertising appeals across cultures. Additionally, there is a paucity of experiments examining cultural differences in the persuasiveness of value appeals in Western European countries. Using experiments in Belgium, Spain and the Netherlands, Hoeken et al. (2007) examined the variation in the effectiveness of safety and adventure appeals related to Hofstede's high and low uncertainty avoidance, respectively. Furthermore, they considered the persuasiveness of productivity and modesty related to Hofstede's masculinity in the culturally distinct markets of Germany, the United Kingdom, and the Netherlands. Contrary to their predictions, the findings indicate that all participants regardless of their nationalities preferred the appeals to adventure and modesty. Due to these findings, Hoeken et al. (2007: 35) conclude that "value appeals may be less culturally sensitive in Western-European free-market countries." Therefore, in Western European countries, value appeals can be standardized in advertising.

However, a couple of other explanations are equally plausible for the similar response of consumers toward adventure and modesty appeals across cultures. First, this might be due to the product category (mobile phone) used in the advertisements. For instance, some products such as food and beverages are more culture-bound; and, on the other hand, products coming from other countries such as computers and office equipment may not be well steeped in the culture. Therefore, products coming from other nations, such as mobile phones, are less likely to appeal to the salient cultural values of the country (Okazaki & Muller 2008). Another plausible explanation is that appeals to cultural values may be less persuasive for culturally indifferent segments of youth. For instance, a meta-analysis of international business studies shows that the predictive power of cultural values is weaker for students than the general population (Taras, Kirkman & Steel 2010a). Therefore, cross-cultural advertising studies should use non-students as subjects or a sample combining both students and non-students (Taylor & Bowen 2012). Also, Hoeken et al. (2007) themselves emphasized that the generalizability of the findings might be limited due to factors such as the use of a student sample, overrepresentation of females and only one stimulus advertisement for only one product.

Table 8. Summary of findings in cross-cultural advertising studies investigating the effectiveness of cultural values in advertising

Author (s)	Results
Zhang and Gelb (1996)	Generally, culturally congruent appeals are more effective than non-congruent ones. Also, culturally non-congruent appeals are effective when the appeal matches the product use conditions.
Taylor, Miracle and Wilson (1997)	High/low cultural context and individualism/collectivism explain the preference for informative advertisements among US respondents. South Koreans did not show a strong preference for either high versus low information commercials.
Donthu (1998)	Comparative advertisements are recalled better than non-comparative ones and generally perceived negatively across the culturally distinct markets of India and the United States.
Diehl, Terlutter and Weinberg (2003)	Advertisements with individualistic values were more effective for individualistic respondents. The respondents from collectivistic countries did not show a strong preference for collectivistic versus individualistic advertisements.
Lepkowska-White, Brashear and Weinberger (2003)	For affective goods, respondents from the United States preferred individualistic rather than functional appeals, and for habit-forming and self-satisfaction goods they preferred advertisements with functional appeals over those with individualistic appeals. Furthermore, collectivistic appeals were more persuasive than functional and individualistic appeals for informative goods. However, respondents from Poland did not show a significant preference for any appeals for any product category.
Tai (2004)	Advertising from collectivistic countries has used transformational strategies, whereas the use of an informational message strategy is found to be associated with realistic cultural values.
Choi and Miracle (2004)	Beside national culture, the individual-level personality trait of self-construal affects the effectiveness of comparative versus non-comparative advertisements.
Polyorat and Alden (2005)	National culture, the individual-level personality traits of self-construal and need for cognition affect the effectiveness of comparative versus non-comparative advertising.
Chang (2006)	Respondents from the masculine culture of the United States like their respective culturally congruent utilitarian appeals more than image appeals. Taiwanese subjects were androgynous and did not show any difference in their preference for image versus utilitarian appeals.
Hoeken et al. (2007)	With few exceptions, culturally non-congruent appeals related to masculinity and uncertainty avoidance were persuasive among respondents from five Western European countries.
Jung, Polyorat and Kellaris (2009)	Young adults from traditionally high power distance societies viewed advertisements with high authority appeals less favorably than advertisements with moderated and low authority appeals.
Gelbrich, Gäthke and Westjohn (2012)	In general, absurd advertisements are better in recall across cultures. Three of Hofstede's dimensions – namely masculinity, uncertainty avoidance, and individualism – affect the attitude toward absurd advertising. However, the powerful effects of absurd advertising do not depend on the power distance.
Teng et al. (2014)	Generally, advertising containing a culturally congruent argument and picture are more effective than advertisements with a non-congruent argument and picture. Also, an advertisement with a culturally non-congruent argument and picture is more effective

	than an advertisement using a combination of an incongruent argument and congruent picture or vice versa
Gevorgyan and Manucharova (2015)	Culturally congruent collectivistic appeals enhance attitudes towards advertising and the advertised brand but also reduce advertisement recall. Also, ethnic identity increases the effectiveness of culturally congruent advertisements. However, the level of involvement of the product tends to diminish the effectiveness of culturally congruent advertisements.
Kim, Jeong and Hwang (2016)	The respondents from the United States perceived comparative message advertisements as more assertive and showed more positive responses to comparative than non-comparative advertisement messages. Koreans had more negative responses to comparative advertisement messages, as they found comparative messages less sympathetic than advertisements with non-comparative messages.
Han and Ling (2016)	Individualism/collectivism determines the persuasiveness of different messages in recruiting advertisements and influence job applicant perception. For instance, in the individualistic culture of the United States, ego-focused emotional appeals are attractive for job applicants, whereas other-focused emotional messages are appealing for respondents from the collectivistic culture of China.
Nath, Devlin and Reid (2016)	The consumer's uncertainty avoidance and power distance values moderate the effect of advertising promises on his/her expectations concerning services. In other words, hotel service advertising campaigns should be adapted based on the cultural origin of the tourist.

Jung, Polyorat and Kellaris (2009) challenged the conventional wisdom that the use of culturally congruent values in advertising is pivotal for its effectiveness. They emphasize that young adults in traditionally high power distance societies might view authority figures as an obstacle to achieving their goals of independence and freedom. Therefore, in such circumstances the use of culturally congruent high authority appeals in advertising may yield a negative effect. Using experiments in the United States and South Korea, they examined the effectiveness of advertisements employing low/moderate/high authority figures for two different products. The results of the experiments show that young Korean subjects from a traditionally high power distance society favored advertisements with low authority appeals rather than advertisements with high and moderate authority appeals. On the other hand, among the American respondents no such reverse authority appeal effect has been established.

The authors also examined whether the negative effect of authority-based advertisements in South Korea has occurred due to paradoxical values held by South Korean youth or cultural change fostered by economic development. To rule out the role of economic development on the cultural shift, they test the reverse authority effect in Thailand. Thailand is similar to South Korea regarding Hofstede's five cultural dimensions and also shares a great amount of tradition, social events and history, but Thailand is economically less advanced than South Korea. The results show that, as in the case of Korean subjects, advertisements

with high-authority appeals are less effective among young Thai consumers than those with low-authority appeals. Based on similarities in the responses toward authority-based advertisements in South Korea and Thailand, they rule out the role of economic development on cultural change.

The study by Jung, Polyorat, and Kellaris (2009) is insightful as it draws international advertising scholars' and practitioners' attention toward within-culture heterogeneity. The study illustrates how traditionally high power distance values might not be relevant for young adults' lives in power distance societies. The use of the national culture score approach, which assumes within-culture homogeneity, may limit our understanding of the influence of culture on advertising. In other words, international advertising research should also take into consideration the extent to which the target segment holds or rejects traditional cultural values for determining the usefulness of culturally congruent versus non-congruent advertising appeals. Another noteworthy finding of their study is that they found that youth in high power distance countries score as low on power distance as young adults in the low power distance country of the United States. These results confirm the notion that younger populations tend to display a lower level of internalization of cultural values (Taras, Kirkman & Steel 2010a), specifically hierarchy values. In the same vein, Hofstede, Hofstede, and Minkov (2010) have emphasized that power distance values are not equally internalized by all members of society, as they found that employees from lower occupational categories in low power distance countries score as high on power distance as employees in high power distance countries. Thus, we can say that power distance values are not equally internalized among all members of society and are unlikely to provide information on culture as shared meaning.

Gelbrich, Gäthke and Westjohn (2012) conducted experiments in the four culturally distinct markets of the United States, Germany, Russia, and China to examine the influence of Hofstede's original four cultural dimensions on the effectiveness of absurdity in advertising. The findings show that three of Hofstede's dimensions, namely individualism/collectivism, masculinity/femininity and uncertainty avoidance, moderate the influence of absurdity in advertising on the consumer attitude towards advertising. For instance, contrary to their prediction, they found that absurd advertising yields a positive attitude towards advertisements among respondents from collectivistic cultures. The obtained results also confirm the moderating role of masculinity/femininity. The respondents from a masculine culture have a more positive attitude towards absurdity in advertising, whereas respondents with a feminine cultural orientation have a more positive attitude towards non-absurd advertisements. Contrary to their prediction, absurd advertising yields a more

positive attitude towards advertisements among high uncertainty avoiding respondents. Lastly, the study found no effect of power distance on the difference in attitudes towards absurd advertisements.

Experiments by Teng et al. (2014) in Canada and China show that consumers in both countries show a more favorable attitude towards advertisements depicting arguments and pictures that are culturally congruent in the country in question. These findings support the notion that congruency between cultural values and advertising messages results in advertising effectiveness (e.g. Han & Shavitt 1994; Zhang & Gelb 1996). However, the findings also show that consumers in both countries have a more positive attitude towards advertisements containing culturally incongruent arguments and pictures than advertisements with culturally congruent arguments and pictures or vice versa. These findings are unique and novel and in light of these results it can be inferred that full non-congruence in advertising is more effective than partial congruence. The author concluded that not only is a match between culture and advertising argument and picture necessary but also congruence between the argument and picture offsets the adverse effects of advertising that arise due to non-congruence of argument and picture. The implication is that full standardization and adaptation of advertisements is a viable strategy. A partial adaptation of advertisements may be confusing for the consumer and thus backfire.

Gevorgyan and Manucharova (2015) conducted experiments in China, the United States, and Malaysia to examine the role of individualism, ethnic identity, and product involvement on the effectiveness of cultural messages in online advertising. In general, among Americans, Chinese–Americans, mainland Chinese and Chinese–Malaysians, advertisements with respective culturally congruent appeals are effective. The study also shows that several other factors, such as ethnic identity and product involvement, also affect the effectiveness of culturally congruent advertisements. For instance, among Chinese respondents, culturally congruent collectivistic advertisements improve attitudes towards advertising and advertised products, but also result in reduced advertisement recall. On the other hand, ethnic identity among Chinese respondents tends to increase the effectiveness of the culturally congruent advertisement. The results also show that product category tends to moderate the effectiveness of culturally congruent advertisements. For instance, the findings show that for high-involvement product advertisements a Chinese respondent's positive response towards culturally congruent collectivist advertisements tends to diminish. To sum up, the study by Gevorgyan and Manucharova (2015) is novel, as by comparing the extant literature they have demonstrated the role of several contingent factors that determine the effectiveness of culturally congruent

advertisements. Clearly, the study provides several implications for under what circumstances standardization and adaptation of advertisements work better.

Experiments by Kim, Jeong and Hwang (2016) in the United States and South Korea have examined comparative versus non-comparative Facebook advertising messages. The results show that comparative Facebook advertising is more effective for consumers from the individualistic culture of the United States and non-comparative Facebook advertising is more effective for the collectivistic society of South Korea. These findings are in line with several previous studies that have examined the effectiveness of comparative advertising in a cross-cultural context (Polyorat & Alden 2005; Manzur et al. 2012). In addition to examining the role of culture, the study by Kim, Jeong and Hwang (2016) has examined the role of several mediators to explain why the effectiveness of comparative and non-comparative advertising varies across cultures. For instance, they found that the individualistic culture of the United States favors comparative advertising messages because they are perceived to be assertive compared to non-comparative advertising messages. On the other hand, comparative messages are perceived to be less sympathetic by consumers from the collectivistic culture of South Korea, who therefore respond more favorably to advertisements with non-comparative than comparative messages. Furthermore, Korean respondents evaluated non-comparative messages as more believable than non-comparative messages, but this believability of message did not result in an attitude towards non-comparative messages. On the other hand, American consumers' preference for comparative over non-comparative messages is increased or decreased by their perceptions regarding claim believability. The study is novel as in comparison to extant studies it has examined the role of culture along with several key moderating factors in explaining the dynamic behind the effectiveness of comparative versus non-comparative advertising messages.

Han and Ling (2016) conducted experiments to examine the role of cultural individualism/collectivism in the persuasiveness of job recruitment advertising messages among job applicants in China, the United States, and Singapore. The first series of experiments has examined the persuasiveness of job recruitment advertisements with ego-focused versus other-focused emotional appeals in the individualistic country of the United States and the collectivistic country of China. Consistent with their prediction, Han and Ling (2016) found that applicants in the United States are strongly attracted by individualistic appeals (i.e. ego-focused emotional appeals), whereas collectivistic appeals (i.e. other-focused emotional appeals) are more attractive to Chinese job applicants. Furthermore, experiments in Singapore among bicultural job applicants also

confirmed the above-mentioned finding. For instance, the results among bicultural applicants show that applicants with individualistic priming are attracted by individualistic appeals (i.e. ego-focused emotional appeals), whereas collectivistic priming of bicultural applicants results in the attractiveness of collectivistic appeal advertisements (i.e. other-focused emotional appeal). The study by Han and Ling (2016) is novel as it not only demonstrates the difference in the persuasiveness of ego-focused versus other-focused emotional appeals in job recruiting advertisements but also validated the obtained results through priming the bicultural job applicants.

Nath, Devlin and Reid (2016) performed experiments in the United Kingdom, China, and Malaysia to examine the role of many versus few advertising promises and high versus price signals and the moderating role of Hofstede's cultural values of power distance and uncertainty avoidance on tourist service expectations regarding less-established hotels. The results suggest that uncertainty avoidance and power distance moderate the effect of advertising promises and price signals on consumers' expectations concerning the services of less-established hotels. For instance, advertising with explicit service promises is more effective in building consumers' expectations about hotel service among low uncertainty avoidance and high power distance respondents. On the other hand, advertising with fewer service messages is more effective among high uncertainty avoidance and low power distance respondents. Lastly, regardless of culture, price signals are a stronger predictor of consumer expectations. The study by Nath, Devlin and Reid (2016) is novel as it highlights the significance of differential advertising strategies across cultures in building consumer expectations towards service at unfamiliar hotels.

To sum up, an important issue in a majority of experiment and survey type studies was that the researchers relied on Hofstede's cultural dimension scores to infer the cultural orientation of the respondents. Recently, Brewer and Venaik (2012) criticized the use of national culture dimension scores in analyses relating to individuals. Hofstede (2001) also emphasizes that the use of dimension scores is only valid for analysis at national level. Therefore, researchers should not use dimension scores to classify individuals, especially in marketing-related research where most of the analyses are concerned with an individual's behavior and preferences (Venaik and Brewer 2013). In the same vein, Taylor (2005) in the agenda for cross-cultural advertising research has emphasized the need to measure the culture, as measuring the culture has the advantage of providing a "manipulation check" on the cultural dimension. Furthermore, "collecting data on cultural dimensions is especially important in an era when it is widely believed that at least some level of cultural convergence is taking place" (Taylor

2005: 13). Table 8 summarizes the cross-cultural advertising studies that have used experiments and surveys to investigate the effectiveness of cultural appeals in advertising.

2.2.2 Mono-cultural advertising studies

Scholars have also examined advertising from one country or culture. Like cross-cultural research, the prototypical studies in this area have also used cultural theories and Pollay's (1983) values to uncover the reflection of cultural values in advertising and persuasiveness of cultural appeals. In one of the earliest pieces of such research, Gregory and Munch (1997) adopted Hofstede's individualism/collectivism values to examine the effectiveness of advertising depicting culturally congruent collectivist appeals versus incongruent individualistic appeals in Mexico. They argued that due to its collectivistic culture, consumers in Mexico like advertising depicting collectivistic values and roles rather than those that use culturally inconsistent individualistic norms and roles. The findings of their experiments show that Mexican consumers have more favorable views and higher purchase intentions in the case of advertisements that depict their culturally consistent collectivistic norms and roles than advertisements that illustrate individualistic norms and functions. Additionally, the study also demonstrates the effect of product category in the persuasiveness of appeals. For instance, the effect of a depiction of collectivistic roles was stronger for automobile advertisements than for food advertisements. Furthermore, advertisements reflecting collectivistic norms of family and in-group were more useful for food products than motor vehicles. They conclude that marketers should be aware of cultural values and how these values affect consumers' response toward advertising. The study by Gregory and Munch (1997) is insightful, as they explore the relationship between cultural values and advertising effectiveness and lend support to the notion that cultural values are the prerequisite for effective communication.

Zhang and Shavitt (2003) compared Chinese magazine advertising and TV commercials to explore differences in the prevalence of appeals in different media vehicles, market segments and products. Using two market segments – the Chinese Generation X and the mass market – they proposed that magazine advertising targeting the Chinese Generation X makes more frequent use of 'modernity' and 'individualistic' values than tradition and collectivism. They found that Chinese magazine advertisements targeting Generation X more often reflect culturally non-congruent appeals (modernity and individualism) than TV commercials targeted toward the mass market. The study also proposed that TV

commercials reflect more culturally corresponding values as they are targeted toward the mass market. They did find that Chinese TV commercials, which are targeted toward the mass market, more often reflect congruent cultural values (tradition and collectivistic) than magazine advertisements. Additionally, they found a more frequent presence of individualistic and collectivistic appeals for personal and shared products, respectively.

Their study concludes that advertising is helping to shape the values of Generation X by promoting modernity and individualism. To sum up, Zhang and Shavitt (2003) revealed an important difference in the use of cultural values for different media vehicles targeting different market segments. The more frequent use of congruent cultural values in TV commercials is necessary to comply with the norms of society in general, and the greater use of culturally non-congruent values in magazine advertisements persuades and meets the expectations of Generation X. In light of these findings, we may infer that there is a gap between the Chinese Generation X values and values held by the older Chinese generation. Therefore, advertisers are using particular media outlets to promote modernity and individualistic values held by Chinese Generation X without offending the masses.

In a subsequent study, Zhang (2010) employed experiments to examine the persuasiveness of individualistic and collectivistic advertising appeals among the Chinese Generation X and older Chinese consumers. They argue that due to globalization, the well-educated and urban Chinese Generation X is integrating different cultures and becoming bicultural as compared to the older generation. These differences in cultural orientation between two Chinese generations call for a re-examination of the effect of the cultural factor on the persuasiveness of advertising. Additionally, they emphasized that the effectiveness of individualistic and collectivistic appeals might also be moderated by different product types. In two experiments, they found that respondents representing the Chinese Generation X are equally persuaded by individualistic and collectivistic appeals, while older adults prefer culturally congruent collectivistic appeals over non-congruent individualistic appeals. Furthermore, the results also show that product category moderates the persuasiveness of advertising appeals. For instance, for shared products, both age segments found advertisements with individualistic appeals more persuasive than collectivistic ones. However, for a shared product, respondents of Generation X found both individualistic and collectivistic appeals equally influential, whereas older consumers found collectivistic appeals to be more persuasive than individualistic ones.

By comparing the actual responses of consumers from the Chinese Generation X and older adults, Zhang (2010) thus replicates and complements the findings of a content analysis of Chinese advertising by Zhang and Shavitt (2003). Interestingly, Zhang (2010) found that members of the Chinese Generation X rate themselves as being both individualistic and collectivistic. These findings suggest that Generation X is bicultural and therefore tends to find both individualistic and collectivistic appeals persuasive. These findings also suggest that the phenomenon of biculturalism can occur not only due to immigration or actual contact with other cultures, but also due to globalization.

In another study on mono-cultural advertising, Khanh and Hau (2007) have examined the relationship between national culture and consumer preference for advertising appeals. They attempt to measure the extent to which Vietnamese cultural values influence the consumers' choice of various advertising appeals. Using a survey method, they asked respondents to report the degree to which they like or dislike 35 of Pollay's (1983) appeals related to Hofstede's (1980) original four cultural dimensions. The findings show that consumers in Vietnam preferred culturally congruent appeals related to high power distance, masculinity, and high uncertainty avoidance values rather than culturally non-congruent appeals related to low power distance, femininity, and low uncertainty avoidance values, respectively. Contrary to their hypothesis, Vietnamese consumers preferred rational rather than emotional appeals.

Khanh and Hau (2007) also performed post hoc analysis to identify the effects of demographical factors on the preference for appeals. The data analysis shows that in Vietnam, all subgroups except for youth and the high-end segment preferred culturally congruent risk aversion appeals rather than non-congruent appeals to risk proneness. Furthermore, the effect of power versus submission appeals was stronger for women followed by youth and the high-end segment. Lastly, male consumers from older age groups, low-end and mid-end price segments preferred rational appeals rather than emotional ones. To sum up, the research by Khanh and Hau (2007) explored not only the overall effect of cultural values on consumers' preference for advertising appeals, but also identified the differences in preferences for appeals among various subgroups.

Prieler and Centeno (2013) performed the content analysis of TV commercials in the Philippines to examine differences in gender representation. They have emphasized that due to cultural masculinity advertising in the Philippines would portray gender in a stereotypical manner that respects the gender inequalities of Philippine society. The results show that several of the propositions emphasizing inequalities between males and females in TV commercials received support. For

instance, the study found gender inequalities in the depiction of male and female roles in work and home settings. Also, female characters are often objectified, with females' portrayed wearing sexually suggestive dress more often than males, whereas males are often shown in full dress. The study also found a more frequent use of male voiceover in advertisements. In general, the findings of Prieler and Centeno's (2013) study support the notion that Hofstede's masculinity predicts how gender roles are portrayed in advertising.

Xue (2015) conducted experiments to investigate the effects of positive vs. negative message framing and individualistic vs. collectivistic appeals on the effectiveness of green advertising among Chinese consumers. In general, green advertising with negative frames is more effective than advertisements framed with negative messages. However, when using Chinese culturally congruent collectivistic appeals, no difference was found in the effectiveness of positive versus negative frames. When using culturally non-congruent individualistic appeals, a negative frame is more effective than a positive one. Also among Chinese consumers, advertisements with culturally congruent collectivistic appeals are more effective than culturally non-congruent individualistic appeals. The study by Xue (2015) is novel and insightful as it demonstrates that message framing has no effect on the effectiveness of culturally congruent collectivistic appeals. On the other hand, negative framing of culturally non-congruent individualistic values in advertising has an impact on the effectiveness of advertising.

Chekima et al. (2016) conducted a survey to examine the influence of cultural values – namely the human relationship with nature (HRN), long-term orientation (LTO), and environmental and demographical variables – on Malaysian consumers' green product purchase intention. The results show that Malaysian consumers' cultural orientation on Kluckhohn and Strodtbeck's (1961) HRN and Hofstede's LTO, and environmental advertising positively influence their green product purchase intention. However, a consumer's environmental knowledge does not result in green product purchase intention. Also among demographical factors, the gender and education level moderates the effects of cultural values and environmental advertising on consumers' purchase intention. However, no such effects were found for consumer's income. To sum up, the study by Chekima et al. (2016) is novel as it demonstrates that how various major factors – namely consumer environmental knowledge, cultural values (i.e. HRN and LTO), marketing efforts of companies (environmental advertising) and several demographical factors – drive consumers' green purchasing behavior. To sum up, mono-cultural advertising studies have uncovered the manifestation of culture in advertising and the effectiveness of cultural messages.

2.3 Manifestation of culture in advertising execution elements

In addition to examining the reflection and effectiveness of cultural messages, values and appeals in cross-cultural and mono-cultural studies, scholars have also focused on advertising execution elements in exploring how culture is reflected in these items. For instance, researchers have examined the influence of culture on advertising formats, visual characteristics such as color, arts, and copy layout (e.g. Niaz 2001; Al-Olayan & Karande 2000; Leonidou & Leonidou 2009). Scholars have examined the use of various forms of advertising execution across cultures. For instance, studies have considered the portrayal of people and their activities (e.g. Frith & Sengupta 1991; Cutler, Erdem & Javalgi 1997; Paek, Nelson & Vilela 2011), the interrelationship between characters portrayed in advertising (e.g. Wiles, Wiles & Tjernlund 1996; Minller & Collins 2000; An & Kim 2007), variation in the use of various types of humor (Hatzithomas, Zotos & Boutsouki 2011) and advertising settings (Zhou et al. 2005), to mention just a few. Like advertising appeals research, this stream of investigation has also explored the variation in the use of basic form and execution elements in advertising across cultures. Scholars have found that not only do advertising forms and execution styles differ across cultures, but they also account for the difference in advertising effectiveness. To sum up, this stream of research also provides evidence against the standardization of advertising form and execution elements across cultures.

Niaz (2001) compared the use of visual and verbal characteristics in advertising from the United States and India. The study examines how cultural individualism/collectivism and high/low cultural context are reflected in visual and verbal characteristics of advertising. Niaz found that American advertisements contain more expressive and directive acts of speech than Indian advertisements. Similarly, Indian advertisements include more poetic speech acts and high context cultural indicators than American advertisements. Regarding visual stance, Indian advertisements used more collectivistic visuals than advertisements from the United States. The study concludes that standardized advertising forms are rarely feasible due to cross-cultural differences.

Al-Olayan and Karande (2000) conducted a comparison of magazine advertising from the United States and the Arab world to examine differences in the use of various advertising execution strategies. Using cultural and religious literature, they proposed different hypotheses regarding the differences in the depiction of men and women, use of comparative advertising, the extent of information content in advertisements and use of price appeals among countries. They found

that in US advertisements, human models are used more often than in advertisements in the Arab world. However, the difference in the use of male and female models among countries was not significant. Furthermore, in Arab world advertisements, women are often portrayed in full dress and relevant product advertisements than in advertisements from the United States. Lastly, US advertising contains more information cues, comparative content, and price information than Arab world advertising. They also found consistency in the use of various advertising execution styles among Arab world countries, as a significant amount of advertisements were similar.

However, Al-Olayan & Karande's (2000) study has some limitations too as they examined advertisements appearing in only a few magazines during a three-month period, and only analyzed the use of few execution styles. Therefore, they called for future researchers to use a broad range of advertising samples from different media to ensure the generalizability of findings. Another important limitation of their work is that they used only three countries, Egypt, Lebanon and the United Arab Emirates, as being representative of the Arab world and ignored the cultural differences between these three countries. Rather than comparing American advertising with an individual Arab country they combined data from three Arab countries and then compared it with data on advertisements from the United States. Furthermore, the study used only Hofstede's individualism/collectivism and Hall's high/low cultural context dimensions to characterize Arab and United States culture. Thus, they did not analyze the impact of other significant cultural aspects such as masculinity/femininity, uncertainty avoidance, and power distance. They proposed that advertising from Arab countries would use fewer information cues because Arab culture is high context. However, earlier research by Zandpour et al. (1994) shows that use of an information strategy in advertising is more of a function of individualism and uncertainty avoidance rather than high versus low cultural context.

Zhou et al. (2005) content analyzed TV commercials airing in the culturally distinct countries of the United States and China. Their purpose was to examine the differences in the use of the visual characteristics and values embedded in commercials from these culturally distinct societies. The results show that visual storyline, product comparisons and brand acknowledgment were used more often in TV commercials from the United States than from China. However, differences in the use of a subjective camera and direct address were not significant in these two countries. Regarding pacing in TV commercials, the study proposed that, since the United States is a low context culture, pacing would be faster in commercials from the United States than in China. However, contrary to

the hypothesis, Chinese commercials were paced faster than TV commercials from the United States. These findings can be explained by considering Hofstede's uncertainty avoidance dimension. China is a low uncertainty avoiding country relative to the United States; therefore, faster pacing in Chinese TV commercials might be because the Chinese are more tolerant of ambiguity than Americans.

Furthermore, consistent with expectation, Chinese TV commercials more often include visuals that venerate history/tradition than TV commercials from the United States. Contrary to expectation, American TV commercials more frequently used group images than Chinese TV commercials. These findings are counterintuitive because the United States is a more individualistic country than China. One plausible explanation for these results is that in collectivistic societies, family appeals may not be effective because family is an integral part of one's identity and on the other hand family appeals may be more useful in individualistic societies due to consumers' reaction to extreme individualism (De Mooij 2013a).

Hofstede's individualism/collectivism dimension is one of the most frequently studied in international advertising (Okazaki & Muller 2007; Chang et al. 2009). In addition to its use in the value profile of advertising, the individualism/collectivism dimension is also used to understand the portrayal of a human character in cross-cultural advertising. Frith and Sengupta (1991) investigate manifestations of Hofstede's individualism/collectivism in advertising measured by the number of people portrayed in advertising. They argued that the number of characters featured in advertising would differ in accordance with the level of individualism. Comparative analysis of print advertising from the United States, United Kingdom, and India shows that the number of persons featuring in advertising differs in line with the respective countries' scores on Hofstede's individualism/collectivism dimension. In other words, advertising from individualistic countries more often portrays single individuals and groups are used more frequently in collectivistic country advertising.

However, research by Cutler, Erdem and Javalgi (1997) has revealed complex and contradictory findings. They content analyzed print advertising from nine countries to explore whether the use of persons in advertising varies with Hofstede's individualism/collectivism scores. The study found a weak relationship between individualism indices and the percentage of advertisements portraying multiple individuals. They conclude that Hofstede's individualism/collectivism can explain only a few cross-cultural advertising differences. However, one can argue that the use of multiple characters may not

be a good proxy for individualism/collectivism. For instance, a group setting can be used in both collectivistic and individualistic cultures for endorsing products.

Scholars have also used Hofstede's masculinity/femininity cultural indices to explain gender role differentiations reflected in advertising. This line of research has emphasized that cultural masculinity/femininity explain cross-cultural differences in the gender role-modeling aspect of advertising (e.g. Wiles, Wiles & Tjernlund 1996; Milner & Collins 2000; An & Kim 2007; Paek, Nelson & Vilela 2011). For instance, in their study comparing print advertising from the Netherlands, Sweden, and the United States, Wiles, Wiles and Tjernlund (1996) examined to what extent Hofstede masculinity indices explains gender role portrayal in advertising. It was expected that advertising from the low masculinity scoring nations of Sweden and the Netherlands would reflect greater gender equality in terms of the portrayal of the sexes than advertising from the high masculine scoring country of the United States. The findings show that advertising from countries scoring high on masculinity more often reflects men in working roles and women in decorative roles, while less frequently reflecting women in recreational functions. To sum up, they conclude that portrayal of gender in advertising is affected by cultural masculinity/femininity.

Similarly, in their study on 'sex-role portrayals and the gender of nations', Milner and Collins (2000) argued that it is likely that Hofstede's masculinity/femininity dimension explains cross-cultural differences concerning gender role portrayal in advertising. To test the relationship between cultural masculinity/femininity and gender role portrayals in advertising, they analyzed TV commercials from the feminine countries of Sweden and Russia and the two masculine countries of Japan and the United States. According to their findings, TV commercials in feminine countries more often portray a character in a relationship than TV commercials from masculine countries. Thus, these results support Hofstede's assertion that feminine societies have a cultural preference for relationships for both genders. However, another attempt to use Hofstede's masculinity indices to examine the relationship status of characters in TV commercials in Kenya, Ghana and South Africa by Milner (2005) was unsuccessful. Data did not support the hypothesis that TV commercials from the feminine country of Ghana would portray gender in relational roles rather than in independent roles. Milner (2005) called for researchers to observe caution in the application of Hofstede's cultural framework due to the age of Hofstede's data. However, other explanations are equally plausible for these findings. First, Milner (2005) herself emphasizes that in some instances the sample size was not large enough to run the analysis. Secondly, Hofstede's masculinity indices for Kenya and Ghana are based on an educated guess derived from data for similar countries. Therefore, proper

academic research is needed to confirm the actual cultural orientation of these countries.

Similarly, An and Kim (2007) used Hofstede's masculinity as a basis to examine the cross-cultural differences in gender role portrayals in web advertising from South Korea and the United States. Results show that, consistent with Korean culture, web advertisements feature characters in a relationship situation, females as main characters and portrayed in a family and recreational roles. Based on the findings, they conclude that Hofstede's masculinity to a large extent supports the portrayals of gender roles in web advertising.

Using content analysis of TV commercials in seven countries, Paek, Nelson and Vilela (2011) examined the role of Hofstede's masculinity/femininity, gender development index and product type to understand gender role portrayal in advertising. They emphasize that besides cultural masculinity/femininity, the gender development index and product types are also important factors that might help to predict gender role portrayals in cross-cultural advertising. The results show that cultural masculinity minimally explains the differences in gender role portrayals in advertising across cultures. In the same vein, the gender development index also partially predicts gender role portrayals in advertising across countries. However, product type was found to be the most consistent predictor of gender role portrayal, rather than masculinity and the gender development index. To sum up, the study concludes that male characters are often featured in visual and auditory roles while females are still portrayed in stereotypical ways.

Paek, Nelson, and Vilela's (2011) study can be criticized, as the obtained results were based on very low regression coefficient values (15% for voice-over gender and 7% for prominent character gender). Secondly, their classification of products as being male and female was based on anecdotal evidence. Instead, the authors should have examined directly whether consumers perceive these product categories as being male or female. Furthermore, higher levels of gender inequality were found in TV commercials from the feminine countries of Thailand and South Korea. One plausible explanation for these findings is that both countries are ranked high on Hofstede's power distance index, which might have resulted in a more frequent unequal portrayal of gender roles in TV commercials.

Scholars have emphasized that creative executions of celebrity endorsements might also mirror the cultural orientation of the society (De Mooij 2013b; Choi, Lee & Kim 2005; Paek 2005; Hsieh & Chang 2006). Advertisers across the globe use endorsers in advertising to present information; endorsements by celebrities

are considered to be a particularly attractive form of advertising enhancement (Spry, Pappu & Bettina Cornwell 2011). In this type of execution, the advertiser transfers a celebrity image to the product and uses celebrity testimonials to affirm the effectiveness of the product. Scholars have demonstrated that celebrity endorsement varies with the cultural orientation of societies. More specifically, some studies have used Hofstede's cultural dimensions to explore the role and meaning of celebrity endorsements across cultures (e.g. Choi, Lee & Kim 2005; Paek 2005; Hsieh & Chang 2006).

In one of the earliest studies, Paek (2005) adopted Hofstede's power distance and uncertainty avoidance dimensions to explore differences in celebrity endorsements in newspaper advertisements from South Korea and the United States. The author argues that people in a high uncertainty avoidance culture may require credible, trustworthy, and knowledgeable endorsers to reduce uncertainty. Therefore, it is likely that celebrity endorsers will be more frequently used in advertisements from high uncertainty avoidance cultures than in low uncertainty avoidance countries. Furthermore, in high power distance countries, celebrities' power and fame can be transferred to the consumer through product advertisements. Therefore, celebrity-endorsed advertisements are likely to be more frequently prevalent in high power distance countries than in low power distance countries. The results show that advertisements from the high uncertainty avoidance and high power distance country of South Korea have more often employed celebrity endorsers than advertisements from the low uncertainty avoidance and low power distance country of the United States. Based on these results, Paek (2005) concludes that Hofstede's cultural dimensions facilitate a better understanding of celebrity-endorser strategies across cultures.

Choi, Lee and Kim's (2005) comparative analysis of TV commercials from the United States and South Korea also shows that Korean commercials have relied more on local celebrities, and have also emphasized collectivistic values, whereas only a small number of TV commercials from the United States feature celebrities. Thus, they conclude that "strategic use and creative executions of celebrity endorsement" reflect the cultural orientation of that society (Choi, Lee & Kim 2005: 85).

Rather than examining the existing advertising practices regarding celebrity endorsement, Hsieh and Chang (2006) analyzed the effect of culture on the effectiveness of celebrity-endorsed advertisements. Tourists from Taiwan and the United States participated in experiments investigating the effectiveness of celebrity-endorsed advertisements. They emphasize that Taiwan is a relatively

high uncertainty avoidance country compared to the United States; therefore, Taiwanese tourists will have a more positive attitude toward endorsed advertisements than tourists from the United States. Their study found that Taiwanese tourists responded to expert-endorsed advertisements more positively than American tourists. On the other hand, American tourists responded more positively than Taiwanese tourists to advertisements where an ordinary consumer was used as an endorser. These findings confirm the notion that perceptual differences exist regarding endorsed advertisements across cultures.

Last but not least, scholars have also discussed the role of Hofstede's cultural dimensions in the use of humor in advertising across cultures. For instance Hatzithomas, Zotos and Boutsouki (2011) draw on content analysis of print advertising from the United Kingdom and Greece to provide a comparative analysis of the use of five types of humor in advertisements across countries. They emphasized that the United Kingdom and Greece differ regarding Hofstede's uncertainty avoidance and individualism/collectivism dimensions; therefore, it is likely that these differences might also be reflected in the use of various types of humor in advertising across countries. Consistent with the predictions, advertising from the individualistic and low uncertainty avoidance country of the United Kingdom used sentimental humor, satire, and full comedy more often than advertisements from Greece. Overall, advertising from the United Kingdom has used humor more frequently than advertising in Greece. On the other hand, not only were there very few instances of Greek advertisements using humor, the ones that did used the simplest forms of humor such as comic wit. In other words, advertisers in collectivistic countries use pure humor to produce a positive mood for gaining consumer trust, whereas advertising in an individualistic country uses humor to entertain customers and to build brand image.

The study by Hatzithomas, Zotos and Boutsouki (2011) is insightful as this finding indicates that to be effective; advertising should adapt humor strategies in accordance with the cultural characteristics concerning individualism/collectivism and uncertainty avoidance. More specifically, advertisers should be careful when designing humor-based advertisements for collectivistic and high uncertainty avoidance countries. For instance, use of a particular type of humor, such as sentimental comedy and full comedy, might irritate or even insult consumers from high uncertainty avoidance and collectivistic cultures. To sum up, many scholars contribute to the literature by demonstrating the influence of culture on the basic form and execution elements of advertising.

Bakir, Palan and Kolbe (2013) content analyzed TV commercials targeted towards children in Mexico, Turkey, and the United States to examine how cultural, economic and regulatory differences can be used to explain the advertising differences among these countries. Their analysis shows that children's advertisements in the economically advanced the United States are more sophisticated as they use advanced execution techniques such as animation than children's advertisements from the less developed Mexico and Turkey. Also, cultural differences among these countries explain several differences in the use of various advertising execution frameworks. For instance, children's advertising from highly masculine countries like Mexico and Turkey serves instrumental purposes more often than children's advertising from the less masculine country of the United States. Furthermore, children's advertising in the United States is more emotional and entertaining due to cultural individualism and low masculinity than advertisements from Mexico and Turkey.

