

Declaration

I hereby declare that I have worked out the graduation thesis

Marketing communication in relation to intercultural differences

independently. The bibliography and sources are cited in the enclosed bibliography list.

In Sydney 1 July 2005

ABSTRACT

Abstrakt česky

Tématem této práce jsou marketingové komunikace firmy v interkulturních souvislostech. Práce pojednává o pojmu kultura, kulturní dimenze a definuje jednotlivé disciplíny marketingových komunikací. Praktická část se věnuje popisu marketingových komunikací společnosti Australian Education Centre a analýze brazilské a české kultury, jakožto hlavním pilířům multikulturní klientské základny společnosti. V závěru dává práce návod na zlepšení marketingových komunikací společnosti.

Abstract in English language

Marketing communications in relation to intercultural differences is the topic of this thesis. The thesis dissertates about the term Culture, Cultural dimensions and defines the Marketing communication disciplines. The practical part describes Marketing communications of Australian Education Centre and analyzes Brazil and Czech culture as main pillars of the intercultural client base of the company. In the end of the thesis there is a direction for improvement of company's Marketing communications.

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INTRODUCTION

The aim of this thesis is emphasize the increasing significance of cultural aspects in Marketing Communications.

The thesis describes the term “culture” by the help of Geert Hofstede cultural dimensions. Not a culture used to describe high art (music, theater, painting, sculpture...) but the culture which defines a human community, its individuals, and social organizations. The culture which can be also defined as collective mental programming of the people in a society. The origins of the cultural dimensions for better understanding their roots are mentioned as well.

To describe the particular disciplines of Marketing Communications and examples of cultural dimensions appeals in them will be also the matter of the thesis.

The specific example of the company - Australian Education Centre is used to introduce this company, to describe its Marketing Communications and multicultural client base and to demonstrate the importance of being aware of cultural aspects in Marketing Communications.

In conclusion, I suggest the optimal Marketing Communication model which would help to improve the communication activities of Australian Education Centre.

I have chosen this topic because I was one of the clients and one of the employees of the company. I found several gaps in the matter of Marketing Communication activities and felt the need of improvement.

I. THEORETICAL PART

1 CULTURE

1.1 Different minds but common problems

The world is full of confrontations between people, groups, and nations who think, feel, and act differently. At the same time these people, groups, and nations are exposed to common problems which demand cooperation for their solution. Ecological, economical, military, hygienic, and meteorological developments do not stop at national or regional borders. Coping with the threats of nuclear warfare, acid rain, ocean pollution, extinction of animals, AIDS, or a worldwide recession demands cooperation of opinion leaders from many countries. They in their turn need the support of broad groups of followers in order to implement the decision taken.

Understanding the differences in the ways these leaders and their followers think, feel, and act is a condition for bringing about worldwide solutions that work. Questions of economic, technological, medical, or biological cooperation have to often been considered as merely technical. One of the reasons why so many solutions do not work or cannot be implemented is because differences in thinking among the partners have been ignored. Understanding such differences is at least as essential as understanding the technical factors.

(Hofstede, 1997, p. 3 – 4)

1.2 Culture as mental programming

Every person carries within him or herself patterns of thinking, feeling, and potential acting which were learned throughout their lifetime. Much of it has been acquired in early childhood, because at that time a person is most susceptible to learning and assimilating. As soon as certain patterns of thinking, feeling and acting have established themselves within a person's mind, (s)he must unlearn these before being able to learn something different, and unlearning is more difficult than learning for the first time.

The sources of one's mental programs lie within the social environments in which one grew up and collected one's life experiences. The programming starts within the family, it continues within the neighborhood, at school, in youth groups, at the work place, and in the living community.

A customary term for such mental software is culture. This word has several meanings, all derived from its Latin source, which refers to the tilling of the soil. In most Western languages “culture” commonly means “civilization” or “refinement of the mind” and in particular the results of such refinement, like education, art, and literature. This is “culture” in the narrow sense; let’s say it is “culture one”. Culture as mental software, however, corresponds to a much broader use of the word which is common among social anthropologists: this is “culture two”, and it is the concept which will be used throughout this thesis.

Social (or cultural) anthropology is the science of human societies, in particular (although not only) traditional or “primitives” ones. In social anthropology, “culture” is a catchword for all those patterns of thinking, feeling, and acting referred to in the previous paragraphs. Not only those activities supposed to refine the mind are included in “culture two”, but also the ordinary and menial things in life: greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, or maintaining body hygiene. Politicians and journalists sometimes confuse culture two and culture one without being aware of it: the adaptation problems of immigrants to their new host country are discussed in terms of promoting folk dance groups. But culture two deals with much more fundamental human processes than culture one, it deals with the things that hurt.

Culture is learned, not inherited. It derives from one’s social environment, not from one’s genes. Culture should be distinguished from human nature on one side, and from an individual’s personality on the other, although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists.

(Hofstede, 1997, p. 4 – 7)

1.3 Cultural relativism

The student of culture finds human groups and categories thinking, feeling, and acting differently, but there are no scientific standards for considering one group as intrinsically superior or inferior to another. Studying differences in culture among groups and societies presupposes a position of cultural relativism.

(Hofstede, 1997, p. 7)

1.4 Symbols, heroes, rituals, and values

Cultural differences manifest themselves in several ways. From the many terms used to describe manifestations of culture the following four together cover the total concept rather neatly: symbols, heroes, rituals, and values.

Symbols are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture. The words in a language or jargon belong to this category, as do dress, hairstyles, Coca-Cola, flags, and status symbols.

Heroes are persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in a culture, and who thus serve as models for behavior.

Rituals are collective activities, technically superfluous in reaching desired ends, but which, within a culture, are considered as socially essential: they are therefore carried out for their own sake.

Values are among the first things children learn-not consciously, but implicitly. Development psychologists believe that by the age 10, most children have their basic value system firmly in place and after that age, changes are difficult to make. Because they were acquired so early in our lives, many values remain unconscious to those who hold them. Therefore they cannot be discussed, nor can they be directly observed by outsiders. They can only be inferred from the way people act under various circumstances.

(Hofstede, 1997, p. 7 – 10)

1.5 Layers of culture

As almost everyone belongs to a number of different groups and categories of people at the same time, people unavoidably carry several layers of mental programming within themselves, corresponding to different levels of culture. For example:

- a national level according to one's country (or countries for people who migrated during their lifetime)
- a regional and/or ethnic and/or religious and/or linguistic affiliation level, as most nations are composed of culturally different regions and/or ethnic and/or religious and/or language groups
- a gender level, according to whether a person was born as a girl or as a boy
- a generation level, which separates grandparents from parents from children
- a social class level, associated with educational opportunities and with a person's occupation of profession
- for those who are employed, an organizational or corporate level according to the way employees have been socialized by their work organization.

Additions to this list are easy to make. The mental programs from these various levels are not necessarily in harmony. In modern society they are often partly conflicting: for example, religious values may conflict with generation values; gender with organizational practices. Conflicting mental programs within people make it difficult to anticipate their behavior in a new situation.

(Hofstede, 1997, p. 10 – 11)

1.6 National culture differences

Human societies have existed for at least 10 000 years, possibly much longer. Archaeologists believe that the first humans led a nomadic existence as hunter-gatherers. After many thousands of years, some of them settled down as farmers. Gradually some farming communities grew into larger settlements, which became towns, cities, and finally modern megalopolises like Mexico City with over 25 million inhabitants.

Different human societies have followed this development to different extents, so that hunter-gatherers survive even today (according to some, the modern urban yuppy has reverted to a hunting-gathering state). As the world became more and more populated, an

amazing variety of answers was found to the basic question of how people can live together and form some kind of a structured society.

In the fertile areas of the world large empires had already been built several thousand years ago, usually because the rulers of one part succeeded in conquering other parts. The oldest empire in existence within living memory is China. Although it had not always been unified, the Chinese empire possessed a continuous history of about 4000 years.

Other empires disintegrated: in the eastern Mediterranean and southwestern part of Asia empires grew, flourished, and fell, only to be succeeded by others: the Sumerian, Babylonian, Assyrian, Egyptian, Persian, Greek, Roman, and Turkish states, to mention only a few. The South Asian subcontinent and the Indonesian archipelago had their empires, like the Maurya, the Gupta, and later the Moghul in India and the Majapahit on Java; in Central and South America the Aztec, Maya, and Inca empires have left their monuments. In Africa, Ethiopia and Benin are examples of ancient states.

Next to and often within the territory of these larger empires, smaller units survived in the form of tribes or independent small “kingdoms”. Even now, in New Guinea most of the population lives in small and relatively isolated tribes, each with its own language, and hardly integrated into the larger society.

The invention of “nations”, political units into which the entire world is divided and to one of which every human being is supposed to belong – as manifested by her or his passport – is a recent phenomenon in human history. Earlier, there were states, but not everybody belonged to one of these or identified with one. The nation system was only introduced worldwide in mid-twentieth century. It followed the colonial system which had developed during the preceding three centuries. In this colonial period the technologically advanced countries of Western Europe divided among themselves virtually all the territories of the globe which were not held by another strong political power. The borders between the ex-colonial nations still reflect the colonial legacy. In Africa, particularly, national borders correspond more to the logic of the colonial powers than to the cultural dividing lines of the local populations.

Nations, therefore, should not be equated to societies. Historically, societies are organically developed forms of social organization, and the concept of a common culture applies strictly speaking, more to societies than to nations. Nevertheless, many nations do

form historically developed wholes even if they consist of clearly different groups and even if they contain less integrated minorities.

Within nations that have existed for some time there are strong forces towards further integration: (usually) one dominant national language, common mass media, a national education system, a national army, a national political system, national representation in sports events with a strong symbolic and emotional appeal, a national market for certain skills, products, and services. Today's nations do not attain the degree of internal homogeneity of the isolated, usually nonliterate societies studied by field anthropologists, but they are the source of a considerable amount of common mental programming of their citizens.

On the other hand there remains a tendency of ethnic, linguistic, and religious groups to fight for recognition of their own identity, if not for national independence; this tendency has been increasing rather than decreasing in the latter part of the twentieth century. Examples are the Ulster Roman Catholics, Catholics, the Belgian Flemish, the Basques in Spain and France, the Kurds in Iran, Iraq, Syria, and Turkey, and many of the ethnic groups in the former Soviet Union.

In research on cultural differences nationality – the passport one holds – should therefore be used with care. Yet it is often the only feasible criterion for classification. Rightly or wrongly, collective properties are ascribed to the citizens of certain countries: people refer to “typically American”, “typically German”, or “typically Japanese” behavior. Using nationality as a criterion is a matter of expediency, because it is immensely easier to obtain data for nations than for organic homogeneous societies. Nations as political bodies supply all kinds of statistics about their populations. Survey data, i.e., the answers of people on paper-and-pencil questionnaires related to their culture, are also mostly collected through national networks. Where it is possible to separate results by regional, ethnic or linguistic group, this should be done.

(Hofstede, 1997, p. 11 - 12)

1.7 Dimensions of national cultures

In the first half of the twentieth century, social anthropology has developed the conviction that all societies, modern or traditional, face the same basic problems; only the answers differ. American anthropologists, in particular Ruth Benedict and Margaret Mead, played an important role in popularizing this message for a wide audience.

The logical next step was that social scientists attempted to identify what problems were common to all societies, through conceptual reasoning and reflection upon field experiences as well as through statistical studies. In 1954 two Americans, the sociologist Alex Inkeles and the psychologist Daniel Levinson, published a broad survey of the English-language literature on national culture. They suggested that the following issues qualify as common basic problems worldwide, with consequences for the functioning of societies, of groups within those societies, and of individuals within those groups:

1. Relation to authority
2. Conception of self, in particular:
 - a. The relationship between individual and society
 - b. The individual's concept of masculinity and femininity
3. Ways of dealing with conflicts, including the control of aggression and the expression of feelings

Geert Hofstede was given opportunity of studying a large body of survey data about the values of people in over 50 countries around the world. These people worked in the local subsidiaries of one large multinational corporation – IBM. At first sight it may seem surprising that employees of multinational – a very special kind of people – could serve for identifying differences in national value systems. However, from one country to another they represent almost perfectly matched samples: they are similar in all respects except nationality, which makes the effect of nationality differences in their answers stand out unusually clearly.

A statistical analysis of the answers on questions about the values of similar IBM employees in different countries revealed common problems, but with solutions differing from country to country, in the following areas:

1. Social inequality, including the relationship with authority
2. The relationship between the individual and the group
3. Concepts of masculinity and femininity: the social implications of having been born as a boy or a girl
4. Ways of dealing with uncertainty, relating to the control of aggression and the expression of emotions

These empirical results covered amazingly well the areas predicted by Inkeles and Levinson 20 years before. The discovery of their prediction provided strong support for the theoretical importance of the empirical findings. Problems which are basic to all human societies should turn up in different studies regardless of the approaches followed.

The four basic problem areas defined by Inkeles and Levinson and empirically found in the IBM data represent dimensions of cultures. A dimension is an aspect of a culture that can be measured relative to other cultures. The basic problem areas correspond to dimensions which are named power distance (from small to large), collectivism versus individualism, femininity versus masculinity, and uncertainty avoidance (from weak to strong). Each of these terms existed already in some part of the social sciences, and they seemed to apply reasonably well to the basic problem area each dimension stands for. Together they form a four-dimensional (4-D) model of differences among national cultures. Each country in this model is characterized by a score on each of the four dimensions.

A dimension groups together a number of phenomena in a society which were empirically found to occur in combination, even if at first sight there does not always seem to be a logical necessity for their going together. The logic of societies, however, is not the same as the logic of the individuals looking at them. The grouping of the different aspects of a dimension is always based on statistical relationships, that is, on trends for these phenomena to occur in combination, not on iron links. Some aspects in some societies may go against a general trend found across most other societies. Because they are found with the help of statistical methods dimensions can only be detected on the basis of information about a certain number of countries – say, at least 10. In the case of the IBM research Geert Hofstede was fortunate to obtain comparable data about culturally determined values

from 50 countries and three multicountry regions, which made the dimensions within their differences, stand out quite clearly.

(Hofstede, 1997, p. 14 – 15)

1.8 Cultural differences according to region, religion, gender, generation, and class

Regional, ethnic, and religious cultures account for differences within countries; ethnic and religious groups often transcend political country borders. Such groups form minorities at the crossroads between the dominant culture of the nation and their own traditional group culture. Some assimilate into the mainstream, although this may take a generation or more; others continue to stick to their own ways. Australia and the USA, as the world's most prominent examples of a people composed of immigrants, shows examples of both assimilation and retention of group identities over generations. Discrimination according to ethnic origin delays assimilation and represents a problem in many countries. Regional, ethnic, and religious cultures can be described in the same terms as national cultures: basically, the same dimensions which were found to differentiate among national cultures apply to these differences within countries.