Zorn et al. (2016) examined the effects of marginal cultural differences in terms of Hofstede's (1980) uncertainty avoidance on the effectiveness of interactive TV (iTV) advertisements in the United Kingdom and the United States. The results show that there are differences in the effectiveness of iTV advertisement execution factors between these marginally culturally distinct countries. For instance, in the United States, which is a relatively uncertainty avoidance country, iTV advertisement execution features additional offerings, including something free; informational and hard-sell advertising, has a more positive effect on the response rate than in the United Kingdom. On the other hand, entertaining soft-sell advertising, providing information outside the advertisement in a brochure and using additional visual elements as a distraction from product information is more effective in the United Kingdom than in the United States. To sum up, the study is novel in that it highlights the influence of smaller cultural differences on the antecedents of iTV advertising.

An increasing number of studies have employed Hofstede's cultural dimensions to examine the reflection and effectiveness of advertising appeals, creative strategies, gender portrayal, humor and sex, visual images, rhetoric, use of models, and the depiction of activities of models in advertising, to mention just a few. The primary focus of this thesis is on research examining manifestations of cultural values, themes, and appeals in advertising. The prototypical studies in this area have used Hofstede's cultural dimensions as theoretical lenses and frequently use Pollay's (1983) list of appeals to describe the reflection of the culture in advertising. Studies have also demonstrated that beside cultural values, the target segment (e.g. Zhang & Shavitt 2003; Ji & McNeal 2001), product type (e.g. Han & Shavitt 1994; Song, Ahn & Sung 2014),

political/economic system (e.g. Nelson & Paek 2008), and some other factors influence the use and effectiveness of advertising appeals. Despite growing interest in the impact of culture on advertising appeals, the majority of studies have found mixed results. Due to these mixed findings, scholars have criticized Hofstede's model as being outdated and challenged its predictive value. The reason for the counterintuitive results may be that values and practices might be inconsistent in a culture. Thus, there is a need to take values-practices inconsistency into account in understanding the impact of culture on the use of appeals in advertising.

3 METHODOLOGY AND SAMPLE

This chapter provides a brief description of the research method employed in this study and previous international advertising studies. The chapter starts with a brief description of some of the most commonly used methods and information regarding different research approaches applied in previous cross-cultural advertising research. Then, in the methodological justification section, the study describes how the selected methods address the core purpose of the thesis. These methodological choices have been already discussed in the respective articles. The purpose here is not to duplicate the content of the articles. Rather, the methodological justification section provides information on how all the employed methods contribute to the thesis as a whole. In the following section, we shed light on how the methods were implemented in each article, while avoiding the duplication of content from the articles.

3.1 Methodological approaches in previous international advertising studies

Based on the employed research method, the previous international advertising studies are divided into two groups, namely content analysis and experimental/survey type advertising research. A critical assessment of the methodologies used in previous Hofstede-inspired advertising research has been provided in article A. Detailed information regarding various methods that have been used in advertising research is provided below.

3.1.1 Content analysis studies

Advertising content analysis is a systematic, objective and quantitative assessment of advertising elements that helps us to understand advertising practices (Davis 1997). From the cultural point of view, such understanding is necessary as it enables the researcher to establish a link between advertising characteristics and culture. Content analysis has frequently been used to investigate the reflection of the culture in advertising (Okazaki & Mueller 2007; Taylor & Bowen 2012). Many researchers have made significant contributions to the international advertising literature by employing this method (Okazaki & Mueller 2007). In several of the previous studies, a content analysis method was

employed. Table 9 provides information on the media focus, sampling profile and analytical techniques of previous Hofstede-inspired advertising studies that have applied the content analysis method.

Table 9. Media focus, sampling profile and analytical techniques in previous content analysis studies

Author (s)	Media	Sample & Sample Size	Data Analysis Technique
McCarty and Hattwick (1992)	Print advertising	Total 295; 100 (United States), 195 (Mexico)	Percentage, Frequencies
Alden, Hoyer and Lee (1993)	Print advertising	Total 230 = 80 (United States), 51 (Thailand), 51 (South Korea), 48 (Germany)	Descriptive statistics, Correlation, Regression
Zandpour et al. (1994)	TV commercials	Total 1914; 429 (United States), 210 (Mexico), 247 (France), 201 (United Kingdom), 205 (Spain), 202 (Germany), 204 (South Korea), 225 (Taiwan)	Descriptive statistics, Regression
Han and Shavitt (1994)	Print advertising	Total 400; 200 (South Korea), 200 (United States)	ANOVA
Wiles, Wiles and Tjernlund (1995)	Print advertising	Total 1722 = 1053 (United States), 282 (Sweden), 387 (Netherland)	Percentage, Chi-square
Albers-Miller and Gelb (1996)	Print advertising	Total 1807; 149 (Japan), 188 (Taiwan), 200 (India), 167 (South Africa), 100 (Israel), 172 (France), 134 (Finland), 168 (Brazil), 151 (Chile), 186 (Mexico) and 192 (United States)	Person Correlation
Cutler et al. (1997)	Print advertising	Total 1279; 209 (United States), 138 (United Kingdom), 106 (France), 127 (Turkey), 154 (India), 176 (Japan), 190 (Taiwan/Hong Kong) and 179 (South Korea)	Chi-Square
Cho et al. (1999)	TV commercials	Total 488; 253 (United States), 235 (South Korea)	Correlation, Chi-square
Albers-Miller and Stafford (1999)	Print advertising	Total 950; 82 (Japan), 88 (Taiwan), 100 (India), 92 (South Africa), 50 (Israel), 99 (France), 80 (Finland), 85 (Brazil), 83 (Chile), 91 (Mexico) and 100 (United States)	Chi-square, t-test
Albers-Miller and Straughan (2000)	Print advertising	Total 398; 50 (Japan), 38 (Taiwan), 39 (Israel), 49 (France), 33 (Finland), 50 (Brazil), 48 (Chile), 41 (Mexico), 50 (United States)	Chi-square
Al-Olayan and Karande (2000)	Print advertising	Total 1604; 504 (United States), 1004 (Arab world)	Chi-square
Milner and Collins (2000)	TV commercials	Total 1170 from Japan, Sweden, Russia and the United States	Chi-square, Descriptive statistics
Niaz (2001)	Print advertising	Total 300; 150 (India), 150 (United States)	Chi-Square
Ji and McNeal	TV	Total 431; 299 (United States), 132	Chi-Square

(2001)	commercials	(China)	
Zhang and Shavitt (2003)	Print advertising +TV commercials	Total 473; Chinese Print (240) and TV commercials (223)	Chi-Square, ANOVA
So (2004)	Print advertising	Total 1225; 640 (Hong Kong), 585 (Australia)	Chi-Square
Bang et al. (2005)	Print advertising	Total 403; 201 (South Korea), 202 (United States)	Chi-Square
Moon and Chan (2005)	TV commercials	Total 803: 406 (Hong Kong), 397 (South Korea)	F-test, Chi-square, Descriptive statistics
Nelson and Paek (2005)	Print advertising	Total 919; 72 (Brazil), 169 (China), 86 (France) 69 (India), 202 (Korea), 79 (Thailand), 242 (United States)	Mean, t-test, Regression, Correlation, Levene test, Multiple Regression
Zhou et al. (2005)	TV commercials	Total 400; 200 (United States), 200 (China)	Chi-square
Choi, Lee, and Kim (2005)	TV commercials	Total 234; 46 (United States), 188 (South-Korea)	Percentage, Chi-square
Milner (2005)	TV commercials	Total 226; Kenya (56), Ghana (115) and South Africa (55)	Percentage, Chi-square
Paek (2005)	Print advertising	Total 1318; 624 (United States), 694 (South Korea)	Chi-square
Kalliny and Gentry (2007)	TV commercials	Total 861; 150 (United States), 150 (Lebanon), 145 (Egypt), 145 (Kuwait), 144 (Saudi Arabia), 127 (United Arab Emirates)	MANOVA
An and Kim (2007)	Web advertising	Total 400; 200 (United States), 200 (South Korea)	Chi-square
Hetsroni (2007)	TV commercials	Total 3250; 1785 (United States), 1467 (Israel)	Percentage, Chi-square
Dianoux, Kettnerová and Linhart (2007)	Print advertising	Total 577; 309 (Czech Republic), 268 (France)	Percentage, t-test, Chi-Square
Nelson and Paek (2008)	TV commercials	Total 2,166; 153 (Brazil), 750 (Canada), 284 (China), 150 (Germany), 444 (South Korea), 258 (Thailand), 127 (United States)	ANOVA, t-test, Regression
Paek, Yu and Bae (2009)	Web advertising	Total 89; 22 (Korean), 67 (United States)	Levene test for equality of variances
Kalliny (2010)	Print advertising	Total 1245; 150 (Arab world), 495 (United States)	MANOVA
Mortimer and Grierson (2010)	Print advertising	Total 50; 25 (United Kingdom), 25 (France)	Mean, t-test
Cheong, Kim and Zheng (2010)	Print advertising	Total 336; 68 (China), 223 (United States)	Z-Test
Paek, Nelson and Vilela (2011)	TV commercials	Total 2,608; 177 (Brazil), 856 (Canada), 434 (China), 182 (Germany), 469 (South Korea), 272 (Thailand), 218 (United States)	Chi-Square
Hatzithomas, Zotos and	Print advertising	Total 2465 (United Kingdom); 1363 (Greece)	Chi-Square

Boutsouki (2011)			
Hsu and Barker (2013)	TV Commercial	Total 566: 316 (United States 182 ads younger group, 134 ads) 250 (China, 136 ads younger, 114 ads older group)	Correlation , ANOVA, t-tests
Bakir, Palan and Kolbe (2013)	TV Commercial	Total 285: 66 (Mexico), 95 (Turkey) 124 (United States)	Percentage, Chi-square
Prieler and Centeno (2013)	TV Commercial	Total 254	Chi-square
Song, Ahn, and Sung 2014	Print advertising	Total 1,889: 1,486 (USA), 403 (South Korea)	Percentage, Chi-square, t-test
Hoffman et al. (2014)	Print advertising	Print advertising Total 1166: 748 (Germany) 418 (Spain) Consumer/ Total 175: 114 (Germany) 61 (Spain) Stimuli print advertisements	ANOVA, Chi-square
Tartaglia and Rollero (2015)	Print advertising	Total 1,164: 887 (Italy), 277 (Netherlands)	Percentages, ANOVA
Pineda, Hernández-Santaolalla and del Mar Rubio-Hernández (2015)	Print advertising	Total 530: 205 (United States), 325 (Spain)	Percentages
Theocharous (2015)	Print advertising	Total 39: 21 United Kingdom) 18 (Greece)	Frequencies
Matthes, Prieler and Adam (2016)	TV commercials	Total 1755: 124 (Austria), 144 (Germany) 149 (United Kingdom) 149 (United States) 150 (France) 146 (Spain) 123 (Brazil) 149 (Netherlands), 115 (Romania), 118 (Slovakia) 137 (China) 150 (Japan) 127 (South Korea)	Chi-square , Regression,
Lee, Khang and Kim (2016)	TV commercials	Total 234: 166(USA), 68 (South Korea)	Percentage, Chi-square.
Kalliny, Ghanem and Kalliny (2016)	Print advertising+ Social media	Magazine advertisements Total 166 (Arab-world) : Social media posts Total 1081: 407 (Al Arabiya 407(USA today)	Percentage, Chi-square.
Zorn et al. (2016)	Interactive television divertissements	Total 530; 205 (United States), 325 (United Kingdom)	Wink records: 257 iTV advertising campaigns

Despite its widespread prevalence and popularity, scholars have identified several limitations in this method. It provides description without prescription (e.g. Taylor 2002, 2005; Samiee & Jeong 1994); it is hard to establish its reliability and validity; and the generalizability of its results is limited (Kolbe & Burnett 1991; Okazaki & Mueller 2007). Furthermore, it is an objective measure and as such does not give the consumer's subjective experience with advertising (Abernethy & Franke 1996). However, some scholars have argued that frequently

used advertising contents are likely to be effective (De Mooij & Hofstede 2010; McQuarrie & Phillips 2008). Therefore, the content analysis method can be used to draw inferences about the usefulness of advertising content in a certain culture.

3.1.2 Surveys and experimentation

A survey is a quantitative research technique that involves collecting information from respondents through the use of questionnaires. The use of the survey method in marketing and advertising research has been advocated by several scholars because it allows predicting and understanding some aspects of the consumer attitude toward marketing and advertising (e.g. Tai 2004; Fam & Grohs 2007; Srivastava 2010). Through the survey method, a researcher can conduct statistically reliable research by using large samples and statistical techniques (Davis 1997). The survey method is usually employed in those instances where research intends to establish a cause-effect relationship between variables (Ghauri & Grønhaug 2010). Some scholars have emphasized that the survey approach opens the opportunity to examine consumer feelings about the advertising topic being investigated and allows relating them to culture (Fam & Grohs 2007).

The survey method entails many processes: sampling, questionnaire development, questionnaire design, study implementation, data analysis and interpretation of data. Advertising researchers can use one of four methods of data collection: personal interviews, telephone interviews, mail survey or email/social media survey. The appropriateness of each data collection technique mainly depends on the type and amount of questions asked in the survey and the number of responses needed for research purposes. In a face-to-face setting, the researcher can approach the individual in public places such as shopping malls, grocery stores, airports, and train and bus stations. By doing so, an investigator can contact persons who meet the target respondent profile needed for the study. This technique is most commonly used by professional marketing and advertising companies.

Academic researchers usually rely on college and university staff members and students. If a researcher requires respondents from a diverse demographic and socioeconomic population, then a mail survey is the appropriate approach. In recent years, thanks to advancements in information technologies, researchers can now use electronic mail and various social media platforms to conduct a survey. The researcher needs to prepare a questionnaire that contains questions

relevant to the studied variables of interest. An in-depth review of the extant of the literature is needed to operationalize and develop the construct. If a variable of interest already exists in literature, then the researcher can utilize this existing variable with slight modifications according to the context of their study. Given the researcher-driven focus of the survey method, it is regarded as deductive in nature.

In the international advertising discipline, scholars are increasingly focusing on experiments to test hypotheses and “experimental research has rightly continued to come into wider use as the international advertising discipline matures” (Miracle 2014: 21). Experiments provide a deeper understanding of why particular advertising contents such as appeals are effective and relevant in different markets. Both surveys and experiments provide an opportunity to establish causality. However, in some instances, only experiments can prove causality. For instance, interviewing might not be suitable to determine “to what extent does the amount of advertising exposure affect advertising awareness and message recall” (Davis 1997: 138).

To sum up, experiments have an advantage over content analysis and surveys, as they provide evidence of why the phenomenon in question has occurred (Taylor & Bowen 2012). Several previous studies have employed experiments to measure advertising recall, recognition and attractiveness (e.g. Wells, Burnett, & Moriarty, 2003), attention and its effect on memory (e.g. Choi & Miracle 2004), recall, attitude toward the advertisement and advertised brand (Ang & Low 2000; Jung, Polyorat & Kellaris 2009). Table 10 provides information regarding the media focus, sampling profile and analytical techniques of previous Hofstede-inspired advertising appeals studies that have applied experimentation and surveys.

Some scholars have identified several caveats in the implementation of surveys and experiments in cross-cultural settings, such as the equivalence of constructs across cultures, bias arising from non-response, and the requirement of large and representative samples, to mention just a few (Craig & Douglas 2012). In the same vein, the survey method is also criticized for using imposed etic measures (Jung, Polyorat & Kellaris 2009). In this regard, qualitative research techniques, such as focus groups, personal in-depth interviews and projective techniques enable the researcher to avoid the direct imposition of a pre-structured frame of reference onto the respondent and require a small sample size (Craig & Douglas 2005). Furthermore, exploring consumers’ subconscious helps the marketer gain insights into what kind of advertising appeals are likely to be effective (Craig & Douglas 2012).

Table 10. Methods, sampling and analytical technique in previous experiments and survey studies

Author (s)	Research Method	Sample & Sample Size and Material	Data Analysis Technique
Zhang and Gelb (1996)	Experiments	Students / Total 320; 160 each from the United States and China) / Stimuli print advertisements	MANOVA, ANOVA, Chi-Square, Logistic Regression
Gregory and Munch (1997)	Experiment	Students / Total 316 from Mexico / Stimuli print advertisements	ANOVA
Taylor, Miracle and Wilson (1997)	Experiments	Students / Total 202; 101 each from the United States and South Korea / 20 / Stimuli TV commercial	MANOVA, t-test, Correlation
Zhang and Neelankavil (1997)	Experiments	Student / Total 160; 80 (United States), 80 (China) / Stimuli print advertisements	ANOVA
Donthu (1998)	Experiments	Students / Total 280; 72 (Canada) 44 (United States), 85 (United Kingdom) 80 (India) / Stimuli TV commercial	ANOVA
Diehl, Terlutter and Weinberg (2003)	Experiment	Students / Total 80; 40 (China), 40 (Germany) / Two stimuli print advertisements	ANOVA
Lepkowska-White, Brashear and Weinberger (2003)	Experiments	Students / Total 788; 419 (United States), 369 (Poland) /12 stimuli print advertisements	MANOVA, ANOVA
Tai (2004)	Survey	Students / Total 323; 150 (United States), 173 (Hong Kong)	Multiple Regression
Choi and Miracle (2004)	Experiment	Students / Total 355; 176 (United States), 179 (South Korea) / Stimuli print advertisements	SEM, Descriptive statistics
Polyorat and Alden (2005)	Experiment	Students / Total 614; 214 (United States), 400 (Thailand)	MANOVA, Regression
Chang (2006)	Experiments+ Ethnographic interviews	Students Total 424; 112 (United States), 112 (Taiwan) / Stimuli print advertisements	ANCOVA
Hsieh and Chang (2006)	Survey	Consumer / Total 634; 334 (United States), 300 (Taiwan)	ANOVA, MANOVA
Garcia and Yang (2006)	Experiment	Students / Total 168; 105 (United States), 63 (Mexico) / Stimuli print advertisements	MANOVA
Hoeken et al. (2007)	Experiment	Students / Total 534; 87 (Belgium), 98 (Germany), 73 (Netherlands), 202 (Spain), 74 (United Kingdom) / Stimuli	ANOVA, MANOVA, Chi-Square

		print advertisements	
Khanh and Hau (2007)	Survey	Consumers / Total 308 / Vietnam	Mean, t-test
Fam (2008)	Telephonic interviews	Total 1000; 200 each from Hong Kong, China, Indonesia, Thailand and India	Chi-square
Jung, Polyorat and Kellaris (2009)	Experiment	Total 546; 204 (South Korea), 169 (United States), 173 (Thailand) / Stimuli Radio advertisement	ANOVA, Chi-Square
Zhang (2010)	Experiment	Total 83; 47 (young Chinese) & 44 (older Chinese)/ Stimuli print advertisements	ANOVA
Emery and Tian (2010)	Survey	Students/ Total 600; 300 (United States), 300 (China)	Bonferroni's correction, t-test
Manzur et al. (2012)	Experiment	Students / Total 450 from Chile/ Stimuli print advertisements	ANOVA/MANOVA
Gelbrich, G�athke and Westjohn (2012)	Experiments	Students/Total 274; 76(United States), 83 (Germany), 52 (China) and 63 (Russia) Stimuli print advertisements	ANOVA, t-tests
Zarantonello, Jedidi and Schmitt (2013)	Consumer response + Experts' judgment of advertisements	150 consumers and 256 from 23 countries	Regression, Correlation
Teng et al. (2014)	Experiments	Consumers / Total 397; 176 (Canada), 221 (China) / Stimuli print advertisements	ANOVA
Xue (2015)	Experiments	Students/Total 164 (China) Stimuli print advertisements	MANCOVA
Gevorgyan and Manucharova (2015)	Experiments	Students/ Total 510: 185 (American), 142 (Chinese–American), 97 (mainland Chinese) , and 86 (Chinese–Malaysian)/Stimuli online advertising	ANOVA, ACNOVA
Kim, Jeong and Hwang (2016)	Experiments	Facebook advertising/ Students/ Total 191; 80 (United States), 111 (South Korea) / Stimuli Facebook messages	t-test, ANOVA, regression
Han and Ling (2016)	Experiments	Students/Total 287; 84 (China), 121 (United States), 82 (Singapore) / Stimuli print advertisements	SEM
Chekima et al. (2016)	Survey	Consumer 405	SEM
Nath, Devlin and Reid (2016)	Experiments	Students/ Total 218	SEM

Recently, Miracle (2014: 21) has remarked that in the domain of international advertising, there are “still disagreements on which research methods should be utilized, for example, content analysis, critical, empirical, ethnographic, experimental, qualitative, quantitative, or survey.” Scholars have debated about which research methods (e.g. content analysis, experiments, surveys, etc.) are most useful for new knowledge. In our view, every method has its usefulness depending on the research topic, and questions and the arbitrary use of one or the other undermine its usability in the research context. As discussed earlier, experiments are usually used to establish the effectiveness of advertising. In this study, the purpose was not to examine any particular effect of advertising on consumer or advertising effectiveness. Rather, an overall objective was to examine whether cultural values and values-practices inconsistency impact the use of appeals in advertising. Thus, the research purpose was exploratory and deductive. The experiments do not fit with the overall objective, and none of the four research questions of this study were thus employed.

3.2 Methodologies and justification

In this thesis, three methodologies are employed to answer the research questions and fulfill the overall purpose of the study. To answer research question 1, article A has used a systematic review approach to access the state of the art of Hofstede-inspired advertising research. In article A, we used multiple strategies for identifying empirical studies that have used Hofstede’s cultural dimensions in advertising research. Following previous research (e.g. Zou 2005; Okazaki & Mueller 2007; Taylor & Bowen 2012), significant marketing, advertising, psychology, cross-cultural communication and consumer behavior journals were examined systematically to identify articles dealing with advertising research based on Hofstede’s framework. The major journals included in the article search are *Journal of Advertising*, *Journal of Advertising Research*, *Journal of Current Issues and Research in Advertising*, *Journal of Marketing*, *Journal of Marketing Research*, *Journal of Consumer Research*, *Journal of International Business Studies*, *International Marketing Review*, *Journal of International Marketing*, *Advances in International Marketing*, *Journal of Marketing Communication*, *Journal of Business Research* and the *Journal of Global Marketing*. Second, we performed a bibliographic search of computerized databases (ABI/INFORM, EBSCOHOST Business Source, Emerald, Taylor & Francis and JSTOR) by using a variety of Hofstede’s terms (e.g. IND, Individualistic, Individualism) and advertising-related terms (e.g.

cross-cultural and international advertising), to locate relevant articles published from 1980 to 2012.

The direct search combined with a snowball approach resulted in more than 500 studies. The initial screening of titles and abstracts was undertaken by the authors to make sure that it explicitly addresses the subject of interest. The purpose of the study is to review the prior empirical studies that have used Hofstede's cultural dimensions as a theoretical lens to examine the relationship between culture and advertising. Therefore, the editorials, conceptual works, comments on previous literature, and case studies were excluded. More precisely, the criteria for article selection are as follows: the study (a) has to include one or more of Hofstede's cultural dimensions to examine the relationship between culture and advertising and (b) has to be empirical. This process resulted in a total of 57 studies published between 1992 and 2012. A coding instrument was developed to analyze the content of the selected studies. We coded the studied cultural dimensions, the thematic areas, the examined countries and the regions; we looked at whether the examined countries are culturally similar or dissimilar, and examined the research methodology, sample size and characteristics, data analysis and analytical technique, data reliability and equivalence measures. The finalized set of coding sheets was checked by both authors to ensure that data coding had been completed appropriately. Finally, the coding sheets were entered into Excel for analysis, and descriptive statistics of frequencies and percentages were compiled.

In article B, research question 2 was answered by using content analysis to examine the impact of cultural values and values-practices inconsistency on the use of appeals in Estonian advertising. In the realm of cross-cultural advertising, there is limited research that explores the phenomenon of the values-practices inconsistencies, suggesting the appropriateness of a descriptive method of content analysis for article B. The content analysis method was used, and three magazines and one weekly newspaper were chosen from Estonia. With the help of media reports, Estonian coordinators selected magazines that are representative of the most typical publications in their respective categories. Issues of *Anne & Stiil* (women magazine), *Director* (business magazine), the Estonian version of *Cosmopolitan*, and the weekend issue of the key Estonian newspaper *Eesti Ekspress* that appeared during July-December 2012 were collected. In total, 634 advertisements were collected from the selected magazines. After excluding repetitive advertisements, social events, sales promotions, and products in editorial focus, the final count of advertisements was 110. Table 11 shows the distribution of the sample by magazine type.

To reduce the fatigue effect of the coding process, we used eleven pairs of coders rather than following the tradition of using two or three coders to code all advertisements. The coders were 22 undergraduate students participating in a marketing course at the University of Tartu, Estonia, out of whom 10 were female and 12 male. These 22 students were divided into 11 groups of two members. In each group, both members evaluated the same set of 10 advertisements. In doing so, we have reduced the possible fatigue effect and the time spent on the evaluation process of 110 advertisements. Some previous studies have also considered a large number of coders in order to control and eliminate possible fatigue effects (Hetsroni 2007; Hatzithomas Zotos & Boutsouki 2011).

Table 11. Sample distribution in Estonian magazines

Magazine	N	Percentage
Women's magazine (<i>Anne & Stiil</i>)	41	37%
Business magazine (<i>Director</i>)	22	20%
<i>Cosmopolitan</i>	24	22%
Newspaper (<i>Eesti Ekspress</i>)	23	21%
Total	110	100%

The coders were firstly introduced to the task at hand by explaining the process and providing ideas on how to best evaluate the advertisements. It was suggested that respondents focus on the appeals present in the advertisement visuals and print copy and avoid associating their usage experience with the product featured in the advertisement. It was suggested that an appeal can be deemed to exist if the respondent felt that several descriptive adjectives were present. The same principle holds true for indicating the absence of appeal – that is, if no characteristics in the advertisement were found to match the appeal or its extension words. To ensure full comprehension of the appeals and secure reliable results, the appeal definitions were translated into Estonian by the author. Furthermore, a collective discussion over the essence of the research was held. This process entailed coders asking questions regarding the assessment.

Based on previous studies, we linked 34 of Pollay's (1983) 42 advertising appeals with Hofstede's original four cultural dimensions (for classification, see Table 1 of Article B). For the operational definition of the selected 34 appeals, see Appendix AI of Article B. The nominal scale measurements cannot capture the real strength of a variable; therefore scholars have emphasized the use of ordinal or interval scales for advertising content analysis coding (e.g. Okazaki & Mueller 2007). The coders were asked to evaluate the existence of all appeals on a three point scale; 0 = the ad did not include the appeal, 1 = the appeal is included and 2 = the appeal

is definitely included in the advertisement. Estonian authors acted as judges and resolved disagreements between coders. A first descriptive statistical analysis was undertaken to assess the frequency of each of the selected appeals appearing in the sample of advertising. To test whether the differences in the use of appeals are significantly different between two poles of the cultural dimension, t-tests were performed because they allow a distinction to be made between means of separate groups.

Project coordinator in Estonia has identified the problems in the use of three-point scales regarding the presence of appeals. More specifically they found many unresolved cases of the regarding the degree of presences of appeals. Therefore Estonian authors reviewed all coders' decision in deciding either appeal is present or absent in the advertisement. Then the percentage of agreement among coders was calculated. We adopted Perreault and Leigh's (1989) to calculate the intercoder reliability based on the level of agreement among coders verified by Estonia authors. Overall the intercoder agreement range from 0.74 to 0.84 and all coefficient exceeds the rule of thumb coefficient size, which is 0.70 (Rust & Cooil 1994). The table 12 shows the percentage of agreements among coders and P/L Index inter-coder reliability coefficients for 11 groups of coders.

Table 12. Percentage of agreements among coders and inter-coder reliability coefficients

Coder Groups	Percentage of agreement	P/L Index inter-coder reliability coefficients
Group 1	67.35	0.82
Group 2	66.47	0.81
Group 3	69.41	0.83
Group 4	56.47	0.74
Group 5	62.94	0.79
Group 6	65.00	0.80
Group 7	61.47	0.78
Group 8	62.06	0.78
Group 9	60.29	0.77
Group 10	57.65	0.75
Group 11	71.47	0.84
Average	63.69	0.79

In article C, a survey with a self-administrated questionnaire was conducted to answer research question 3. The questionnaire was developed to measure the power distance and masculinity cultural values and practices and selected 17 of Pollay's (1983) advertising appeals as related to Hofstede's power distance and

masculinity. For details on the selection criteria of the appeals, see the method section in Article C.

In the literature, several scales are available that measure Hofstede's power distance and masculinity, such as the cultural values scale by Furrer, Liu and Sudharshan (2000) and Yoo, Donthu and Lenartowicz (2011) were found to be inadequate. Scholars have criticized these scales for their use of vaguely related items, the lack of evidence of the validity of these scales in cross-cultural measurement equivalence, and also their lack of conceptual equivalence with Hofstede's cultural conceptualization (Sharma 2010; Sun et al. 2014; De Mooij 2015). The personal culture orientation (PCO) scale by Sharma (2010) provides evidence for the validity, reliability, and cross-cultural measurement equivalence. Therefore, for measuring the cultural values of power distance and masculinity the study used, with few modifications, Sharma's (2010) PCO.

To measure the power distance and masculinity cultural practices the study modified Sharma's (2010) PCO by following nomenclature proposed by Sun et al. (2014). Two persons – one graduate student and one university lecturer, who were blind to the scope of the study – modified Sharma's (2010) PCO by changing the statement 'I prefer to do' to 'In my country people tend/actually do' to capture the cultural practices. Then two professors of marketing acted as judges to verify the accuracy of the cultural practices scale. To avoid confusion and enhance the accuracy of the meanings and comprehension, the survey questionnaire was administered in the Finnish language. The research questionnaire was translated from English to Finnish by a professional translation organization. Several issues raised by the translator were resolved during one meeting session between the author and translator. Table 13 shows the English version of the masculinity and power distance cultural values and practices scales.

Before the respondents attempted the questionnaire, they were also given clear instructions regarding the questions being asked in the section. For instance, at the beginning of cultural values section, the respondents were asked we are interested in knowing participants' personal views on topic questions. Similarly, at the beginning of cultural practices section, the respondents were asked that we are interested in their beliefs about what norms, values, and practices exist are in the society/country in which they live. Table 13 shows the English version of the instructions; the respondents completed the survey in the Finnish language.

Table 13. Power distance, masculinity cultural values and practices scale adopted from Sharma (2010)

Power distance cultural values on an individual level
<u>Instructions for the power distance cultural values section</u>
In this section we are interested to know your personal views on the following statements. Please circle the appropriate number to indicate how much you personally agree or disagree with each statement.
1. I prefer conforming to the wishes of someone in a higher position than mine.
2. I prefer to follow orders without asking questions.
3. I prefer not to refuse a request if someone senior asks me.
4. I prefer not to disagree with authority figures/person.
Masculinity cultural values on an individual level
<u>Instructions for the masculinity cultural values section</u>
In this section we are interested to know your personal views on the following statements. Please circle the appropriate number to indicate how much you personally agree or disagree with each statement.
1. Women are generally more caring than men.*
2. Men are generally physically stronger than women.
3. Men are generally more ambitious than women.
4. Women are generally more modest than men.
*Item deleted to achieve acceptable Cronbach's alpha value
Power distance practices in the society/country
<u>Instructions for the power distance cultural practices section</u>
In this section we are interested in your beliefs about what norms, values and practices exist are in the society/country in which you live. Please circle the appropriate number to indicate how you perceive your society in relation with each statement.
1. In my country people in lower positions easily conform to the wishes of people in higher positions
2. In my country people tend to follow orders without asking any questions.
3. In my country people in lower positions do not refuse a request of people in higher positions
4. In my country people usually do not disagree with the authority figure/person.
Masculinity practices in the society/country
<u>Instructions for the masculinity cultural practices section</u>
In this section we are interested in your beliefs about what norms, values and practices exist are in the society/country in which you live. Please circle the appropriate number to indicate how you perceive your society in relation with each statement.
1. In my country it is generally believed that women are usually more caring than men.
2. In my country it is generally believed that men are physically stronger than women.
3. In my country it is generally believed men are usually more ambitious than women.
4. In my country it is generally believed women are usually more modest than men.

For establishing the dimensionality of advertising appeal scales, principal components analysis with varimax rotation was used. The factorability of the 17 Pollay (1983) appeals was examined. A total of four appeals namely 'Health', 'Natural', 'Frail' and 'Cheap' were eliminated because their communalities after

extractions are below 0.4. Because items with the commonality of less than 0.4 suggest that it is not related to the other items and do not contribute to a simple factor structure (Osborne & Costello 2009). A principal components factor analysis of the remaining 13 items was conducted using varimax rotation. The results of a KMO measure of sampling adequacy and Bartlett's test show that the data meet the requirements for factor analysis. The KMO measure of sampling adequacy is 0.735, which is above the recommended value of 0.5, and Bartlett's test of sphericity was significant ($\chi^2(78) = 758.18, p < .05$).

All commonalities were higher than 0.5. A minimum eigenvalue of one was used in the factor analysis and factors with eigenvalues of less than one were considered insignificant and were excluded. The factor analysis of 13 of Pollay's (1983) appeals generated a four-factor solution with a total cumulative percentage of variance of 65.09%. The first component included 'high power distance appeal', the second component included 'masculinity appeal', the third component included femininity appeal, and the fourth dimension included low power distance appeal. The table 14 displays the results of a principal components analysis and a four-component solution generated for 13 of Pollay's (1983) appeals.

Table 14. Advertising appeal: component loadings

Description	Component			
	1	2	3	4
High power distance appeal				
Vain	0.83			
Status	0.81			
Dear	0.75			
Ornamental	0.64			
Masculinity appeal				
Effective		0.83		
Productivity		0.81		
Convenient		0.76		
Femininity appeal				
Courtesy			0.84	
Modesty			0.81	
Affiliation			0.58	
Low power distance appeal				
Humility				0.80
Nurturance				0.72
Plain				0.71
Note: Factor loadings < .5 are suppressed, Extraction method: principal component analysis; Rotation method: varimax with Kaiser normalization				

Following the recommendation by advertising and cross-cultural scholars, the study collected data from a combined student and non-student population. Instructors and teachers organizing courses, workshops, and seminars at the

University of Vaasa Open University were requested to allow the author to collect data from the participants. All questionnaires were administered in classrooms where professionals and students attended courses or workshops at the University of Vaasa Open University during evenings and weekends. Furthermore, most of the respondents are from various cities in Finland and they visit Vaasa in the evenings on specific days and weekends to attend the courses and workshops. For detailed information regarding questionnaire administration, see the sampling section in article C, and for the demographic profile of respondents, see Table 3 in article C.

The purpose of this research is to examine whether cultural values and values-practices inconsistency explain the link between culture and advertising. In answering the research question, article B studied the reflection of cultural values and values-practices inconsistency in the content of advertising. Further phenomena under study were examined using a survey method in article C to determine what kinds of messages consumers have received from advertising and whether the appeals used in advertising are related to the respondent's cultural values or the cultural practices of his/her society. Thus, by examining what is included in advertising (through content analysis in article B) and what the consumer gets from advertising (consumer survey), the study provides complementary evidence that unfolds the complex influence of cultural values and values-practices inconsistency on advertising. In other words, the descriptive findings of the content analysis are supplemented by incorporating the consumer perspective through the survey; thus, evidence from both sources provides the analytical enrichment and triangulation of conclusions.

In article D, the content analysis method was used. Based on similarities and differences in the reflection of appeals, the study inferred the applicability of Hofstede's six cultural dimensions and the values-practices inconsistency in the cross-cultural setting. The phenomenon under question can also be explored through the survey method with a somewhat narrower scope; perhaps only a few selected cultural dimensions and appeals could be examined. However, examining the link between an exhaustive list of appeals and Hofstede's six dimensions through the survey is not feasible. Furthermore, the use of the survey method was not considered due to several challenges linked with the survey method regarding research design and execution, such as instrument development, translation and construct equivalence in the cross-cultural setting, and the time elapsed and financial cost involved in the data collection process. Thus, the content analysis method was used for examining the impact of cultural values and values-practices inconsistency on the use of appeals in advertising.

First, with the help of media reports, top magazines belonging to general, business, technology and women's categories were identified; the local version of *Cosmopolitan* or an equivalent magazine was also included. The project coordinators in Estonia, Finland, and Sweden collected all issues of the magazines mentioned above that appeared between January and December 2012. All advertisements appearing in these magazines were then scanned. In total, 5796 advertisements were scanned, out of which 1314 were from Estonia, 1898 from Finland and 2584 from Sweden. Following the process adopted in article B, repetitive advertisements, social events, sales promotions, and products in editorial focus were first removed.

In order to avoid biased in the result, this might arise due to the inclusion of global brands international advertising in the sample. First, we excluded the English language advertisement of global brands from data. Secondly, we examined whether global brands advertisements in the local language is the translated version of the brands international advertising campaign or not. For this, a google search of brands advertisements was performed to identify that whether global brands advertisements is translated version international campaign or those particular advertisements tailored for local culture. In doing so we removed several translated version of global brands international advertising campaign e.g. Braun IONTEC, Braun epilator, Bio-oil, Estee Lauder, L'Oréal, Maybelline New York, Biotherm, Neutrogena, TAG Heuer Carrera, Vichy laboratories. Detailed information regarding the advertisement selection from each country is provided separately below.

Table 15. Sample distribution in Swedish magazines

Magazine	N	Percentage
General Magazine (<i>Svenska Dagbladet</i>)	27	16.2
Business Magazine (<i>Dagens Industri</i>)	35	21
Women's Magazine (<i>Amelia</i>)	38	22.8
Men's Magazine (<i>Teknikens Värld</i>)	25	15
<i>ELLE</i> (equivalent to <i>Cosmopolitan</i>)	42	25
Total	167	100

In total, 2584 advertisements were collected from issues of a General Magazine (*Svenska Dagbladet*), Business Magazine (*Dagens Industri*), Women's Magazine (*Amelia*), Men's Magazine (*Teknikens Värld*) and *Elle* instead of *Cosmopolitan* that appeared during January-December 2012 in Sweden. After excluding repetitive advertisements, social events, sales promotions, and products in editorial focus, English language global brands advertisements, translated version of global brand advertisement in Swedish, the final count of

advertisements was 472. A sample of 167 advertisements was drawn from those advertisements while taking into account that the number of advertisements magazine should be comparable with selected advertisements from Estonia and Finland. Table 15 illustrates the distribution of sample by magazine type in Swedish data.

In Finland, a total 1898 advertisements were collected from the issues of a General Magazine (*HS Kuukausiliite*), Business Magazine (*Kaupalehti optio*), Women's Magazine (*Me Naiset*), Men's Magazine (*Tekniikan maailma*) and the Finnish version of *Cosmopolitan* that appeared during January-December 2012. After excluding repetitive advertisements, social events, sales promotions, and products in editorial focus, English language global brands advertisements, translated version of global brand advertisement in Finnish, the final count of advertisements was 329. A sample of 163 advertisements was drawn from those advertisements while taking into account that the number of advertisements regarding magazine should be comparable with selected advertisements from Estonia and Sweden. Table 16 illustrates the distribution of sample by magazine type in Finnish data.