Religious affiliation by itself is less culturally relevant than is often assumed. If we trace the religious history of countries, then the religion a population has embraced along with the version of that religion seem to have been a result of previously existing cultural value patterns as such as a cause of cultural differences. The great religions of the world, at some time in their history, have all undergone profound schisms: between Roman Catholics, Eastern Orthodox and various Protestant groups in Christianity; between Sunni and Shia in Islam; between liberals and various fundamentalist groups in Jewry; between Hinayana and Mahayana in Buddhism. Cultural differences among groups of believers have always played a major role in such schisms. For example, the reformation movement within the Roman Catholic Church in the sixteenth century initially affected all of Europe. However, in countries which more than a thousands years earlier had belonged to the Roman Empire; a Counter-Reformation reinstated the authority of the Roman church. In the end, the Reformation only succeeded in countries without a Roman tradition. Although today most of Northern Europe is Protestant and most of Southern Europe Roman Catholic, it is not this religious split which is at the origin of the cultural differences between North and

South but he inheritance of the Roman Empire. This does not exclude that once a religion has settled, it does reinforce the value patterns on the basis of which it was adopted, by making these into core elements in its teaching.

Gender differences are not usually described in terms of cultures. It can be revealing to do so. If we recognize that within each society there is a men's culture which differs from a women's culture, it helps to explain why it is so difficult to change traditional gender roles. Women are not considered suitable for jobs traditionally filled by men, not because they are technically unable to perform these jobs, but because women do not carry the symbols, do not correspond to the hero images, do not participate in the rituals or foster the values dominate in the men's culture; and vice versa.

Generation differences in symbols, heroes, rituals, and values are evident to most people. They are often overestimated. Complaints about youth having lost respect for the values of their elders have been found on Egyptian papyrus scrolls dating from 2000 BC and in the writings of Hesiod, a Greek author from the end of the eight century BC. Many differences in practices and values between generations will be just normal attributes of age which repeat themselves for each successive pair of generations. Historical events, however, do affect some generations in a special way. The Chinese who were of student age during the Cultural Revolution stand witness to this. The development of technology also leads to a difference between generations which is unique.

Not all values and practices in a society, however, are affected by technology or its products. If young Turks drink Coca-Cola this does not necessarily affect their attitudes toward authority. In some respects, young Turks differ from old Turks; just as young Americans differ from old Americans. Such differences often involve the relatively superficial spheres of symbols and heroes, of fashion and consumption. In the sphere of values, i.e., fundamental attitudes towards life and towards other people, young Turks differ from young Americans just as much as old Turks differed from old Americans. There is no evidence that the cultures of present-day generations from different countries are converging.

Social classes carry different class cultures. Social class is associated with educational opportunities and with a person's occupation or profession; this even applies in countries which their governments call socialist, preaching a classless society. Education and occupation are in themselves powerful sources of cultural learning. There is no standard

definition of social class which applies across all countries, and people in different countries distinguish different types and numbers of class. The criteria for allocating a person to a class are often cultural: symbols play an important role, such as accents in speaking the national language, the use and nonuse of certain words, and manners.

Gender, generation, and class cultures can only partly be classified by the four dimensions found for national cultures. This is because they are not groups but categories of people. Countries (and ethnic groups too) are integrated social systems. The four dimensions apply to the basic problems of such systems. Categories like gender, generation, or class are only parts of social systems and therefore not all dimensions apply to them. Gender, generation, and class cultures should be described in their own terms, based on special studies of such cultures.

(Hofstede, 1997, p. 15 – 20)

2 HOFSTEDE'S DIMENSIONS OF CULTURE

In a peaceful revolution – the last revolution in Swedish history – the nobles of Sweden in 1809 deposed King Gustav IV whom they considered incompetent, and surprisingly invited Jean Baptiste Bernadotte, a French general who served under their enemy Napoleon, to become King of Sweden. Bernadotte accepted and he became King Charles XIV; his descendants occupy the Swedish throne to this day. When the new King was installed he addressed the Swedish Parliament in their language. His broken Swedish amused the Swedes, and they roared with laughter. The Frenchman who had become King was so upset that he never tried to speak Swedish again.

In this incident Bernadotte was a victim of culture shock: never in his French upbringing and military career had experienced subordinates who laughed at the mistakes of their superior. Historians tell us he had more problems adapting to the egalitarian Swedish and Norwegian mentality (he later became King of Norway as well) and to his subordinates constitutional rights. He was a good learner, however (except for language), and he ruled the country as highly respected constitutional monarch until 1844.

Inequality in society

One of the aspects in which Sweden differs from France is the way its society handles inequality. There is inequality in any society. Even in the most simple hunter-gatherer band, some people are bigger, stronger, or smarter than others.

Physical and intellectual capacities, power, wealth, and status may or may not go together. Successful athletes, artists, or scientists usually enjoy status, but only in some societies do they enjoy wealth as well, and rarely do they have political power. Politicians in some countries can enjoy status and power without wealth; businessmen, wealth and power without status. Such inconsistencies between the various areas of inequality are often felt to be problematic. In some societies, people try to resolve them by making the areas more consistent. Sportsmen become professionals to become wealthy; politicians may exploit their power in order to do the same; successful businessmen enter public office in order to acquire status. This trend obviously increases the overall inequalities in these societies.

In other societies the dominant feeling is that it is a good thing, rather than a problem, if a person's rank in one area does not match his/her ranks in another. A high rank in one area should partly be offset by a low rank in another. This process increases the size of the middle class in between those who come out top in all respects, and those who lack any kind of opportunity. The laws in many countries have been conceived to serve this ideal of equality by treating everybody as equal regardless of status, wealth, or power; but there are few societies in which reality matches the ideal.

(Hofstede, 1997, p. 23 – 48)

2.1 Power distance

PDI scores inform us about dependence relationships in a country. In small power distance countries there is limited dependence of subordinates on bosses, and a preference for consultation, that is, interdependence between boss and subordinate. The emotional distance between them is relatively small: subordinates will quite readily approach and contradict their bosses. In large power distance countries there is considerable dependence of subordinates on bosses. Subordinates respond by either preferring such dependence, or rejecting it entirely, which in psychology is known as counterdependence: that is dependence, but with a negative sign. Large power distance countries thus show a pattern of polarization between dependence and counterdependence. In these cases, the emotional distance between subordinates and their bosses is large: subordinates are unlikely to approach and contradict their bosses directly.

Power distance can therefore be defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. "Institutions are the basic elements of society like the family, school, and the community; organizations are the places where people work".

(Hofstede, 1997, p. 27)

2.1.1 The origins of power distance differences

Countries in which a Romance language is spoken (Spanish, Portuguese, Italian, French) score medium to high (from 35 in Costa Rica to 95 in Guatemala). Countries in which a Germanic language is spoken (German, English, Dutch, Danish, Norwegian, Swedish) score low (from 11 in Austria to 49 in South Africa). There seems to be a relationship

between language area and present-day mental software regarding power distance. The fact that a country belongs to a language area is rooted in history: Romance languages all derive from Low Latin, and were adopted in countries once part of the Roman Empire, or, in the case of Latin America, in countries colonized by Spain and Portugal which themselves were former colonies of Rome. Germanic languages are spoken either in countries which remained “barbaric” in Roman days, or in areas once under Roman rule but reconquered by barbarians (like England). Thus some roots of the mental program called power distance go back at least to Roman times – 2000 years ago. Countries with a Chinese (Confucian) cultural inheritance also cluster on the medium to high side of the power distance scale – and here is a culture at least 4000 years old.

None of us was present when culture patterns started to diverge between peoples: the attribution of causes for these differences is a matter of educated speculation on the basis of historical and prehistorical sources. Both the Roman and the Chinese empires were ruled from a single power center, which presupposes a population prepared to take orders from the center. The Germanic part of Europe, on the other hand, was divided into small tribal groups under local lords, not prepared to accept directives from anybody else. It seems a reasonable assumption that early statehood experiences helped to develop in these peoples the common mental programs necessary for survival of their political and social system.