Table 16. Sample distribution in Finnish magazines

Magazine	N	Percentage
General Magazine (<i>HS Kuukausiliite</i>)	28	17.2
Business Magazine (<i>Kaupalehti optio</i>)	29	17.8
Women's Magazine (<i>Me Naiset</i>)	39	23.9
Men's Magazine (<i>Tekniikan maailma</i>)	32	19.6
<i>Cosmopolitan</i>	35	21.5
Total	163	100

In Estonia, a total 1314 advertisements were collected from the issues of a General Magazine (*Eesti Ekspress*), Business Magazine (*Director*), Women's Magazine (*Anne & Stiil*), Men's Magazine (*Tehnikamaailm*) and the Estonian version of *Cosmopolitan* that appeared during January-December 2012 in Estonia. After excluding repetitive advertisements, social events, sales promotions, and products in editorial focus, English language global brands advertisements, translated version of global brand advertisement in Estonian, the final count of advertisements was 348. A sample of 154 advertisements was drawn from those advertisements while taking into account that the number of advertisements regarding magazine should be comparable with selected advertisements from Finland and Sweden. Table 17 shows the distribution of sample by magazine type in Estonian.

Table 17. Sample distribution in Estonian magazines

Magazine	N	Percentage
General Magazine (<i>Eesti Ekspress</i>)	28	18.2
Business Magazine (<i>Director</i>)	26	16.9
Women's Magazine (<i>Anne & Stiil</i>)	36	23.4
Men's Magazine (<i>Tehnikamaailm</i>)	29	18.8
Cosmopolitan	35	22.7
Total	154	100

Project coordinators have identified the problem of using a three-point scale (i.e. 0 = the ad did not include the appeal, 1 = the appeal is included and 2 = the appeal is definitely included in the advertisement), as it results in very low agreement among coders. Also, the coders noted that for them the use of a three-point scale is a bit difficult. The coders were then trained to use a two-point scale (i.e. 0 = the appeal is not used in the ad; 1 = the appeal is used in the ad). The use of two-point scale results in sufficient agreement among the coders and also the coders consider it easy and straightforward. Therefore it was decided to use a two-point scale rather than a three-point scale to analyse the presence of appeals. We adopted Perreault and Leigh's (1989) formula to calculate the intercoder reliability in Estonian, Finnish, and Swedish data. Overall the intercoder agreement range from 0.77 to 0.82 and all coefficient exceeds the rule of thumb coefficient size, which is 0.70 (Rust & Cooil 1994). Table 18 shows the percentage of agreements among coders and P/L Index inter-coder reliability coefficients for Estonia, Finland, and Sweden.

Table 18. Percentage of agreements among coders and inter-coder reliability coefficients for Estonia, Finland and Sweden

Country	Percentage of agreement	P/L Index inter-coder reliability coefficients
Estonia	68.42	0.82
Finland	60.03	0.77
Sweden	68.42	0.80

In previous research, scholars have raised the question about the effect of coders' age, gender and cultural orientation on the evaluation of the advertisements. To rule out the effect of the demographical variable on the assessment of the advertisements, we recruited coders of different genders and age groups. Coders in each country were hired by project coordinators from the respective country. The demographic information of all evaluators is provided below in Table 19.

Table 19. Demographic profile of coders

	Gender	Estonia		Finland		Sweden	
		Age	Education	Age	Education	Age	Education
Coder 1	Male	29	Master's degree	28	Bachelor	24	Master's degree
Coder 2	Female	23	Master's degree	25	Master's degree	23	Master's degree
Coder 3	Male	36	Secondary School	39	Master's degree	43	PhD
Coder 3	Female	35	Secondary School	37	Bachelor	38	Master's degree

In summary, the used research methods helped to answer the research questions and overall purpose as follows. A systematic review in article A provides research gaps and an overall understanding of Hofstede-inspired advertising research. The content analysis in article B provides preliminary insights into the values-practices inconsistency phenomenon. This is further empirically validated in another cultural setting from the consumer perspective in article C. Finally, content analysis in article D extends the impact of Hofstede's six cultural dimensions and values-practices inconsistency in culturally similar markets. A summary of used methodologies in the respective articles is presented in Table 20.

Table 20. Research strategies and methodologies in the articles

Article	Approach	Research design	Data source	Method of data collection	Method of data analysis
A	Abductive	Conceptual study and assessment of literature	International advertising literature	Hofstede-inspired advertising studies through the systematic search of marketing and advertising journals and keywords search of academic databases.	Assessment of content of selected article. Descriptive statistics.
B	Deductive	Content analysis	110 print advertisements	Assessment of advertisements using 34 of Pollay's (1983) advertising appeals.	Independent t-tests
C	Deductive	Survey	204 Finnish consumers	Administration of survey during a face-to-face meeting.	Independent t-tests, Pearson correlation
D	Deductive	Content analysis	600 print advertisements	Assessment of advertisement using Pollay's 42 (1983) and Shen's five (2013) advertising appeals.	Independent t-tests, one-way ANOVA

4 SUMMARIES OF THE ARTICLES

In this chapter, summaries of the four articles that are core of the dissertation are presented. In the subsections below, each article's purposes, main findings, theoretical and managerial contributions are summarized.

4.1 Article A – summary

Hofstede's cultural framework has been around for over three decades and has inspired an increasing amount of cross-cultural advertising research. This review was a modest attempt to provide solutions for rigorous Hofstede-inspired advertising research. The purpose of this study was to assess the Hofstede-inspired advertising research with an aim of identifying possible gaps for future research and drawbacks for methodological improvements. A systematic search of leading marketing, advertising, and consumer behavior journals has resulted in 57 empirical advertising articles, published between 1992 and 2012, which used Hofstede's cultural dimensions. The review revealed that Hofstede-inspired advertising research has frequently analyzed the individualism/collectivism, masculinity/femininity, and uncertainty avoidance dimensions. The links between the least studied cultural dimensions and advertising are equally plausible. Future advertising research may focus on the least explored dimension of long-term orientation and the newly introduced sixth dimension – indulgence/restraint. None of the studies has examined the interaction effect among cultural values to consider the relationship between culture and advertising. We encourage future researchers to explore the impact of these interactions on advertising.

The review revealed that studies often tend to compare culturally distant countries. We argue that in order to validate the predictive value of culture, it is necessary to examine culturally similar markets. For instance, one intriguing question is whether cultural similarities among countries explain the similarities in advertising in a predictable manner. This understanding is likely to benefit advertising research regarding the extent to which advertising can be standardized between countries that share a significant amount of some cultural values, but differ on others. Thus, comparison of advertising from culturally similar countries is a critical void in the literature. Hofstede-inspired advertising research is more often concentrated in certain regions such as North America, East and Southeast Asia. Future researchers can add to the literature by

exploring under-studied markets such as Eastern and Southern Europe, India, Russia, the Middle East, Latin America and Africa. Furthermore, the majority of studies were based on data from two or three countries. However, for a credible generalization of findings, a large number of countries should be used, perhaps a minimum of 7-10 or more (Cadogan 2010; Franke and Richey 2010). If only a few countries are used, the rationale for country selection should have a sound theoretical basis (Taylor 2014).

In the reviewed studies, scholars have seldom paid attention to the discrepancy between the cultural values and practices. As the research in management and social psychology shows that cultural values and cultural practices are often contradictory (Fischer 2006; House et al. 2004; Sun et al. 2014), we firmly recommend refraining from producing yet another study with the same assumption that only cultural values predict the relationship between culture and advertising. Rather, we suggest that cross-cultural advertising research should first determine for which of Hofstede cultural dimensions individuals have internalized the socially desirable standards as their personal values and for which not. This understanding enables them to determine the overlap or discrepancy between personal value and their society's practice for the dimension under investigation. Advertising content analysis studies might use the multi-measure approach of Soares, Farhangmehr and Shoham (2007) and combine pieces of evidence from ethnography, regional affiliation, and Hofstede's indices to draw some inferences about the value-practices inconsistency. Studies employing experiments and surveys should measure cultural values as well as cultural practices to examine to what extent both facets of culture impact on the attitude toward advertising.

The review has also revealed that scholars have paid insufficient attention to various methodological aspects. For instance, among the reviewed studies, only one study employed a mixed method and one other used content analysis and experiments together, indicating that there is room for these types of studies. Advertising content analysis research can combine evidence from a survey, experiments or qualitative method to ensure the analytical enrichment and triangulation of findings. Almost all content analysis studies used a dichotomous scale to quantify the presence of cultural values in advertising. Rather, ordinal and ratio scale should be used to capture latent constructs such as cultural value or appeal. Furthermore, to avoid the caveats of the traditional content analysis method, the researcher may use the narrative coding method of Lerman and Callow (2004). The majority of content analysis studies have focused on print advertising and TV commercials. Only one study has examined differences in advertising materials that have appeared in different media. Further research

may perform cross-media comparisons, and focus on social media and mobile advertising. Lastly, students are often used to evaluating the content of advertisements; however, employing a professional from the advertising industry or a cultural translator could also be beneficial.

The study has also identified several methodological limitations of Hofstede-inspired experiment and survey type studies. Like the review by Taylor and Bowen (2012), our analysis also revealed that most of the studies have used a student sample to investigate the effectiveness of advertising. However, cross-cultural research requires generalizable samples because samples from one population can reduce the validity and thereby threaten the accuracy of findings (Hult et al. 2008). Furthermore, a recent meta-analysis by Taras, Kirkman and Steel (2010a) shows that the predictive power of cultural values is stronger for older males and working managers than students. Therefore, future research should use more generalizable samples of respondents. In more than half of the studies, the individual's level of cultural orientation was assumed based on the country-level construct of Hofstede's cultural dimension. Rather, the cultural orientation of the respondent should be directly measured by using some valid and reliable scale, perhaps the PCO scale by Sharma (2010).

In cross-cultural research, the need to translate the instrument is readily apparent (Craig and Douglas 2012), and a majority of reviewed studies have employed traditional back-translation as defined by Brislin (1980). However, a direct and literal translation of idiomatic or colloquial phrases and artistic statements, which are often used as advertising appeals, by moving from English to another language and back again, may produce the same wording, which would suggest that the translation was accurate (Douglas & Craig 2007). However, back-translation does not guarantee the equivalence of several constructs. These elements are that the concept, object or behavior must serve the same function (this is referred to as functional equivalence); must belong to the same class of object (category equivalence); and must carry the same interpretation across cultures (conceptual equivalence). Category and functional equivalence are relatively easier to establish, as they require some knowledge of cultural context and conventions. Conceptual equivalence is relatively difficult because at the conceptual level, an object may be interpreted very differently and requires some deeper knowledge of culture. To remedy this, cross-cultural advertising research should use 'collaborative and iterative translation' for a reliable and valid translation. It starts with the selection of a cross-cultural team or committee of people who are familiar with each of the cultures and languages in which research is being conducted. After ensuring the construct equivalence, the committee or team translate and test the instrument and revise the process

until a satisfactory translation is achieved. Lastly, for measuring validity and reliability in cross-cultural research, the Rasch approach is better than traditional confirmatory factor analysis (CFA) in terms of theoretical and practical perspective. Also, there is a lack of the use of advanced statistical analysis techniques such as structured equation modeling (SEM) in Hofstede-inspired advertising experiments and survey studies.

Based on our findings, we make several recommendations for researchers who use Hofstede's framework in advertising research (see Table 9 Summary of Recommendations in article A). In conclusion, the main contribution of this paper is that it critically evaluates the Hofstede-inspired advertising research and identifies pitfalls regarding the extant literature and guidelines for future studies. The paper highlights: how to select countries, how many countries should be included for credible generalization, the countries/regions to be explored, how to improve existing methodologies and use of alternatives, and best practices for operationalizing culture and advertising appeals.

4.2 Article B – summary

The earlier advertising studies that use Hofstede's cultural dimensions in examining the reflection of appeals in advertising show somewhat conflicting findings. The objective of this article was to investigate the link between culture and advertising appeals by using Hofstede's cultural dimension and the values-practices inconsistency as a basis to characterize the culture. The study offers insight into how cultural values and the value-practices inconsistency have an effect on the use of appeals in advertising. The article discusses the relationship between cultural value and cultural practices to shed light on the values-practices inconsistency phenomenon. The study was mainly positioned according to the premise that not all cultural values correspond with the cultural practices. Thus, for some values the advertising may reflect appeals that are not consistent with the country's cultural values due to non-congruence between cultural values and cultural practice. The article mainly bridges the gap regarding the lack of advertising studies that have used both Hofstede's cultural framework and values-practices inconsistency to examine the reflection of appeals in advertising.

Prior cross-cultural advertising appeals studies and literature examining the discrepancy between cultural values and practices were reviewed to gain insight into for which of Hofstede's cultural dimensions there is a congruency between cultural values and practices and for which not. Estonia has been selected because there is very limited advertising research from a cultural perspective and

also it was expected that due to economic and political change in Estonia there might be values-practices inconsistency. Four hypotheses are developed concerning Hofstede's original four cultural dimensions. These hypotheses were tested with quantitative content analysis data of 110 print advertisements that appeared in four different magazines in Estonia.

The main focus of article B was to examine the role of cultural values and the values-practices inconsistency phenomenon in the use of appeals in Estonia, one of the least studied Eastern European countries. The main focus was to define and describe the values-practices inconsistency phenomenon; therefore we focused on Hofstede's original four. Extending the analysis to six-dimensional analyses was avoided for the reason that dealing with more issues in one paper would have affected its length and complexity. Thus the purpose of article B is to examine the reflection of appeals concerning Hofstede's original four cultural dimensions. The review of the literature shows that previous studies (e.g. Han & Shavitt 1994; Albers-Miller & Gelb 1996; Cheng & Schweitzer 1996; De Mooij 2013a; Nelson & Paek 2005) linked four of Hofstede's cultural dimensions with 34 of Pollay's (1983) advertising appeals. Therefore the remaining eight of Pollay's (1983) appeals were excluded from the analysis as they cannot be linked with Hofstede's original four cultural dimensions. All advertisements were evaluated regarding the presence of 34 of Pollay's (1983) appeals as related to Hofstede's cultural dimensions – power distance, masculinity/femininity, individualism/collectivism and uncertainty avoidance.

The results of the content analysis lend support for all four hypotheses. Hypothesis 1 proposes that a cultural value of individualism/collectivism corresponds with the cultural practices; thus, the use of individualistic appeals in advertising can be linked with Hofstede's individualism/collectivism dimension. The analysis of the data shows that, consistent with Estonia's cultural position in terms of Hofstede's individualism/collectivism, Estonian advertising has significantly more often used individualistic appeals than collectivistic appeals. Hypothesis 2 proposes that feminine cultural values are not related to the actual cultural practices of society, and are thus unlikely to predict the reflection of the culture in advertising. Consistent with hypothesis 2, advertising in Estonia has significantly more often used culturally inconsistent masculine appeals than culturally congruent feminine appeals.

Hypothesis 3 emphasizes that low power distance values are not pervasive and are thus unlikely to predict the presence of cultural appeals in advertising. The results support hypothesis 3, as the advertising from the low power distance country of Estonia has significantly more often used high power distance appeals

than low power distance ones. Hypothesis 4 concerning differences in the utilization of high versus low uncertainty avoidance appeals also received support. This hypothesis emphasizes that uncertainty avoidance values correspond with the cultural practices; therefore, advertising will reflect appeals in agreement with Estonia's uncertainty avoidance indices as defined by Hofstede. Consistent with the prediction, advertising in Estonia has significantly more often used culturally consistent high uncertainty avoidance appeals than culturally non-consistent low uncertainty avoidance ones. To sum up, the findings of article B provide evidence that supports the notion that individualism and uncertainty avoidance cultural values are pervasive, and thus they identify cultural practices and how cultural messages are reflected in advertising. On the other hand, low power distance and femininity values do overlap with the cultural practices, and thus cannot explain the depiction of appeals in advertising.

The main contribution of this article is that it shows that cultural values alone are insufficient to predict the relationship between society and its advertising. More specifically, in the context of the values-practices inconsistency, cultural practices provide a better explanation of the relationship between culture and advertising appeal. These results challenge the prevailing notion of using cultural values alone in describing the influence of culture on advertising. In this regard, the article demonstrates the significance of the values-practices inconsistency phenomenon in describing the reflection of appeals in advertising. Furthermore, by examining advertising from Estonia, the study responded to the call for investigating the advertising from the least studied Eastern European region from its cultural perspective. In comparison to the extant literature, all of the abovementioned aspects form a significant contribution to cross-cultural advertising literature.

4.3 Article C – summary

The unique findings of article B that advertising has more often used culturally non-congruent masculine and high power distance appeals than culturally congruent feminine and low power distance appeals due to the discrepancy between cultural values and practices related to masculinity and power distance. However, this evidence is based on the observational technique of content analysis. Article C goes beyond in examining the impact of the values-practices inconsistency on the use of appeals in advertising. Based on the findings of article B and previous literature, article C expects a values-practices inconsistency for two of Hofstede's dimensions, namely power distance and masculinity. For

instance, the study by Fischer (2006) shows no relationship between low power distance and feminine cultural values and cultural practices. Also, Schwartz (1994; 2004) has emphasized that individuals living in developed and democratic cultures tend to endorse low power distance values (e.g. egalitarianism). However, such personal endorsement of egalitarianism values does not necessarily provide information about actual cultural practices. Based on this I propose that there will likely be a values-practices inconsistency in countries that are small in power distance and feminine as defined by Hofstede. Therefore, I selected Finland, as according to the index described by Hofstede, Hofstede, and Minkov (2010), it is a low power distance and feminine country, with scores of 33 and 26, respectively. To sum up, article C proposes that there will likely be a values-practices inconsistency in countries that are small in power distance and feminine as defined by Hofstede.

Article C adopts a survey approach to explore differences in cultural practices versus cultural values for both masculinity and power distance, and also examines differences in the use of masculine versus feminine and high versus low power distance appeals. Furthermore, it examines whether frequently used appeals are related to cultural value or cultural practices. It is expected that in Finland cultural practices will be more high power distance and masculine than cultural values. Also, advertisements in Finland will feature more high power distance and masculine appeals than low power distance and feminine appeals. Furthermore, the frequently used high power distance and masculine appeals are expected to be related to power distance and masculine cultural practices rather than cultural values. The rationale is that in the context of the values-practices inconsistency for masculinity and power distance, the cultural practices for masculinity and power distance identify the culture and how it is reflected in advertising.

In cross-cultural advertising research, no study can be found that has examined the values-practices discrepancy. Thus, article C is novel, as it demonstrates the values-practices inconsistency by directly measuring cultural value and cultural practices related to Hofstede's power distance and masculinity. The purpose of this study was to examine whether Hofstede's power distance and masculinity cultural values on an individual level correspond with the cultural practices. Furthermore, it also explores consumer perceptions regarding various advertising appeals related to Hofstede's masculinity and power distance dimensions. It further explores whether the use of appeals in advertisements can be attributed to cultural practices rather than cultural values. Thus, the objectives of the article were 1) to empirically investigate the discrepancy between cultural values and cultural practices for power distance and

masculinity, and 2) to analyze the relationship between cultural values, cultural practices and frequently used advertising appeals.

First, earlier international and cross-cultural advertising literature was reviewed to shed light on the predictive value of Hofstede's masculinity and power distance in examining the relationship between culture and advertising. Then, research from cross-cultural and social psychology was reviewed to describe the discrepancy between cultural values and practices in the context of power distance and masculinity. In total, eight hypotheses were developed. Two hypotheses have examined whether cultural practices of power distance and masculinity are similar to the cultural values. Further, two hypotheses tested whether the consumer has received masculine and high power distance appeals more often than feminine and low power distance appeals, respectively. Last, four hypotheses examined whether frequently used power distance and masculine appeals are related to power distance and masculinity cultural values and cultural practices, respectively. All these hypotheses were tested with quantitative survey data of 204 Finnish consumers.

The results of the survey study lend support for all eight hypotheses. Hypothesis 1 expects that cultural practices regarding masculinity in Finland will be higher than cultural values. Consistent with this prediction, the data show that the mean of masculine cultural practices is greater than the mean of masculine cultural values on an individual level, and the difference is statistically significant. Hypothesis 2 proposes that consumers in Finland have received masculine appeals more often than feminine appeals. The finding shows that the mean of masculine appeals was greater than that of feminine appeals and the difference was statistically significant. Hypothesis 3 proposes that masculinity cultural values are not related to the frequently used masculine appeals. In line with this prediction, no relationship was found between masculinity cultural values and frequently used masculine appeals. Hypothesis 4 proposes that masculinity cultural practices are related to the frequently used masculine appeals. In line with the prediction, a statistically significant relationship was found between masculinity cultural practices and frequently used masculine appeals. Thus the acceptance of hypothesis 3 and 4 supports the rationale that in the context of the values-practices inconsistency related to masculinity, the masculinity cultural practices predict the reflection of appeals in advertising rather than masculinity cultural values on an individual level.

Hypothesis 5 states that cultural practices regarding power distance in Finland are higher than cultural values. The obtained results are consistent with our assertions, as we found that the mean of power distance cultural practices was

greater than the mean of power distance cultural values on an individual level and this difference was statistically significant. Hypothesis 6 proposes that consumers in Finland will rate high power distance appeals in advertising more highly than low power distance appeals. The results indicate that the mean of high power distance appeals was greater than the mean of low power distance appeals and the differences were statistically significant. Hypothesis 7 states that frequently used high power distance appeals are not related to power distance cultural values on an individual level. Consistent with the hypothesis, the study found a non-significant relationship between power distance cultural practices and commonly used high power distance appeals. Hypothesis 8 predicts that frequently used high power distance appeals are associated with power distance culture practices. Consistent with the prediction, the results show a significant correlation between high power distance advertising appeals and power distance cultural practices. Thus the acceptance of hypothesis 7 and 8 supports the rationale that in the context of the values-practices inconsistency related to power distance, the power distance cultural practices predict the reflection of appeals in advertising rather than the power distance cultural values on an individual level. Some unexpected relationships emerge as well, as the data analysis indicates a positive correlation of masculinity advertising appeals with both power distance cultural values and practices. These results might be due to a complex interaction between different values; however, examining interactions among various values and the effects of these interactions on advertising was clearly beyond the scope of article C and the overall thesis.

To sum up the findings, article C adds evidence to the literature that in the context of the values-practices inconsistency, specifically masculinity and power distance values, consideration of cultural practices provides a better explanation of the relationship between culture and advertising appeals. The main contribution of article C was that it shows how power distance and masculinity cultural practices differ from cultural values. These findings confirm the values-practices inconsistency related to low power distance and femininity values. Furthermore, theoretically, these results are imperative and novel as the study has found that in the context of the values-practices disagreement, cultural practices predict the relationship between culture and advertising. These results challenge the conventional notion that cultural values predict cultural practices and how culture is reflected in advertising.

4.4 Article D – summary

Since the publication of Hofstede's cultural typology, a growing number of studies have utilized Hofstede's cultural dimensions as a theoretical lens to examine the influence of culture on advertising. However, Hofstede-inspired international advertising research remains inconclusive because of the frequent occurrence of inconsistent and contradictory findings. The reason for the counterintuitive results is that in a culture values and practices might be inconsistent; therefore depiction of values in advertising cannot be predicted only by cultural values, but cultural practices should also be taken into account. Hofstede measured individual behavioral preference, which is self-referenced cultural values, and emphasized that these values do not necessarily correspond to the way people behave in reality and the actual practices in society. Also, studies in management and social psychology reveal the inconsistency between values and practices and point out that they are often in opposition to each other. Thus, we can say that the use of cultural values alone is not enough to investigate the effect of culture on advertising. Despite many calls to do so, advertising scholars have only seldom taken into account the values- practices inconsistency. Furthermore, the extant of international advertising research has mainly focused on culturally different countries. Consequently, less has been known regarding similarities and differences in advertising among countries sharing some cultural values. Drawing on the gaps mentioned above, the following research question is addressed in Article D.

Research question: Do Hofstede's cultural dimensions and the values-practices inconsistency predict the use of appeals in advertising across culturally similar countries?

In total, 12 hypotheses were developed. Six of them have examined the variation in the use of appeals within a country, and another six have observed the differences in the use of appeals across cultures, related to Hofstede's six cultural dimensions. Article D utilizes quantitative content analysis methods because by analyzing media content the study draws inferences about the reflection of cultural values and values-practices inconsistency in advertising. In total, 484 print advertisements appearing in four different magazines were assessed. The purpose of article D is to analyze the reflection of appeals concerning six cultural dimensions by Hofstede, Hofstede and Minkov (2010); therefore a more comprehensive list of values was prepared. The literature search shows several lists of values that overlap or are originated from Pollay's (1983) list (e.g. Albers-Miller & Gelb 1996; Cheng & Schweitzer 1996; Albers-Miller & Stafford 1999). However, the study by Shen (2013) has used an extended list of values (47) and in

comparison to Pollay's (1983) list of values it includes five additional appeals. Furthermore, compared to article B, more studies were consulted and the recent edition of Hofstede, Hofstede and Minkov's (2010) book "Cultures and Organizations: Software of the Mind: Intercultural Cooperation and its Importance for Survival" was consulted to draw the links between the selected 47 appeals and six cultural dimensions. The 42 advertising appeals by Pollay (1983) and an additional five identified by Shen (2013) were used to classify the types of appeal manifested in advertisements. Later, six conceptually similar appeals were merged into other appeals, resulting in a total of 41 appeals. T-test and one-way ANOVA statistical techniques were used for data analysis.

The results of the content analysis showed full support for six hypotheses and partial support for the remaining six. All selected countries are individualistic with a somewhat similar score on Hofstede, Hofstede and Minkov's (2010) individualism dimension, and the study does not expect a values-practices inconsistency in the context of individualism. Therefore, hypothesis 1 expects more frequent use of individualistic than collectivistic appeals in advertisements from each country. Consistent with the prediction, advertising from three countries has often used individualistic rather than collectivistic appeals. Hypothesis 2 expects that there will be no variation in the utilization of individualistic and collectivistic appeals across countries. The expectation was met, as no statistically significant differences were found in the use of individualistic and collectivistic appeals in advertisements across countries.

All these countries are feminine as they score low on Hofstede's masculinity dimension; however, it was emphasized that self-reported femininity values such as Hofstede's do not correspond with cultural practices and are unlikely to predict the reflection of appeals in advertising. Thus, hypothesis 3 states that even though all selected countries are feminine, as they score low on Hofstede's masculinity dimension, advertisements from each country will use masculine appeals more often than feminine appeals. The results are consistent with the suggestion, as we found that advertisements from three countries had used masculine appeals more often than feminine appeals. Hypothesis 4 expects that there will be no variation in the use of masculine and feminine appeals across countries. Consistent with the prediction, no statistically significant differences were found in the use of masculine and feminine appeals in advertisements across countries. Some advertisements from Estonia, Finland, and Sweden that used culturally non-congruent masculine appeals can be found in Appendix 1.

All countries are low power distance as they score low on Hofstede's power distance indices; however, it was emphasized that self-reported low power

distance values are unlikely to predict cultural practices and how appeals are reflected in advertising. Therefore, hypothesis 5 states that regardless of the countries' cultural stance on the power distance dimension, advertising will reflect high power distance appeals more often than low power distance ones. Consistent with the prediction, the results show that advertisements from countries of Finland and Sweden have used high power distance appeals more often than low power distance appeals. But no statistically significant difference can be found in the use of high versus low power distance appeals in advertisements from Estonia. Thus, hypothesis 5 was partially supported. Hypothesis 6 proposes that there will be no variation in the use of high and low power distance appeals across countries. Consistent with the prediction, no statistically significant differences were found in the use of high power distance and low power distance appeals in advertisements across countries. Thus, hypothesis 6 was fully supported. Some advertisements from Estonia, Finland, and Sweden that used culturally non-congruent high power distance appeals can be found in Appendix 2.

Hypothesis 7 proposes that the use of uncertainty avoidance appeals in advertising would be in agreement with the respective countries' uncertainty avoidance dimension score. The results show that advertisements from the high uncertainty avoidance countries of Estonia have used high uncertainty avoidance appeals more often than low uncertainty avoidance appeals, and the difference was statistically significant. Contrary to the prediction the use of high versus low uncertainty avoidance appeals was not statistically significant in uncertainty avoidance country of Finland. According to the index described by Hofstede, Hofstede and Minkov (2010), Sweden is a low uncertainty avoidance country with an index score of 29, but Swedish advertisements have used high-uncertainty avoidance appeals significantly more often than low uncertainty avoidance appeals. These results lend marginal support to hypothesis 7. Hypothesis 8 proposes that the use of high and low uncertainty avoidance appeals would vary across countries with varying degrees of uncertainty avoidance. Hypothesis 8 is partially supported, as no significant differences were found in the use of high and low uncertainty avoidance appeals in Estonia versus Sweden and Finland versus Sweden.

Hypothesis 9 proposes that the use of long- and short-term orientation appeals will be in agreement with the respective countries' long-term orientation dimension score. Consistent with the prediction, in Estonian advertisements long-term orientation appeals were used more often than short-term orientation ones. With an intermediate score on the long-term orientation dimension, Sweden is neither a long-term nor a short-term oriented society. The results also

show that there is no statistically significant difference in the use of long-term and short-term orientation appeals in Swedish advertisements. According to the index described by Hofstede, Hofstede and Minkov (2010), Finnish society is short-term oriented with an index score of 38; however, advertisements from Finland have used long-term orientation appeals more often than short-term orientation appeals, and the difference was statistically significant, and thus hypothesis 9 is partially supported. Hypothesis 10 states that the use of long and short-term orientation appeals will vary across countries with varying levels of long-term orientation. No statistically significant differences were found in the use of long-term orientation and short-term orientation appeals across countries. Thus, hypothesis 10 is partially supported.

Consistent with hypothesis 11, the results show that advertisements in Finland and Estonia have used indulgence appeals more often than restraint appeals. However, in the Swedish data, no significant differences were found in the use of indulgence and restraint appeals. Thus, hypothesis 11 is supported partially. Hypothesis 12 proposes that there will be no variation in the use of indulgence and restraint appeals across countries. Hypothesis 12 is supported as no statistically significant differences were found concerning the use of indulgence and restraint appeals in advertisements across countries. Some advertisements from Estonia that have used culturally non-congruent indulgence appeals can be found in Appendix 3.

Articles B and C provide evidence for the role of cultural values and values-practices inconsistency in advertising from a single country. Article D goes beyond as it illustrates the role of cultural values and values-practices inconsistency in the cross-cultural context. This contribution is not only important but also relevant in the light of evidence that limited research that has examined the effects of the role of values-practices inconsistency on the reflection of the culture in advertising. Thus, the novel contribution of article D is that through building on Hofstede's cultural dimensions and values-practices inconsistency, the study offers a more generalizable theory for cross-cultural advertising research. The extent of cross-cultural advertising literature has related culture and advertising by demonstrating the reflection of the cultural difference in advertising. Rather than duplicating previous findings, article D goes beyond in predicting the role of culture in advertising, as it compares advertising from culturally similar countries. The study adds evidence to the literature that cultural similarities explain the similarities in the use of advertising appeals. These findings further strengthen the evidence for the impact of culture on advertising. Furthermore, the study offers insights into how a manager can standardize advertising appeals across national markets that

share some cultural similarities. Article D also contributes to the international advertising literature, as it compares advertising from Northern and Eastern European countries that have received very little attention in cross-cultural advertising literature.

This study has also contributed to the literature by examining the variation in the use of appeals with respect to all six of Hofstede's cultural dimensions, including the least studied long/short-term orientation and the recently introduced indulgence versus restraint. More specifically, article D has linked, both theoretically and empirically, several advertising appeals to Hofstede's long-term orientation and indulgence versus restraint dimensions. From a practical perspective, similarities between Estonia, Finland, and Sweden, in terms of their cultural values and values-practices inconsistency, offer an opportunity to the advertiser to use standardized advertising appeals. For instance, the advertiser can use standardization for individualistic, masculine, high power distance and indulgence appeals across these three culturally similar national markets.

5 INTEGRATION AND CONCLUSION

In this chapter, the findings of each article will be integrated to describe how all four fit together and meet the overall purpose of the research. This discussion is followed by a presentation of the overall theoretical contribution of the thesis and managerial implications. The chapter ends with a discussion of the limitations of the thesis and suggestions for future research.

5.1 Integration of the findings

The primary purpose of the study was to *provide a systematic, thorough and integrative assessment of the conceptual and methodological underpinnings of Hofstede-inspired advertising research, and to provide insights into the values-practices inconsistency for examining the reflection of appeals within the country and between culturally similar markets*. Four research questions were posed based on the research gap identified in the background of the study. In addressing these research questions, it was expected that the thesis as a whole would provide a holistic view of cross-cultural advertising discipline and a better description of the relationship between culture and advertising. The overall findings of this thesis are integrated and discussed here in accordance with each of the raised research questions.

RQ (i) How is Hofstede-inspired advertising research developed in terms of conceptualization and methodologies and what are the gaps for further advancement of the cross-cultural advertising discipline?

The first research question was addressed by critically assessing the Hofstede-inspired advertising research in article A. The purpose of this review article was to evaluate the Hofstede-inspired advertising research with the aim of identifying possible gaps for future research and drawbacks for methodological improvements. By bringing together different criticisms in Hofstede-inspired advertising research, the review offers suggestions for future studies. The assessments of literature show that all previous studies assume, with few exceptions, that cultural values are the core element to describe culture, and thus cultural values become an exclusive focus in explaining the relationship between culture and advertising. On the other hand, literature in management and social psychology shows that there are many different facets of culture, including cultural practices, and each has its own predictive value to capture the culture. As

mentioned earlier, scholars have not paid attention to the effect of discrepancy between cultural values and practices on advertising. It was also found that more attention is needed to focus advertising from the cultural perspective in certain regions. More specifically, very few studies have compared Eastern and Southern Europe. Furthermore, comparisons of advertising from culturally similar countries can add to the literature, as examining the impact of cultural similarities on advertising is equally important in establishing the predictive value of cultural theories such as Hofstede's in advertising research. The paper also highlights several limitations in terms of methodological choices in previous studies and offers alternatives and best practices for rigorous cross-cultural advertising research. These findings of article A further strengthen the identified research gaps and establish the rationale for answering the research questions.

RQ (ii) How cultural and values-practices inconsistency are reflected in advertising?

Article A introduced an important research void in cross-cultural advertising literature: the fact that the values-practices inconsistency is seldom examined. The second research question specifically focused on the reflection of cultural values and values-practices inconsistency in advertising and is answered in article B. The primary conclusion drawn from this study is that the use of cultural values alone is not sufficient in predicting the relationship between culture and advertising. In the case of congruence between values and practices, the use of appeals in advertising can be attributed to cultural values. On the other hand, in the context of the values-practices inconsistency, the cultural practices predict the reflection of the culture in advertising. More specifically, we found that the use of individualism and uncertainty avoidance appeals in advertisements from Estonia was in agreement with Estonia's cultural stance on Hofstede's individualism and uncertainty avoidance dimensions, respectively. On the other hand, due to the values-practices inconsistency, advertisements in Estonia have used high power distance and masculine appeals, in opposition to its power distance and masculinity dimensions scores. Research question 3 examines the impact of the values-practices inconsistency related to Hofstede's power distance and masculinity on the use of appeals in advertising from a consumer perspective.

RQ (iii) In the context of the values-practices inconsistency, does advertising reflect appeals related to cultural practices rather than cultural values?

The third research question was the sole focus of article C, in which the values-practices inconsistency related to Hofstede's masculinity and power distance dimensions, was examined through a survey. Survey methods were used as they

allow us to explore the difference between cultural values and cultural practices and open up the opportunity to draw a causal link between cultural value, cultural practices, and advertising appeals. The study used Finland because according to Hofstede's indices it is a feminine country with a low power distance. Thus, by selecting Finland, we empirically validated the values-practices inconsistency phenomenon in another cultural context. The results show that due to the values-practices inconsistency, cultural practices predict the reflection of appeals in advertising. More specifically, our analysis indicates that respondents in Finland rated the cultural practices regarding power distance and masculinity higher than cultural values. Furthermore, we found that culturally non-congruent high power distance and masculinity were used in advertising more often than culturally congruent low power distance and feminine appeals, respectively. Also, frequently used cultural non-congruent high power distance and masculinity appeals are related to the cultural practices of power distance and masculinity, respectively, rather than cultural values. The novel contribution of article C is that it identifies that power distance and masculinity cultural values on an individual level are different from the respective cultural practices of the society. Furthermore, in the context of the values-practices inconsistency, cultural practices predict how culture is reflected in advertising. Regarding theory development, these findings are important as they challenge the conventional notion of the use of cultural values in predicting the relationship between culture and advertising. To sum up, the phenomenon of the values-practices inconsistency is tested in article B by examining the reflection of appeals in advertising and in article C through surveying consumers' perceptions of advertising and their culture. However, the generalizability of the values-practices inconsistency phenomenon across cultures cannot be claimed. The limitation of Articles B and C, mentioned above, was addressed in Article D. Research question four calls for examining the impact of cultural values and values-practices inconsistency on advertising in a cross-cultural context along with some other gaps identified in premises III.

RQ (iv) Do Hofstede's cultural dimensions and the values-practices inconsistency predict the use of appeals in advertising across culturally similar countries?

Article D exclusively focuses on answering research question 4. Overall, the findings of article D support the notion that Hofstede's six cultural dimensions and the values-practices inconsistency explain the differences and similarities in advertisements from the culturally similar markets of Estonia, Finland, and Sweden. The important theoretical contribution is that the study provides evidence that Hofstede's cultural framework and the values-practices inconsistency can be used for cross-cultural advertising research, specifically in

the context of culturally similar markets. The results of article D not only validate what was found in articles B and C, but also provide evidence for the generalizability of the impact of cultural values and values-practices inconsistency on advertising in a cross-cultural context. Previous cross-cultural advertising studies have mainly focused on culturally distinct countries (Samiee & Jeong 1994; Frazer, Sheehan & Patti 2002; Dahl 2004) such as the United States versus China, South Korea or Taiwan (Taylor & Bowen 2012). Article D adds to the cross-cultural advertising literature by providing evidence that not only cultural difference explain the use of appeals in advertising but also similarities among cultures can also explain the similarities in the use of selected appeals in advertising. More specifically, in article D it was found that similarities among Estonia, Finland, and Sweden concerning cultural values and values-practices inconsistency related to individualism, masculinity, power distance and indulgence were also reflected in the use of respective appeals in advertisements. With few exceptions, it was found that the use of uncertainty avoidance and long-term orientation appeals within the country and across countries was in agreement with the respective countries' cultural dimensions. To sum up, the study adds to the cross-cultural advertising literature by demonstrating the impact of cultural similarities on the use of appeals in advertising. Lastly, by examining the role of the least-studied long-term orientation and the recently introduced indulgence, the study contributes to the cross-cultural advertising literature.