The question remains, of course, why these early statehood experiences deviated. One way of supporting the guesswork for causes was to look for quantitative data about countries which might be correlated with the power distance scores. A number of such quantitative variables were available. A statistical tool called stepwise multiple regression allowed us to select from these variables the ones which successively contributed most to explaining the differences in PDI scores. The result was that a country’s PDI score can be fairly accurately predicted from the following:

1. The country’s geographical latitude (higher latitudes associated with lower PDI)
2. Its population size (larger size associated with higher PDI) and
3. Its wealth (richer countries associated with lower PDI)

For the 40 countries on which the first analysis was done geographical latitude (the distance from the equator of country’s capital city) alone allows us to predict 43 percent of

the differences (the variance) in PDI values. Latitude and population size together predict 51 percent of the variance, and latitude, population size, plus national wealth, predict 58 percent. If one knew nothing else about these countries other than those three hard to fairly hard data one would be able to make a list of predicted PDIs pretty closely. On average, the predicted values deviate only 10 scale points from those found in IBM surveys. The worst fit is for Israel where the prediction is 44 and the actual value 13, a difference of 31 points. Other countries, however, are predicted within 1 point difference. India (78 for 77), Spain 56 for 57), and the Netherlands (38 for 38).

Geographical latitude is an extremely interesting measure to correlate with power distances. It is a rough indication of a country's climate: countries with low latitudes are tropical, with medium latitudes subtropical to moderate, with high latitudes cold. Philosophers and popular wisdom have for centuries ventured climate differences as an explanation for differences in character of inhabitants. Warm climates, for example, would make people lazy; cold ones would make them industrious. Such assertions are unprovable, and it is not difficult to come up with examples which do not fit them – like the industrious Singaporeans who live almost right upon the equator. However, the relationship with PDI is solid and statistically highly significant. For the reader who has not been trained in probability calculus: the relationship found does not mean that geographical latitude determines power distance, but that higher latitude contributes to smaller power distances, along with other elements.

Statistical relationships do not indicate the direction of causality: they do not tell which is cause and which is effect, or whether the related elements are maybe both the effects of a common third cause. But in the unique case of country's geographical position, it is difficult to consider it as anything else than a cause even an archi-cause unless we assume that in prehistoric times peoples have migrated to climates which fitted their concepts of power distance, which is rather far-fetched.

The logic of the relationship could be as follows: first of all, the societies involved have all developed to the level of sedentary agriculture and urban industry. The more primitive hunter-gatherer societies for which a different logic may apply are not included. At lower latitudes (i.e., more tropical climates), agricultural societies generally meet a more abundant nature. Survival and population growth in these climates demands a relatively

limited intervention of man with nature: everything grows. In this satiation the major threat to a society is the competition of other human groups for the same territory and resources. The better chances for survival exist for those societies that have organized themselves hierarchically and in dependence on one central authority which keeps order and balance.

At higher latitudes (i.e., moderate and colder climate), nature is less abundant. There is more of a need for people's intervention with nature in order to carve out an existence. There are stronger forces supporting the creation of industry next to agriculture. Nature, rather than other humans, is the first enemy to be resisted. Societies in which people have learned to fend for themselves without being too dependent on more powerful others have a better chance of survival under these circumstances than societies which educate their children towards dependence.

Size of population, the second predictor of power distance, fosters dependence on authority because people in a populous country will have to accept a political power which is more distant and less accessible than people from a small nation. On the other hand, a case can be made for a reversal of causality here because less dependently minded peoples will fight harder to avoid being integrated into a larger nation.

National wealth, the third predictor, in itself stands for a lot of other factors, each of which could be both an effect and a cause of smaller power distances. In fact we are dealing with phenomena for which causality is almost always circular, like the causality of the chicken and the egg. Factors associated with more national wealth and less dependence on powerful others are:

1. Less traditional agriculture
2. More modern technology
3. More urban living
4. More social mobility
5. A better educational system
6. A larger middle class.

(Hofstede, 1997, p. 42 – 46)

2.1.2 The future of power distance differences

So far the picture of differences among countries with regard to power distance has been a static one. The previous section claimed that some of the differences have historical roots of up to 4000 years or more. So much for the past, but what about the future? We live in an era of unprecedented intensification of international communication: should not this eradicate the differences, and help us to grow towards a world standard? And if so, will this be one of large, small, or medium power distances?

Impressionistically at least, it seems that dependence on the power of others in a large part of our world has been reduced over the past two generations. Most of us feel less dependent than we assume our parents and grandparents to have been. Moreover, independence is politically attractive topic. Liberation and emancipation movements abound. Educational opportunities have been improved in many countries, and power distance scores within countries decrease with increased education level.

(Hofstede, 1997, p. 46 – 48)

2.1.3 Examples of Power Distance Appeals in Marketing Communications

In this section, examples of appeals found in advertising will be described, as well as activities and interactions between people in television commercials that are often deemed to be “only executional”, but that reflect basic cultural values.

Status symbols are more frequently used in large power distance cultures than in small power distance cultures. An example is the use of certain status sports such as golf and related symbols such as golf balls. Power claims can be verbal and direct: “Save your power for the workplace” (from an advertisement for the Lexus in Singapore) or as a verbal or visual metaphor: blue blood or yachts, referring to royalty (found in advertising in Brazil; see Illustration 1). In the execution, power distance can be shown in the way people interrelate by the type of people shown (older vs. younger). In large power distance cultures, the elder (grandmother) advises the younger (granddaughter). In small power distance cultures, the younger can advise the elder.

In high power distance cultures, where elders are respected, ads also tend to refer to generations and refer, for example, to fathers and grandfathers who also used the product or brand. This reference to generations is reflected in the advertisement for Azzaro,

showing three generations (Illustration 2). In high power distance cultures, elder people who dress up as young ones are viewed as “not grown up”.

A global advertisement for Carrera sunglasses shows what is perceived as an older man (known to Americans as the professional wrestler Hulk Hogan) dressed up as a young hippie. This would not have to be attractive picture to people in high power distance cultures (Illustration 3). People would judge such a person as not grown up.

Independence is an appeal reflecting the desirable in small power distance cultures. In large power distance cultures, it reflects the desired. In large power distance cultures, children are more protected and are independent at a later age than in small power distance cultures.

Children’s behavior in school, when depicted in television commercials, will vary according to the degree of power distance. A scene showing a schoolteacher who is being driven crazy by her students would fit in a low power distance culture but not in a high power distance culture, where generally students show more respect for their teachers. This was reflected in an offer by the Belgian telecom company Mobistar, who offered special afterschool rates for schoolchildren to motivate them to use their phones only in after-school hours. (Mooij, 2005, p.170)



Illustration 1, Alfa 33,
Brazil

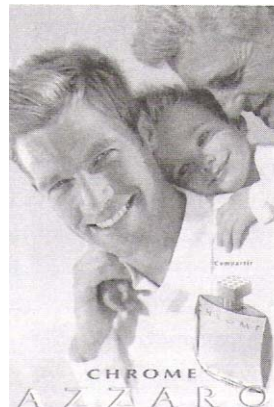


Illustration 2, Azzaro,
International

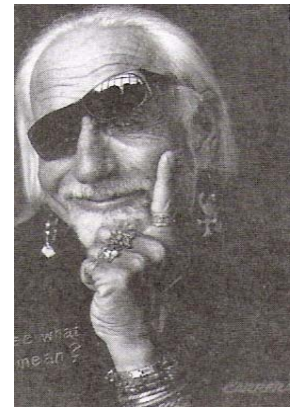


Illustration 3, Carrera,
International

2.2 Individualism and collectivism

Extreme collectivism and extreme individualism can be considered as the opposite poles of a second global dimension of national cultures, after power distance which was described in Chapter 2.1.

This dimension is defined as follows. Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.

Degrees of individualism obviously vary within countries as well as between them, so it is again very important to base the country scores on comparable samples from one country to another.

The dimension to be identified with individualism versus collectivism is strongly associated with the relative importance attached to the following "work goal" items.

For the individualist pole:

1. Personal time – have a job which leaves you sufficient time for your personal or family life
2. Freedom – have considerable freedom to adopt your own approach to the job
3. Challenge – have challenging work to do – work from which you can achieve a personal sense of accomplishment

For the opposite, collectivist pole:

1. Training – have training opportunities (to improve your skills or learn new skills)"
2. Physical conditions – have good physical working conditions (good ventilation and lighting, adequate work space. etc.)
3. Use of skills – fully use your skills and abilities on the job.

(Hofstede, 1997, p. 51 – 52)

2.2.1 The origins of individualism – collectivism differences

As in the case of the possible origins of differences in power distance, the origins of differences on the individualism-collectivism dimension are a matter of conjecture, in which, however, statistical relationships with geographic, economic, and historic variables can support the guesswork.

It is a common assumption among archaeologists that the development of human societies started with groups of hunter-gatherer nomads; that subsequently, people settled down into

a sedentary existence as farmers and that farming communities grew into larger settlements which became towns, cities, and finally the modern megalopolises. Cultural anthropologists have compared present-day hunter-gatherer tribes, agricultural societies, and urbanized societies. They found that from the most primitive to the most modern society, family complexity first increased and then decreased again. Hunter-gatherers tend to live in nuclear families or small bands. Sedentary agricultural societies mostly show complex extended families or village community ingroups. When farmers migrate to cities the sizes of extended families become reduced and the typical urban family is again nuclear. In most countries today one finds only agricultural and urban subcultures. For these two types, modernization corresponds to individualization.

The wealthy, urbanized, and industrial societies score individualist, and the poorer, rural, and traditional societies collectivist. There are some exceptions, especially in East Asia, where Japan and the “newly industrializing countries” South Korea, Taiwan, Hong Kong, and Singapore seem to have retained considerable collectivism in spite of industrialization.

After national wealth the next measure statistically related to the IDV scores is geographical latitude: the distance from the equator of a country’s capital city. In Chapter 2.1.1 latitude was the first predictor of power distance scores. In view of the correlation between collectivism and power distance, it is no surprise that it also plays a role in predicting individualism. Countries with moderate and cold climates tend to show more individualist cultures: in such countries people’s survival depends more on personal initiative, which supports individualist cultures.

The size of the population of a country which contributes to predicting power distance does not relate to collectivism. However, population growth strongly relates to collectivism. Population growth other than by immigration is the result of a large average number of children per family.

Historical factors, apart from economic ones, can also account for part of the country differences on this dimension, although not as clearly as in the case of the influence of the Roman Empire on power distance. The influence of the teachings of Confucius in the East Asian countries supports the maintenance of a collectivist value system. On the other hand, in parts of Western Europe, in particular in England, Scotland, and the Netherlands, individualist values could be recognized centuries ago, when the average citizen in these countries was still quite poor and the economies were overwhelmingly rural. The migrants

from Europe who populated North America, Australia, and New Zealand were by definition sufficiently individualist to leave their old environment, and they came to countries where, in the frontier spirit, every person had to fend for him/herself.

(Hofstede, 1997, p. 74 - 77)

2.2.2 The future of individualism and collectivism

The deep roots of national cultures make it likely that individualism – collectivism differences, like power distance differences, will survive for a long time. Yet if there is to be any convergence between national cultures it should be on this dimension. The strong relationship between national wealth and individualism is undeniable. Countries having achieved fast economic development have experienced a shift towards individualism. Japan is an example: the Japanese press regularly publishes stories of breaches of traditional family solidarity. Care for the aged in the past was considered a task for the Japanese family, but provisions by the state have become necessary for cases where the family stops fulfilling its traditional duties.

Differences in values associated with the individualism – collectivism dimension will continue to exist and to play a big role in international affairs, for example in negotiations between rich and poor countries. Individualism versus collectivism as a dimension of national cultures is responsible for many misunderstandings in intercultural encounters.

(Hofstede, 1997, p. 77 - 78)

2.2.3 Examples of Individualism/Collectivism Appeals in Marketing Communications

Whereas presenters in individualistic cultures address the public directly, the purpose of using well-known presenters or endorsers in collectivistic cultures is that audience can associate with them. In individualistic cultures, the personal pronoun I is frequently used, as in the global advertisement for Nike (Illustration 4). The latter was used in Spain, where this approach is not very attractive. A better approach is in the advertisement for the cigarette brand LM (Illustration 5) that says, “Better in companionship”. (Mooij, 2005, p.171 – 172)

The difference between the independent and interdependent self has an important impact on advertising appeals. Members of individualistic and collectivistic societies will respond

differently to advertisements emphasizing individualist or collectivist appeals. In collectivistic cultures such as China and Korea appeals focusing on in-group benefits, harmony, and family are more effective, whereas in individualistic cultures like the United States, advertising is more effective that appeals to individual benefits and preferences, personal success, and independence. Whereas in collectivistic cultures people like to share things, in individualistic cultures people tend to keep the nice things for themselves.

Concepts reflecting collectivism may be more successful across borders than the highly individualistic approach. Marlboro was more successful in Asia than Camel. The Camel man represented the lonely, masculine individual whereas the (also masculine) Marlboro cowboy was implicitly part of a group. (Mooij, 2005, p.173)

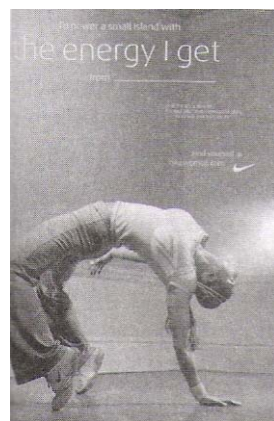


Illustration 4, Nike, Spain



Illustration 5, LM, Spain

2.3 Masculinity, femininity

All human societies consist of men and women, usually in approximately equal numbers. They are biologically distinct and their respective roles in biological procreation are absolute. Other physical differences between women and men, not directly related to the bearing and begetting or children, are not absolute but statistical. Men are on average taller and stronger, but many women are taller and stronger than quite a few men. Women have on average greater finger dexterity and, for example, faster metabolism which makes them to recover faster from fatigue but some men also excel in these respects.

The absolute and statistical biological differences between men and women are the same the world over, but their social roles are only partly determined by the biological constraints. Every society recognizes many behaviors, not immediately related to

procreation, as more suitable for females or more suitable for males; but which behaviors belong to which gender differs from one society to another.

Which behaviors are considered “feminine” or “masculine” differs not only among traditional but also among modern societies. This is most evident in the distribution of men and women over certain professions. Women dominate as doctors in the former Soviet Union, as dentists in Belgium, as shopkeepers in parts of West Africa. Men dominate as typists in Pakistan and form a sizeable share of nurses in the Netherlands. Female managers are virtually nonexistent in Japan but frequent in the Philippines and Thailand.