The overall purpose of the dissertation was achieved by addressing all the raised questions in four articles. The primary focus of all four articles is to describe and shed light on the values-practices inconsistency phenomenon both theoretically and empirically. The process begins with an examination of the Hofstede-inspired advertising research, and it was found that attention has seldom been paid to 1) the values-practices inconsistency phenomenon, 2) advertising from culturally similar markets and 3) the role of Hofstede's fifth and sixth dimensions in advertising. Article B demonstrates how culture and the values-practices inconsistency impact the reflection of selected appeals in advertising. In particular, the results suggest that the cultural values of low power distance and femininity cannot predict the reflection of appeals in advertising. Rather, cultural practices, which are relatively high power distance and masculine, provide an explanation for the frequent use of high power distance and masculine appeals. Article C further extends the values-practices inconsistency phenomenon related to Hofstede's power distance and masculinity by directly examining consumers' cultural values and cultural practices. More specifically, article C sheds light on the value values-practices inconsistency by identifying differences in cultural values and practices. Furthermore, article C also shows that in the context of the

values-practices inconsistency, the use of appeals can be attributed to cultural practices rather than cultural values.

Table 21. Summary of key findings

Research questions	Key findings
How is Hofstede-inspired advertising research developed in terms of conceptualization and methodologies and what are the gaps for further advancement of the cross-cultural advertising discipline?	<ol style="list-style-type: none"> 1) Cultural values are an exclusive focus in explaining the influence of culture on advertising. 2) Very limited attention has been paid to the values-practices inconsistency. 3) Advertising from cultural perceptive in Eastern and Southern Europe has received very limited attention. 4) Comparison of advertising from culturally similar countries is equally important in examining the predictive value of culture. 5) Few studies have examined the impact of Hofstede's long-term orientation and the recently introduced indulgence versus restraint dimension on advertising.
How cultural and values-practices inconsistency are reflected in advertising?	<ol style="list-style-type: none"> 1) The relationship between cultural values and practices can change across different types of cultural dimensions; therefore, the use of cultural values alone is not sufficient to predict the relationship between culture and advertising. 2) Due to overlap between cultural values and practices related to individualism and uncertainty avoidance, the use of appeals in advertising is in accordance with the cultural values of Estonia. 3) Hofstede's femininity does not correspond with the norms in the society; therefore, frequent use of masculine appeals in Estonian advertisements is attributed to the masculinity cultural practices of the society. 4) Hofstede's low power distance values are not pervasive and therefore the frequent use of high power distance appeals in Estonian advertisements is attributed to the power distance cultural practices of the society.
In the context of values-practices inconsistency, does advertising reflect appeals related to cultural practices rather than cultural values?	<ol style="list-style-type: none"> 1) The results suggest that in Finland cultural practices are more hierarchal and masculine than the self-report-based cultural values of power distance and masculinity, respectively. 2) Advertisements in Finland have frequently used culturally non-congruent high power distance and masculine appeals than culturally congruent low power distance and feminine appeals, respectively. 3) The frequently used high power distance and masculine appeals are associated with the power distance and masculine cultural practices rather than cultural values.
Do Hofstede's cultural dimensions and the values-practices inconsistency predict the use of appeals in advertising across culturally similar countries?	<ol style="list-style-type: none"> 1) Due to overlap between cultural values and practices related to Hofstede's individualism, uncertainty avoidance and long-term orientation, the use of related appeals in advertising within the country and across the countries is in accordance with the respective countries' cultural values. 2) Due to values-practices inconsistency for femininity, low power distance and restraint cultural values, the use of related appeals within the country and across the cultures is in accordance with the cultural practices rather than cultural values.

In an attempt to generalize the role of cultural values and values-practices inconsistency in advertising, article D extends the analysis to a cross-cultural setting. As identified in article A and premises III, advertising from culturally similar markets has seldom received research attention. The influence of cultural values and values-practices inconsistency was examined through advertising content analysis focusing on three culturally similar countries. The findings of article D support the notion that Hofstede's six cultural dimensions and the values-practices inconsistency provide the explanation for the reflection of appeals in advertising. Also, in general, the cross-cultural advertising research mostly compares culturally different markets. Rather than duplicating previous research, the study has examined culturally close markets to explain the impact of culture on advertising. Lastly, in article D the inclusion of the less economically developed country of Estonia, which is similar to Finland and Sweden in power distance and masculinity values, suggests that the observed results are due to values-practices inconsistency, rather than the degree of economic development. Table 21 summarizes the key findings.

5.2 The contribution of the study

The theoretical and empirical contributions of the thesis are presented in this section. The articles that comprise the core of the thesis present the discussions of the theoretical and practical contributions. However, perhaps it is more relevant to discuss these contributions in light of the overall purpose of this thesis and the research questions it raises. Thus, while avoiding the duplication of the four articles' contents, the discussion below focuses on the theoretical and practical contribution of the thesis as a whole.

5.2.1 Theoretical contribution

Despite the fact that Hofstede's cultural framework has frequently been applied in advertising research, no review can be found that has exclusively focused on Hofstede-inspired advertising studies. The first and foremost contribution of this thesis is that it provides a longitudinal assessment of Hofstede-inspired advertising research covering a period of more than three decades, starting from 1980 until 2012. The thesis provides a holistic understanding regarding what has been done in terms of empirical context, topic area, procedures, data and methodologies, and what is needed concerning the aspects mentioned above to advance and progress the cross-cultural advertising discipline. Furthermore, the thesis examines the underlying assumptions of Hofstede's cultural dimensions

and illustrates that not all of these values overlap with the cultural practices. In other words, some of Hofstede's cultural values might not provide information about the societal culture and advertising practices of the society. This viewpoint is in contrast to the predominant view of the culture in the cross-cultural advertising literature, as the extant cross-cultural advertising studies assume that cultural values are the core of culture and often use cultural values interchangeably with culture (e.g. McCarty & Hattwick 1992; Zandpour et al. 1994; Albers-Miller & Gelb 1996; Moon & Chan 2005; Mortimer & Grierson 2010; Song, Ahn & Sung 2014). More specifically, by incorporating the literature on the discrepancy between values and practices (Fischer 2006; Boer & Fischer 2013; House et al. 2004; Sun et al. 2014), the study elaborates the values-practices inconsistency phenomenon.

Consequently, this thesis advances the theoretical basis provided by earlier scholars on the interplay of values and practices. Specifically, the study emphasizes the combination of Hofstede's cultural values and the values-practices inconsistency when examining the relationship between culture and advertising. In doing so, the study offers a more general theory for examining the relationship between culture and advertising for the future development of knowledge, which is a key contribution. The values-practices inconsistency can be used to understand the relationship between culture and advertising. As cross-cultural advertising is solely rooted in cultural values, this thesis suggests that the advancement of cross-cultural advertising theory requires consideration of both cultural values and practices in order to explain the relationship between culture and advertising. To sum up, the interplay of cultural values and cultural practices helps to understand the relationship between culture and advertising.

Increasing attention has been paid on the influence of cultural values in advertising (e.g. Albers-Miller & Gelb 1996; Moon & Chan 2005; Zhang & Gelb 1996; Chung & Ahn 2013; Song, Ahn & Sung 2014), but scholars have rarely explored the values-practices inconsistency phenomenon in empirical advertising studies. The thesis contributes to the literature as it empirically demonstrates the impact of cultural values and values-practices inconsistency on advertising from three different perspectives: 1) the use of appeals in advertising from a single country (article B), 2) how consumers perceive its cultural values, cultural practices and advertising (article C) and 3) variation and similarities in the use of advertising appeals across cultures (article D). This is the first ever study that has explored the impact of cultural values and values-practices inconsistency on advertising by examining the reflection of appeals in advertising and consumer perception of advertising. Another novel contribution of this thesis is made by addressing research question 3 (article C). It was hypothesized and empirically

validated that the cultural values of masculinity and power distance are not similar to the cultural practices of the society. We did find that in Finland cultural practices are masculine and high power distance, which is opposite to Finland's feminine and low power distance cultural values. Thus, the thesis empirically demonstrated the values-practices inconsistency in the context of masculinity and power distance. Furthermore, the thesis made one methodological contribution, as we investigated the values-practices inconsistency phenomenon from two perspectives, surveying consumer perception of advertising (article C) and description of advertising through content analysis (articles B and D), to provide a rich result.

Recently Sun et al. (2014) have pointed out that research examining the discrepancy between values and practices is in its infancy, and more research is needed to determine the appropriateness of cultural values and cultural practices in explaining social outcomes. The thesis contributes to cross-cultural research by highlighting that the relationship between cultural values and cultural practices depends upon the particular dimension. In particular, the thesis shows that Hofstede's cultural values of individualism, uncertainty avoidance, and long-term orientation can be used to predict culture. On the other hand, Hofstede's cultural values of low power distance, femininity and restraint are unlikely to predict cultural practices. Thus, the thesis offers some insights into the differences between cultural values and practices and the predictive role of cultural practices in the context of the values-practices inconsistency. For instance, the thesis revealed the values-practices inconsistency related to low power distance, femininity and restraint values. The results of this thesis provide evidence for the values-practices inconsistency concerning the reflection of appeals in advertising (investigated in articles B and D).

Previous cross-cultural advertising studies mainly show that advertising varies across cultures due to cultural differences. The lack of cross-cultural advertising studies examining culturally similar countries is an important void in the literature. The thesis contributes to the cross-cultural advertising literature by answering an intriguing and important question: is advertising similar between countries that share some cultural values? The thesis adds evidence to the cross-cultural advertising literature that advertising is similar in countries that share some cultural values. Furthermore, some differences in values among countries also explain the variation in the use of advertising appeals. Thus, the thesis strengthens the argument against standardization, as we found similarities in the utilization of those values that were shared, and also found differences in the use of appeals where there were cultural differences among countries. In other words, the thesis supports the notion that not only differences but also

similarities in advertising content are attributable to cultural differences and similarities between countries, respectively.

In international and advertising research, scholars have made several contributions by explaining differences in advertising across cultures using Hofstede's original four cultural dimensions. The thesis contributes by examining the links between Hofstede's least studied fifth cultural dimension of long-term orientation, the newly introduced sixth dimension of indulgence versus restraint and advertising appeals. The thesis has identified, both theoretically and empirically, advertising appeals related to Hofstede's long-term orientations and indulgence versus restraint dimensions. Lastly, as found in article A and identified in premises III, Eastern and Southern European countries are underrepresented in cross-cultural advertising research. According to GNI per capita indices classified by the World Bank, Estonia, Finland and Sweden are high-income economies and important global markets, particularly in Europe. Thus, by investigating the impact of cultural values and the values-practices inconsistency in advertising from high-income and least studied markets, the thesis has made a contextual contribution. Table 22 summarizes the key theoretical and empirical contributions made in this thesis.

Table 22. Summary of theoretical and empirical contributions of the thesis.

Article (s)	Theoretical, empirical and contextual contributions
Article A	A comprehensive assessment of Hofstede-inspired advertising studies identifies several research gaps and pitfalls in the extant literature.
Articles A, B, C and D	Combining the literature on the values-practices inconsistency to elaborate the phenomenon.
Articles B, C and D	Advancement of cross-cultural advertising theory through a concurrent focus on cultural values and practices to explain the values-practices inconsistency and the reflection of the culture in advertising.
Article C	Empirically demonstrated that cultural values of masculinity and power distance are not similar to the respective cultural practices.
Articles A, B, C and D	Empirical verification of the impact of cultural values and values-practices inconsistency on advertising from three different perspectives: 1) the use of appeals within the country, 2) across cultures and 3) consumer perception of their culture and advertising.
Article D	Links between several appeals and Hofstede's long-term orientation and indulgence versus restraint, both theoretically and empirically.
Article D	Adds to the cross-cultural advertising literature by finding that not only cultural differences but also similarities impact the use of appeals in advertising.
Articles A, B, C and D	By examining advertising in a cultural perspective from the least studied markets of Estonia, Finland, and Sweden, the thesis made a <i>contextual contribution</i> .

5.2.2 Managerial implications

The thesis also offers several noteworthy implications for marketing and advertising managers for their formidable task of tailoring advertising messages. There exists research on cross-cultural advertising, but it is typically inconclusive and fragmented. This study provides a critical assessment of previous advertising research and makes an impact by providing several recommendations for improvements. It also presents an understanding of different facets of culture and their relative predictive power to predict culture and reflection of culture in advertising. The contributions mentioned above are especially significant from a managerial perspective.

The first and foremost implication is that managers should have an understanding of in which value dimensions there is a discrepancy between cultural values and cultural practices. The findings of this study confirm that cultural values alone are not enough to predict the culture and advertising practices of the society. For instance, the thesis shows that Hofstede's cultural values of individualism, uncertainty avoidance, and long-term orientation can be used to predict the reflection of appeals in advertising. On the other hand, cultural practices related to power distance, masculinity and indulgence predict the reflection of respective appeals in advertising. The implication is that values-practices inconsistency helps in identifying the culture and determining the appropriateness of advertising messages within the country and across cultures. Also, advertisers may rely on various facets of culture, such as ethnographic description, regional affiliation, and Hofstede's dimensions scores, to identify culture and values that might be appealing to the consumer.

Advertising managers have to consider several methodological issues involved in cross-cultural research with respect to research design, sampling, measurements, and the cross-cultural equivalence of measures (for details see article A). Otherwise, their findings might be artifacts of the method rather than the actual reality. The most important issue is the equivalence of measurements across cultures. Managers should make sure that the object carries the same meaning and interpretation across cultures. For instance, in most western cultures, an owl is the symbol of wisdom and thoughtfulness; however, in South Asian countries, an owl is perceived as absurd and silly. A clearer understanding of the perception of the object in another culture is needed to determine the appropriateness of a particular object in advertising copy.

Another important aspect is that the back translation of idioms may not be meaningful. For instance, idiomatic or colloquial phrases and expressive

statements are often used as advertising appeals, and their literal translation may not capture the accurate meaning. Therefore, to avoid miscommunication or the wrong interpretation of advertising appeals, the advertiser should ensure that idiomatic or colloquial phrases capture the same meaning and evoke the desired emotions. To sum up, advertising managers should know that methodological issues are common in cross-cultural research, and ignoring them may lead to results that are meaningless, inconclusive or misleading (for further details, see the summary of recommendations in article A).

The manager should have insight into the fact that the predictive value of culture is stronger in the adult population than students. Therefore, sampling from certain populations, such as students, might not be representative of society as a whole. Managerial questions that seek to address the best use of appeals in particular cultures should be dealt with using generalizable samples. Furthermore, scholars have argued about the heterogeneity of values within the culture. Thus, an interesting avenue is that advertisers may use different messages for distinct demographical and behavioral segments. For instance, advertising targeted toward the mass audience calls for the adaptation of the messages in agreement with culture, whereas advertisers can use different messages in media targeted toward distinct cultural segments within the same market. In other words, distinguishing between the mass media audience and separate cultural segments within one market is necessary in tailoring advertising strategies.

In the light of the results obtained in articles B, C, and D, several implications can be made for advertising managers. The overall findings of the thesis suggest that an advertiser who does not have insights into the discrepancies between cultural values and practices may make the wrong decisions in selecting the appeals. The implication is that the manager should rely on the values-practices inconsistency phenomenon to gain insight into the values that might be more appealing to the consumer. More specifically, in the case of Estonia, Finland, and Sweden, the findings indicate that the presence of appeals in advertising from these countries was in agreement with the respective countries' cultural values and values-practices inconsistency. Furthermore, in most instances, advertisers can standardize advertising in Estonia, Finland, and Sweden because these countries are very similar in terms of their cultural values and values-practices inconsistency. More specifically, the thesis found no difference in the use of individualistic, masculine, power distance and indulgence appeals across countries. Therefore, the advertiser can use standardized messages regarding the values mentioned above among these three culturally similar markets. In the same vein, the cultural variation concerning the uncertainty avoidance and long-

term orientation dimensions among countries were also reflected in the use of appeals. Therefore, advertisers need to adapt appeals in agreement with the respective countries' uncertainty avoidance and long-term orientation dimensions. To sum up, cultural similarities among countries open up the opportunity for advertisers to standardize, whereas cultural differences require the adaption of advertising appeals.

5.3 Limitations and future research

The purpose of the study was to *provide a systematic, thorough and integrative assessment of the conceptual and methodological underpinnings of Hofstede-inspired advertising research, and to provide insights into the values-practices inconsistency for examining the reflection of appeals within the country and between culturally similar markets*. In doing so, four research questions were posed, and each of them was addressed in one or more of the four articles that comprise the core of the thesis. The limitations and future research gaps are already discussed in the respective articles. The purpose of this section is to describe the weakness of the thesis as a whole. This thesis has several theoretical, empirical and methodological limitations; some of the important ones are described below.

Research question 1 was approached through a systematic review of previous Hofstede-inspired advertising literature in article A. The purpose of article A was to assess the extant literature. Despite its usefulness, it has some limitations. First, we included all Hofstede-inspired advertising published in any journal; our intention was not to downplay the significance of mainstream and major marketing, advertising and international journals. Rather the focus was to analyze all relevant articles for a comprehensive review. Second, because of the narrow focus (only Hofstede-inspired advertising articles), the findings may not apply to international and cross-cultural advertising in general. The analysis did not include articles published in edited books. Furthermore, it is hard to find all Hofstede-inspired advertising research due to limited access to all journals, and the author collected the articles available in electronic journals. Lastly, the paper lacks a meta-analysis of the cultural adaptation of appeals; integrating the meta-analysis review in the conclusion and discussion would have improved the study overall. Specifically, a meta-analytic review would have allowed us to draw further conclusions about the values-practices inconsistency phenomenon. In the future, researchers could gain significant insights into the value values-practices inconsistency by adopting a meta-analytic review of Hofstede-inspired advertising studies.

Research questions 2 and 4 were studied through the content analysis approach, which explains the similarities and differences in the content of advertising in different countries, but does not explain why observed patterns surface (Okazaki & Mueller 2007; Jiang & Wei 2012). Recently, Craig and Douglas (2012) emphasized that qualitative techniques are valuable in advertising appeal research; especially in the initial phase, these techniques help the researcher to “gain insights into what types of appeal are likely to be effective” (Craig & Douglas, 2012: 215). It is notable that multi-method studies are more valuable for cross-cultural research (Andriopoulos & Slater 2013). Therefore, prior incorporation of qualitative inquiries might have helped us to develop further understanding about the values-practices inconsistency phenomenon. The descriptive analysis of advertising content can also be supplemented by incorporating consumer perceptions through survey/experiments or qualitative methods. Thus, combining evidence from different sources ensures the analytical enrichment and triangulation of findings (Andriopoulos & Slater 2013).

In future, studies combining content analysis with experiments, surveys and qualitative research would help to address the limitations of the content analysis method. Furthermore, the empirical data in articles 2 and 4 was based only on print advertising that appeared in selected magazines during a six-month period and one-year period, respectively. Therefore, the obtained results may not be generalizable and applicable to other media and time periods. In future, advertising appearing in diverse media, such as magazines, newspapers, and TV commercials, should be included together. Given media differences concerning audience, viewership and membership, future studies should also make cross-media comparisons. Last but not least, the significance of digital media is increasing dramatically; we urge future researchers to investigate advertising appearing in various social media, such as Facebook, Twitter, YouTube, and LinkedIn.

In this thesis, the impact of cultural and values-practices inconsistency was examined by describing the differences in the use of appeals within the country and across culturally similar markets. In future studies, significant research insight could be gained regarding the values-practices inconsistency by focusing on culturally distinct markets. The findings of this study should be interpreted with caution, as the obtained results are based on only three small-sized countries more specifically Estonia is a very small country. It is probable that large international advertisers do not take the trouble to develop culturally sensitive advertising for these small markets. Therefore, future studies should extend the scope of the analysis to a greater number of large countries for a more comprehensive generalization of the findings of the dissertation. Furthermore,

the effectiveness of advertising appeal cannot be determined in any of the articles, as articles B and D examine the reflection of appeals in advertising content and the survey of consumers in article C considers what kinds of appeals they found in advertising in general. In future research, experiments could be employed to examine the effectiveness of appeals. Further research is needed to determine in the context of the values-practices inconsistency whether appeals congruent with cultural practices are more effective than those congruent with cultural values.

In articles B and D, the content analysis method was used and we rely on the cultural values of Hofstede that were assessed in the 1980s. Scholars have emphasized that cultural values can change over time; therefore, it is important to always assess the current societal and individual values and practices of the study's participants. For instance, it is a bit hypothetical to say that Estonia is still an individualistic, feminine, low power distance and uncertainty avoiding society. Therefore, the obtained results in articles B and D might reflect the cultural change in the respective societies rather than be due to values-practices inconsistency. The thesis draws on cultural values and values-practices inconsistency to draw inferences about the reflection of values in advertising. However, the culture of a country is also influenced by advertising and advertising trends. Therefore it is equally plausible that the results obtained in the thesis reflect the influence of advertising on the culture rather than the influence of cultural values and values-practices inconsistency. Thus longitudinal content analysis studies would be of great value in determining whether the use of values can be attributed to cultural change, an influence of advertising trends on the culture and cultural values and values-practices inconsistency. Also in future studies, it recommended studying the values-practices inconsistency phenomenon by relying on the experiment and survey method. In doing so, the researcher should assess the current societal and individual values and practices of the country and how they impact on the perception and effectiveness of cultural messages portrayed in advertising.

Following the research design of previous studies (e.g. Tai 2004; Fam & Grohs 2007; Srivastava 2010), study C has used an affective-response approach that focuses on what consumers get from advertising. Respondents were asked to rate, based on their observations and opinions, the frequency of the occurrence of high/low power distance and masculine/feminine appeals messages in Finnish magazine, newspaper, television, internet and radio advertisements. The limitation here is that the respondent has to rely on his/her memory to rate how frequently certain appeals are used in advertising. Furthermore, it is also probable that the subjects had both local and international advertisements in

mind when judging the frequency of appearance appeals. To remedy this, future research may use aided recall by showing some sample advertisements that are developed specifically for the local market before administering the questionnaire. Furthermore, assessing respondents' attitudes towards masculine/feminine and high/low power distance appeals would allow us to draw inferences about the effectiveness of advertising appeals. However, examining the effectiveness of advertising is beyond the scope of the dissertation and article C. Also, in future studies, it would be worthwhile to assess whether the subjects really connected the different appeals to the power distance and masculinity dimensions. This allows the researcher to draw links between cultural values and advertising appeals.

Following previous studies, articles B, C, and D employed Pollay's (1983) appeals as related to Hofstede's cultural dimensions. However, not only have scholars questioned its applicability in the cross-cultural context (e.g. Moon & Chan 2005; De Mooij & Hofstede 2010; Zhang 2014; De Mooij 2015) the thesis has also found some problems in their application. For instance, in article C, several of the appeals were omitted from the analysis to achieve an acceptable Cronbach alpha. Also in study D, six of the appeals were merged into other appeals due to conceptual overlap. Furthermore, the project coordinators have identified some issues in the meanings and frames of references associated with Pollay's (1983) appeals. Recently De Mooij (2015) emphasizes that Pollay's (1983) list of values was developed in the masculine culture of the United States and therefore lacks important appeals related to feminine values. For example, the absence of male-female equality values in Pollay's list may have prevented the inclusion of findings regarding the use of male-female egalitarian values in advertising.

Furthermore, Pollay's (1983) list of values is more than three decades old and during this time period much has changed, for example, due to the rise of social media and the internet; therefore it is advisable to expand the list with more current advertising appeals. Therefore it is likely that the obtained results in articles B, C and D might have shortcomings in providing information regarding the use of more recent and contemporary values in advertising. To sum up, the results may be biased due to the age and origin of Pollay's list of values. Therefore, it is recommended that future research should develop a more appropriate list of appeals for cross-cultural comparison. To sum up, the results may be biased due to the age and origin of Pollay's list of values. Therefore, it is recommended that future research should develop a more appropriate list of appeals for cross-cultural comparison. Alternatively, future researchers could use the description of cultural dimensions provided by Hofstede to develop a coding scheme for content analysis and stimuli advertisements for experiments.

In article A, B and C, the term value paradox is used in the context of the discrepancy between values and practices. Based on previous studies in the management and social psychology disciplines, we have categorized 'desired values' as values and 'desirable values' as practices. For instance, the study by Fischer (2006) categorizes the group-referenced values as descriptive norms (desirable) or practices. In the same vein, the study by Fischer (2009) points out that management literature considers group-referenced values as practices or social norms that are a desirable aspect of value. Also based on the study by Sun et al. (2014), it can be inferred that social norms or actual practices are desirable. However, the original concept of the value paradox by De Mooij (1998) is about the contrast between two aspects: values as desired (personal preference) and values as the desirable (societal norms). However values as desirable and the desired are not the same as practices and values. It is important to acknowledge that interpretation value paradox in articles (B and C) is not consistent with as originally coined by De Mooij (1998). The way this dissertation and related articles are carried a more appropriate term is "values-practices inconsistency" instead of value paradox. Therefore in this integrative study, I have used the correct term, which is values-practices inconsistency. Thus the findings of article B and C should be interpreted with cautions. The obtained results in article B and C are not in line with the original value paradox concept as coined by De Mooij as it was claimed. Rather findings of articles (B and C) are in the context of values-practices inconsistency. Indeed, a more scientific inquiry is required for precise definitions of the construct of the desired and the desirable for the accurate application of the value paradox phenomenon in advertising research. Thus future researchers should investigate the value paradox originally coined as the two opposing aspects of values. Despite these limitations, the author believes that the dissertation explores a new aspect, as the findings show that in some instances, due to values-practices inconsistency, advertising reflects values that are opposite to the cultural values indices described by Hofstede, Hofstede, and Minkov (2010).

Based on previous studies, this dissertation considered Schwartz's dimensions of mastery-harmony as similar to Hofstede's masculinity-femininity. For instance, Schwartz (1994) reported that Hofstede's masculinity score is positively correlated with mastery ($\gamma = 0.56$), which suggests that Hofstede's masculinity is congruent with Schwartz's (1994) mastery. Similarly, Smith, Peterson, and Schwartz (2002) reported that Hofstede's power distance is negatively correlated with Schwartz's (1994) harmony-mastery ($\gamma = -0.29$). Steenkamp (2001), using factor analysis, accessed the overlap between the Hofstede and Schwarz dimensions. He found four dimensions and termed them as follows: 1) autonomy versus collectivism, 2) egalitarian versus hierarchy, 3) mastery versus nurturance

and 4) uncertainty avoidance. The analysis shows that the mastery versus nurturance dimension was positively related to Schwartz's harmony-mastery dimension and Hofstede's masculinity dimension. Thus the evidence presented by Steenkamp (2001) suggests some overlap between Schwartz's harmony-mastery and Hofstede's masculinity dimension. However, using Kogut and Singh's (1988) formula, Ng, Lee and Soutar's (2007) analysis of inter-country distances between 23 countries based on Hofstede's and Schwartz's scores shows that the two frameworks are not congruent. Further, there also appears to be critical conceptual differences between these two frameworks. For instance, De Mooij (2015) has recently emphasized that the mastery pole of Schwartz's dimension of mastery-harmony has some conceptual overlap with Hofstede's masculinity because both emphasize assertion and ambition. However, the harmony pole is not the same as Hofstede's femininity pole. Schwartz's harmony value captures the harmony of a society with nature. In the same vein, Hofstede's dimension of masculinity-femininity is complex, as it includes both assertiveness-related values and male-female roles. Furthermore, Schwartz's harmony pole is different from Hofstede's femininity pole. In the same vein, Hofstede's masculinity-femininity can be compared with GLOBE's assertiveness rather than gender egalitarianism. However, in articles B and C we have compared Hofstede's femininity with Schwartz's harmony and GLOBE's gender egalitarianism. Therefore, in future studies it is recommended to use appropriate distinctions in determining the extent to which these three models are different or similar.

Culture is an elusive concept and every approach to conceptualizing and operationalizing it has some limitations. Culture as a concept has been studied in many disciplines and cross-fertilization in its conceptualization could help to expand the theoretical foundation in advertising research (Chang et al. 2009). Culture is a multifaceted variable that can be reflected in a range of constructs such as norms, beliefs, values and practices (Sun et al. 2014). In one of the largest cultural studies carried out to date, the GLOBE team measured culture by asking people how things are and how things should be done in their society (House et al. 2004). By doing so, the respondents reported their societal practices and values respectively, and these represent the gestalt of culture (Javidan et al. 2006). While comparing and contrasting the GLOBE cultural framework with several other cultural frameworks, Terlutter, Diehl and Mueller (2012) emphasized its usefulness for advertising research. For instance, GLOBE provided insights into values and practices at the societal level, which are sound from the theoretical and methodological perspectives and based on recent data. Some other scholars have argued that GLOBE cultural indices are relevant for advertising research (Okazaki & Mueller 2007; Diehl, Mueller & Terlutter 2008a;

Terlutter, Diehl & Mueller 2012; Quigley, de Luque & House 2012; Mueller, Terlutter & Diehl 2015). For instance, some studies show that GLOBE's cultural dimensions such as assertiveness (e.g. Terlutter, Diehl & Mueller 2010), performance orientation (Diehl, Terlutter & Mueller 2008b) and gender egalitarianism (Mueller, Terlutter & Diehl 2015) influence the effectiveness of advertising across cultures.

Furthermore, research in management and social psychology also shows that societal practices are more suited to the identification of national culture (Morgeson & Hofmann 1999; Wan et al. 2007; Fischer 2008; Klein & Kozlowski 2000). Also, the GLOBE team found that, compared to societal values, societal practices better predict several societal phenomena such as economic health, national competitiveness and societal health (Javidan et al. 2006). Recently, Sun et al. (2014) proposed that for investigating country-level issues such as consumption, societal practices are more appropriate than societal values. Thus future advertising studies can use GLOBE's cultural indices to predict the relationship between culture and advertising. In this thesis, the conceptualization of cultural practices is similar to that of GLOBE's cultural practices. It is proposed that GLOBE cultural practices indices should be used in future advertising research to predict the relationship between culture and advertising, especially in the context of the values-practices inconsistency.

For examining the influence of culture on advertising, international advertisements should be excluded from the sample as they may bias the results. In article B, the inclusion of international ads – which might be used in a standardized way by global companies and which might not have been tailored at all to the Estonian culture – have an influence on the findings. Therefore, the results of article B should be interpreted with caution due to the frequent presence of foreign brand advertisements in the sample. For instance, in article B, of the 110 advertisements selected from Estonia, 85 promoted foreign brands and 25 local brands. If a majority of foreign brand advertisements in study B are translated versions of international advertisements, then the results might have been biased due to the high presence of foreign advertisements in the sample. In future research, it is recommended that an appropriate sample of advertisements should be drawn while taking into account whether the advertisements of foreign brands have been developed specifically for the target country or are translated versions of international advertisements of the brand in question. By doing so, the researcher can minimize the potential biases in the results that might arise due to the inclusion of international advertisements in the sample.

In this thesis, the role of product category was not examined concerning the use of appeals in advertising. However, previous international advertising studies have emphasized that the product category moderates the relationship between culture and advertising (e.g. Han & Shavitt 1994; Zhang & Gelb 1996; Cheng & Schweitzer 1996; Zhang & Neelankavil 1997; So 2004; Moon & Chan 2005). For instance, Cheng and Schweitzer (1996), using a general product typology comprising consumer services, non-durable goods and consumer durables, found that product type has an effect on the use of appeals in advertising. A few other studies using product classifications – such as utilitarian and experiential services (Albers-Miller & Stafford 1999), financial services (Czarnecka & Evans 2013; Song, Ahn & Sung 2014), personal use and socially visible products (Han & Shavitt 1994; Zhang & Gelb 1996), utilitarian and hedonic products (Chang 2006), and food products (Cheong, Kim & Zheng 2010) – have documented the effect of product on advertising. Recently, Song, Ahn and Sung (2014) found no differences in the use of individualism values in financial services advertisements from the two culturally distinct countries of the United States and South Korea. They emphasized that financial products and services are intended to secure benefits for individuals. Therefore, an individualistic value might be more appropriate for this product category than the collectivistic cultural values of South Korea.

Product classifications based on consumers' buying motives and level of involvement, such as the Rossiter-Percy Grid (Rossiter, Percy & Donovan 1991), can also provide useful insight regarding the effect of product type on advertising appeals. For instance, Spotts, Weinberger and Parsons's (1997) content analysis of print advertisements from the United States shows that humor appeals were used most frequently for low involvement transformational products (e.g. candy) and least frequently for high involvement informational products (e.g. business equipment). As mentioned earlier, previous cross-cultural advertising studies examining the role of product category have mainly used general product classifications. This calls for the use of theory-driven product classification, such as the Rossiter-Percy Grid, for studying the relationship between product category and culture. In light of the evidence, the thesis cannot rule out the role of product type in the reflection of appeals in advertising. Therefore, future research is urged to examine whether the product categories described by the Rossiter-Percy Grid, incorporating the consumer's level of involvement and buying motives, affect the presence of cultural values in advertising.

Last but not least, the unique findings in the context of the values-practices inconsistency related to femininity and low power distance values deserve more research attention. Because the use of high power distance and masculine values

in advertising may be a reflection of the values of the country of origin (e.g. the United States: masculine; France: high power distance) of international advertisements. Thus it is interesting to examine whether the culture of the country of origin of advertisements affects the use of values in advertising. Future research may examine whether the effect of the values-practices inconsistency related to low power distance and feminine values is uniform or varies for the various types of advertisements, such as locally developed advertisements of foreign and local brands and international advertisements.

This thesis attempted to broaden the existing knowledge on the influence of culture on advertising by providing a critical review of previous studies and exploring the role of cultural values and values-practices inconsistency. In achieving the core purpose, the thesis engendered more avenues for future research rather than answering the questions. Consequently, by providing a preliminary insight into the extant of the literature and role of cultural values and values-practices inconsistency, this thesis acts as a catalyst for further cross-cultural advertising research. Likewise, the thesis also offers suggestions to advertisers who are seeking to tailor advertising messages in the complex and unfamiliar cultural environment of foreign markets.

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Appendices 1

Advertisements with masculine appeals in Estonia



Advertisements with masculine appeals in Finland



VIIMEISTELE KAUNEUTESI POHJOISEN LUONNON VOIMALLA

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LUUTA

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HOIDETTU, TASAISEN SÄVYINEN IHO
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LUONNOLLINEN, KULLESI IHO
Lumene Hydrä Drops Kostuttava Meikkivoide tasottaa kevyesti ihon sävyä ja antaa iholle luonnollista hoivaa. Kostuttava, unelma-kiinnittävyyttä koostumuksella kevyesti pehmeä iho. Soveltuu kaikille ihotyypille

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Lindorps Gädda • Lofvå Peterssons Möbelfabriker Fagersta • Möjlers Möbler Mölndal • Måa Långsjö • Mjö Norrmåland • Repeteringsplan 20 Stockholm • Sova Arnebo
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Sova Malmö • Sova Norrköping • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro • Sova Örebro
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Appendices 2

Advertisements with high power distance appeals in Estonia



Advertisements with high power distance appeals in Finland

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MINIMALA FÖREKÖP 1000 SEK. LÖNSAM VINKEL. 1000 SEK. 1000 SEK. 1000 SEK. 1000 SEK. 1000 SEK.

Appendices 3

Advertisements with indulgence appeals in Estonia



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LIST OF ARTICLES AND STATEMENT OF INDIVIDUAL CONTRIBUTION OF THE CO-AUTHORS

Article A

Saleem, S. & Larimo, J. (2016). Hofstede Cultural Framework and Advertising Research: An Assessment of the Literature, in: G. Christodoulides, A. Stathopoulou, M. Eisend. (ed.), *Advances in Advertising Research Bridging the Gap between Advertising Academia and Practice Vol VII*, Wiesbaden: Springer Gabler. 247–263

The main author of this article is Salman Saleem, who is responsible for the research design, data collection, empirical analysis and partially writing the article. Professor Jorma Larimo contributed with valuable comments and suggestions and shared the responsibility for writing the article and supervised the process of publication

Article B

Saleem, S., Larimo, J., Ummik, K. & Kuusik, A. (2015). Cultural and Paradoxical Values in Advertising in Eastern Europe: Evidence from Estonia. *Baltic Journal of Management* 10: 3, 313–330.

The main author of this article is Salman Saleem, who is responsible for the research design, empirical analysis and writing the article. Professor Jorma Larimo contributed with valuable comments and suggestions and shared the responsibility for writing the article and organized the process of publication. In addition, Professor Larimo coordinated the data collection from Estonia. Kadi Ummik and Andress Kuusik are mainly responsible for the collection of advertisements and the implementation of the advertisement evaluation process in Estonia.

Article C

Salman, S. (2016). Cultural Paradox in Advertising: Evidence from Finland. *Journal of Promotion Management* Preliminary accepted for Publication 27 June 2016; Official accepted for publication 14 July 2016.

This article is single-authored by Salman Saleem. The author thanks Professor Jorma Larimo for his helpful comments in developing the paper.

Article D

Saleem, S., Larimo, J., Kontkanen, M., Vincze, Z., Biedenbach, G., Ummik, K. and Kuusik, A (2016). Cultural Values and Values-Practices Inconsistency in International Print Advertising: Insight from Culturally Similar Countries. Accepted for presentation at 42th Annual Conference of European International Business Academy. 2-4 December 2016, Vienna, Austria. (An earlier version of paper is presented at the 15th International Conference on Research in Advertising. 1-3 July 2016, Ljubljana. Slovenia).

The main author of this article is Salman Saleem, who is responsible for the research design, empirical analysis and writing the article. Professor Jorma Larimo contributed with valuable comments and suggestions. Professor Jorma Larimo and Minnie Kontkanen are mainly responsible for the collection of advertisements and the implementation of the advertisement evaluation process in Finland. Kadi Ummik and Andress Kuusik are mainly responsible for the collection of advertisements and the implementation of the advertisement evaluation process in Estonia. Zsuzsanna Vincze and Galina Biedenbach are mainly responsible for the implementation of the advertisement evaluation process in Sweden. In addition, Professor Larimo coordinated the data collection in Estonia and Sweden.

Hofstede Cultural Framework and Advertising Research: An Assessment of the Literature

Salman Saleem and Jorma Larimo

1 Introduction

The Hofstede's cultural framework has been frequently used to investigate the influences of culture on advertising (Chang et al., 2009). For instance, the model has been used to explain the cross-cultural differences of advertising appeals (Albers-Miller and Gelb 1996) and the portrayal of gender roles in advertising (Paek et al., 2011). Some scholars have reviewed Hofstede-inspired research in business, management and applied psychology disciplines in order to assess the relevance of Hofstede's framework in a cross-cultural context (Kirkman et al., 2006; Taras et al., 2010). Similarly, Soares et al. (2007) focused on Hofstede-inspired studies in marketing research but not specifically in advertising and this work is almost ten years old. Therefore, a strong and practical need is an assessment of literature and discussions to improve the use of Hofstede's cultural framework in advertising. However, this is not the first attempt to assess previous advertising research similar efforts have been made before with different emphasis (e.g. Okazaki and Mueller, 2007; Taylor and Bowen, 2012). Despite their usefulness, these reviews have some limitations: analyzed articles published in SSCI indexed journals only; accessed advertising literature for short periods at different points in time; only very limitedly examined methodological aspects; and seldom discussed the distinction between various facets of culture and their relative significance in predicting the relationship between culture and advertising.