In spite of the variety found there is a common trend among most societies, both traditional and modern, as to the distribution of social gender roles. Men are supposed to be more concerned with achievements outside the home – hunting and fighting in traditional societies, the same but translated in economic terms in modern societies. Men, in short, are supposed to be assertive, competitive, and tough. Women are supposed to be more concerned with taking care of the home, of the children, and of people in general; to take the tender roles. It is not difficult to see how this role pattern is likely to have developed: women first bore the children and then usually breastfed them, so at least during this period they had to stay close to the children. Men were freer to move around, to the extent that they were not needed to protect women and children against attacks by other men and animals.

Male achievement reinforces masculine assertiveness and competition; female care reinforces feminine nurturance, a concern for relationships and for the living environment. Men, taller, stronger, and free to get out, tend to dominate in social life outside the home: inside the home a variety of role distributions between the genders is possible. The role pattern demonstrated by the father and mother (and possibly other family members) has a profound impact on the mental software of the small child who is programmed with it for life. Therefore it is not surprising that one of the dimensions of national value systems is related to gender role models offered by parents.

(Hofstede, 1997, p. 79 - 108)

2.3.1 The origins of masculinity – femininity differences

Feminine cultures are somewhat more likely in colder climates, suggesting that an equal partnership between men and women improves the chances of survival and population growth in these climates.

The concentration of feminine cultures in north-western Europe (Denmark, Finland, Netherlands, Norway, and Sweden) points to common historical factors. The elites in these countries consisted to a large extent of traders and seafarers. In trading and sailing, maintaining good interpersonal relationships and caring for the ships and merchandise are essential virtues. The Viking period in the Scandinavian countries (AD 800 – 1000) also meant that the women had to manage the villages while the men were away on their long trips; but Vikings did not settle in the Netherlands for any length of time. The Hanseatic League (AD 1200 – 1500) covered all north-western European countries including the free cities of Hamburg, Bremen, and Lübeck in Northern Germany and the Baltic states. The Hansa was a free association of trading towns and, for the maintenance of such a system, values associated with femininity were functional. Women played an important role in the Hansa: “Although the wife did not share her husband’s legal status, they usually formed a business team. Even in merchant circles, the family was the smallest functional cell of society, where the women and the children had a role to play. This meant that women had a certain degree of emancipation, and their independence and business skills increased. Indeed, some women managed to win the “battle for the trousers” even while their husbands were still alive.”

Latin American countries differ considerably among themselves on the masculinity – femininity scale. The small Central American countries are feminine; Mexico, Venezuela, Colombia, and Ecuador very masculine; Peru and Chile again more feminine. One speculative explanation is that these differences reflect the inheritance of the different Indian civilizations dominant prior to the Spanish conquest. Most of Mexico would have inherited the tough Aztec culture, but the southern Mexican peninsula of Yucatan and the adjacent Central American republics would have inherited from the much more sensitive Maya culture. Peru and northern Chile would reflect the Inca inheritance, resembling the Maya.

(Hofstede, 1997, p. 104 – 105)

2.3.2 The future of differences in masculinity and femininity

At the level of countries no evidence at all exists for convergence on the masculinity – femininity dimension. If at all, research comparing value shifts over a number of years shows masculine countries to have become more masculine and feminine countries more feminine, but this should not be generalized. More interesting is considering how universal developments in population age structure, in technological developments, and in the state of the environment might affect the values related to this dimension.

The relationship between masculinity and age is quite clear and seems to be universal. Young men (20 – 29) hold strongly masculine (assertive, tough) values. Young women (20 – 29) hold moderately masculine values. Older men (50 – 59) hold pronouncedly feminine values and so do older women (50 – 59). From age 25 to 55 both men and women lose their masculine values but the men lose them much faster than the women so that at age 55 no more gender difference in values is noticeable. There seems to be a straight relationship between masculine values and sexual productivity.

This trend, which most of us will follow during our lifetime, fits with the observation that young men and women foster more technical interests (which could be considered masculine), and older men and women more social interests.

The demographic development in the industrialized world is towards lower birth rates, so there will be relatively fewer young people. An ageing population will cause a shift towards more feminine values. When birthrates fall, this implies that more women will be both available for and needed in the work force. In many poor countries birthrates are still very high but in the longer term even these countries will have to follow the above pattern.

Technological and social developments enable even women with young children to participate in society outside the home, along with men. Nowhere is this a fast and undisputed process, but it looks irreversible. In virtually all industrialized countries the number of women in higher level jobs will increase. As their number increases these women will be more able to maintain their own feminine values. They will no longer have to acculturate themselves to the male majority. This increase in the number of women in positions in society hitherto held by men should therefore also shift societies as a whole towards more feminine values.

Technology imposes change on work itself. The information revolution is still going on, eliminating many old jobs and creating new ones. The future is bound to show a further reduction of the jobs that can be sufficiently structured to be subject to automation. What will remain are jobs that, by their very nature, cannot be automated. These are in the first place the jobs that deal with the setting of human and social goals, with defining the purpose of life for individuals and societies. These include all political and organizational top leadership functions. In the second place they are the creative jobs, those concerned with inventing new things and subjecting them to criteria of usefulness, beauty and ethics. A third and very large category of jobs that cannot be automated are those that deal with the unforeseeable: safety, security, defense, maintenance. Finally, there is a large category of jobs whose essence is human contact: supervision, entertainment, keeping people company, listening to them, helping them materially and spiritually, motivating them to learn. In some of these nonautomatable jobs, computers can be introduced as resources, but they can never take over the job itself.

What strikes one about these nonautomatable jobs is that feminine values are as necessary in performing them as are masculine ones. For the last category, in which human contact is the core of the task, feminine values are even superior. Tasks related with achievement can more easily be automated than nurturing tasks. On balance, technological developments are more likely to support a need for feminine rather than for masculine values in society.

Finally, the environment poses very serious threats to the survival of mankind. If one species after another of fungi, plants, and animals becomes extinct we should start to worry when it is the turn of the species *Homo sapiens*. Whether we like it or not, we will all be forced to become more conservation-conscious. This development encourages more feminine values and reinforces the other shifts mentioned.

These forecasts may be seen as the wishful thinking of a woman. Possibly I have overlooked important factors which will reinforce a masculinization. I hope not.

(Hofstede, 1997, p. 105 - 108)

2.3.3 Examples of Masculinity/Femininity Appeals in Marketing Communications

Winning, a characteristic of masculine cultures, is frequently reflected in U.S. advertising. In particular, the combination of individualism and masculinity leads to the strong need to

win, to be successful and show it, combined with the wish to dominate. Examples of wordings are “Being first”, “The one and only in the world”, and “Be the best”. A claim like “More winners per second” (Illustration 6) is typical for a masculine culture and reflects competitiveness.

Aggressive typology and layout are another reflection of competitiveness. Dreams and great expectations are expressions of masculine cultures.

Feminine cultures are characterized by favoring caring, softness, and the small. Showing off is considered to be negative.



Illustration 6, Nikon,
International

2.4 The avoidance of uncertainty

The term uncertainty avoidance has been borrowed from American organization sociology, in particular from the work of James G. March. March and his colleagues recognized it in American organizations. Ways of handling uncertainty, however, are part and parcel of any human institution in any country. As human beings we all have to face the fact that we do not know what will happen tomorrow: the future is uncertain but we have to live with it anyway. (Hofstede, 1997, p. 110)

Extreme uncertainty creates intolerable anxiety. Every human society has developed ways to alleviate the anxiety. These ways belong to the domains of technology, law, and religion. Technology, from the most primitive to the most advanced, helps to avoid uncertainties caused by nature. Laws and rules try to prevent uncertainties in the behavior of other people. Religion is a way of relating to the transcendental forces that are assumed

to control man's personal future. Religion helps in the acceptance of the uncertainties one cannot defend oneself against, and some religions offer the ultimate certainty of a life after death or of victory over one's opponents.