This research considers Hofstede-inspired advertising literature from 1980 to 2012 with an aim to identify possible gaps for future research and pitfalls in the extent of the literature. Thus, we attempt to make several contributions. First, the study draws advertising researchers' attention to the discrepancy between the cultural values and practices. Second, the present study evaluates cultural dimensions, research topics, and the geographic scope of earlier studies. This undertaking will help to identify which cultural dimensions; thematic areas of advertising, countries/regions have received most research attention and which have been ignored. Finally, the review evaluates the methodologies used in earlier advertising research. Major marketing, advertising, psychology and cross-cultural communication journals were examined systematically to identify Hofstede-inspired advertising articles. Second, we performed a bibliographic search of computerized databases (ABI/INFORM, EBSCOHOST Business Source, Emerald, Taylor & Francis and JSTOR) by using a variety of Hofstede's terms (e.g. IND, Individualistic, Individualism) and advertising-related terms (e.g. cross-cultural and international advertising). The criterion for article selection is: the study (a) has to include one or more of Hofstede's cultural dimensions to examine the relationship between culture and advertising and (b) has to be empirical. The search resulted in a total of 57 studies published in several journals between 1992 and 2012 (for details see Table 1).

European Advertising Academy, *Advances in Advertising Research* (Vol. VII), pp 247-263, Salman Saleem and Jorma Larimo.

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Table 1 Reviewed journals, with the corresponding number of studies

Topic area	Number of Studies	Percentage
<i>Journal of Advertising</i>	20	35
<i>International Marketing Review</i>	6	10.5
<i>Sex Roles</i>	4	7.0
<i>Journal of Advertising Research</i>	3	5.3
<i>Journal of Current Issues and Research in Advertising</i>	3	5.3
<i>Journal of International Consumer Marketing</i>	3	5.3
<i>Other</i>	18	31.6
Total	57	100.0

2 Hofstede's Cultural Framework and Advertising Research

Many researchers have found that Hofstede's dimensions support the presence of culture-specific content in print and electronic advertisements (e.g. Albers-Miller and Gelb, 1996; Saleem et al., 2015). Similarly, some researchers conclude from their experiments that advertising that is congruent with Hofstede's cultural dimensions is more persuasive than non-congruent advertising (Choi and Miracle, 2004). However, a few scholars applying Hofstede's cultural framework did not find support for the suggestion that culturally consistent advertising content and values were reflected and were persuasive (Mortimer and Grierson, 2010). Advertising and marketing scholars consider Hofstede's model as outdated (Paek et al., 2011), and thus, challenge its predictive value; rather they pay attention to the conceptual analysis of cultural dimensions when formulating hypotheses (De Mooij, 2013a). However, researchers need to understand the differences between various facets of culture and their usefulness in the research context (Sun et al., 2014).

2.1 Cultural Values: the Desirable and the Desired

Most human values have opposing elements - this refers to the distinction between the desired (cultural values) and the desirable (cultural practices) (De Mooij, 2013a). Hofstede measured individual behavioral preference, which is the desired aspect of cultural values; the statements about the desired values do not necessarily correspond to the way people behave in reality and the actual practices in a society (Hofstede et al., 2010; De Mooij, 2013b). Scholars generally assume that the desired values are the core elements that drive other cultural expressions - including practices; therefore, we expect these two different facets of culture to correlate positively (Taras et al., 2010; Fischer, 2006). Studies in management and social psychology reveal the inconsistency between values and practices (Fischer, 2006; House et al., 2004) and point out that often they are in opposition to each other (Sun et al., 2014). The research by Fischer (2006) provides evidence of a discrepancy between values and practices

as he found very little overlap (7.84%) between seven of Schwartz's cultural values and practices scales. Also, the GLOBE study shows the discrepancy between values and practices, as they found surprisingly a significant negative correlation between values and practices for seven of the nine dimensions (House et al., 2004). Similarly, De Mooij (2013a) has emphasized that due to the contrast between values and practices, every society has its own opposing values, referred to as the value paradox. This indicates that researchers have to be very careful about interpreting individual behavioral preferences in terms of norms. Thus, we can say that the use of cultural values alone is not enough to investigate the effect of culture on advertising. Among reviewed studies, an overwhelming majority (55 out of 57 studies) proposed a positive link between cultural values and advertising. Such prevalence of knowledge, that there is congruence between cultural values and advertising leaves no room for value and practice discrepancy or De Mooij's (2013a) value paradoxes. For content analysis studies multi-measure approach suggested by Soares et al. (2007) may be appropriate, by combining evidence from ethnography, regional affiliation, and Hofstede's dimension scores, a researcher may draw inferences about discrepancies between values and practices. For an experimental investigation, the researcher should measure the cultural values (by using Hofstede's cultural values scale) as well as the cultural practices (by using the referent shift model - for details see Fischer, 2006; House et al., 2004) to examine to what extent both facets impact the attitude and/or behavior toward advertising.

3 Studied Cultural Dimensions

Hofstede's three cultural dimensions (individualism/collectivism, masculinity/femininity, and uncertainty avoidance) were included most frequently among reviewed studies; perhaps scholars assume that these values have stronger predictive power than other. However, the links between other cultural dimensions and advertising are equally plausible. Future advertising research may focus on the least studied dimension of Long Term orientation and the newly introduced sixth dimension - indulgence/restraint. Further, none has examined the interaction effect of cultural values on advertising. There are no strong theoretical reasons that cultural values would not interact and that they operate independently to influence the outcome (Gibson et al., 2009). Therefore, it is likely that interactions among values might provide insights into their complex effects on individuals (Kirkman et al., 2006). De Mooij (2015) emphasized that often it is the configuration of dimensions that explains the variation in values across cultures. For example, horizontal individualism (HI) is the configuration of individualism and low power distance and it includes more equality and lower achievement needs, whereas vertical individualism (VI) is the combination of individualism with high power distance and it places more emphasis on achievement values (De Mooij 2013b). The study by Shavitt et al.

(2011) documents the interaction effect of HI and VI on advertising. They found that advertisements from a VI country (USA) rated significantly higher in terms of their emphasis on status than those from an HI country (Denmark). The interaction effect may also exist among other cultural dimensions. We urge future research to examine interaction effects among cultural dimensions to investigate the role of culture in advertising.

4 Geographic Scope of Studies

To date, the Hofstede cultural framework has been utilized to study the role of culture in advertising in 36 countries. A large share of the Hofstede-inspired advertising research focused on East and Southeast Asian countries followed by North America. Considering the size and significance of Europe in the global market, it appears to be under-investigated. The Middle East was examined in eight articles followed by Latin America which was examined in six articles. Similarly, Russia, Australia and East and West Africa are clearly under-studied, as each was examined in one out of 57 studies.

Table 2 Frequency of Countries/Regions (Classification based on CIA World Fact Book)

Country/Region	Frequency	Percentage
North America (the USA 43; Canada 3; Mexico7)	53	29
Latin America (Brazil 6; Chile 4)	10	5.5
East/Southeast Asia (China 14; Hong Kong 5; Japan 5; South Korea 16; Taiwan 8; Indonesia 1; Thailand 7; Vietnam 1)	57	31.1
South Asia (India7)	7	3.8
North Asia (Russia1)	1	0.5
Middle East (Egypt 3; Israel 4; Kuwait 2; Lebanon 3; Saudi Arabia 2; Turkey 1; UAE 3)	18	9.8
Oceania (Australia1)	1	0.5
South Africa (2)	2	1.1
Eastern and Western Africa (Kenya1; Ghana1)	2	1.1
Eastern Europe (Poland 1; the Czech Republic1)	2	1.1
Northern Europe (Finland 4; Sweden 3; the United Kingdom 6)	13	7.1
Western Europe (Belgium 1; France 8; Germany 6; Netherlands 1)	14	7.7
Southern Europe (Spain 2; Greece 1)	3	1.6
Total	183	100

Among the reviewed studies, two-thirds examined two or three countries, somewhat more than 10% of the studies analyzed four to six countries and a similar proportion studied seven or more countries and five studies analyzed one country. But for cross-cultural comparative research, the use of two or three data points is not enough for generalization, and thus, not appropriate for theory testing (Cadogan, 2010; Franke and Richey, 2010). For instance using statistical analysis, Franke and Richey (2010) demonstrate that a minimum of 7–10 or more countries may support a credible generalization of multi-country research. However, Taylor (2014) favored the use of two or more countries and emphasized that in the case of comparing few countries, scholars should present

compelling theoretical and practical reasons why specific countries need to be compared. To sum up, future research should use a large number of countries and when few countries are used, the argument regarding country selection should be on a sound theoretical basis. Furthermore, the majority of ‘two or three country’ articles compared culturally dissimilar countries, as did all articles dealing with ‘four to six countries’ and ‘seven or more countries’. We argue that examining culturally similar countries can provide some insights how a smaller cultural difference impacts on advertising, and the applicability of Hofstede’s framework. Because almost all of Hofstede-inspired advertising research has focused on culturally dissimilar countries, we urge future research to compare also advertising in culturally similar countries.

Table 3 Number of countries in selected articles

Number of countries	Number of studies	Percentage
One country	5	8.8
Two or Three countries	37	65
Four to Six countries	7	12.2
Seven or more countries	8	14
Total	57	100

5 Thematic Areas in Reviewed Studies

Among reviewed studies a clear majority of Hofstede-inspired advertising research examined advertising appeals, and gender portrayal, perhaps scholars preferred these topic areas because of their close theoretical association with culture. Further, Table 4 also shows that research examining the effect of culture on the basic formats of advertising is very limited.

Table 4 Frequency of topics

Topic area	Number of Studies	Percentage
Cultural Values/Appeals/ Themes	35	61.4
Character Portrayal	9	15.8
Comparative Advertising	4	7
Multiple Topics	4	7
Celebrity Endorsement	3	5.3
Visual Characteristics of Advertising	2	3.5
Total	57	100%

De Mooij (2013b) emphasized that the use and effectiveness of advertising formats vary with culture; for example, an entertainment format is effective in Japan but less so in the United States. Future research should investigate the use and effectiveness of various advertising forms across cultures. Another relatively ignored is green advertising, especially in the light of the evidence that pro-environmental value orientation differs substantially among individuals holding individualistic versus collectivistic values (Soyez, 2012). It would be

useful to shed more light on celebrity endorsements because the significance of celebrity related aspects such as their creditability, trustworthiness, attractiveness, likability and celebrity/product fit also varies across cultures.

6 Methodological considerations

As can be seen in Table 5, the clearly dominant methodology was content analysis followed by experiments/surveys, one study used both experiments and content analysis and another employed both experiments and ethnographic interviews. Qualitative techniques are valuable in advertising research and prior incorporation of them may help the advertiser/researcher to develop advertising for subsequent empirical testing (Craig and Douglas, 2012). Similarly descriptive findings of content analysis can supplement the research by incorporating the consumer perceptives through survey/experiments or qualitative methods. This would allow researchers to combine evidence from different sources to ensure the analytical enrichment and triangulation of findings. However, only one study employed a mixed method and one other used content analysis and experiments together, indicating that there is room for more of these types of studies.

Table 5 Data collection method

Research Method	Number of studies	Percentage
Content Analysis	34	59.6
Experiment	16	28.1
Survey	5	8.8
Content Analysis + Experiments	1	1.8
Experiment + Ethnographic Interviews	1	1.8
Total	57	100

6.1 Content Analysis Based Studies

Despite wide-spread prevalence and popularity, scholars have identified several methodological limitations of the content analysis method. For instance, it is difficult to establish its reliability and validity: there is limited generalizability of its results and an objective measure, so does not give the consumer's subjective experience with advertising (Okazaki and Mueller, 2007). The remedy for the methodological limitations of traditional content analysis is Lerman and Callow's (2004) narrative coding approach (Okazaki and Mueller, 2007). Lerman and Callow (2004) argue that consumers' interpretation of the same advertising image may differ across cultures: for instance, the achievement appeal in one country may be interpreted as taking care of oneself in another country. Their analysis shows that narrative coding worked better than the traditional content analytic technique. Consequently, they challenged the findings of previous cross-cultural advertising studies (for details see

Lerman and Callow, 2004). Among reviewed studies all content analysis type advertising appeal studies employed the traditional content analysis method; therefore, the results of these studies could be simply the artifact of the method employed. Future advertising appeal research may perhaps use a narrative coding method.

6.1.1 *Sample characteristics*

As can be seen in Table 6, more than half of the studies analyzed magazine advertisements, ten studies examined TV commercials, two studies each examined internet advertising and newspaper advertising, and one article analyzed both magazine ads and TV commercials. Because target audiences may vary across various media vehicles, so does advertising. Therefore, there is room for studies comparing and contrasting different media and attempting to uncover potential media differences in the use of various advertising contents. Also, magazine and TV advertising receive more research attention than other media vehicles.

Table 6 Media focus in content analysis studies

Media	Number of studies	Percentage
Magazines advertisements	20	57.1
TV advertisements	10	28.6
Newspaper advertisements	2	5.7
Internet Advertising	2	5.7
Magazine + TV advertisements	1	2.9
Total	35	100

A recent industry report by Zenith Optimedia (2013) shows that global advertising spending for internet advertising will increase by 15% during 2014-2016, while the share of magazine and newspaper advertisements will decrease at an average of 1%-2% per year. Future research may examine the effect of culture on social media communications, mobile, and internet advertising.

6.1.2 *Data Collection*

All content analysis studies relied on university students or bilingual individuals to code advertisements because of cost, convenience, and accessibility. Employing professional advertisers or translators who are familiar with the culture as judges to analyze advertising could provide some variation. Further, like the review by Okazaki and Mueller (2007), our analysis also revealed that most of the content analysis studies (except for only a few) employed a nominal scale to decide the presence of certain elements in advertising. There is an inherent danger in using a nominal scale for quantifying some latent constructs such as advertising appeals because some critical

information on the variables is lost while measuring them through this type of scale. To better address the coding issues, researchers may employ ordinal or interval scales to code advertising appeal (for example, see Saleem et al., 2015). An additional benefit of using ordinal or interval scales is that they give researchers the opportunity to perform more sophisticated analysis like multiple correspondence analysis or multidimensional scaling (Craig and Douglas, 2012). Furthermore, advertising appeals studies frequently employed Pollay's (1983) list of values as a coding instrument to measure the reflection of the culture in advertising. Scholars have criticized and questioned the applicability of Pollay's (1983) list of values for cross-cultural comparison of advertising because it mainly contains American values (De Mooij 2015). To remedy this problem, future research may use description and definition of culture by Hofstede as coding categories.

6.1.3 Reliability

Among reviewed studies, thirteen studies used Perreault and Leigh's (1989) index (P&L), ten studies used a percentage of agreement, and five studies adopted Kassarian's (1977) process of inter-coder reliability index. Furthermore, two studies each employed Holsti's (1969) and Cohen's Kappa and one study used Scott's *pi* Formula.

Table 7 Use of reliability measures in content analysis studies

Inter-coder reliability index	Number of Studies	Percentage
Perreault and Leigh (1989)	13	37
Percentage of agreement	10	28.6
Kassarjian (1977)	5	14.3
Holsti (1969)	2	5.7
Cohen's Kappa	2	5.7
Other	3	8.7
Total	35	100

The inter-coder reliability index based simply on a percentage of agreement between coders such as Holsti's (1969) may not be regarded as valuable because it does not take into account the possibility of agreements by chance. Consequently, agreements by chance inflate the percentages of agreements and reliability (Grayson and Rust, 2001). For this reason, Scott's *pi* formula is regarded as superior because it integrates the chance agreements. Scott's *pi* formula adjusts for chance agreements by manipulating the pooled *ex-ante* coding decisions of the judges. But Scott's *pi* formula has been criticized for being conservative because it acknowledges only the agreements beyond chance. The P&L index integrates chance agreements in a way that does not depend on the marginal frequencies. Therefore, we argue that P&L index is a better reliability index because it is straightforward and fits into many research circumstances (Grayson and Rust, 2001). To sum up, the assumptions of each

inter-coder reliability index are different. Therefore, advertising researchers should look at the appropriateness of various indexes in the context of the study and data being analyzed. A preferable approach is to calculate and report two (or more) indexes by establishing reasons that take into account the assumptions and/or weaknesses of each.

6.1.4 Data Analysis Techniques

The content analysis studies focus on answering the question of differences or similarities in the usage of appeals within or between countries. These types of analysis are usually straightforward; therefore, more than one-third of studies used Chi-square to establish the difference in use of appeals. Other commonly employed statistical methods were descriptive statistics, MANOVA, ANOVA, t-test, z-test, Pearson correlation, regression and some studies employed a combination of various statistical techniques. Use of the above-mentioned statistical techniques is quite logical and natural because a majority of the studies were comparative or descriptive and utilized dichotomous variables. Future research, however, may use alternative coding methods to make use of continuous or interval type variables. This could possibly give the researcher an opportunity to use some more sophisticated techniques like multiple correspondence analysis.

6.2 Experimental/ Survey-based studies

6.2.1 Sample Characteristics

More than three-quarters of experiment/survey type studies used students and only five studies used a non-student sample. The use of student samples has been justified based on accessibility and homogeneity of the group. A recent investigation shows that the predictive power of cultural values is stronger for older males and working managers than for students (Taras et al., 2010). Since various demographics moderate the effect of culture for a specific outcome, therefore, scholars urge that cross-cultural research should observe caution before adopting the common practices of sample matching by using university and college students (Taras et al., 2010; Taylor and Bowen, 2012). As the majority of reviewed articles used student subjects, the findings of these studies may only reflect the impact of sample characteristics rather than real cross-cultural differences or similarities. Future research is urged to ensure matched samples by using more generalizable samples or a combination of student and non-student populations.

6.2.2 *Method of culture assessment*

Among reviewed studies, more than half relied on Hofstede's cultural dimensions scores to assess culture. But Hofstede dimensions are national rather individual-level constructs, and can only be used to study country level phenomenon (e.g. level of literacy) (Hofstede et al., 2010). Also, the study by Fischer et al. (2010) found that the structure of values at individual and country-level are not similar. These findings confirm scholar's assertion that cultural dimension scores cannot be used to compare individuals across cultures (Sharma, 2010). Furthermore, studies that measured cultural orientation can also criticize for using instruments that lack in conceptualizing culture. For instance, cultural values scale by Furrer et al. (2000) can be criticized for using inconsistent and vaguely related items (Sun et al., 2014) and treating individual cultural values as a bi-polar construct (Sharma, 2010). Recently De Mooij (2015) criticized CVSCALE by Yoo et al. (2011) that for making Hofstede questionnaire less work-related they have changed the content thus, causing conceptual in-equivalence. Thus, future experiment/survey type advertising research, should not only measure culture but also need to use refined measures of culture. For example, the researcher may use a 40-item personal cultural orientations scale developed by Sharma (2010), which measures Hofstede's five bi-polar cultural dimensions as ten personal cultural values at an individual level.

6.2.3 *Back-Translations of Survey and experiment instruments*

Among reviewed studies, majority utilized Brislin's (1980) back-translation process and few studies did not mention/use any translation. As the meanings, associations and interpretation of constructs often vary across the cultures and it is critical to ensure that the constructs carry the equivalent meanings in different contexts (He et al., 2008). Therefore, the translation process should help the researcher to determine whether constructs have the equivalence of meaning in different countries (Craig and Douglas, 2012). The traditional back translation does not address the issues related to the comprehension and meaning of the instrument by the respondent (Douglas and Craig, 2007). A direct and literal translation of idioms and expressive statements, which are often used as advertising appeals, by moving from English to another language and back again, may produce the same wording, which would suggest that the translation was accurate. The remedy to this problem is Douglas and Craig's (2007) 'collaborative and iterative translation' approach, that cross-cultural team members should translate and test the instrument and revise the process until a satisfactory translation is achieved. Lastly, the non-verbal stimuli are also part of the advertising (Craig and Douglas, 2012), but none of the studies have paid attention to their translation. In order to avoid the miscommunication or wrong

interpretation of advertising, we suggest that future research should also translate the non-verbal stimuli to ensure that they evoke the desired image.

Table 8 translation/back-translation process in survey and experiment studies

	Number of studies	Percentage
Brislin (1980)	12	52.2
Werner and Campbell (1970)	1	4.3
McGorry (2000)	1	4.3
Not mentioned	7	30.4
Not Applicable	2	8.7
Total	23	100

6.2.4 *Reliability and Validity*

Among reviewed studies, more than half studies used Cronbach's Alpha, four studies utilized confirmatory factor analysis (CFA), one study used exploratory factor analysis, and five studies did not use or mention any measure of invariance. All these methods of measurement have some inherent weaknesses. For instance, an item may be meaningful in one culture but a misfit in another. In this case, the CFA approach usually discards the differently functioning item. In Rasch approach, an item parameter can be estimated easily for one group where it fits well while the same item is discarded for the other groups where it is meaningless (Ewing et al., 2005). In other words, CFA model relies on one particular item for defining latent variables, and the Rasch model allows for testing whether an item follows the model or not. A comparison of the CFA and Rasch models with real data shows that Rasch measures have higher precision and accuracy and that it provides a stronger justification of equivalent of measure related to individual respondents (Salzberger and Sinkovics, 2006). As Rasch model is sound on theoretical and practical basis compared to CFA; we urge experiment/survey type cross-cultural advertising research to use this method for measuring equivalence.

6.2.5 *Data Analysis Technique*

The studies based on experiments and surveys deal with the cross-cultural differences in the effectiveness of various advertising contents such as appeals in different countries. Therefore, the natural choice of statistical analysis in reviewed studies was ANOVA, MANOVA, and Chi-square. Other commonly used statistical methods were regression analysis, t-test, and only one study employed structure equation modeling (SEM). Clearly Hofstede-inspired advertising research is lacking in the use of sophisticated statistical techniques. Therefore, future research should use the second generation statistical analysis like SEM to achieve psychometric standards (i.e. reliability and validity).

7 Conclusion and Managerial Implications

We reviewed 57 advertising articles that used Hofstede's framework for advertising research that appeared between 1992 and 2012 in various journals. Hofstede-inspired advertising research seldom paid attention to the discrepancy between the cultural values and practices. Further, Hofstede-inspired advertising research is overly reliant on certain topic areas, cultural dimensions, and geographical regions. Based on the review, it can be concluded that Hofstede-inspired advertising research has placed insufficient attention on methodological aspects and that more attention needs to be paid to the accurate and effective utilization of Hofstede's framework in advertising research.

Table 9 Summary of Recommendations

Distinction between the desirable and the desired

Explore the overlap or discrepancy between the cultural values and practices
 Content analysis studies may combine evidence from ED, RA, and Hofstede scores to examine discrepancy between values and practices
 Experimental studies should measure the cultural values as well as practices to determine the extent to which both facets impact the attitude toward advertising

Cultural dimension

Need to focus on the effect of long-term orientation and indulgence/restraint dimension on advertising
 Need to focus on interaction effect among cultural dimensions to investigate the link between culture and advertising

Topic areas

Need to focus on cross-cultural difference of various advertising formats, green advertising, and the celebrity-related factors across cultures

Geographic Scope

Use larger number of countries - a minimum 7-10 or more for credible generalization
 In case of using few countries provide compelling rationales for country selection
 Need to compare culturally similar countries
 More studies on Eastern and Southern Europe, BRIC, Latin America, and Africa

Methodology

Content analysis

Use mixed method, ordinal and ratio scale to code ads and narrative coding
 Need to perform cross-media comparisons, and analyze social media and mobile advertising

Experiment and Survey

Use of iterative and collaborative translation technique
 Measure individual's value orientation while analyzing his/her preference of advertising
 Translate the non-verbal stimuli
 Use more generalizable samples of respondents
 For equivalence use the Rasch model

Need to use second generation statistical techniques like SEM

IVI (indirect value inference i.e. Hofstede's dimension scores); DVI (direct value inference); ED (ethnographic description); RA (regional affiliations)

From managerial perspective our findings suggest that cultural values alone are insufficient to predict the influence of culture on advertising, rather cultural practices should also be taken into account. The implication is that understating of various facets of culture might help managers in deciding advertising content across culture. Therefore, advertisers are encouraged to resort on the

ethnographic description, regional affiliation, and Hofstede's dimensions scores, to explore values that might be appealing to the consumer. Besides thinking the culture in terms of values and practices, managers may have to understand that predictive power of cultural values is stronger for non-student samples. Therefore, only student samples are inadequate. Last but not least advertising managers need to pay attention to a number of other aspects such as accuracy in translation of advertising copy, the effect of non-verbal stimuli across cultures and use of various analytical techniques. To sum up, we identified several shortcomings and outlined suggestions for scholars, journal editors, reviewers, and managers responsible for international advertising research (see Table 9).

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Cultural and paradoxical values in advertising in Eastern Europe

Evidence from Estonia

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Abstract

Purpose – The purpose of this paper is to investigate whether Hofstede's (2001) cultural framework and the value paradox explain the use of appeals in advertising in Estonia.

Design/methodology/approach – Hypotheses are drawn in relation to Hofstede's original four cultural dimensions – power distance, masculinity/femininity, individualism/collectivism and uncertainty avoidance. A sample of 110 print advertisements from four magazines were analyzed using Pollay's (1983) classification of advertising appeals.

Findings – The results show that Estonian advertising reflects paradoxical values related to low power distance and femininity dimensions, and culturally congruent values related to high-uncertainty avoidance and individualism.

Practical implications – Findings suggest that cultural values (desired) alone are insufficient to predict the reflection of culture in advertising. Rather, consideration of the discrepancies between the cultural values (desired) and practices (desirable) enables a better explanation of the relationship between society and its advertising.

Originality/value – Scholars have shown increasing interest in the consequences of culture on advertising, but the opposing aspect of cultural values and practices has received limited research attention. The paper offers interesting insights regarding the effect of culture and the value paradox on the use of appeals in advertising. Additionally, analyzing the advertising of Eastern Europe is highly important because of the limited research attention that exists with respect to advertising in the region.

Keywords Advertising, Cultural values, Appeals, Cultural practices, Hofstede's cultural framework, Value paradoxes

Paper type Research paper

1. Introduction

Advertising is a very culture-oriented discipline because its language and communication aspects are deeply rooted in the culture of a given society (De Mooij, 2013a). Advertising, fashion systems and a variety of rituals are thought to be responsible for focusing cultural meaning towards consumers (McCracken, 1986). In the process of meaning transfer, the advertiser assigns culturally associated meaning to advertised goods in a way that supports the customers' preferences and needs (Czarnecka and Evans, 2013). As communication patterns are closely knitted to cultural norms, advertising usually carries and reflects culturally relevant values (Chung and Ahn, 2013). For example, a cross-cultural comparison of advertising appearing in 11 different countries shows that the use of appeals in advertising varies with Hofstede's original four cultural dimensions (Albers-Miller and Gelb, 1996). Furthermore cultural differences among societies suggest that appeals that are effective in one culture, such as individualism and sex, may be



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ineffective or even offensive in another (Cui *et al.*, 2012). The general conclusion from existing studies examining the role of culture in the use of appeals in advertising and their effectiveness, is that culturally congruent appeals are used more often and are more persuasive than non-congruent appeals (Jung *et al.*, 2009; Cui *et al.*, 2012).

Some studies show that values depicted in advertising are not consistent with the cultural stance of the respective country (Moon and Chan, 2005; Mortimer and Grierson, 2010). For example Mortimer and Grierson (2010) found that, in the UK and France, the cultural stance on the uncertainty avoidance dimension is reflected in advertising. However advertising in these countries does not contain appeals related to masculinity/femininity and power distance dimensions in a predictable manner. To sum up, previous studies have found that in some instances Hofstede's cultural dimensions explain the reflection of appeals in advertising, however this does not apply in all cases. Some scholars have emphasized that the use of appeals in advertising is not always consistent with a society's cultural dimensions (Moon and Chan, 2005), and that advertisers may use appeals that are opposite to the cultural dimensions due to their apparent effectiveness (De Mooij, 2013a).

Many studies conclude with mixed results, assuming advertising reflects only those appeals that are congruent with Hofstede's cultural values. Most human values have paradoxical elements therefore advertising may also reflect appeals that are not congruent with the cultural values (De Mooij, 2013b). In cross-cultural advertising literature, the paradoxical aspect of cultural values received limited research attention (Jung *et al.*, 2009; De Mooij, 2013a). Hofstede measured the individual's behavioural preference, which is the desired aspect of cultural values (Hofstede *et al.*, 2010). The congruence between the desired (cultural values) and the desirable (cultural practices) is very weak (Fischer, 2006; Sun *et al.*, 2014). Thus due to discrepancies between the cultural values and practices, which De Mooij (2013b) categorized as the value paradox, every society has its own contradictory values. Some scholars suggest that researchers should use both Hofstede's cultural framework and the value paradox concept to understand the prevalence of various types of appeals in advertising within and across cultures (Taylor, 2005; Chang *et al.*, 2009; De Mooij and Hofstede, 2010).

Using the cultural dimensions described by Hofstede *et al.* (2010) as a basis for characterizing culture and the value paradox, this study will explore the role of culture and value paradoxes as used in advertising appeals. Some scholars have argued that the value paradox phenomenon is likely to occur in societies that undergo drastic economic and political change (De Mooij, 1998; Moon and Chan, 2005; Fischer, 2009). In the last two decades, Estonia has undergone many political and economic changes such as its independence from Russia, transition from a centralized to a free market economy and economic integration with the EU. Therefore, we selected Estonia for our study. Additionally, many scholars have identified a paucity of advertising research in Eastern European countries (Okazaki and Mueller, 2007; Taylor, 2005). Given this background, the study extends the application of Hofstede's cultural framework to the Eastern European cultural context by examining how Estonian culture is reflected in advertising content. The study also responds to De Mooij's (2013a) call that advertising studies so far have not taken into account the value paradox.

The remainder of the paper is structured as follows. First the study provides an overview of the pertinent literature on advertising appeals, which relies heavily on the value congruity hypothesis. We follow this with a brief account of the value

paradox concept, which serves as a complementary conceptual framework for this study. The study then formulates the research hypothesis. In subsequent sections, the adopted research methodology and sample are explained. This is followed by data analysis and testing of hypotheses. In the final two sections, we draw conclusions from the study findings, and outline limitations and present directions for future research.

2. Literature review

2.1 *Culture and advertising appeals*

In the last six decades, a number of topologies and frameworks have been developed to characterize and distinguish cultures (e.g. Parsons and Shils, 1951; Kluckhohn and Strodtbeck, 1961; Inkeles and Levinson, 1969; Hall, 1976; Hofstede, 1980, 2001; Schwartz, 1994; Hampden-Turner and Trompenaars, 1993; House *et al.*, 2004), and some of these have also been used to analyze the influence of culture on advertising (e.g. Albers-Miller and Gelb, 1996; Moon and Chan, 2005). Among those topologies, Hofstede's framework, which was developed for understanding cross-cultural differences of work-related values, has increasingly been used in international marketing and advertising research (Chang *et al.*, 2009; De Mooij and Hofstede, 2010; Terlutter *et al.*, 2012). The Hofstede model provides an undeniable and influential perspective on cross-cultural consumer behaviour (De Mooij, 2011) and researchers have preferred to incorporate it in cross-cultural research because of its simplicity and practicality (Soares *et al.*, 2007).

Zandpour *et al.* (1994) used three cultural dimensions (individualism/collectivism, uncertainty avoidance and power distance) and several advertising industry-related factors to investigate the use of various creative strategies in advertising from different countries. They demonstrate the relationship between cultural dimensions and various advertising strategies in 23 countries that are likely to fit into the cultural and market environments. However they did not use Hofstede's masculinity/femininity dimension, which is a very important dimension to explain advertising differences in American and European cultures (De Mooij, 1998), in addition to analyzing the fit for only a few advertising strategies.

In their seminal work, Albers-Miller and Gelb (1996) used content analysis of print advertising from 11 countries to examine the relationship between Hofstede's (1980) four cultural dimensions and the 42 advertising appeals used by Pollay (1983). Their analysis shows that only ten advertising appeals are related to Hofstede's four cultural dimensions. After removing outliers they found support for an additional eight hypotheses, thus in total they found support for the suggestion that 18 of Pollay's appeals are related to Hofstede's four cultural dimensions. They conclude that Hofstede's (1980) cultural dimensions offer a good framework to explain variation in the use of advertising appeals with respect to cultural dimensions. Although insightful, the study by Albers-Miller and Gelb (1996) can be criticized for its core questions (De Mooij, 1998) as well as its assumption that appeals reflected in advertising are always congruent with cultural values, thus ignoring the discrepancies between values and practices in advertising.

Some researchers have found that Hofstede's cultural dimensions are partially supported with regard to predicting the reflection of values or appeals in advertising. For instance, Cho *et al.* (1999) found that there was no significant difference in the use of collectivistic themes between USA and Korean TV commercials. Additionally, though the countries differ considerably with regards to the "time orientation" dimension, the difference in use of certain themes is not statistically significant. Ji and McNeal's (2001) analysis of advertising targeted towards Chinese children shows that advertising reflects

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culturally congruent appeals related to individualism/collectivism, masculinity/femininity and uncertainty avoidance dimensions. Ji and McNeal (2001) additionally found that advertising also reflected a significantly higher number of culturally non-congruent themes related to the power distance dimension. Moon and Chan (2005) found that the masculinity/femininity dimension explained the use of appeals in Korean and Hong Kong advertising. Contrary to expectation, Korean advertisements contain more low-uncertainty avoidance and those from Hong Kong contain more high-uncertainty avoidance appeals.

Russia scores low on the individualism index, the content analysis of Nestlé's chocolate TV commercials aired in Russia from 2000 to 2006 shows that "distinctive" appeal related to high individualism was frequently used. Furthermore, the study also found that contrary to Russia's cultural stance on uncertainty avoidance, Nestlé's chocolate TV commercials used low-uncertainty avoidance appeals such as youth, adventure, casual and magic (Larimo and Pesonen, 2008). Another study comparing print advertising from the Czech Republic and France by Dianoux *et al.* (2007) found considerable divergences in the content and structure of advertising, though both countries are relatively similar on various Hofstede indices.

Some other authors have used customer segment, media type, product characteristics and socio-economic factors along with Hofstede's cultural dimensions to explain the reflection of appeals in advertising. For instance, Han and Shavitt (1994) found that individualistic and collectivistic appeals are used more frequently for personal and shared products in advertising of two culturally dissimilar countries, USA and Korea. Similarly, Zhang and Shavitt's (2003) comparison of Chinese media channels shows that culturally non-congruent appeals like modernity and individualism are more frequent in magazine advertisements than in TV commercials, while TV commercials reflect the culturally congruent appeals of tradition and collectivism more often than magazine advertising. They concluded that social changes such as economic development, urbanization and higher per capita income are setting the stage for a new set of values among the Generation-X. Furthermore, Zhang and Shavitt (2003) found a more frequent use of individualistic appeals in personal products advertising than shared products, while collectivistic appeals were used more often in shared products advertising than personal products. The content analysis of print advertisement and TV commercials from Brazil, China, South Korea, Thailand and the USA by Paek and Nelson (2007) shows that the degree of female model nudity in advertising varied by product and media type. They concluded that rather than emphasizing culture and region to determine the use of female model nudity and sex appeal, advertisers should consider executional variables like relevant product categories and media type.

To sum up, the review of literature suggests that a majority of studies propose that the type of appeal used in advertising will match Hofstede's (1980) cultural dimensions. However, these studies ended up with mixed results as they found that Hofstede's cultural dimensions were only partially able to predict the reflection of appeals. The current study will investigate some exceptions to the value congruity hypotheses in connection with the reflection of appeals in advertising. In the next section, the study will introduce the "value paradox" concept to draw inferences about exceptions to value congruity.

2.2 Value paradox

According to Hofstede *et al.* (2010), there are two opposite aspects of values, the desirable and desired, which must be distinguished when interpreting value studies. The desirable refers to the general norms or practices that are acceptable or approved

in a society, while the desired refers to the values people actually consider important (Hofstede *et al.*, 2010; Sun *et al.*, 2014). Scholars generally assume that cultural values are the core elements that drive practices and other forms of cultural expressions, therefore they expect these two different facets of culture to relate positively (Taras *et al.*, 2010; Sun *et al.*, 2014). However for seven of Schwartz's cultural values, Fischer (2006) found little overlap (7.84 per cent) between the self-referenced values (desired) and the cultural-referenced values (desirable); he also found that only two values of embeddedness and affective autonomy, the self- and cultural-referenced rating, correlate positively. This indicates that individuals do not internalize most social values, as the self-reported cultural values do not overlap with the cultural practices reported by the same individual. Similarly the GLOBE study also highlights the discrepancy between values and practices, as they found significant negative correlations among them (across nine dimensions, the average correlation was $\gamma = -0.26$) (House *et al.*, 2004; Javidan *et al.*, 2006; Sun *et al.*, 2014). The paradoxical aspects of values explain why the practices (desirable) and the values (desired) are negatively related (De Mooij, 2013b).

Jung *et al.* (2009) found empirical support for the value paradox concept by documenting a "reverse authority effect" among young adults from high power distance countries. They examined the effectiveness of advertising with low, moderate and high authority in two high power distance countries, South Korea and Thailand, and in one low power distance country, USA. They found that among young adults from high power distance countries, advertising with high authority spokespersons were less effective than advertising with moderate- and low-authority spokespersons. They suggest that members of high power distance societies may have a negative attitude towards authorities, which widens the gap between "desirable" and "desired" values related to the power distance dimension.

To sum up, the desirable and desired do not always overlap; that is why every culture has its own opposing values referred to as a value paradox (De Mooij, 2013a). For example a typical value paradox of the Scandinavian cultures is freedom-belonging, that is the feminine needs of belonging along with the individualistic wants to be different. Both the desirable and desired represent important aspects of a person's life, which is why advertisers' use both of them for developing advertising appeals (De Mooij, 2013a). This study will incorporate the above mentioned suggestions to investigate the reflection of various appeals in Estonian advertising.

3. Hypotheses

According to Moriarty *et al.* (2009), advertising appeals, such as security, pleasure, fear, sex and sensory pleasure attach some emotions to the product and make it attractive or interesting for the consumer. By relying on research into values in many disciplines, Pollay (1983) provides an exhaustive list of 42 appeals that were commonly used in North-American advertising. The literature review shows that several previous studies (Han and Shavitt, 1994; Albers-Miller and Gelb, 1996; Cheng and Schweitzer, 1996; De Mooij, 2013a; Nelson and Paek, 2005) have linked four of Hofstede's cultural dimensions with Pollay's (1983) advertising appeals (for details see Table I).

Individualism/collectivism explains the degree of interdependence a society maintains among its members (Hofstede *et al.*, 2010). As can be seen in Table I, "independence", "distinctive", "freedom" and "security" are positively related to "individualism", "family", "succorance" and "community" are negatively related to individualism. According to the index described by Hofstede *et al.* (2010), Estonia is an individualistic country with a score of 60. Estonians believe that everyone should be allowed to do their own thing for personal

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Pollay's advertising appeal	Hofstede dimension	Relationship	Pollay's advertising appeal	Hofstede dimension	Relationship
Independence ^b	IDV	Positive	Safety ^d	UA	Positive
Distinctive ^{a, d}	IDV	Positive	Tamed ^a	UA	Positive
Security ^b	IDV	Positive	Durable ^d	UA	Positive
Freedom ^e	IDV	Positive	Neat ^e	UA	Positive
Popular ^{a, d}	IDV/UA	Negative/positive	Technological ^d	UA	Positive
Affiliation ^{b, e}	IDV/MAS	Negative/negative	Adventure ^{a, d}	UA/IDV	Negative/Positive
Family ^{b, d}	IDV	Negative	Untamed ^a	UA	Negative
Succorance ^a	IDV	Negative	Magic ^{a, d}	UA	Negative
Community ^b	IDV	Negative	Youth ^{a, d}	UA	Negative
Ornamental ^a	PD	Positive	Casual ^e	UA	Negative
Vain ^a	PD	Positive	Effective ^{a, d}	MAS	Positive
Dear ^a	PD	Positive	Convenient ^{a, c}	MAS	Positive
Status ^a	PD	Positive	Productivity ^{d, e}	MAS	Positive
Cheap ^a	PD	Negative	Natural ^a	MAS	Negative
Humility ^a	PD	Negative	Frail ^e	MAS	Negative
Nurturance ^d	PD	Negative	Modesty ^a	MAS	Negative
Plain ^d	PD	Negative	Sexuality ^f	MAS	Negative

Table I.

Pollay's advertising appeals linked to the Hofstede dimensions

Notes: IDV, individualism; PD, power distance; UA, uncertainty avoidance; MAS, masculinity
Sources: Adapted from ^aAlbers-Miller and Gelb (1996), ^bHan and Shavitt (1994), ^cCheng and Schweitzer (1996), ^dMoon and Chan (2005), ^eDe Mooij (2013a), ^fNelson and Paek (2005)

achievement and self-fulfilment, and in work situations they prefer task orientation over relationship orientation (Hofstede, 2014). Fischer (2006) suggests that individualistic and collectivistic values are well internalized by members of a culture, as the study found a strong and positive correlation between their self- and culture-referenced ratings. Therefore in this study we do not expect value paradox to be related to the individualism/collectivism dimension:

H1. Print advertising in Estonia will have more individualistic values (i.e. independence, distinctive, freedom and security) than collectivistic values (i.e. family, succorance and community).

The masculinity/femininity dimension explains the extent to which a given society stresses achievement and success over care and quality of life (Hofstede *et al.*, 2010). Table I shows that "effective", "convenient" and "productivity" appeals are related to masculinity and "natural", "frail", "modesty" and "sexuality" are related to femininity. De Mooij (2013a) has argued that affiliation is an implicit need in feminine cultures; therefore "affiliation" appeal is classified under the femininity dimension. Estonia is a feminine country with an index score of 30, which means that the Estonian society is driven by modesty, care and fairness (Hofstede, 2014). However Fischer (2006) found a non-significant relationship between self- and culture-referenced ratings for mastery and harmony values. This suggests that desired feminine values are not culturally desirable. Hence it is likely that a cultural paradox would occur. Therefore, it is plausible to expect that:

H2. Print advertisements in Estonia will have more masculine values (i.e. effective, convenient and productivity) than feminine values (i.e. affiliation, natural, frail, modesty and sexuality).

Power distance explains the extent to which power, prestige, status and wealth inequalities in social relations are expected and accepted in a society. Table I shows that “ornamental”, “dear”, “vain” and “status” appeals are related to high power distance while “cheap”, “humility” “nurturance” and “plain” are linked with low power distance. Estonia scores low on power distance with an index score of 40, which suggests that an egalitarian society is a desired value. However, Estonia is in a phase of transition and the older Soviet way of thinking related to power distance has its traces in Estonian society. For instance, the Estonian older generation and state organizations often demonstrate high power distance tendencies, and the boss-subordinate relationships among them are more hierarchal than the score suggests (Hofstede, 2014). Furthermore, Hofstede *et al.* (2010) found large differences in power distance scores among various occupational categories in low power distance countries; employees from low-status occupations, for example unskilled and semi-skilled workers, score as high on the power distance dimension as their colleagues from high power distance countries. This suggests that power distance values are not equally internalized by all members of low power distance countries. Additionally Fischer (2006) emphasized that not all egalitarian values are well internalized as he found a non-significant correlation between self- and culture-referenced ratings for hierarchy and egalitarian values. Hence, it is likely that a cultural paradox would occur. Therefore, it is plausible to expect that:

- H3.* Print advertising in Estonia will have more high power distance values (i.e. ornamental, dear, vain and status) than low power distance values (i.e. cheap, humility, nurturance and plain).

Uncertainty avoidance refers to how societies differ in dealing with ambiguity, anxiety and uncertainty (Hofstede *et al.*, 2010). As can be seen in Table I, “safety”, “tamed”, “durable”, and “technology” appeals are related to high-uncertainty avoidance. Furthermore, we propose that “popular” appeals may have implications for uncertainty reduction; therefore we link it with the high-uncertainty avoidance dimension. Similarly, in strong uncertainty avoidance countries, people tend to be more well-groomed than in weak uncertainty avoidance countries. For instance, advertising from southern European countries (strong uncertainty avoidance cultures), more often portrays well-groomed and better dressed human characters than that from northern European countries (weak uncertainty avoidance cultures) (De Mooij, 2013a). In other words, being clean and tidy is an important value in high-uncertainty avoidance cultures and the study links the “neat” appeal with high-uncertainty avoidance dimensions. On the other hand, people in low-uncertainty avoidance cultures do not have an emotional need for rules and structures in their lives; the deviation from norms is tolerated. Therefore, appeals such as “adventure”, “untamed”, “magic”, “youth” and “casual” are related to low-uncertainty avoidance.

Estonia is an average uncertainty avoidance country with a score of 60, which means that the need to structure reality, and maintaining codes and norms are desired values in society. No study could be found that has examined the normative aspect of the uncertainty avoidance value. However Fischer and Schwartz (2011) emphasized that conformity values, such as honouring parents, politeness and obedience, show high consensus within a country and are good candidates for examining culture as a shared meaning system. We argue that maintaining codes

may be essential for normal functioning in uncertainty avoidance societies, thus we do not expect a value paradox for the uncertainty dimension. Therefore we hypothesize that:

- H4.* Print advertising in Estonia will have more high-uncertainty avoidance values (i.e. popular, safety, tamed, durable, neat and technology) than low-uncertainty avoidance values (i.e. adventure, untamed, magic, youth and casual).

4. Methodology

4.1 Method and sampling

Content analysis has been frequently used to investigate the reflection of culture in advertising (Taylor and Bowen, 2012). Many researchers have made significant contributions to the international advertising literature by employing this method (Okazaki and Mueller, 2007). Following earlier studies, this study employed content analysis methodology. The sample used in this study was drawn from advertisements that appeared in three different Estonian magazines – *Anne and Stiil* (women's magazine), *Director* (business magazine) and the *Estonian version of Cosmopolitan* – and the weekend issue of the key Estonian newspaper *Eesti Ekspress*, during July-December 2012. In total, 634 full page advertisements were collected. Sampling from a smaller population of advertising increases the chances of inclusion of non-representative advertisements which may result in the inaccurate generalization about the total population of ads (Davis, 1997). Advertisements for social events (e.g. concerts and political campaign) and sales promotion (e.g. one-off offers) are mainly aimed for short-term use and were excluded due to their possible miss-representation of advertising as a whole. After excluding repetitions, social events, sales promotions and ambiguous advertisements (where no reference was made to the advertised product), the final count of advertisements was 110. Among 110 selected advertisements 85 promoted foreign brands and 25 represented local businesses. However it must be acknowledged that in several instances local businesses functioned as retailers to foreign brands. In terms of language, the majority of advertisements were in Estonian (93 out of 110), while 14 used a combination of Estonian and English, and the remaining three were in English. Advertising in Estonia use local language more often irrespective to the brand's country of origin suggesting a high level of basic adaptation.

4.2 Coding scheme, coding process and analytical strategy

In order to reduce the fatigue effect of the coding process, we used eleven pairs of coders rather than following the tradition of using two or three coders to code all advertisements. The coders were 22 undergraduate students participating in a marketing course at the University of Tartu, Estonia, and they were divided into groups of two and each coder individually evaluated ten advertisements. All coders were trained by means of training sessions explaining the coding schema and Pollay's (1983) list of advertising appeals. Coders analyzed 34 Pollay's (1983) advertising appeals linked with Hofstede's original four cultural dimensions, as shown in Table I (for operational definitions of appeals see the Appendix). In order to ensure full comprehension of all appeals and secure reliable results, appeal definitions were translated into Estonian by the authors.

Previous content analysis focusing on advertising research has been criticized for employing a nominal scale to decide the presence of appeal in advertising. There is an inherent danger in using a nominal scale for quantifying appeals, as some critical

information about the variables is lost when measuring them on a nominal scale. Therefore the use of an ordinal scale is recommended as it can capture appeal more precisely and provide opportunity for improved statistical analysis (Okazaki and Mueller, 2008). The coders were instructed to use a three-point scale; 0 = the ad did not include the appeal; 1 = the appeal is included; 2 = the appeal is definitely included in the ad. After coding, the disagreements between the two coders were solved through discussion in order to achieve inter-coder reliability as emphasized by several scholars (e.g. Okazaki and Mueller, 2008; Moon and Chan, 2005). Unresolved cases of disagreements between coders were resolved by the Estonian authors. Additionally, Estonian authors pondered all coding decisions to verify the degree of presence of appeal on three-point scale. The number of times an appeal identified in the sample was aggregated considering the pondered appeals to get its frequency of occurrence. Finally, the percentage of appeals' frequency was calculated in reference to the total number of appeals. The data were then analyzed using the statistical software package SPSS. First, descriptive statistical analysis was undertaken to assess the frequency of each selected appeal that appeared in the sample. To test whether the differences in use of appeals are significantly different between two poles of a cultural dimension, single tale *t*-tests were performed. Following the previous studies (Nelson and Paek, 2008; Mortimer and Grierson, 2010), independent *t*-tests were used because they allow distinction to be made between the means of separate groups.

5. Results of study

A Shapiro-Wilk's test ($p > 0.05$) (Shapiro and Wilk, 1965) and visual inspection of histograms, normal QQ-plots and box plots show that scores of all cultural values were approximately normally distributed. Homogeneity of variance assumption was also met as Leven's test for equality of variance was non-significant ($p > 0.05$) for all cultural values. As can be seen from Table II, the most frequent appeals found in the sampled

Appeal	Hofstede dimension	%	Appeal	Hofstede dimension	%
Ornamental	PD+	4.63	Distinctive	IDV+	3.07
Neat	UA+	4.45	Frail	MAS-	3.03
Vain	PD+	4.45	Humility	PD-	2.57
Effective	MAS+	4.19	Succorance	IDV-	2.37
Convenient	MAS+	4.11	Nurturance	PD-	2.35
Popular	UA+	3.99	Plain	PD-	2.35
Dear	PD+	3.91	Safety	UA+	2.31
Durable	UA+	3.89	Sexuality	MAS-	2.25
Security	IDV+	3.87	Tamed	UA+	2.23
Independence	IDV+	3.69	Modesty	MAS-	2.05
Affiliation	MAS-	3.65	Cheap	PD-	1.77
Freedom	IDV+	3.59	Untamed	UA-	1.69
Youth	UA-	3.59	Community	IDV-	1.59
Technological	UA+	3.41	Family	IDV-	1.51
Status	PD+	3.33	Natural	MAS-	1.39
Adventure	UA-	3.17	Magic	UA-	1.25
Productivity	MAS+	3.13	Casual	UA-	0.91
			Total		100

Notes: +, positive; -, negative. IDV, individualism; PD, power distance; UA uncertainty avoidance; MAS, masculinity

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Table II.
Percentages of
pondered appeals'
frequencies in
sampled advertising

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advertisements were “ornamental”, “neat”, “vain”, “effective”, and “convenient” and these are related to Hofstede’s three cultural dimensions of power distance, masculinity and uncertainty avoidance. The percentages of occurrence of these appeals were more than 4 per cent in the sample advertisements. The least common appeals in sampled advertising were: “untamed”, “community”, “family”, “natural”, “magic”, each of which had less than 1.7 per cent occurrences, and the least frequent appeal was “casual” which occurs only in 0.91 per cent in the sample advertisements.

Directional hypothesis requires one-tailed test but in SPSS there is no dialog box to run one-tailed test, however one-tailed probability can be determined by dividing two-tailed significance value by two (Field, 2009). Since *H1*, *H2*, *H3* and *H4* are directional obtained value of two-tailed test from SPSS was divided in half to determine if the *t* statistic is significant or not. For testing *H1*, *H2*, *H3* and *H4*, the percentages of pondered appeals frequencies reported in Table II were collapsed onto the respective cultural dimensions to obtain the means for each pole of cultural dimension. Then independent *t*-tests were used to detect the significant differences between means of each pole of cultural dimension. The results of independent *t*-tests for each cultural dimension are presented in Table III.

5.1 Individualism/collectivism

In *H1* it was expected that Estonian print advertisements would reflect more individualistic values than collectivistic appeals. The results show that the mean percentage of pondered appeals’ frequencies (i.e. independence, distinctive, freedom and security) linked with individualism ($M=3.56$, $SE=0.17$) is greater than the mean percentage of pondered appeals’ frequencies (i.e. family, succorance and community) linked with collectivism ($M=1.83$, $SE=0.27$). This difference is significant, $t(5)=5.65$, $p=0.001$, suggesting that Estonian print advertising contain more individualistic values than collectivistic values. Therefore *H1* is supported.

5.2 Masculinity/femininity

In *H2* it was expected that Estonian print advertising would contain more masculine than feminine appeals. As can be seen, the mean percentage of pondered appeals’ frequencies (i.e. effective, convenient and productivity) linked with the masculinity

Table III.
Independent *t*-tests
of cultural values in
Estonian print
advertising

Hypothesis	Cultural dimension	Mean % of pondered appeal’s frequencies	SE	df	<i>t</i> -value	Sig. (one-tailed)	Results
<i>H1</i>	Individualism	3.56	0.17	5	5.65	0.001**	Accepted
	Collectivism	1.83	0.27				
<i>H2</i>	Masculinity	3.82	0.34	6	2.30	0.030*	Accepted
	Femininity	2.48	0.39				
<i>H3</i>	High power distance	4.09	0.29	6	5.36	0.001**	Accepted
	Low power distance	2.27	0.17				
<i>H4</i>	High uncertainty avoidance	3.39	0.37	9	1.98	0.039*	Accepted
	Low-uncertainty avoidance	2.13	0.53				

Notes: * $p < 0.05$; ** $p < 0.01$

dimension ($M = 3.82$, $SE = 0.34$) is greater than the mean percentage of pondered appeals' frequencies (i.e. affiliation, natural, frail, modesty and sexuality) linked with the femininity dimensions ($M = 2.48$, $SE = 0.39$), and the difference is significant, $t(6) = 2.30$, $p = 0.030$. This suggests that Estonian print advertisements contain more masculine than feminine values supporting *H2*.

5.3 Power distance

In *H3* it was expected that Estonian print advertisement would reflect more high power distance appeals than low power distance appeals. The results show that the mean percentage of pondered appeals' frequencies (i.e. ornamental, dear, vain and status) linked to high power distance ($M = 4.09$, $SE = 0.29$) is greater than the mean percentage of pondered appeals' frequencies (i.e. cheap, humility, plain and nurturance) linked with the low power distance dimension ($M = 2.27$, $SE = 0.17$). This difference is significant, $t(6) = 5.36$, $p = 0.001$, suggesting that Estonian print advertising uses more high power distance values than low power distance values, thus giving support for *H3*.

5.4 Uncertainty avoidance

In *H4* it was expected that Estonian print advertisements would reflect more high-uncertainty avoidance values than low-uncertainty avoidance values. The results show that the mean percentage of pondered appeals' frequencies (i.e. popular, safety, tamed, durable, neat and technology) linked with high-uncertainty avoidance ($M = 3.39$, $SE = 0.37$) is greater than the mean percentage of pondered appeals' frequencies (i.e. adventure, untamed, magic, youth and casual) linked with low-uncertainty avoidance ($M = 2.13$, $SE = 0.53$). The difference is significant, $t(9) = 1.98$, $p = 0.039$, suggesting that Estonian print advertising uses more high-uncertainty avoidance values than low-uncertainty avoidance values. Therefore *H4* is supported.

6. Discussion of findings

The objective of this study was to investigate whether Hofstede's cultural dimensions and value paradox explain the use of appeals in Estonian advertising. The results showed that all hypotheses relating Hofstede four cultural dimensions and Pollay's advertising appeals were supported. The results indicate that Estonian advertisements reflect individualistic appeals more frequently than collectivistic. This finding provides evidence and supports the notion that the self-report-based individualistic and collectivistic ratings can be used to infer cultural norms (Fischer, 2006). Furthermore, the results indicate that in Estonian advertisements masculine appeals appear more frequently than feminine. These finding confirm the notion that self-report-based feminine values are unlikely to provide information about the socially desirable behaviour (Fischer, 2006). These results also support Alas and Tuulik's (2007) observation, that in practice Estonian's are more assertive, confrontational and aggressive than might be expected.

In addition, the findings also show that Estonian print advertising uses more high power distance appeals than low power distance appeals. These findings are in line with Fischer's (2006) assertion that not all egalitarian values are well internalized therefore self-reported power distance values are not appropriate for examining culture as a shared meaning. These findings also support Hofstede's (2014) assertion that in reality Estonian society is more hierarchical in contrast to its power distance score. We argued that like confirmatory values, high-uncertainty avoidance values are also well

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internalized by the members of a culture because they are essential for normal functioning of societies. The obtained results are consistent with our argument and show that Estonian advertisements used high-uncertainty avoidance appeals more frequently than low-uncertainty avoidance. To sum up, this study adds evidence that depiction of values in advertising cannot be predicted only by self-reported cultural values but also cultural practices should be taken into account.

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The aforementioned results confirm Mortimer and Grierson's (2010) observation that in the UK and France cultural stance on the uncertainty avoidance dimension explains the use of appeals in advertising. Furthermore the lack of findings regarding the influence of masculinity/femininity and power distance dimensions on the use of appeals utilized in advertising of both countries is also aligned with presented results of this study. Some cross-cultural advertising scholars found a more frequent presence of culturally non-congruent individualistic and modernity appeals in Chinese advertising and argued that there is a shift or change in the Chinese culture; they described China as a "melting pot" of eastern and western cultural values (Cheng and Schweitzer, 1996; Zhang and Shavitt, 2003). Similarly Okazaki and Mueller (2008) expressed surprise about the more frequent presence of group/consensus appeals in USA than in Japanese advertising. However culture is a relatively stable and enduring phenomenon (Triandis, 1995; Hofstede *et al.*, 2010). We argue that the more frequent presence of modernity and individualistic appeals in Chinese, and the group/consensus appeals in US advertising are the manifestation of the value paradox phenomenon.

7. Conclusions and implications

Within organizational, social psychology and management literature, various approaches have been identified to measure culture and each approach represents a different facet of culture and has its own significance to predict social behaviour (Sun *et al.*, 2014). Previous advertising research has mainly used Hofstede's cultural dimensions to predict the reflection culture in advertising (Chang *et al.*, 2009; Okazaki and Mueller, 2007). Hofstede measured the desired aspect of cultural values, which refers to what individuals want or consider being important for them (De Mooij, 2013b). However individuals' desired values might not always correspond to their actual behaviour and social norms in a particular society (Sun *et al.*, 2014). Fischer and Schwartz (2011, p. 1137) also emphasized that "most values are not part of the shared meaning systems that many presume to constitute culture". Based on value and practice discrepancy literature, the study envisages the possibility of value paradox.

We argue that the conventional view of culture based on dimension scores, and the assumption that the values in advertising are always congruent with culture values, may lead researchers to formulate incorrect hypotheses. The findings of this study cast doubt on the naïve application of cultural dimension scores to predict the reflection of cultural values in advertising. In this regard the study demonstrates the importance of understanding the value paradox in advertising appeal research. The findings of this study confirm the notion that advertising research should not use Hofstede's cultural dimensions alone for studying the effect of culture on advertising, especially in the context of the value paradox (e.g. Chang *et al.*, 2009; Moon and Chan, 2005; Jung *et al.*, 2009; De Mooij, 2013a). Recently Sun *et al.* (2014) argued that in order to study consumption-related issues, it is important to know whether a particular behaviour is determined by personal preferences or social norms.

From the managerial perspective, findings of this study can be used for the selection of appropriate advertising appeals. Our findings suggest that considering culture in

terms of self-reported cultural values alone do not explain the use of appeal in advertising. The implication is that without knowing the role of discrepancies between cultural values and practices on advertising, advertisers may be prone to erroneous decisions in choosing appeals. Therefore advertisers are encouraged to resort on the discrepancy between cultural values and practices, to gain insight into salient cultural values that might be most appealing to consumers. More specifically, in case of Estonia findings indicate that advertising frequently used appeals opposite to Estonia's self-reported cultural stance on femininity and low power distance dimensions. Such frequent presence of cultural opposite appeals was understood in light of value paradox. Further some scholars have argued that advertisers use certain advertising appeals more frequently in one country than in others because it is more effective (McQuarrie and Phillips, 2008; De Mooij and Hofstede, 2010). It is, thus, possible that in Estonia individualistic, high-uncertainty avoidance, masculine and high power distance appeals are more effective than collectivistic, low-uncertainty avoidance, feminine and low power distance appeals.

8. Limitations and future research

This study revealed the effect of cultural and paradoxical values on the use of appeals in Estonian advertising. However the study has several limitations. First, the study only examined print advertising that appeared in three magazines and one newspaper during a six-month period in 2012, therefore results may not be applicable to other media and time periods. Thus longitudinal content analysis studies would be of great interest. Second, the study used university students to analyze advertisements. Future research may employ professional advertisers, ordinary consumers or cultural experts as coders, in order to increase the likelihood of variation in results. In addition, Pollay's (1983) list of appeals have been widely used in advertising content analysis studies (e.g. Albers-Miller and Gelb, 1996; Cheng and Schweitzer, 1996; Moon and Chan, 2005), however there is the question of whether Pollay's list of values, which are of American descent, can be applied to analyze the content of advertising in other cultures (De Mooij and Hofstede, 2010). Furthermore, the study analyzed appeals in relation to Hofstede's original four cultural dimensions and classified 34 out of 42 of Pollay's appeals under four cultural dimensions. The remaining eight appeals were therefore omitted from the coding schema. Future research could study the effect of the fifth and sixth cultural dimensions (long-term orientation and indulgence/restraint) on advertising appeals.

The study adopts the content analysis method which is by definition an observational technique and has been criticized because it provides description without prescription (Okazaki and Mueller, 2007). In future research it is recommended to determine whether advertising that reflects desired values is more effective than that for desirable values and vice versa. In this regard Fischer (2006) has argued that culturally referenced values were related to behaviours that are more regulated by norms, while self-referenced values are more consistently related to the behaviours that are not attached to strong norms. Experiments or surveys could be conducted to compare the effectiveness of appeals that reflect desired values vs appeals that reflect desirable values. An additional future research avenue is to extend the analysis to a larger number of countries for a more comprehensive test of the value paradox and Hofstede's framework applicability. Finally, in future advertising studies the GLOBE cultural framework could be used, as in this framework societal values as well as practices are analyzed, and this may provide new insights regarding the value paradox phenomenon.

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Appendix

Cultural and
paradoxical
values in
advertising

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Advertising appeal	Operational definition
Independence	Self-sufficiency, self-reliance, autonomy, unattached, to do-it-yourself, to do your own thing, original, unconventional, singular, non-conformist
Distinctive	Rare, unique, unusual, scarce, infrequent, exclusive, tasteful, elegant, subtle, esoteric, hand-crafted
Freedom	Spontaneous, carefree, abandoned, indulgent, at liberty, uninhibited, passionate
Security	Confident, secure, possessing dignity, self-worth, self-esteem, self-respect, peace of mind
Family	Nurturance within the family, having a home, being at home, family privacy, companionship of siblings, kinship, getting married
Succorance	To receive expressions of love (all expressions except sexuality), gratitude, pats on the back, to feel deserving
Community	Relating to community, state, national publics, public spiritedness, group unity, national identity, society, patriotism, civic and community organizations or other than social organization
Effective	Feasible, workable, useful, pragmatic, appropriate, functional, consistent, efficient, helpful, comfortable (clothes), tasty (food), strength, longevity of effect
Convenient	Handy, time-saving, quick, easy, suitable, accessible, versatile
Productivity	References to achievement, accomplishment, ambition, success, careers, self-development, being skilled, accomplished, proficient, pulling your weight, contributing, doing your share
Affiliation	To be accepted, liked by peers, colleagues, and community at large, to associate or gather with, to be social, to join, unite, or otherwise bond in friendship, fellowship, companionship, cooperation
Natural	References to the elements, animals, vegetables, minerals, farming, unadulterated, purity (of product), organic, grown, nutritious
Frail	Delicate, frail, dainty, sensitive, tender, susceptible, vulnerable, soft, genteel
Modesty	Being modest, naive, demure, innocent, inhibited, bashful, reserved, timid, coy, virtuous, pure, shy, virginal
Sexuality	Erotic relations: holding hands, kissing, embracing between lovers, dating, romance, intense sensuality, feeling sexual, erotic behaviour, lust, earthiness, indecency, attractiveness of clearly sexual nature
Ornamental	Beautiful, decorative, ornate, adorned, embellished, detailed, designed, styled
Vain	Having a socially desirable appearance, being beautiful, pretty, handsome, being fashionable, well-groomed, tailored, graceful, glamorous
Dear	Expensive, rich, valuable, highly regarded, costly, extravagant, exorbitant, luxurious, priceless
Status	Envy, social status or competitiveness, conceit, boasting, prestige, power, dominance, exhibitionism, pride in ownership, wealth (including the sudden wealth of prizes), trend-setting, to seek compliments
Cheap	Economical, inexpensive, bargain, cut-rate, penny-pinching, discounted, at cost, undervalued, a good value
Humility	Unaffected, unassuming, unobtrusive, patient, fate-accepting, resigned, meek, plain-folk, down-to-earth
Nurturance	To give gifts, especially sympathy, help, love, charity, support, comfort, protection, nursing, consolation, or otherwise care for the weak, disabled, inexperienced, tired, young, elderly, etc.

(continued)

Table A1.
Operational
definitions of
advertising
appeals by Pollay
(1983, pp. 80-84)

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Table AI.

Advertising appeal	Operational definition
Plain	Unaffected, natural, prosaic, homespun, simple, artless, unpretentious
Popular	Commonplace, customary, well-known, conventional, regular, usual, ordinary, normal, standard, typical, universal, general, everyday
Safety	Security (from external threat), carefulness, caution, stability, absence of hazards, potential injury, or other risks, guarantees, warranties, manufacturers' reassurances
Tamed	Docile, civilized, restrained, obedient, compliant, faithful, reliable, responsible, domesticated, sacrificing, self-denying
Durable	Long-lasting, permanent, stable, enduring, strong, powerful, hearty, tough
Neat	Orderly, neat, precise, tidy, clean, spotless, unsoiled, sweet-smelling, bright, free from dirt, refuse, pests, vermin, stains and smells, sanitary
Technological	Engineered, fabricated, formulated, manufactured, constructed, processed, resulting from science, invention, discovery, research, containing secret ingredients
Adventure	Boldness, daring, bravery, courage, seeking adventure, thrills, or excitement
Untamed	Primitive, untamed, fierce, coarse, rowdy, ribald, obscene, voracious, gluttonous, frenzied, uncontrolled, unreliable, corrupt, deceitful, savage
Magic	Miracles, magic, mysticism, mystery, witchcraft, wizardry, superstitions, occult sciences, mythic characters, to mesmerize, astonish, bewitch, fill with wonder
Youth	Being young or rejuvenated, children, kids, immature, underdeveloped, junior, adolescent
Casual	Unkempt, dishevelled, messy, disordered, untidy, rugged, rumpled, sloppy, casual, irregular, not compulsive, imperfect

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CULTURAL PARADOX IN ADVERTISING: EVIDENCE FROM FINLAND¹

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Abstract

This study examines whether the use of appeals in advertisements can be attributed to cultural practices or values. A convenience sample and a survey method were used to collect data from professionals and students living in Finland. Results show that in Finland cultural practices are more hierarchical and masculine than Hofstede's cultural values. Furthermore, advertisers use significantly more high-power distance and masculinity appeals than low-power distance and feminine appeals. These frequently used appeals are associated with cultural practices rather than cultural values. These findings suggest that due to the value paradox cultural practices explain the reflection of culture in advertising.

Keywords: Advertising appeals, Cultural values, Cultural practices, Finland, Hofstede's cultural framework, Value paradox.

1. Introduction

Recent reviews of international advertising research show that Hofstede's cultural framework has frequently been used to examine how cultural messages are reflected in advertising (Taylor & Bowen, 2012; Zhang, 2014). However, research examining the influence of culture on advertising remains inconclusive because the findings are often inconsistent and contradictory (T. Chang et al., 2009; Koslow & Costley, 2010). For instance, studies show that the values

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depicted in advertising are not consistent with the cultural stance of the country in question (e.g., Sook Moon & Chan, 2005) and consumers respond positively to advertisements invoking culturally opposite values (e.g., Min Jung, Polyorat, & Kellaris, 2009). A meta-analysis of cross-cultural advertising studies shows that advertisements with adapted values are only slightly more effective than non-adapted ones and on some occasions adapting cultural values in advertising does not result in persuasion and advertising liking (Hornikx & O'Keefe, 2009).

The reason for this mixed finding can be that scholars have mainly focused only on cultural values in explaining the influence of culture on advertising (T. Chang et al., 2009; Saleem & Larimo, 2016). Cross-cultural scholars such as Hofstede (1980) have measured culture by asking individuals about their own values, attitudes, and behaviors and then aggregated these self-reported values at the culture level and referred to them as cultural values (Sun, D'Alessandro, W. Johnson, & Winzar, 2014). However, recent debate among scholars regarding the operationalization of culture (e.g., Hofstede, 2006; Hofstede, 2010; Javidan, House, Dorfman, Hanges, & De Luque, 2006; Taras, Steel, & Kirkman 2010a) reminds us that aggregate personal values (e.g., Hofstede, 1980) are not the only way to measure it. Instead, culture can be measured by asking respondents to report the accepted rules, and typical behavior of the members of their society and these group-referenced values are referred to as cultural practices or norms (e.g., House, Hanges, Javidan, Dorfman, & Gupta, 2004).

Furthermore, literature on management and social psychology suggests that the correspondence between cultural values and practices is only very weak (e.g., Fischer, 2006; Fischer & Schwartz, 2011; Sun et al., 2014) and some have found that they are even negatively related (House et al., 2004). Thus, equating cultural values with culture may limit our understanding of the relationship between culture and advertising, especially in light of evidence that cultural values and practices are more often in opposition than aligned. Given the contrast between values and practices, the important question is whether values and/or practices are appropriate for examining advertising communication (Mueller, Diehl, & Terlutter, 2015a). Despite many calls (e.g., T. Chang et al., 2009; de Mooij, 2013a; Mueller et al., 2015a) few cross-cultural advertising studies have taken into account the discrepancies between values and practices while analyzing the effect of culture on advertising (e.g., Min Jung et al., 2009; Saleem, Larimo, Ummik, & Kuusik, 2015; Sook Moon & Chan, 2005). Consequently, there is only limited knowledge regarding the impact of the value paradox phenomenon on advertising.

In addition to paradoxical findings, international advertising research has also been criticized for overly relying on the advertising content analysis method. This method can only provide mechanical details about what is included in the advertising, therefore, unable to provide an answer to the question what the consumer gets from advertising (Fam & Grohs, 2007; Zhang, 2014). Thus instead of describing what is in the advertising and whether it reflects the cultural values of society, this study examines how the respondents perceive advertising. This approach opens up an opportunity to examine what kinds of messages consumers perceive to receive from advertising. Furthermore, it allows us to examine whether frequently used appeals in advertising are related to the respondents' cultural values or the cultural practices of their society.

The purpose of this study is to examine whether in the context of the value paradox the use of appeals in advertisements is attributable to cultural practices rather than cultural values. Two of Hofstede's cultural dimensions of power distance and masculinity can be useful for examining the influence of the value paradox phenomenon on advertising. Briefly, power distance reflects the level of power inequalities and authority relations in society, and masculinity/femininity is the extent to which society stresses achievement and success over care and quality of life (Hofstede, Hofstede, & Minkov, 2010). The study by Fischer (2006) found that low power distance and feminine cultural values do not correspond with cultural practices. These findings suggest that there will likely be a value paradox in countries that are small in power distance and feminine as defined by Hofstede. Therefore, the author selected Finland, as according to the index described by Hofstede et al. (2010), it is a low power distance and feminine country, with scores of 33 and 26, respectively.

Thus by illustrating the difference between cultural values and practices, the study is likely to enhance current knowledge on the relationship between culture and advertising messages. Also, by examining how consumers perceive advertising, the study responds to the scholars' calls to focus on consumer perception of advertising. The article is organized as follows. First, there is a brief account of pertinent literature. This is followed by information on Hofstede's framework and value paradox, which provides the conceptual foundation for this study. Then the study formulates hypotheses followed by research methodology and data analysis. In last two sections, the study will provide conclusions on the findings and outline limitations and present directions for future research.

2. Literature review

In the realm of cross-cultural advertising scholars have frequently used Hofstede's (1980) cultural dimensions to explain differences in advertising contents and the persuasiveness of advertising appeals (e.g., Albers-Miller & Gelb, 1996; Chung & Ahn, 2013; Sawang, 2010). In one of the largest and most well-known cross-cultural advertising studies carried out to date, Albers-Miller and Gelb (1996) examined the content of print advertising published in business magazines from 11 countries. They found that only 10 out of 30 of Pollay's (1983) advertising appeals are correlated with Hofstede's four cultural dimensions. The apparent reason behind the limited support for the hypotheses is the core assumption of the study that only cultural values would explain the variation in use of appeals (Saleem et al., 2015).

Ji and McNeal's (2001) content analysis of TV commercials targeted toward children in China and the United States shows that Hofstede's individualism, masculinity, and uncertainty avoidance indices explain the presence of such appeals. However, contrary to expectations, Chinese TV commercials have more often used culturally non-congruent low power distance advertising appeals. Authors attributed these findings to the shift in power distance values among the Chinese younger generation, resulting mainly from the one-child policy. Another possible explanation is that young members of high power distance societies have a negative attitude toward traditional values (Min Jung et al., 2009); therefore, advertising in China has used culturally inconsistent low power distance appeals due to their effectiveness.

Comparative content analysis of services advertising in the United States and South Korea by Bang, Anne Raymond, Taylor and Sook Moon's (2005) shows that both countries' cultural stance on uncertainty avoidance is reflected in their advertising. Contrary to expectations, the feminine value of "empathy" is not more frequently used in advertisements in the feminine country of South Korea than in advertisements from the masculine country of the United States. This lack of finding could be due to that fact that the desired feminine values are not socially desirable therefore advertising from the feminine country has used cultural inconsistent masculine appeals.

Nelson and Paek's (2005) content analysis of print advertising appearing in versions of a global women's magazine localized for seven different countries shows that cultural masculinity and a restrictive political system are significantly and negatively related to nudity and sexuality in advertising. Also, sexual freedom was positively related to sexuality in advertising. In a subsequent study,

Paek and Nelson (2007), while replicating and extending their 2005 study, examined nudity in TV commercials from seven countries. They found that Hofstede's cultural dimension of masculinity and countries' advertising regulations explained only minimally the nudity in advertising across countries. Thus they conclude that Hofstede's masculinity dimension holds limited predictive value in explaining cross-cultural variation in nudity in advertising. This lack of finding could also indicate that masculinity/femininity might not be appropriate for predicting nudity in advertising. Rather sexuality and nudity in advertising may be a reflection of society's orientation toward sexual norms (Veloutsou & Ahmed, 2005). Indulgence/restraint, the sixth cultural dimension of Hofstede et al. (2010), correlates positively with Schmitt's (2005) sociosexuality scores. Thus, one can say that the indulgence/restraint dimension may offer better explanatory value for predicting sexuality and nudity in advertising rather than masculinity/femininity.

Experiments in the United States, Germany, Russia, and China show that Hofstede's dimensions of masculinity, uncertainty avoidance, and individualism explain the attitude toward absurd advertising (Gelbrich, G athke, & Westjohn, 2012). There was no effect of power distance values on the consumer attitude toward the absurd advertising. In other words, the powerful effects of absurd advertising do not depend on the acceptance or rejection of power distance. Similarly, the experiments carried out by Min Jung et al. (2009) suggest that young consumers from the high power distance countries of South Korea and Thailand favored culturally non-congruent low authority-based advertisements rather than culturally congruent high authority-based advertisements. These findings were attributed to the escalation of modernization and the rise of Western ideology among young adults in Eastern countries. Interestingly, the study also found no difference in the power distance orientation of respondents from high versus low power distance countries. This finding corresponds with the observation by Taras, Kirkman, and Steel (2010b) that the younger population tends to display a lower level of cultural internalization than the elderly population. Thus, another possible explanation for the adverse effect of authority advertisements among young adult consumers from traditional high power distance societies could be the low level of internalization of high power distance values among them.

In a similar manner, C. Chang (2006), employing experiments and ethnographic interviews in the United States and Taiwan, found that individuals from the United States had a greater preference for advertisements with the utilitarian appeal than those with image appeal, whereas Taiwanese individuals responded in a similar way to both advertising types. The similar response of Taiwanese

consumers toward different appeals can be due to the values paradox of Taiwanese society. For instance, a study by Shao, Anne Raymond, and Taylor (1999; p. 67) concludes that due to the value paradox “advertising appeals in Taiwan tend to be dominated more by westernized cultural values than by traditional Chinese values.” Thus, it is plausible to say that Taiwanese individuals’ undifferentiated preference for image and utilitarian advertising appeals could be a manifestation of the value paradox related to feminine values. To sum up, mixed findings are evident in studies that have employed Hofstede’s masculinity and power distance to examine the relationship of the cultural values and advertising. In the next section, the study will briefly describe the Hofstede’s cultural framework which followed by the literature on the discrepancy between values and practices to draw inferences about the value paradox phenomenon.

2.1 Hofstede Cultural Framework

During the 1960s, Hofstede conducted an empirical study, using 116,000 questionnaires from 88,000 respondents in sixty-six countries, to uncover cultures and their differences. He created four cultural dimensions and later added a fifth one, assigned indexes to each dimension for all nations. In a recent edition of Hofstede’s book *Cultures and Organizations*, based on Michael Minkov’s analysis, a sixth dimension has been added to the model. Scholars from various disciplines have favored Hofstede’s framework because of its clarity and parsimony in measuring culture (Kirkman, Lowe, & Gibson, 2006). The comparisons of Hofstede’s dimensions with other approaches to culture show a higher level of convergence among them. This supports the theoretical association of Hofstede’s dimensions and establishes the rationale for their usage (Hofstede, 2006; Hofstede, 2010).