Anthropologists studying traditional societies have spent a good deal of their time on technology, law, and religion. They have illustrated the enormous variety of ways in which human societies deal with uncertainty. Modern societies do not differ essentially from traditional ones in this respect. In spite of the availability of the same information virtually anywhere around the globe, technologies, laws, and religions continue to vary. Moreover, there are no signs of spontaneous convergence.

The essence of uncertainty is that it is a subjective experience, a feeling. A lion – tamer may feel reasonably comfortable when surrounded by his animals, a situation which would make most of us almost die from fear. We may feel reasonably comfortable when driving on a crowded freeway at 55 miles per hour or more, a situation statistically probably as equally risky as the lion – tamer's.

Feelings of uncertainty are not only personal, but may also be partly shared with other members of one's society. Like the values discussed in previous chapters, feelings of uncertainty are acquired and learned. Those feelings and the ways of coping with them belong to the cultural heritage of societies and are transferred and reinforced through basic institutions like the family, school, and state. They are reflected in the collectively held values of the members of a particular society. Their roots are nonrational. They lead to collective patterns of behavior in one society which may seem aberrant and incomprehensible to members of other societies.

2.4.1 The origins of uncertainty avoidance differences

Possible origins of power distance differences were described in Chapter 2.3.1. The grouping of countries suggested that the roots of the differences should go back as far as the Roman Empire 2000 years ago. In East Asia it assumed roots in the even older Chinese Empire. Both empires left a legacy of large power distances.

On uncertainty avoidance we again find the countries with a Romance language together. These heirs of the Roman Empire all score on the strong uncertainty avoidance side. The Chinese – speaking countries Taiwan, Hong Kong, and Singapore score much lower on

uncertainty avoidance, as do countries with important minorities of Chinese origin: Thailand, Indonesia, the Philippines, and Malaysia.

The Roman and Chinese Empires were both powerful centralized states, which support a culture pattern in their populations prepared to take orders from the enter. The two empires differed, however, in one important respect. The Roman Empire had developed a unique system of codified laws which, in principle, applied to all people with citizen status regardless of origin. The Chinese Empire never knew this concept of law. The main continuous principle of Chinese administration has been described as “government of man” in contrast to the Roman idea of “government by law”. Chinese judges were supposed to be guided by broad general principles, like those attributed to Confucius.

The contrast between the two intellectual traditions explains the fact that people from countries with a Roman inheritance score stronger uncertainty avoidance than people from countries with a Chinese inheritance. It is another powerful illustration of the deep of historical roots of national culture differences. Their long history should make us modest about expectations of fundamental changes in these value differences within our lifetime.

2.4.2 The future of uncertainty avoidance differences

The Hofstede’s IBM studies allow a comparison of scores collected around 1968 with those collected around 1972. During this relatively short period scores on the question about job stress had increased in all countries, but most in those which were already highly stressed in 1968, indicating divergence, not convergence among countries. Rule orientation and intent to stay the other two questions composing the UAI, had not changed systematically.

In the 1970s the results were published of a large study of anxiety – related phenomena in 18 countries by the Irish psychologist Richard Lynn. Lynn used data from official health and related statistics, and showed that a number of indicators were correlated across countries: the suicide death rate, alcoholism, the accident death rate, and the rate of prisoners per 10 000 population. Together these together formed a factor which he labeled “anxiety” or “neuroticism”. Lynn calculated anxiety scores for different years: 1935, 1950, 1955, 1960, 1965, and 1970. For 1940 and 1945 no data were available because of the Second World War.

Lynn's anxiety scores for 18 countries show an overall high for 1950, shortly after the war and an overall low for 1965. The five countries with the highest anxiety scores in 1935 were Austria, Finland, Germany Italy and Japan: the Second World War Axis powers and two countries which became involved in the war on their side. From 1935 to 1950 all countries defeated or occupied during the Second World War (1939 – 1945) increased in anxiety level while six out of the nine countries not defeated or occupied decreased. After the overall low of 1965 the anxiety scores for 14 out of the 18 countries increased sharply. The only countries for which the scores decreased from period overlaps partly with the 1968 – 1972 period for which the IBM data also show an overall increase in stress.

Lynn's data from 1935 to 1970 suggest that national anxiety levels fluctuate and that high anxiety levels are associated with wars. It seems a reasonable assumption that a similar wave of anxiety earlier accompanied the First World War and the various wars before it. The process could be as follows: when anxiety levels in a country increase, uncertainty avoidance increases. This is noticeable in intolerance, xenophobia, religious and political fanaticism. Leadership passes into the hands of fanatics, and these may drive the country towards war. War of course, involves other countries which did not show the same fanaticism, but which will develop increasing anxiety because of the war threat.

In countries experiencing war on their territory the anxiety mounts further as the war rages on. After the war the stress is released, first for the countries not directly touched, some years later for the others which start reconstructing. Anxiety decreases and tolerance increase, but after a number of years the trend is reversed and a new wave of anxiety sets in which could be the prelude of a new war. Very likely, economic processes also play a role; countries doing well economically are less likely to foster increased anxiety than countries severely beaten in international competition or caught in heavy indebtedness.

Since about 1968 we have watched such a new wave of anxiety manifested in forms of uncertainty avoidance like fundamentalism and xenophobia. Unlike earlier waves, however, this one is not likely to be associated with a new world war because this would evidently destroy the entire world civilization, even if some would-be leaders might be sufficiently paranoid to try engaging in it. Instead of one world conflict there is a series of regional conflicts: the Lebanon, Northern Ireland, Salvador, Afghanistan, Kampuchea, Sudan, Angola and Sri Lanka.

The global anxiety level has probably mounted during the 1970s. Since the mid-1980s there have been signs of détente in some parts of the world, along with signs of continuing fanaticism in others. The future will show whether humanity can find ways to release its anxiety waves without destroying itself. (Hofstede, 1997, p. 136 – 138)

2.4.3 Examples of Uncertainty Avoidance Appeals in Marketing Communications

Strong uncertainty avoidance translates into the need for explanations, structure, testing, test reports, scientific proof and advice and testimonials by experts, but also into high regard for technology and design. An example is an advertisement for the Italian car brand Lancia (Illustration 7). Advertisements tend to be highly structured and detailed. An example of a detailed advertisement is a Russian one for a facial cream, the name of which means something like “Purity Line” (Illustration 8). It includes a lot of information plus a picture of a laboratory, thus illustrating scientific proof.

In high uncertainty avoidance advertising, the competence of the manufacturer must be demonstrated. Showing how a product works, with all the technical details, is important.

In high uncertainty avoidance cultures, emotions can be shown, and the word emotion is attractive. An appeal recognized in advertising in strong uncertainty avoidance cultures is relaxation in the sense of relief from anxiety and tension.



Illustration 7, Lancia,
Italy



Illustration 8, Purity Line,
Russia

3 MARKETING COMMUNICATIONS

3.1 Advertising

Advertising is any paid form of nonpersonal presentation and promotion of ideas goods and services by an identified sponsor to a targeted audience and delivered primarily through the mass media. The American Marketing Association has a more expanded definition of advertising: “Paid, nonpersonal communication through various media by business firms, nonprofit organizations, and individuals who are in some way identified in the advertising message and who hope to inform and/or persuade members of a particular audience. Advertising includes the communication of products, services, institutions, and ideas. (Mueller, 1995, p. 55)

The purpose of advertising depends on the vantage point – that is, whether we are a marketer or consumer. Advertising helps identify the meaning and role of products for consumers by providing information about brands, companies, and organizations. To most business managers and marketers, advertising helps sell products and builds company and brand reputation.