However, in the literature, there is considerable debate on the ontological status of national culture, its description using bipolar dimensions, the validity of the measures of those dimensions and representativeness of the samples (McSweeney, 2013). Hofstede’s (1980) cultural framework has been criticized for oversimplifying multidimensional construct culture to four or five dimensions, failing to capture cultural malleability over time, and ignoring cultural heterogeneity within-country (Sivakumar & Nakata, 2001). A meta-analysis of cross-cultural studies shows that country-level individualism/collectivism explains a slight variance (1.2%) in individual level individualism/collectivism (Oyserman, Coon, & Kemmelmeier, 2002). Some other scholars point out that the level of analysis leads to confusing results and emphasize that national

culture scores cannot be used to characterize individuals (e.g., McSweeney, 2013; Sharma, 2010).

2.2 Cultural Values are the Desired and Cultural Practices are the Desirable

In an attempt to uncover culture, Hofstede (1980) measured the preferences of individuals for particular values in their personal lives and then compared the results across cultural samples. These self-reported desired values have emerged as the dominant conceptualization of culture with an implicit assumption that a person's desired values reflect cultural characteristics and some even consider such values to be core part of the culture (Kirkman et al., 2006; Taras et al., 2010a; Sun et al., 2014). However, most human values have a paradoxical element, which is why individual desired values do not always correspond to the way people behave in reality and actual practices in society (de Mooij, 2013a; Hofstede et al., 2010). Also, research in management and social psychology shows the discrepancies between values and practice (e.g., Fischer, 2006; Fischer & Schwartz, 2011; House et al., 2004). For instance, a study by Fischer (2006) shows that only two out of seven Schwartz values – the self-referenced values (cultural values) and the culturally referenced values (cultural practices) – correlate positively. A study by GLOBE found more severe discrepancies between values and practices, with a significant negative correlation for seven of the nine dimensions (House et al., 2004; Javidan et al., 2006). In other words, we can say that cultural values do not always overlap with cultural practices; that is why contradictory values might exist in every society, which is referred to as a value paradox (de Mooij, 2013b; Mueller et al., 2015a). In the next section, the study describes the value paradox in the context of Hofstede's low power distance and femininity.

3. Hypotheses Development

3.1 Masculine values and practices, and advertising appeals

According to the index described by Hofstede et al. (2010), Finland is a feminine country, scoring only 26. The study argues that feminine values, such as modesty, care of others, and quality of life, are less demanding on the individual. People may, therefore, endorse these values personally without being directed to do so

by their society. These self-reported feminine values are unlikely to give information about the larger social system. For instance, Fischer (2006) found a non-significant relationship between values and practices for Schwartz's (1994) femininity value of harmony. Recently Mueller, Terlutter, and Diehl (2015b) found no relationship between gender egalitarian values and practices using GLOBE-based gender egalitarian measures. Furthermore, the study by GLOBE has also found that gender egalitarian practices and values are positively correlated ($\gamma = 0.32$, $p < 0.05$), which suggests that "societies that are more gender egalitarian in practice also value gender egalitarianism" (Quigley, Sully de Luque, & House, 2012; p. 74). According to GLOBE gender egalitarian indices, Finnish societal culture is somewhat masculine, with a rank of 31 among 62 societies (Lindell & Sigfrids, 2012). Furthermore, the gap between gender egalitarian culture practices (3.35, rank 31) and cultural values (4.24, rank 45) is relatively big, which suggests in practice that the culture is less gender egalitarian than people wish (Lindell & Sigfrids, 2012). In other words, feminine values do not correspond with practices. In the context of the value paradox related to femininity it is plausible to expect that:

H1: In Finland, masculine cultural practices are higher than masculine cultural values on an individual level.

Some previous studies support the impact of the value paradox related to femininity values on the use of appeals in advertising. For instance, the United Kingdom is masculine while France is feminine but no difference was found in the use of masculine appeals in these countries (Mortimer & Grierson, 2010). Recently, Saleem et al. (2015) found that advertising in the feminine country of Estonia has often used masculine rather than feminine appeals. From the perspective of the value paradox, this is because Hofstede's femininity values are not socially desirable in that country. Hence, consistent with prior empirical findings it is hypothesized that:

H2: Individuals in Finland receive masculine advertising appeals more often than feminine ones.

As self-reported feminine values do not correspond with cultural practices and are unlikely to provide information about general social norms of a society and actual practices (Fischer, 2006; Mueller et al., 2015b). Also, empirical research shows that advertising in feminine countries has often used culturally inconsistent masculine appeals (e.g., Mortimer & Grierson, 2010; Saleem et al., 2015). We can say that Hofstede's femininity values are unlikely to predict cultural practices and how culture is reflected in advertising. Thus, it is plausible to expect that:

H3: Masculine advertising appeals are not associated with masculine values at an individual level.

H4: Masculine advertising appeals are positively associated with the masculine cultural practices of the society.

3.2 Power distance values and practices, and advertising appeals

According to the index described by Hofstede et al. (2010), Finland is a low power distance country with a score of 33. Individuals living in developed and democratic cultures tend to endorse low power distance values (e.g., egalitarianism) without being forced to confirm the norms of their society (Schwartz, 2004). It was found that in low power distance countries like Finland unskilled and semi-skilled workers score as high on the power distance index as their colleagues from high power distance countries (Hofstede et al., 2010). Also, no overlap was found between cultural values and practices ratings for Schwartz's (1994) egalitarian values (Fischer, 2006). Furthermore, with respect to power distance in the GLOBE study, a significant negative relationship ($\gamma = -0.43$, $p < 0.01$) was found between values and practices, suggesting that societies that exhibit higher power distance practices may value it less (Quigley et al., 2012). According to GLOBE's power distance indices, Finnish societal culture is somewhat high power distance with a rank of 47 among 62 nations (Lindell & Sigfrids, 2012). Furthermore, the gap between power distance cultural practices (4.89; rank 47) and cultural values (2.19; rank 60) is very big, which suggests that the power distance in Finnish society is greater than the people wish to have (Lindell & Sigfrids, 2012). In other words, desired low power distance values are not socially desirable. Hence, it is plausible to expect that:

H5: In Finland, power distance cultural practices are higher than power distance values on an individual level.

Some previous studies provide evidence of the impact of the value paradox related to low power distance values on the use of appeals in advertising. For instance, contrary to their expectation, Mortimer and Grierson (2010) found that high power distance appeals are often employed in advertisements in the low power distance country of the United Kingdom than in advertisements from the high power distance country of France. Similarly, Saleem et al. (2015) found that print advertising from the low power distance country of Estonia has rarely used respective culturally congruent low power distance appeals. Explained in terms of the value paradox, this means that Hofstede's low power distance values are not

socially desirable in that country. Hence, consistent with prior empirical findings it is hypothesized that:

H6: Individuals in Finland receive high power distance advertising appeals more often than low power distance ones.

Self-reported low power distance values are not equally internalized by all members of society (Hofstede et al., 2010). Also, low power distance values do not correspond with the social norms and practices in society (Fischer, 2006; Lindell & Sigfrids, 2012; Quigley et al., 2012; Schwartz, 2004). Empirical research shows that advertising in low power distance countries has often used culturally inconsistent high power distance appeals (e.g., Mortimer & Grierson, 2010; Saleem et al., 2015). We can say that Hofstede's self-reported low power distance values may not correspond with the cultural practices, and thus may not predict the reflection of the culture in advertising. Hence, it is plausible to expect that:

H7: High power distance appeals are not associated with power distance values on an individual level.

H8: High power distance appeals are positively associated with the power distance cultural practices of the society.

4. Methodology

4.1 Questionnaire design and measure

First, the respondents were asked to provide information about them, including their age, gender, household income, and education. Then the respondents were asked to rate the frequency of the occurrence of high/low power distance and masculine/feminine appeals in advertisements that appeared in Finnish print and electronic media. An advertising appeal, such as convenience, economy, sex, and joy, is a central element of advertising that connects consumers' needs and wants to the brands and grabs consumer attention toward advertising (Dix & Marchegiani, 2013). In a seminal study, Pollay (1983) identified 42 appeals that are commonly used in advertising in North America. Later, several studies (e.g., Albers-Miller & Gelb, 1996; Cheng & Schweitzer, 1996; Saleem et al., 2015; Sook Moon & Chan, 2005) have identified links between Hofstede's cultural dimensions and Pollay's appeals.

In this study, only those of Pollay's (1983) appeals whose relationship with Hofstede's masculinity and power distance dimension has been tested in previous studies were included. Then we added one additional appeal: courtesy as related to femininity. This appeal originated from the study of Sook Moon and Chan (2005) and is not on Pollay's (1983) list. Several of Pollay's (1983) other appeals such as relaxation and enjoyment were excluded, as they do not fit Hofstede's masculinity and power distance dimensions. As a result, a total of 17 appeals were identified for this study. For the links of selected appeals with Hofstede's dimensions see table 1. Respondents were asked to rate the frequency of the occurrence of each appeal on a 7-point Likert's scale ranging from "1" (never) to "7" (very frequently).

Table 1. Pollay's advertising appeals linked to Hofstede's masculinity and power distance

Appeal	Hofstede's dimensions	Relationship	Appeal	Hofstede's dimensions	Relationship
Effective ^{a, c, e}	MAS	Positive	Ornamental ^{a, c}	PD	Positive
Convenient ^{a, c}	MAS	Positive	Dear ^{a, c}	PD	Positive
Productivity ^{c, d, e}	MAS	Positive	Vain ^{a, c}	PD	Positive
Health ^c	MAS	Positive	Status ^{a, c}	PD	Positive
Affiliation ^{d, e}	MAS	Negative	Cheap ^{a, c}	PD	Negative
Frail ^{d, e}	MAS	Negative	Nurturance ^{a, c}	PD	Negative
Modesty ^{a, c}	MAS	Negative	Plain ^{a, c}	PD	Negative
*Courtesy ^c	MAS	Negative	Humility ^{a, c}	PD	Negative
Natural ^{c, e}	MAS	Negative			

PD = Power distance, MAS = Masculinity

Adopted from (a) Albers-Miller and Gelb (1996), (b) Cheng and Schweitzer (1996), (c) Sook Moon and Chan (2005), (d) de Mooij (2013b), (e) Saleem et al. (2015); * Identified by Sook Moon and Chan (2005)

Personal cultural orientation (PCO) by Sharma (2010) was used to measure cultural values on an individual level. Furthermore, Sharma's (2010) PCO was modified to measure cultural practices by following the nomenclature proposed by Sun et al. (2014). Two persons – one university lecturer and one graduate student – changed the wording of the questions to measure cultural practices. For example, in the questions measuring personal values, the words "I prefer to" were replaced with "In my country people tend to." Then two professors of marketing acted as judges and reviewed the cultural practices version of the questionnaire for its accuracy. All items on power distance and masculine

cultural values and practices were measured on a 7-point Likert's scale, with the items ranging from "1" (strongly disagree) to "7" (strongly agree).

The Cronbach's alpha values were greater than 0.70 for four constructs namely high power distance appeal, power distance cultural practices, power distance cultural values and masculine cultural practices. Deletions on one item from masculine cultural values scale Cronbach's alpha increase to 0.71. By deleting one appeal of 'health' in masculine appeal scale, Cronbach's alpha increase to 0.74. After deleting two appeals of 'frail' and 'natural', a Cronbach's alpha of 0.71 was obtained for feminine appeal scale. For the construct of low power distance appeal, after deleting 'cheap' appeal Cronbach's alpha of 0.70 was obtained and further deletion would weaken the reliability of the scale.

Table 2. Reliability Test

Construct	Number of items	Cronbach's α
Masculine appeals	3	0.74
Feminine appeals	3	0.71
High power distance appeals	4	0.77
Low power distance appeals	3	0.70
Masculine cultural practices	4	0.80
Masculine cultural values	3	0.71
Power distance cultural practices	4	0.77
Power distance cultural values	4	0.74

4.2 Sampling

The convenience sampling method was used for this study and instructors and teachers of various courses and workshops at the university were contacted to get permission to administer the questionnaire in their sessions. The author provided a brief explanation about the survey and requested the attending people to participate, and the questionnaire was distributed to those who agreed to participate. The participants were asked to return the completed questionnaires to their teacher/instructor when leaving the classroom. A total of 350 questionnaires were distributed through this process, and 210 responses were returned, out of which six responses were incomplete, leaving 204 valid samples (usable response rate = 58.29%). Out of 204 respondents, 104 (51%) are employed by various professional organizations, 83 (40%) are students at the university, and 18 (9%) did not mention their status. The gender of respondents is as follows: female 118 (58%) and male 81 (40%), with 5 (2%) respondents who did not specify their gender. The ages of the sampled respondents range from 18 to 56 years, with a mean of 31.1 years. The majority of respondents (70%) had at

least a college education. The income of a majority (52%) of the respondents ranges from 20,000 to 100,000 euro per annum (for details see table3).

Table 3. Profile of respondents

Category	Classification	Frequency	Percentage
Gender	Male	81	39.7
	Female	118	57.8
	Not mentioned	5	2.5
Age	18 to 29	90	44.1
	30 to 39	35	17.2
	40 to 49	20	9.8
	50 to 56	13	6.4
	Not mentioned	46	22.5
Education	Basic education	3	1.5
	Upper secondary education	69	33.8
	Polytechnic	35	17.2
	Bachelor's degree	55	27
	Master's degree or higher	40	20.2
Profession	Student	83	40.7
	Employed	103	50.5
	Not mentioned	18	8.8
Income	Less than € 20,000	81	39.7
	€ 20,000 to € 40,000	40	19.6
	€ 40,001 to € 60,000	33	16.2
	€ 60,001 to € 80,000	23	11.3
	€ 80,001 to € 100,000	11	5.4
	€ 100,001 to € 120,000	5	2.5
	€ 120,001 or more	4	2
Not mentioned	7	3.4	

5. Results

The data was analyzed by using the statistical software package SPSS version 23. The z-scores of skewness and kurtosis are below the recommended values of 3.29 for all variables. Furthermore, visual inspection of histograms, normal QQ-plots, and box plots shows that the scores of all variables were approximately normally distributed. The homogeneity of variance assumption was also met, as Leven's test for equality of variance was non-significant ($p > 0.05$) for all variables except masculine/feminine advertising appeals. To test hypotheses H1, H2, H5, and H6, independent t-tests were used because they allow a distinction to be made between the means of separate groups. The results of the independent t-tests are presented in table 4 below.

Table 4. Independent t-test of cultural values, cultural practices, and advertising appeals

Table 4 Independent t-test of cultural values, cultural practices, and advertising appeals

Hypothesis		Mean	SD	Df	t-value	Sig. (two-tailed)	Results
H1	Masculine cultural practices	4.57	1.13	406	8.14	0.000***	Accepted
	Masculine cultural values	3.61	1.24				
H2	Masculine appeals	5.05	0.81	370.91	20.03	0.000**	Accepted
	Feminine Appeals	3.13	1.11				
H5	Power distance cultural practices	4.18	1.00	406	2.70	0.007**	Accepted
	Power distance cultural values	3.90	1.07				
H6	High power distance appeals	4.04	1.05	406	2.85	0.005**	Accepted
	Low power distance appeals	3.75	0.99				

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 4 show that the mean of masculine cultural practices ($M= 4.57$, $SD = 1.13$) is greater than the mean of masculine cultural values ($M= 3.61$, $SD = 1.24$) on an individual level. This difference is statistically significant, $t(406) = 8.14$ $p = 0.000$, which supports H1. The assumption of the homogeneity of variance was not met for masculine/feminine advertising appeals. Therefore for testing H2, a two-tail unequal variance Welch t-test has been applied. The results show that the mean of masculine appeals ($M= 5.05$, $SD = 0.81$) is greater than that of the mean of feminine appeals ($M= 3.13$, $SD = 1.11$) and the Welch t-test is significant, $t(370.91) = 20.03$ $p = 0.000$. Therefore, H2 is supported. As can be seen in Table 4, the mean of the power distance cultural practices ($M= 4.18$, $SD = 1.00$) is greater than the mean of power distance cultural values ($M= 3.90$, $SD = 1.07$). This difference is statistically significant, $t(406) = 2.70$ $p = 0.007$, thus supporting H5. The results also show that the mean of high power distance

appeals ($M= 4.04$, $SD = 1.05$) is greater than the mean of low power distance appeals ($M= 3.75$, $SD = 1.13$) and the difference is significant $t(406) = 2.85$, $p = 0.00$. Thus, H6 is supported.

Table 5. Correlation between cultural values, cultural practices, and advertising appeals

Table 5 Correlation between cultural values, cultural practices, and advertising appeals

Hypothesis	Culture	Masculine advertising appeals	High power distance advertising appeals	Result
H3	Masculine cultural practices	0.17*	0.11	Accepted
H4	Masculine cultural values	0.12	-0.01	Accepted
H7	Power distance cultural practices	0.14*	0.18**	Accepted
H8	Power distance cultural values	0.19**	0.01	Accepted

* $p < .05$ ** $p < .01$

To test hypotheses H3, H4, H7, and H8, which examine the relationship between cultural values, cultural practices, and frequently used advertising appeals, Pearson's correlation is used. H3 states no relation between masculine advertising appeals and masculine cultural values on an individual level. The results indicate a non-significant relationship among them, $r(204) = 0.12$ ($p = n.s$), thus supporting H3. Hypothesis H4 predicts a positive correlation between masculine advertising appeals and masculine cultural practices. As can be seen from the table 5, a significant positive correlation, $r(204) = 0.18$, $p < 0.05$, was found among them, thus supporting H4. H7 received support as no significant relationship was found between high power distance advertising appeals and power distance cultural values, $r(204) = 0.01$ ($p = n.s$). The study found a significant positive correlation of $r(204) = 0.18$, $p < .01$ between high power distance appeals and power distance cultural practices. Thus H8 is supported. As can be seen from the table 5, the study also found a positive correlation between masculine advertising appeals with both power distance cultural values and practices.

6. Discussion of findings

The study examined the relationship between culture and advertising by testing the predictive role of cultural practices beyond Hofstede's cultural values. The study proposed that in Finland masculine cultural practices are higher than masculine cultural values on an individual level. Furthermore, it was predicted that masculine appeals are used more often than feminine ones and that cultural practices rather than cultural values explain the use of masculine appeals. Consistent with the predictions, respondents from Finland rate cultural practices higher in terms of masculinity than their cultural values. These findings are in line with Fischer's (2006) findings that feminine cultural values do not correspond with cultural practices. Furthermore, the results also indicate that not only masculine appeals are used more frequently than feminine ones in advertising but also that masculine appeals are related to masculine cultural practices rather than values. These results are in line with previous studies that have found conflicting results while using masculine/feminine cultural values. For instance, An and Kim (2007) found that web advertising in the feminine country of South Korea had portrayed males in productivity situations, in working roles, and as high-level professionals more often than females. Similarly, Mortimer and Grierson (2010) conclude that Hofstede's masculinity/femininity do not influence the use of appeals in advertising.

Also, the study proposed that in Finland cultural practices are high in power distance than cultural values on an individual level. Consistent with the prediction, respondents from Finland rate cultural practices high in power distance than cultural values. These findings support the notion that the endorsement of egalitarian values among people does not necessarily provide information about actual cultural practices (Fischer, 2006; Schwartz, 2004). Furthermore, the results indicate that high power distance appeals were used more often than low power distance ones, and the frequently used high power distance appeals related to power distance cultural practices rather than cultural values. These findings are in line with the study of Saleem et al. (2015), which found that cultural practices explain the use of appeals in advertising in the low power distance country of Estonia. The results are also in line with previous studies that have found conflicting results while using power distance cultural values. For instance, though both Germany and the United States are low power distance countries, humorous advertising from the United States has often portrayed the relationship between human characters as being unequal more often than German advertisements (Alden, Hoyer, & Lee, 1993).

7. Conclusions and implications

International advertising research has mainly used Hofstede's (1980) cultural dimensions to describe culture (T. Chang et al., 2009; Zhang, 2014). Our idea is that not all self-reported values, such as Hofstede's (1980) cultural values, correspond with cultural practices and predict how culture is reflected in advertising. Specifically, the study argues that norms about egalitarianism and harmony might be less demanding for the people and that they may endorse these values in their personal behavioral preferences without being directed by their society. Thus, for such values self-referenced reports may not give information about the actual practices of society (Fischer, 2006; Fischer & Schwartz, 2011). Based on the non-congruence between cultural values and practices for Hofstede's low power distance and femininity, the study envisages the possibility that cultural practices might explain the relationship between culture and advertising.

The study responds to the call for research on whether the use of appeals in advertisements can be attributed to cultural practices or cultural values. Findings of the study confirm the assertion by many scholars that for understanding the influence of culture on advertising, it is necessary to take into account the consistency between values and practices (e.g., T. Chang et al., 2009; de Mooij, 2013a; Mueller et al., 2015a). These findings contradict previous researchers' suggestions that personal values can be used to decide on appropriate advertising appeals (e.g., Bjerke, Gopalakrishna, & Sandler, 2005). Obtained results are theoretically important and novel, as they demonstrate that, in the context of the values paradox for masculinity and power distance values, cultural practices explain the reflection of appeals in advertising.

From the managerial perspective, the implication is that advertiser may examine the discrepancy between cultural values and practices to gain insight on what values might appeal to the consumer. More specifically, in the context of Finland, the findings indicate that advertisers have frequently used appeals that are inconsistent with Finland's cultural stance on Hofstede's masculinity and power distance dimensions. Thus, to develop advertising messages related to power distance and masculinity in Finland, the use of cultural practices seems to be a viable option rather than using cultural values. The present study is also beneficial for international marketers, as our analysis suggests that due to the value paradox high power distance and masculine appeals can be used to the traditionally low power distance and feminine country of Finland.

8. Limitations and future research

The study has several limitations. First, the study included only one country for understanding the role of cultural practices to predict the relationship between culture and advertising. Future studies can extend the scope of the analysis to a greater number of countries for a more comprehensive test of the applicability of cultural practices. Secondly, the study cannot provide answers about the effectiveness of specific appeals. Future research may employ experiments to compare the effectiveness of appeals that reflect cultural values versus cultural practices. Content analysis of advertisements can also be employed to complement the findings. The study used an affective-response approach, and the limitation of this method is that the respondent has to rely on his/her memory to rate how frequently particular appeals are used in advertising. Future research may use aided recall by showing some sample advertisements before administering the questionnaire.

The findings of this study should be interpreted with caution, as the sample size was relatively small and a convenience sampling technique was used. Thus, the findings might not be representative of the whole Finnish society. Furthermore, the study has examined the Finnish market as a whole. Scholars have emphasized that cultural values are not uniform across all members of society (e.g., Koslow & Costley, 2010). Therefore, it is interesting to compare advertising targeted toward various demographical and behavioral segments, such as Generation X and Y. Future research should examine whether product type affects the use and effectiveness of masculine and power distance appeals. The study's conceptualization of cultural practices is close to that of GLOBE's cultural practices. Thus future advertising studies can use GLOBE's cultural indices to predict the relationship between culture and advertising.

Also, unexpectedly, the study found a significant positive correlation between masculinity advertising appeals, power distance cultural values and power distance practices. One possible explanation for these findings is that cultural values do not operate independently, and interaction among cultural values might provide insights into their complex effect on outcomes (Kirkman et al., 2006). Examining the interaction between cultural values and the effect of these interactions on advertising is beyond the scope of this study. We encourage researchers to explore interactions among cultural values and their effect on international advertising. Although measures of advertising appeals based on Pollay provide an interesting angle to analyze advertising from a cultural perspective, scholars, have questioned its applicability in cross-cultural contexts due to its American background (de Mooij, 2013b; Zhang, 2014). Also, Pollay-

based advertising appeals measure used in this research proved to be problematic. To reach sufficient reliability, some appeals had to be deleted. Future researchers may use Hofstede's description and definition of culture to operationalize culture for advertising research.

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CULTURAL VALUES AND VALUES-PRACTICES INCONSISTENCY IN INTERNATIONAL PRINT ADVERTISING: INSIGHTS FROM CULTURALLY SIMILAR COUNTRIES

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ABSTRACT

In cross-cultural advertising studies, attention has seldom been paid to the discrepancy between cultural values and practices, and much of the work is based on a comparison between culturally distinct markets. Thus, the purpose of this study is to examine whether Hofstede's cultural framework and the values-practices inconsistency explain the use of advertising appeals within the country and across the distinct national markets of Estonia, Finland, and Sweden, which are regarded as culturally similar markets. In total, six hypotheses are drawn in relation to Hofstede's original four dimensions and his two additional dimensions of long-term orientation and the newly introduced indulgence/restraint. A sample of 484 advertisements from Estonia, Finland, and Sweden, published in five magazines, were analyzed using 47 appeals based on Pollay (1983) and Shen (2013). The results show that the use of selected appeals in advertising is in accordance with the cultural values and values-practices inconsistency of the respective countries. The results of the study show that cultural similarities as well as differences across national boundaries explain the similarities and differences in the use of selected appeals across countries. To sum up, the study extends the understanding of the influence of culture on advertising by exploring the role of cultural values, values-practices inconsistency and cultural similarities across distinct national markets.

Keywords: Advertising, appeals, Hofstede's cultural framework, values-practices inconsistency, incongruent values.

INTRODUCTION

Hofstede's cultural dimensions have been frequently used to examine the reflection of cultural values in advertising (e.g., Zandpour et al., 1994; Albers-Miller and Gelb, 1996; Mortimer and Grierson, 2010; Song et al., 2014). The research examining the influence of culture on advertising remains inconclusive because of the common occurrence of inconsistent and conflicting findings (Chang et al., 2009; Koslow and Costley, 2010). Due to mixed findings, international advertising scholars have criticized cultural theories, such as Hofstede's model, as being old and outdated (e.g., Okazaki and Mueller, 2007). In addition, some have challenged the predictive value of Hofstede's cultural dimension in an advertising context (e.g., Milner, 2005; Nelson and Paek, 2008). Scholars have emphasized the need to integrate cultural values and practices to describe the reflection of the culture in advertising (e.g., Terlutter et al., 2012; Mueller et al., 2014). Hofstede measured individual behavioral preferences, which comprise the desired aspect of cultural values (Hofstede et al., 2010; De Mooij 2013a), and not all of these self-referenced values correspond with the cultural practices in the society (Fischer, 2006). Therefore, when incorporating Hofstede's cultural dimensions in advertising research, it is crucial to consider whether there is consistency between Hofstede's self-referenced cultural values and the cultural practices for the dimension in question.

Next to paradoxical findings, scholars have criticized the reality that cross-cultural advertising studies tend to compare dissimilar countries, and that less is known regarding similarities and differences in advertising among countries sharing some cultural values (Samiee and Jeong 1994; Frazer et al., 2002; Saleem and Larimo, 2016). Thus, due to the present focus on culturally distinct markets, scholars are merely replicating earlier results. In order to move forward, it is crucial to compare national markets that are culturally similar, as this could add to the cross-cultural advertising literature by providing new insights into the influence of culture on advertising. Furthermore, by focusing on culturally similar countries, scholars could also establish and strengthen the argument in favor of the adaptation of advertising because of similarities between nations. Since the inception of Hofstede's cultural framework, cross-cultural advertising research has increasingly focused on his original four cultural dimensions of power distance, masculinity/femininity, individualism/collectivism and uncertainty avoidance (Okazaki and Mueller, 2007; Chang et al., 2009). In other words, an increasing number of cross-cultural advertising studies have demonstrated the predictive value of Hofstede's original four cultural dimensions. It is equally plausible, however, that there are links between the

much less studied long-term orientation and the recently introduced indulgence/restraint cultural dimensions and advertising.

Given this background, the purpose of this study is to examine whether Hofstede's six cultural dimensions and the values-practices inconsistency explain the use of selected appeals in advertising within and across the cultures. The study also explores similarities and differences in the manifestation of appeals in advertisements in the culturally similar countries of Estonia, Finland, and Sweden, in terms of several of Hofstede's cultural dimensions. The important contributions of the present research are as follows. First, by building on Hofstede's cultural dimensions and the values-practices inconsistency, the study can offer a more generalizable theory for examining the link between culture and advertising appeals. Second, the study examines advertising in the culturally similar markets of Estonia, Finland, and Sweden. This understanding is likely to benefit advertising research as regards the extent to which advertising could be standardized between countries that share a great amount of some cultural values, but differ on others. Third, in the context of the above-mentioned countries, very little research has been published that has examined advertising from a cultural perspective. Last, the research will contribute to the cross-cultural advertising literature by examining the use of appeals with respect to Hofstede's so far less studied long-term orientation and indulgence/restraint dimensions, in addition to the original four dimensions.

The article is organized as follows. First, there is brief information on pertinent literature, which relies heavily on Hofstede's original four cultural dimensions and has regarded cultural values as the core of the culture. This is followed by hypotheses development by using Hofstede's six cultural dimensions and the values-practices inconsistency. Then the study presents the sample and methodology and this is followed by the data analysis. The last two sections present the conclusions from the findings as well as limitations and directions for future research.

LITERATURE REVIEW

The seminal work by Pollay (1983), based on human values literature from culture, psychology, and other disciplines, provides a list of 42 appeals that are commonly used in advertisements from the United States. For three decades, Pollay's (1983) appeals have been frequently used to profile advertising appearing in a variety of cultures and media contexts (Zhang, 2014). In advertising, the appeals are used to emphasize the overall creative strategy. For

instance, price is an economy appeal, where the quality and extravagance of a product are emphasized with the use of status appeal (De Mooij, 2013b). In other words, advertising appeal refers to a message aiming to make the product attractive to the consumer and to influence his/her behavior (Moriarty et al., 2014). As mentioned earlier, an increasing number of scholars have examined the reflection of appeals in advertising in a number of cultures and media contexts. The central premise of this line of work is that cultural dimensions, such as Hofstede's, explain the variation in the use of Pollay's (1983) appeals within and across cultures (e.g., Albers-Miller and Gelb, 1996; Song et al., 2014). Table 1 summarizes the focus and key findings of some studies that have examined the reflection of Hofstede's cultural dimensions in advertising.

Table 1. Focus and key findings of some studies that examine the reflection of culture in advertising

Authors	Focus of the study	Key findings
McCarty and Hattwick (1992)	Reflection of cultural values in advertising.	Commonly used values in advertisements are not consistent with the cultural values of the country.
Han and Shavitt (1994)	Differences in the use and effectiveness of individualistic and collectivistic appeals across cultures and product type.	Culturally consistent themes are used in advertisements and are persuasive. Product type moderates the use and effectiveness of cultural appeals.
Zandpour et al. (1994)	Variation in the use of creative strategies in international advertising.	Cultural values and market-related factors influence the use of creative strategies in international advertising.
Alden et al. (1993)	Cross-cultural variation in the use of humor in advertising.	Message content of humorous advertising varies across cultural individualism/collectivism and power distance.
Albers-Miller and Gelb (1996)	Relationship between Hofstede's original four cultural dimensions and Pollay's (1983) 30 appeals.	Nine of Pollay's (1983) appeals are related with Hofstede's original four cultural dimensions.
Ji and McNeal (2001)	Effect of cultural values and economic development on the use of themes in advertising targeted toward children.	Advertisements have used congruent appeals related to collectivism, masculinity and uncertainty avoidance, and non-congruent themes related to power distance. Western values are also creeping into advertisements.
Milner (2005)	Relationship between cultural masculinity and gender role portrayal in advertising.	Hofstede's masculinity/femininity indices did not predict gender role portrayal in advertising in African countries.
Moon and Chan (2005)	Use of cultural appeals in culturally distinct countries.	Masculinity/femininity explains the reflection of appeals in advertising, but uncertainty avoidance does not.
Dianoux, et al. (2007)	Similarity and difference in content structure and cultural values in advertisements across cultures.	Differences in the use of content, structure and cultural values in advertisements from the Czech Republic and France.
Larimo and Pesonen (2008)	Use of cultural appeals in Nestlé's TV commercials in Russia.	Nestlé's TV commercials have used culturally non-congruent individualistic and low-uncertainty avoidance appeals in Russia.
Paek et al. (2011)	Effect of cultural masculinity, gender development index and product type on gender role-portrayal in advertising.	Congruent product category is the stronger predictor of gender role-portrayal in advertising rather than the cultural masculinity and gender development index.

In one of the first attempts to study this topic, McCarty and Hattwick (1992) found limited support for the suggestions that the content of magazine advertisements from the United States and Mexico would be in accordance with the respective country's cultural standards on Hofstede's (1980) individualism/collectivism, masculinity/femininity and uncertainty avoidance. For instance, the results show that only culturally consistent individualistic values were used often in advertisements from the United States, whereas Mexican advertisements often used culturally congruent collectivistic themes. The results also show that appeals related to masculinity/femininity and uncertainty avoidance are not in accordance with the cultural values of the United States and Mexico as described by Hofstede. Furthermore, McCarty and Hattwick (1992) did not use Hofstede's power distance dimension, which is a very important dimension to explain the differences in advertising appeals in Mexican and American cultures. Han and Shavitt (1994) also found that individualistic appeals were used more often in American than in South Korean advertisements, whereas collectivistic appeals were featured more often in South Korean advertisements than in the United States. The study by Zandpour et al. (1994), drawing on Hofstede (1980), Hall's (1976) cultural classification, and several industry- and market-related factors, demonstrated a fit between culture and creative advertising strategies. Although the study provides useful insights into the relationship between advertising and culture, the findings are limited to only a few creative advertising strategies. The results also showed many interesting differences among culturally similar countries, but the study did not explain why one would expect these differences. For instance, the creative strategy of 'argument' is used more often in German advertisements than in the United Kingdom.

In one of the largest and best-known Hofstede-inspired advertising studies, Albers-Miller and Gelb (1996) examined the relationship between 30 appeals by Pollay (1983) with Hofstede's (1980) original four cultural dimensions. The results indicate that only nine out of 30 appeals reached the acceptable significance level of $p < 0.05$ in terms of a relationship with Hofstede's dimensions. The reason behind the limited support for the hypotheses is the core assumption of the study that only cultural values would explain the variation in the use of appeals. They also missed the opportunity to explain variation in the use of appeals within the culture.

The results of some other studies have also indicated that Hofstede's dimensions were only partially supported in predicting the reflection of the culture in advertising. For instance, Milner's (2005) examination of TV commercials from Kenya, Ghana, and South Africa shows that Hofstede's masculinity/femininity

dimension does not predict the relationship status of male and female models in a systematic manner across cultures. Similarly, Paek et al. (2011) found that Hofstede's masculinity/femininity indices do not explain portrayals of gender roles in advertising. Ji and McNeal's (2001) comparison of TV commercials targeted toward children in China and the United States shows that advertising in China has used culturally non-congruent low power distance themes compared to culturally congruent high power distance themes. Additionally, contrary to their expectation, Moon and Chan (2005) found that Korean advertisements have often used low uncertainty avoidance appeals rather than high uncertainty avoidance appeals. In the same vein, advertisements from Hong Kong have often used culturally non-congruent high uncertainty avoidance appeals rather than low uncertainty avoidance ones.

Based on Hofstede's cultural indices, the Czech Republic and France are relatively similar, but the content and structure of advertising from these countries differ greatly (Dianoux et al., 2007). For instance, the use of children, elderly people, product characteristics and price information were very different between the two countries. Contrary to Russia's cultural stance on Hofstede's individualism and uncertainty avoidance dimensions, Nestlé's TV commercials in that country have used low uncertainty avoidance and individualistic appeals (Larimo and Pesonen, 2008).

Cheong et al.'s (2010) content analysis of advertisements of food products from the United States and China shows that the use of advertising appeals is in line with the respective countries' cultural stances on Hofstede's original four cultural dimensions. However, some contradictory findings emerge as well, such as the lack of any difference in the use of family appeals in these two countries. Although France and the United Kingdom differ on Hofstede's masculinity and power distance indices, no differences were found in the use of masculinity/femininity and power distance appeals in these two countries (Mortimer and Grierson, 2010). Based on these findings, Mortimer and Grierson (2010; p. 158) concluded that: "Masculinity-Femininity and Power-Distance cultural dimensions are not influencing the advertising appeals being utilized in the two countries in the predicted manner." However, these findings can also be attributed to the values-practices inconsistency phenomenon.

The contradictory findings regarding the influence of masculinity and power distance on the use of appeals in advertising may be because the self-reported feminine and egalitarianism values do not correspond with actual practices in society (Fischer, 2006). In other words, self-reported low power distance and feminine values such as Hofstede's are unlikely to predict cultural practices and

the reflection of culture in advertising. It is argued that that researcher should use Hofstede's cultural framework and the values-practices inconsistency to understand the prevalence of various types of appeals in advertising within and across cultures. Furthermore, in the extant literature no study can be found that has incorporated the influence of Hofstede's long/short-term orientation and indulgence/restraint dimensions on advertising. Therefore, it is crucial to examine whether Hofstede's fifth and recently introduced sixth cultural dimension impact the use of appeals in advertising.

HYPOTHESES

Individualism/collectivism values and practices, and advertising appeals

Based on previous studies (e.g., Albers-Miller and Gelb, 1996; Han and Shavitt, 1994; Cheng and Schweitzer, 1996; Moon and Chan, 2005; De Mooij, 2015) and the description of culture by Hofstede et al. (2010), the study has identified 42 of Pollay's appeals (1983) and five appeals originating in the study by Shen (2013) under Hofstede's six cultural dimensions. These 47 appeals were reduced to 41 after combining six conceptually overlapping ones. For example, productivity and work appeals are merged into one (for details see Table 2).

Table 2. Links between advertising appeals and Hofstede's six cultural dimensions

Advertising Appeal	Hofstede dimension	Relationship	Advertising Appeal	Hofstede dimension	Relationship
Distinctive ^{a, d}	IDV	Positive	Durable ^d	UA	Positive
Security ^b	IDV	Positive	Natural ⁱ	UA	Positive
Independence ^b	IDV	Positive	Neat ^{e, g}	UA	Positive
Community ^b	IDV	Negative	Popular ^{a, d}	UA	Positive
Family ^{b, d}	IDV	Negative	Casual ^{e, g}	UA	Negative
<i>Patriotism</i> ^h	IDV	Negative	Magic ^{a, d}	UA	Negative
<i>Respect elderly</i> ^h	IDV	Negative	Untamed ^a	UA	Negative
Effective ^{a, d}	MAS	Positive	Modern ^h	LTO	Positive
Convenient ^{a, c}	MAS	Positive	Technological ^d	LTO	Positive
Healthy ^g	MAS	Positive	<i>Work</i> ^h	LTO	Positive
Affiliation ^{b, e, g}	MAS	Negative	Traditional ^h	LTO	Negative
<i>Courtesy</i> ^d	MAS	Negative	Mature ^h	LTO	Negative
Frail ^{e, g}	MAS	Negative	Wisdom ^h	LTO	Negative
Modesty ^a	MAS	Negative	Adventure ^h	IDG	Positive
Dear ^a	PD	Positive	Enjoyment ^h	IDG	Positive
Ornamental ^a	PD	Positive	Freedom ^h	IDG	Positive
Status ^a	PD	Positive	Sexuality ^h	IDG	Positive
Vain ^a	PD	Positive	Plain ^h	IDG	Negative
Cheap ^a	PD	Negative	Tamed ^h	IDG	Negative
Humility ^a	PD	Negative	Morality ^h	IDG	Negative
Nurturance ^d	PD	Negative			

IDV= Individualism, PD = Power distance, UA = Uncertainty Avoidance, MAS = Masculinity, LTO = Long-term orientation, IDG = Indulgence versus Restraint, Supported in (a) Albers-Miller & Gelb (1996), (b) Han & Shavitt (1994), (c) Cheng & Schweitzer (1996), (d) Moon & Chan (2005), (e) De Mooij (2014), (f) Nelson & Paek (2005), (g) Saleem et al. (2015), Adopted from (h) Hofstede et al. (2010), (i) De Mooij (2015) Notes: Work = work + productivity + comparison; Sexuality = succorance + sexuality; Enjoyment = enjoyment + relaxation; Adventure = adventure + youth, italic = originated in Shen (2013)

Individualism/collectivism refers to the degree of interdependence a society maintains among its members. In individualistic societies, people are supposed to look after themselves and their direct family (Hofstede et al., 2010); therefore, appeals such as independence, distinctive and security are related to individualism. In collectivist societies, on the other hand, people belong to 'in groups' and family relationships are maintained by filial piety and serving one's country is considered important (Hofstede et al., 2010); thus community, family, respect for the elderly and patriotism are regarded as collectivistic appeals. According to the index described by Hofstede et al. (2010), Estonia, Finland, and Sweden are individualistic countries with index scores of 60, 63 and 71, respectively. Fischer (2006) found a positive correlation between self- and culture-referenced ratings for Schwartz's value of embeddedness and affective autonomy. Recently, an impressive review and meta-analysis by Boer and Fischer (2013), examining links between personal values and social attitudes, has also provided some evidence about the consistency between values and practices in the context of Hofstede's individualism/collectivism dimension. They found that

Hofstede's individualism is strongly associated with stronger attitude-value consistency in the domain of self-transcendence values. This suggests that an individual's consistency between self-transcendence-motivated attitudes and self-transcendence values is constrained by underlying well-internalized individualistic values. Furthermore, they also found that collectivism is associated with stronger attitude-value relations for conservation values. This suggests that an individual's consistency between social conservation attitudes and conservation values is constrained by underlying well-internalized collectivistic values. In other words, self-reported individualistic and collectivistic values are well internalized, as they motivate relevant social attitudes. All three included countries have somewhat similar scores on Hofstede's individualism dimension. The study does not expect values-practices inconsistency related to the individualism and collectivism values. Therefore, it is plausible to expect that:

H1) Advertising in Estonia, Finland, and Sweden will have more individualistic (i.e., independence, distinctive, and security) than collectivistic (i.e., community, family, patriotism and respect for the elderly) appeals.

H2) The use of individualistic (i.e., independence, distinctive, freedom and security) and collectivistic appeals (i.e., community, family, patriotism and respect for the elderly) in advertising will be in the same proportions across culturally similar countries.

Masculinity/femininity values and practices, and advertising appeals

A masculine society is driven by competition, achievement and success and a feminine society emphasizes caring for others and quality of life (Hofstede et al., 2010). Therefore, appeals like effective, convenient and healthy are related to masculinity, while affiliation, courtesy, frail, and modesty are related to femininity. Estonia, Finland, and Sweden are feminine countries with index scores of 30, 26 and 5, respectively. This means that these three societies are driven by modesty, care, and fairness. However, no relationship was found between self- and culture-referenced ratings for Schwartz's (1992; 1994) value of harmony (Fischer, 2006). Recently, using GLOBE-based gender egalitarian measures, Mueller et al. (2015) found no relationship between gender egalitarian values and practices. This indicates that feminine values are not pervasive, and people might endorse these values personally but do not consider it necessary to behave in a more gender egalitarian manner. In other words, self-reported feminine values such as Hofstede's are unlikely to predict the cultural practices and how culture is reflected in advertising. Thus, it is plausible to expect that:

H3) Advertising in Estonia, Finland, and Sweden will have more masculine appeals (i.e., convenient, effective and health) than feminine appeals (i.e., affiliation, courtesy, frail, and modesty).

H4) The use of masculine (i.e., convenient, effective and health) and feminine (i.e., affiliation, courtesy, frail, and modesty) appeals in advertising will be in the same proportions across culturally similar countries.

Power distance values and practices, and advertising appeals

Power distance is defined as the extent to which the less powerful members of society expect and accept that power is distributed unequally (Hofstede et al., 2010). Previous studies have linked ornamental, dear, vain and status appeals with high power distance, whereas cheap, humility and nurturance are regarded as low power distance ones. According to the index described by Hofstede et al. (2010), Estonia, Finland, and Sweden are low power distance countries with index scores of 40, 33 and 31, respectively. This suggests that an egalitarian society is the desired value in these countries. Hofstede et al. (2010) have emphasized that low-power distance values might not be equally internalized by all members because data analysis shows that unskilled and semiskilled respondents from low power distance countries have similar scores on power distance as their peers from high power distance countries. Schwartz (2004) has also argued that in developed and democratic countries, people tend to endorse egalitarian values, but these self-reported egalitarian values are unlikely to predict the larger social system. Also, the study by Fischer (2006) found no relationship between self- and culture-referenced ratings for Schwartz's (1992; 1994) egalitarian values. In other words, endorsements of low-power distance values by individuals do not correspond with the actual practices in society. Thus self-reported low-power distance, as defined by Hofstede, is unlikely to provide information about cultural practices and how culture is reflected in advertising. Hence, it is plausible to expect that:

H5) Advertising in Estonia, Finland, and Sweden will have more high power distance appeals (i.e., ornamental, dear, vain and status) than low power distance ones (i.e., cheap, humility and nurturance).

H6) The use of high power distance (i.e., ornamental, dear, vain and status) and low power distance (i.e., cheap, humility and nurturance) appeals in advertising will be in the same proportions across culturally similar countries.

Uncertainty avoidance values and practices, and advertising appeals

Uncertainty avoidance refers to the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede et al., 2010). High uncertainty avoidance societies maintain a rigid code of behavior (Hofstede et al., 2010), and therefore appeals like durable, natural, neat and popular are related to high uncertainty avoidance. In low uncertainty avoidance cultures, on the other hand, deviation from norms is tolerated, and therefore appeals like casual, magic and untamed are related to low uncertainty avoidance. According to the uncertainty avoidance index described by Hofstede et al. (2010), Estonia and Finland are ranked as medium uncertainty avoidance countries with an index score of 60 and 59, respectively. Sweden is ranked as a low uncertainty avoidance country with an index score of 29. To the knowledge of the authors of this study, there is no constructed research that has examined the discrepancy between self- and culture-referenced uncertainty avoidance values. Nevertheless, the meta-analysis by Boer and Fischer (2013) provides some clues about the consistency between uncertainty avoidance values and practices. They found that Hofstede's uncertainty avoidance is associated with a stronger attitude-value relationship for a conservation-based domain. This suggests that well-internalized uncertainty avoidance values guide an individual's consistency between a conservation-motivated attitude and conservation values. Thus one can say that Hofstede's uncertainty avoidance values are pervasive, as they motivate the relevant social attitudes. In the same vein, we argue that people need to know the cultural practices involved in uncertainty avoidance. For example, if an individual pays too much attention to codes and rules in low uncertainty avoidance societies, he/she may waste valuable resources and time. On the other hand, an individual living in a high uncertainty avoiding culture needs to pay attention to the codes and norms that reduce ambiguity, or otherwise he/she would face problems. The study does not expect any values-practices inconsistency related to uncertainty avoidance values. Thus, it is hypothesized that:

H7) Advertising in Estonia and Finland will have more high-uncertainty avoidance (i.e., durable, natural, neat and popular) than low uncertainty avoidance (i.e., casual, magic and untamed) appeals and vice versa in advertising from Sweden.

H8) Use of high-uncertainty avoidance (i.e., durable, natural, neat and popular) and low uncertainty avoidance (i.e., casual, magic and untamed) appeals in advertising will differ with varying degrees of the uncertainty avoidance level across the countries.

Long-term orientation values and practices, and advertising appeals

According to the index described by Hofstede et al. (2010), Estonia is a long-term oriented country with an index score of 82, whereas Finland is a short-term oriented country with an index score of 38, and Sweden an intermediate country with a score of 53. Long-term orientation refers to how a society maintains links with its past while dealing with the challenges of the present and future. Societies that score low on long-term orientation are normative and prefer to maintain time-honored traditions and norms and view societal change with suspicion (Hofstede et al., 2010). Thus, appeals like traditional, mature and wisdom are regarded as representing a short-term orientation. On the other hand, societies that score high on the long-term orientation dimension are pragmatic as they have a strong propensity to adopt changes and prefer to save and invest, be thrifty, and persevere in achieving results (Hofstede et al., 2010). Thus, modern, technological and work appeals can be linked to long-term orientation. No study could be found that has examined the normative aspect of the long/short-term orientation dimension. We argue that if a person deviates from the time-honored traditions in short-term-oriented societies, he/she might run into problems. On the other hand, if people do not value pragmatism in societies that are long-term-oriented, they might be marginalized in the society. In other words, there would be no discrepancy between values and practices for Hofstede's long/short-term orientation dimension. Therefore, the authors expect variation in the use of appeals related to the long-term orientation dimension on the countries' cultural stance on this dimension. Thus, it is hypothesized that:

H9) Advertising in Estonia will have more long-term orientation (i.e., modern, technological and work) than short-term orientation (i.e., traditional, mature and wisdom) appeals, whereas the opposite will be true in Finland, and advertising from Sweden will use long-term orientation and short-term orientation appeals in the same proportion.

H10) Use of long-term orientation (i.e., modern, technological and work) and short-term orientation (i.e., traditional, mature and wisdom) appeals in advertising will differ with varying degrees of the long-term orientation level across the countries.

Indulgence/restraint values and practices, and advertising appeals

According to the index described by Hofstede et al. (2010), Estonia is a restraint country with an index score of 16, whereas Finland is a medium indulgence country with an index score of 57, and Swedish culture is high indulgence with an index score of 78. Indulgence/restraint refers to the extent to which people try to

control their desires and impulses (Hofstede et al., 2010). In indulgence societies, people place importance on leisure time, enjoying life and having fun, and thus adventure, enjoyment, freedom, and sexuality are related to indulgence. In restraint societies, on the other hand, people emphasize control over their gratification of desires, and indulgence is considered somewhat wrong, and thus morality, plain and tamed appeals are related to restraint. No study could be found that has examined the normative aspect of the indulgence/restraint dimension. The authors argue that restraint values pose a conflict for the fulfillment of human needs for enjoyment and gratification of desires. Therefore, self-reported restraint values are unlikely to predict the cultural practices and how the culture is reflected in advertising.

H11) Advertising in Estonia, Finland, and Sweden will have more indulgence values (i.e., adventure, enjoyment, freedom, and sexuality) than restraint values (i.e., morality, plain and tamed).

H12) The use of indulgence values (i.e., adventure, enjoyment, freedom, and sexuality) and restraint values (i.e., morality, plain and tamed) in advertising will be in the same proportions across culturally similar countries.

METHODOLOGY

Following earlier studies, this study employed content analysis methodology (e.g., Albers-Miller and Gelb, 1996; Song et al., 2014). First, we identified top magazines in five different categories from each country with the help of media reports regarding their frequency of publication, readership, and reach. Issues of general, business, technology and women's magazines and the local version of *Cosmopolitan* or an equivalent magazine were collected from Estonia, Finland, and Sweden. In total, 5796 advertisements were scanned, of which 1314 were from Estonia, 1898 from Finland and 2584 from Sweden. To ensure creative quality, the criteria for selection of print advertisements were that only full-page (A4) or larger, slick and color ads were eligible for inclusion in the sample. After excluding repetitive advertisements, social events, sales promotions, and products in editorial focus, English language global brands advertisements, translated version of global brand advertisement in local languages, the final count of advertisements was 1149, of which 348 were from Estonia, 329 from Finland and 472 from Sweden. A sample 484 advertisements was drawn while taking into account that the number of advertisements in terms of magazine should be comparable with selected advertisements among countries. The details are as follow 154 from Estonia, 163 Finland and 167 Sweden.

The 42 Pollay appeals (1983) and the five appeals originating in the study by Shen (2013) were used to classify the type of appeal manifested in the advertisements. To ensure full comprehension of all appeals and secure reliable results, the appeal definitions were translated into the local language of the respective country by the local project coordinators. Previous content analysis focusing on advertising research has identified the effect of age and gender on deciding the presence of an appeal in advertising. To minimize the age and gender effect on the evaluation of advertisements, we assigned four coders: one male and female representing the 20-30 year group and one male and female from the 35-45 year age group from each country. It was also ensured that the coders had strong social and cultural knowledge and were fully bilingual in English and the country's native language. Coders were trained by explaining the coding scheme and instrument. They were instructed to use a dichotomous scale: 0 = the appeal is not used in the ad; 1 = the appeal is used in the ad. All coding decisions were combined; an aggregate score of 1 for an appeal was coded as 0 (i.e., appeal is not used) and aggregate scores of 3 and 4 were coded as 1 (i.e., appeal is used). In the case of an aggregate score of 2, a fifth person from each country made the final decision regarding the presence or absence of the appeal.

The numbers of times an appeal was identified either by the coders or the fifth person were combined to get the frequency of the occurrence of each appeal (for details see Table 3). Then a percentage of each appeal was calculated with reference to the total number of appeals. The data was analyzed by using the statistical software package SPSS version 23. To test hypotheses dealing with the country difference in use of appeals between two poles of a cultural dimension, an independent t-test was performed. To test the variation in use of appeals across three countries, one-way ANOVAs were used. Table 3 presents information regarding the percentage of occurrence of each appeal in sample advertisements from the three countries.

Table 3. Percentages of appeals identified in sampled advertising

Appeal	Hofstede dimension	Estonia	Finland	Sweden
Adventure	HIVR	4.95	6.95	4.30
Affiliation	FEM	2.48	1.14	3.29
Casual	LUA	0.69	2.70	1.33
Cheap	LPD	2.77	1.04	<i>0.37</i>
Community	COL	1.58	1.14	1.59
Convenient	MAS	5.15	7.57	4.51
Courtesy	FEM	1.39	0.31	0.74
Dear	HPD	3.17	2.80	2.66
Distinctive	IDV	2.28	2.80	3.98
Durable	HUA	1.39	3.84	3.03
Effective	MAS	6.34	10.89	4.51
Enjoyment	HIVR	6.44	7.37	5.31
Family	COL	1.39	1.87	1.49
Frail	FEM	<i>0.20</i>	0.31	1.86
Freedom	HIVR	4.46	3.22	2.18
Healthy	MAS	3.07	3.84	2.81
Humility	LPD	1.68	<i>0.00</i>	0.90
Independence	IDV	3.96	1.87	2.60
Magic	LUA	0.69	<i>0.00</i>	<i>0.37</i>
Mature	STO	1.39	0.83	2.39
Modern	LTO	4.55	4.36	2.39
Modesty	FEM	1.19	0.21	0.90
Morality	LIVR	<i>0.30</i>	0.21	2.12
Natural	HUA	2.38	3.42	2.23
Neat	HUA	1.98	1.97	3.19
Nurturance	LPD	1.19	0.62	1.12
Ornamental	HPD	2.97	2.70	3.77
Patriotism	COL	<i>0.30</i>	0.31	<i>0.53</i>
Plain	LIVR	2.18	1.35	2.07
Popular	HUA	4.06	2.49	3.88
Respect for the elderly	COL	<i>0.10</i>	<i>0.10</i>	<i>0.16</i>
Security	IDV	2.38	4.98	3.77
Sexuality	HIVR	2.38	1.14	1.75
Status	HPD	2.08	1.97	3.61
Tamed	LIVR	0.40	<i>0.00</i>	2.55
Technological	LTO	5.15	4.56	2.71
Traditional	STO	2.18	1.14	2.34
Untamed	LUA	0.59	1.35	0.64
Vain	HPD	3.47	1.66	3.13
Wisdom	STO	2.08	2.18	3.40
Work	LTO	2.67	2.80	3.51
Total		100.00	100.00	100.00

Notes: IDV= Individualism, COL = Collectivism, HPD = High power distance, LPD = Low power distance, HUA = High uncertainty avoidance, MAS = Masculinity, FEM = Femininity, LTO = Long-term orientation, STO = Short-term orientation, HIVR = High Indulgence, LIVR = Low Indulgence; Five most used appeals bolded; Five least used appeals are in italics.

As can be seen from Table 3, the most frequent appeals found in the sampled advertisements from the three countries were “Adventure”, ‘Convenient’ and ‘Effective’, and these are related to Hofstede’s two cultural dimensions of indulgence masculinity and masculinity. The percentages of occurrence of these appeals were more than 4% in the sample ads. The least common appeals in the sampled ads were ‘Patriotism’ and ‘Respect for the elderly’, which occurred in less than 0.5% of the sample advertisements in all three countries.

RESULTS

The data is approximately normally distributed for all variables, as assessed by visual inspection of histograms, normal QQ-plots, and box plots and Shapiro-Wilk’s test ($p > 0.05$) (Shapiro and Wilk, 1965), respectively. Furthermore, the homogeneity of variance assumption is also met, as Leven’s test for equality of variance is non-significant ($p > 0.05$), except for indulgence and restraint appeals in the Finnish and Swedish data. The percentages of appeals reported in Table 3 were merged on to the respective cultural dimensions to obtain the means for each pole of cultural dimension. To test hypotheses H1, H3, H5, H7, H9 and H11, which examine within country difference in the use of advertising appeals, independent t-tests were used. This allows us to make a distinction between the means of two separate groups. For the results of the independent t-tests, see Table 4. To test hypotheses H2, H4, H6, H8, H10 and H12, which examine differences and similarities in the use of appeals across countries, one-way ANOVAs were used because they allow a distinction to be made between the means of two or more separate groups. For the one-way ANOVA results, see Table 5.

In Estonian advertisements, the mean of individualistic appeals is greater than the mean of collectivistic appeals, and the difference is statistically significant ($p = 0.012$). Also in Finland, the mean of individualistic appeals is greater than the mean of collectivistic appeals, and the difference is statistically significant ($p = 0.024$). Furthermore, in Sweden the mean of individualistic appeals is greater than the mean of collectivistic appeals, and the difference is statistically significant ($p = 0.003$). Thus, H1 is supported. There is no statistically significant difference in individualistic and collectivistic appeals between the three countries. Thus, H2 is supported. Estonian advertisements use masculine appeals more often than feminine ones, and the difference is statistically significant ($p = 0.008$). Similarly, in Finnish advertisements, the use of masculine appeals is more frequent than that of feminine ones, and the difference is statistically significant ($p = 0.005$). Also, Swedish advertisements

use masculine appeals more often than feminine ones, and the difference is statistically significant ($p = 0.022$). Thus, H3 is supported. No statistically significant difference is found in the scores for masculine and feminine appeals among the countries. Thus, H4 is supported.

Table 4. Independent t-tests of cultural values in advertising from Estonia, Finland, and Sweden

Hypothesis	Country	Cultural dimension	Mean of appeals	SD	t-value	Df	Sig, (one-tailed)	Results
H1	Estonia	IDV	2.87	0.94	3.19	5	0.012*	Supported
	Estonia	COL	0.84	0.75				
	Finland	IND	3.22	1.60	2.60	5	0.024*	
	Finland	COL	0.86	0.81				
	Sweden	IND	3.45	0.74	4.55	5	0.003**	
	Sweden	COL	0.94	0.71				
H3	Estonia	MAS	4.85	1.66	3.64	5	0.008**	Supported
	Estonia	FEM	1.32	0.93				
	Finland	MAS	7.43	3.53	4.03	5	0.005**	
	Finland	FEM	0.49	0.43				
	Sweden	MAS	3.94	0.98	2.67	5	0.022*	
	Sweden	FEM	1.70	1.17				
H5	Estonia	HPD	2.92	0.60	1.98	5	0.053	Supported Partially
	Estonia	LPD	1.88	0.81				
	Finland	HPD	2.28	0.56	4.17	5	0.005**	
	Finland	LPD	0.55	0.52				
	Sweden	HPD	3.29	0.50	7.12	5	0.000**	
	Sweden	LPD	0.80	0.39				
H7	Estonia	HUA	2.45	1.15	2.65	5	0.023*	Supported Marginally
	Estonia	LUA	0.66	0.06				
	Finland	HUA	2.93	0.85	1.92	5	0.057	
	Finland	LUA	1.35	1.35				
	Sweden	HUA	3.08	0.68	4.93	5	0.002**	
	Sweden	LUA	0.78	0.50				
H9	Estonia	LTO	4.12	1.29	2.85	4	0.024*	Supported Partially
	Estonia	STO	1.88	0.43				
	Finland	LTO	3.91	0.96	3.66	4	0.011*	
	Finland	STO	1.38	0.71				
	Sweden	LTO	2.87	0.58	.334	4	0.391	
	Sweden	STO	2.71	0.60				
H11	Estonia	HIVR	4.56	1.68	3.22	5	0.012*	Supported Partially
	Estonia	LIVR	0.96	1.06				
	Finland	HIVR	4.67	3.00	2.662	3.46	0.033*	
	Finland	LIVR	0.52	0.73				
	Sweden	HIVR	3.39	1.70	1.32	3.19	0.378	
	Sweden	LIVR	2.25	0.26				

Notes: * $p < 0.05$; ** $p < 0.01$, IDV = Individualism, COL = Collectivism, HPD = High power distance, LPD = Low power distance, HUA = High uncertainty avoidance, MAS = Masculinity, FEM = Femininity, LTO = Long-term orientation, STO = Short-term orientation, HIVR = High Indulgence, LIVR = Low Indulgence

Contrary to the expectation, no statistically significant differences are found in the means of high power distance and low power distance appeals in the Estonian data. In Finland, the mean of high power distance appeals is greater than the mean of low power distance, and the difference is statistically significant ($p = 0.005$). Also in Sweden, the mean of high power distance appeals is greater than the mean of low power distance ones, and the difference is statistically significant ($p = 0.000$). Thus, H5 is supported partially. No statistically significant difference is found in the scores for high power distance and low power distance appeals among the countries. Thus, H6 is supported.

Table 5. One-way ANOVA for advertising appeals by country

Cultural	Dimension	Estonia		Finland		Sweden						
H2	IDV	Mean	SD	Mean	SD	Mean	SD	F	Sig.	Tukey test	Sig.	Results
	COL	0.84	0.75	0.86	0.81	0.94	0.71	0.02	0.98	NA	NA	Supported
H4	MAS	4.85	1.66	7.43	3.53	3.94	0.98	1.83	0.24	NA	NA	
	FEM	1.32	0.93	0.49	0.43	1.70	1.17	1.87	0.21	NA	NA	Supported
H6	HPD	2.92	0.60	2.28	0.56	3.29	0.50	3.41	.079	NA	NA	
	LPD	1.88	0.81	0.52	0.47	0.80	0.39	4.54	0.06	NA	NA	Supported Partially
H8	HUA	2.45	1.15	2.93	0.85	3.08	0.68	.518	.612	NA	NA	
	LUA	0.66	0.06	1.35	1.35	0.78	0.50	0.59	0.58	NA	NA	Supported Partially
H10	LTO	4.12	1.29	3.91	0.96	2.87	0.58	1.38	0.32	NA	NA	
	STO	1.88	0.43	1.38	0.71	2.71	0.60	3.87	0.08	NA	NA	Supported
H12	HIVR	4.56	1.68	4.67	3.00	3.39	1.70	0.413	0.674	NA	NA	
	LIVR	0.96	1.06	0.52	0.73	2.25	0.26	4.22	0.072	NA	NA	

Notes: * $p < 0,05$, IDV= Individualism, COL = Collectivism, HPD = High power distance, LPD = Low power distance, HUA = High uncertainty avoidance, MAS = Masculinity, FEM = Femininity, LTO = Long-term orientation, STO = Short-term orientation, HIVR = High Indulgence, LIVR = Low Indulgence

In Estonian advertisements, the mean of high-uncertainty avoidance appeals is greater than the mean of low-uncertainty avoidance appeals, and the difference is statistically significant ($p = 0.023$). Contrary to the expectation, no statistically significant differences are found in the means of high-uncertainty avoidance and low-uncertainty avoidance appeals in the Finnish data. Contrary to the prediction, in Swedish advertisements the mean of high-uncertainty avoidance appeals is greater than the mean of low-uncertainty avoidance appeals, and the difference is statistically significant ($p = 0.002$). Thus, H7 is supported marginally. H8 states that the use of high-uncertainty avoidance and low-uncertainty avoidance appeals in advertising will be in the same proportions across Estonia and Finland. On the other hand, the use of high-uncertainty avoidance and low-uncertainty avoidance differ between Sweden versus Finland and Sweden versus Estonia. However, there is no statistically significant difference in high-uncertainty avoidance and low-uncertainty avoidance appeals between the three countries. Thus, H8 is partially supported.

In Estonian advertisements, the mean of long-term orientation appeals is greater than the mean of short-term orientation appeals, and the difference is statistically significant ($p = 0.024$). Contrary to the prediction, in Finnish advertisements the mean of long-term orientation appeals is greater than the mean of short-term orientation appeals, and the difference is statistically significant ($p = 0.011$). In Sweden, the expectation is met, as no statistically significant difference is found in the means of long-term orientation and short-term orientation appeals. Thus, H9 is supported partially. H10 proposes that the use of long-term orientation appeals will vary across countries with varying levels of long-term orientation. No statistically significant difference is found in the use of long-term orientation and short-term orientation appeals between the three countries. Thus, H10 is partially supported.

In Estonian advertisements, the mean of indulgence appeals is greater than the mean of restraint appeals, and the difference is statistically significant ($p = 0.012$). The assumption of the homogeneity of variance was not met for indulgence and restraint appeals in the Finnish and the Swedish data; therefore a two-tail unequal variance Welch t-test has been applied. The results show that in Finnish data the mean of indulgence appeals is greater than the mean and the Welch t-test is significant ($p = 0.033$). Contrary to the expectation, no statistically significant differences are found in the means of indulgence and restraint appeals in the Swedish data as Welch t-test is nonsignificant. No statistically significant differences are found in the use of indulgence and restraint appeals between the three countries. Thus, H12 is supported.

DISCUSSION OF FINDINGS

The findings of this study suggest that advertising does not consistently reflect the self-referenced cultural values as described by Hofstede, and the reflection of culture can be attributed to the values-practices inconsistency of the society. Overall, six out of twelve hypotheses were fully supported, and the remaining six were supported partially, suggesting that Hofstede's cultural framework and the values-practices inconsistency facilitate a better understanding of the usage of selected appeals within a country and across culturally similar markets. Literature suggests that self-report-based individualistic and collectivistic ratings can be used to infer cultural norms (Fischer 2006; Boer and Fischer, 2013). According to the individualism index described by Hofstede et al. (2010), Estonia, Finland, and Sweden are individualistic countries and culturally similar. We proposed that advertising in these countries would reflect culturally congruent individualistic more often than collectivistic appeals and that

individualistic and collectivistic appeal would be used in the same proportions across the countries. Consistent with the hypothesis, individualistic appeals appeared more frequently than collectivistic ones in advertising from the three countries and no difference was found in the use of individualistic and collectivistic appeals across countries. These findings support the notion that self-report-based individualistic and collectivistic ratings can be used to infer cultural norms (Fischer, 2006; Boer and Fischer, 2013) and the reflection of values in advertising.

Regarding feminine values, such as Schwartz's value of harmony, Fischer (2006) found no overlap between their self- and culture-referenced ratings. Also, no relationship has been found between GLOBE's gender egalitarian values and practices (Mueller et al., 2015). Therefore, we proposed that advertising in Estonia, Finland, and Sweden, which are highly feminine countries, would more often reflect masculine appeals than feminine appeals and the use of masculine and feminine appeals would be in the same proportions across the countries. Consistent with the hypothesis, masculine appeals appeared more frequently than feminine appeals in advertising from these three countries, and no statistically significant differences were found in the use of masculine and feminine appeals across the countries. These findings support the notion that self-referenced feminine values are unlikely to provide information about the actual cultural practices (Fischer, 2006; Mueller et al., 2015).

Regarding power distance, the study argues that unlike high power distance values such as hierarchy, self-referenced low power distance values do not correspond with cultural practices. Fischer (2006) did not find a relationship between self- and culture-referenced ratings of Schwartz's egalitarian values (Fischer, 2006). Therefore, we proposed that advertising in low power distance countries would reflect high power distance appeals more often than low power distance appeals, and the use of high and low power distance appeals in advertising would be in the same proportions across the countries. The results also show that advertising in the Finland and Sweden has used high power distance appeals more often than low power distance appeals. Contrary to the prediction, no statistically difference can be found in the use of high versus low power distance appeals in Estonian advertising. No statistically significant difference was found in the use of high and low power distance appeals between three countries. These findings are in line with scholars' assertions that self-reported low power distance values are not equally shared among all members of society, do not overlap with cultural practices and do not provide information about society (Schwartz, 2004; Fischer, 2006; Hofstede et al., 2010).

We have argued that uncertainty avoidance values are well internalized by the members of a culture because they are essential for normal functioning of societies. Therefore, the use of appeals in advertising will be in accordance with the respective countries' cultural score on Hofstede's uncertainty avoidance dimension. Also, the use of high and low uncertainty avoidance appeals would vary across countries with varying level of uncertainty avoidance. Consistent with the suggestions, advertising from the high uncertainty avoidance country of Estonia has used high uncertainty avoidance appeals more often than low uncertainty avoidance ones. Contrary to the prediction, no statistically difference can be found in the use of high versus low uncertainty avoidance appeals in Finnish advertising. Also, contrary to the prediction, high uncertainty avoidance appeals were used more often than low uncertainty avoidance appeals in the low uncertainty avoidance country of Sweden. Also, no statistically significant differences were found in the use of high and low uncertainty avoidance appeals between uncertainty avoidance countries (Estonia and Finland) and a lower uncertainty avoidance country (Sweden). Based on obtained we can say that the use of high and low uncertainty avoidance across the countries is complex. For instance, no difference was found in the use of high versus low uncertainty avoidance appeals between uncertainty avoidance societies (Estonia and Finland) and a low uncertainty avoidance country (Sweden). Thus, the obtained results only marginally support our argument that self-reported uncertainty avoidance values are consistent with cultural practices and can therefore predict the reflection of the culture in advertising. One explanation is plausible for this finding is that Hofstede's uncertainty avoidance might be inadequate to explain the influence of culture on advertising. For instance recently Messner's (2016; p. 12) analysis of consistency of Hofstede uncertainty avoidance dimension across 27 countries shows that it "lack of meeting even minimal criteria of internal consistency at the individual participant level, as well as the non-consistent clustering at the country level, neither gives us confidence in Hofstede's conceptualization of UA nor does it support the notion of ecological analysis." In other words, due to lack of internal consistency both at the individual and cultural level, it might be wrong to use Hofstede's uncertainty avoidance as a conceptual framework for cross-cultural research.

The study emphasizes that there is no discrepancy between self-reported and culture-referenced values for long-term and short-term orientation values. Therefore, the use of appeals in advertising will be in accordance with the respective countries' cultural stance on Hofstede long/short-term orientation dimension. Also, the use of long- and short-term orientation appeals was hypothesized to vary across countries with different levels of long/short-term orientation. Consistent with the hypothesis, long-term orientation appeals were

used more often than short-term orientation ones in Estonian advertising. With an intermediate score of 53, Swedish society has no clear preferences on the long-term versus short-term orientation dimension. Consistent with Sweden's cultural stance on the long-term orientation dimension, no statistically significant difference was found in the use of long-term and short-term orientation appeals in Swedish advertising. However, contrary to the fact that Finland is short-term oriented with an index score of 38, Finland's advertising has used long-term orientation appeals more often than short-term orientation ones. Furthermore, the use of long-term and short-term orientation across the countries is complex. For instance, no difference was found in the use of long-term orientation appeals between long-term orientation societies (Estonia and Sweden) and a short-term orientation country (Finland). These findings are partially consistent with the suggestion that self-reported long/short-term orientation can be used to infer cultural practices and the reflection of the culture in advertising. We argue that self-reported restraint values do not correspond with the cultural practices and are unlikely to predict the reflection of appeals in advertising. The obtained results are in line with expectations, as we found that regardless of the cultural stance of the countries on the indulgence dimension, the use of indulgence appeals was more common than restraint ones, except in Sweden. Also, no variation was found in the use of indulgence and restraint appeals across countries.

CONCLUSIONS AND IMPLICATIONS

Cross-cultural advertising research has frequently used Hofstede's cultural dimensions to examine the link between culture and advertising (Chang et al., 2009; Okazaki and Mueller, 2007; Terlutter et al., 2012). Literature suggests that Hofstede's dimensions only partially predict the reflection of cultural values in advertising (Saleem et al., 2015). Hofstede measured individuals' behavioral preferences, which is the desired aspect of cultural values (Hofstede et al., 2010). However, an individual's desired values might not always correspond to their actual behavior and cultural practices in a particular society (Fischer, 2006; Sun et al., 2014). Therefore, it would be important to examine to what extent cultural values and/or practices are related to advertising (Mueller et al., 2014; Saleem and Larimo, 2016). The study argues that norms about egalitarianism, harmony, and self-restraint might be less demanding for people and that they may endorse these values in their personal behavioral preferences without being directed to do so by their society. Thus such self-referenced values may not give information about the actual practices in a society. In other words, Hofstede's femininity, low

power distance, and restraint values are thus unlikely to predict the cultural practices and the reflection of the culture in advertising. In this regard, the study demonstrates that regardless of the countries' cultural stance on Hofstede's masculinity and indulgence dimensions, advertising has used masculine and indulgence appeals more often than feminine and restraint ones. Also findings shows that that regardless of the Finland and Sweden cultural stance on Hofstede's power distance dimension, advertising has used high power distance appeals more often than low power distance ones. These findings confirm our assentation's that for understanding the influence of culture on advertising, it is necessary to take into account the values-practices inconsistency.

On the other hand, advertising in the three countries has used appeals that are consistent with the respective countries' cultural stance on individualism and long-term orientation. The implication is that Hofstede's values of individualism/collectivism and long-term orientation correspond with the cultural practices, and thus they predict the reflection of appeals in advertising. Regarding uncertainty avoidance a complex emerges as we found only marginal support for the notion that Hofstede's uncertainty avoidance explains the use of selected appeals within culture and across the cultures. The study addressed the intriguing question of under what circumstances the use of values in advertising can be attributed to the cultural practices and cultural values. In particular, the study has demonstrated that in the context of values-practices inconsistency, the use of selected appeals in advertising can be attributed to the cultural practices. The study makes an important theoretical contribution through building on Hofstede's cultural dimensions and values-practices inconsistency study and thereby offering a more generalizable theory for cross-cultural advertising research. As mentioned earlier, previous cross-cultural advertising studies have mainly focused on culturally distinct markets, and thus scholars merely tease out the role of culture in advertising by replicating the notion that there is variation in advertising across cultures. We addressed the intriguing question of whether advertising in culturally contiguous markets is similar. We found not only similarities in terms of the use of appeals for the values which were shared, but also differences in the use of those appeals where there were cultural differences among the countries. The study adds evidence to the literature that cultural similarities across national boundaries explain the similarities in the use of appeals in advertising. Lastly, the study contributes to the cross-cultural advertising literature by identifying, both theoretically and empirically, advertising appeals as related to Hofstede's long-term orientation and indulgence versus restraint dimensions.

From the practical perspective, the advertisers can use standardized appeals in Estonia, Finland, and Sweden, as these countries share great similarities in terms of their cultural values and values-practices inconsistencies. For instance, the advertiser can use standardization for individualistic, masculine, and indulgence appeals across these three culturally similar markets. Furthermore the advertiser can use standardization for high power distance appeals across two culturally similar markets of Finland and Sweden. Also, culturally consistent high uncertainty avoidance appeals might be effective for Estonia; however, more research is needed to determine the usefulness of uncertainty avoidance appeals in Finland and Sweden. In other words, cultural similarities in terms of cultural values and values-practices inconsistency among Estonia, Finland, and Sweden open up the opportunity for advertisers to standardize their advertising. Furthermore, the within country variation in the use of appeals is also in accordance with the respective countries' cultural values and values-practices inconsistency. Thus, advertisers resort to cultural values and the values-practices inconsistency for understanding relevant cultural values. More specifically, in the case of the selected countries, the findings show that the frequently used appeals are opposite to self-reported femininity, low power distance, and restraint values. The implication is that not all of the self-reported values correspond with the cultural practices, and without knowledge of the values-practices inconsistency the advertiser might make a wrong decision in selecting advertising appeals. Therefore, advertisers are encouraged to resort not only to cultural values but also values-practices inconsistency to gain insight into the appeals that might be most suitable in the target markets.

LIMITATIONS AND FUTURE RESEARCH

As usual, this study has some limitations. We examined only print advertising that appeared in selected five magazines during one year. Therefore, the results may not be applicable to other media and time periods. In future studies, it is recommended to examine advertising that appeared in electronic media such as television, radio and social media. Furthermore, the study employed the content analysis method, which has both strengths and limitations. For instance, in content analysis studies, cultural values cannot be measured directly; rather, the connection between culture and advertising is established only indirectly. To remedy this methodological limitation, a researcher could add more evidence by combining content analysis with other methods such as surveys, experiments and qualitative methods. Future research could employ experiments and surveys to compare the effectiveness of advertising reflecting cultural values and values-

practices inconsistency. It is also proposed that future studies should include culturally dissimilar markets for a more comprehensive test of the values-practices inconsistency and Hofstede's framework applicability. The study has examined the role of culture on advertising appeals while considering all three markets as a whole. In future research, it would be interesting to examine, compare and contrast advertising targeted toward several distinctive market segments, for example Generation X and Y. Especially in the light of evidence that cultural values are not homogeneous in one country/culture (e.g., Koslow and Costley, 2010).

Marketing, advertising, and consumer studies have emphasized that the use and effectiveness of advertising appeals differ by product category (e.g., Den and De Pelsmacker, 2010; Geuens et al., 2011). Specifically, researchers in consumer behavior and social psychology have emphasized that the product characteristics and consumers' level of involvement affect the usefulness of advertising appeals (e.g., Rossiter et al., 1991; Petty et al., 2005). In this study, the role of product category has not been taken into account. Thus, we cannot explain to what extent the culture has an effect on the use of appeals in advertising for different product types. In future studies, the moderating role of the product category can be examined by incorporating consumer's level of involvement and buying motives for different products, such as the Rossiter-Percy Grid (Rossiter et al., 1991). Following previous studies, we used Pollay's (1983) list of appeals, but scholars have questioned its applicability in cross-cultural contexts due to its American background (De Mooij and Hofstede, 2010; Zhang, 2014; De Mooij, 2015). In other words, links between Hofstede's dimensions and Pollay's appeals are subject to trial and error. However, future research may use Hofstede's description and definition of culture to operationalize culture for advertising research. In our study, the conceptualization of cultural practices is similar to that of GLOBE cultural practices. In future advertising studies, GLOBE cultural indices could be beneficial as they measure societal values and practices, and this is likely to provide new insights into the values-practices inconsistency phenomenon.

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