The Strengths and Weaknesses of Advertising

Some advertising is more effective than others in certain situations, and some types of advertising seem to work better with certain types of products. Some consumers will not buy in spite of extensive advertising, and some will buy without any advertising. Many other marketing issues may affect product and institutional advertising success, such as the price of the product and the convenience with which you can buy it. The effect of specific ads may also vary widely from consumer to consumer and from time to time.

Advertising’s primarily strength is that it reaches a large mass audience to intensify broad-based demand for a product. It can build brand awareness, create long-term brand images and brand positions, and increase brand knowledge effectively. Advertising also serves as a reminder of product or brand with which consumer has had a positive experience. Finally, advertising provides message repetition, an important factor in memorability.

Advertising has limits, however. Consumers often perceive it as intrusive. In turn, consumers may avoid advertising by turning page, changing the channel, muting the sound, or using other technology to screen out an ad. Because of large number of

competing ads in most media, advertising is also perceived as cluttering the media environment, particularly on television where consumers complain about the number of commercials. Another problem with advertising is the opposite of one of its strengths – it may reach a large audience, but many of those audience members are likely to be nonusers of the advertised product. As a result, advertising wastes a large number of impressions.

In the final analysis advertising is only valuable to business if it creates easy consumer identification of the advertised brand or institution. Although advertising may help consumers identify those brands they wish to avoid because of bad reports or experiences. Ideally, the continued advertising of a particular brand or institution over several years is an implied warranty to the consumer that the product has met the test of quality and that is why it is still being used. The measure of success for any product is repeat purchase.

3.2 Sales Promotion

Originally, sales promotion was used as a support tool that was seen as less important than advertising and personal selling in the marketing communication mix. This perspective is no longer valid. Today, sales promotion can support or complement other marketing communication tools, or it may serve as the main tool.

The Council of Sales Promotion Agencies defines sales promotion as a marketing communication tool that offers sales-related incentives to generate a specific measurable action or response for a product or service.

The goal of sales promotion is to stimulate immediate consumer purchasing and/or dealer effectiveness. Cents-off coupons, premiums, samples, and point-of-purchase displays may induce trial purchase of products as well as maintain consumer loyalty. Price deals, trade shows, and contests are typical trade promotion activities that may be directed at wholesalers, distributors, and retailers.

The Strengths and Weaknesses of Sales Promotion

Sales promotion techniques can accomplish certain communication goals that the other elements in the marketing communication mix cannot. For instance, sales promotion can turn around a sales trend in the short term. It can help introduce a new product, reinforce advertising images and messages, and generate positive brand experiences among buyers

at many stages of the consumer decision-making process. It can also provide new channels for reaching audience segments, such in-store merchandising materials and special events. However, sales promotion cannot accomplish certain goals. For example, sales promotion cannot change negative attitudes toward a product, or reverse a long-term declining sales trend.

3.3 Public relations

Public relations involves a variety of efforts to create and maintain a positive image of an organization with its various publics. Organizations may wish to communicate with customers, employees, stockholders, suppliers/distributors, governmental agencies, labor unions, the media, and various activist groups, as well as with the public at large.

1. Public affairs
2. Press relations – media, press
3. Government relations
4. Investor relations
5. Community relations
6. Employee relations
7. Industry relations
8. Minority relations

The Strengths and Weaknesses of Public Relations

Public relations has a number of strengths. First, public relations targets and manages relationship with important stakeholders. Second, public relations can reach difficult-to-reach audiences, such as opinion leaders and upscale consumers. Many of these people devote time to reading publications and watching or listening to new programs, but they are uninterested in advertising, are highly likely to dispose of direct mail, and have assistants who screen out sales calls. Publicity presented through the news media can more effectively reach this group.

Third, public relations professionals, ever-sensitive to public opinion, can advise clients and companies on the implications of trends and corporate activities.

Fourth, public relations specialists can present the company as a good citizen through careful relationship management and monitoring of an organization's reputation and

corporate image. Fifth, they can plan how to handle crises, thereby minimizing negative effects of the organization's reputation. Sixth, public relations offers a business more message flexibility compared with advertising and sales promotion because the laws governing news releases are less strict than for those regulating advertising of all forms. Seventh, PR adds credibility and believability because target audiences usually consider news stories to be more objective than other marketing communications that are developed, presented, and paid for by a sponsor. Eighth, public relations breaks through clutter more effectively than other marketing communication area because people are more willing to believe a news message than a commercial message. Finally, public relations are relatively cost-effective because news coverage, if warranted, is free.

Public relations also has three main weaknesses. First is the lack of control over how stories are covered. Business information released to the media may not be used by the press as the company intended, especially because the press has access to other information sources. Second is the inability to control which stories receive coverage. Editors and producers act as "gatekeepers," which means they decide what gets into the media. If editors or producers feel that a story released by a company does not have enough news value, they do not have to use it. For instance, on a day during which many newsworthy events happen, the business story may not get covered.

Another weakness of public relations is that it is hard to evaluate its effectiveness. PR is monitored in terms of the extent of the media coverage that a story generates, but that does not really measure its impact on public opinion or other stakeholder relationships. In short, the problem is measuring its effect on opinions, as well as on the bottom line.

3.4 Direct marketing

Direct marketing is a form of marketing that attempts to send its messages directly to consumers, using "addressable" media, such as mail. Therefore, direct marketing differs from regular advertising in that it does not place its messages on a third party medium, or in the agora, such as a billboard or a radio commercial would. Instead, the marketing of the service or commodity is addressed directly to the consumer.

Direct marketing is attractive to many marketers, because in many cases its effectiveness can be measured directly. For example, if a marketer sends out one million solicitations by

mail, and ten thousand customers respond to the promotion, the marketer can say with some confidence that the campaign led directly to the responses. By contrast, measurement of other media must often be indirect, since there is no direct response from a consumer.

The Strengths and Weaknesses of Direct Marketing

Many marketing communication activities are better done through direct marketing. To begin with, direct marketing is more targeted than indirect marketing. Direct marketers' ability to tailor a list of prospect names combining several characteristics, allows them to carve out new market segments with profit potential.

Because direct marketers can find out so much more about their prospects and customers, direct marketing is able to address these people in very personal terms. Rather than men or women, marketing communicators can talk to old movie buffs, computer game players and tennis fans. Also, every coin spent in direct marketing is measurable. Each call, mailing, and ad contains a call to action that can be counted. This makes direct marketers accountable for every dollar they spend.

Because direct marketers can generate firm numbers that measure the effectiveness of their efforts, it is possible for them to devise accurate head-to-head tests of offers, formats, prices, payment terms, creative approach, and much more – all in relatively small and affordable quantities.

Direct marketing is extremely flexible. This is especially true in direct mail, where there are few constraints on size, color, timing, and format.

Direct marketing has weaknesses, then, in part because too many are not using it correctly due to poor training. Companies that would not dream of running an ad in a trade publication without getting professional help let their in-house trainee design their direct mail piece. Unless direct marketers make the critical changes in strategy, media planning, and creative execution that direct marketing requires, they will fail.

Poorly executed direct marketing creates an environment of distrust. The personalization of direct marketing through sophisticated database is a case in point. People pay attention when marketers call them by name, and they are flattered if marketers know a little bit about their needs, tastes, and preferences. However, people become upset if they think marketers know too much about them or if marketers seem to be misusing this personal information. The sponsor of such intrusive direct marketing will develop a poor image in the eyes of target audience members.

All too often, direct marketing does not mesh with a company's operations, its distribution systems, communications, research, overall strategy, or even its culture.

Another common weakness is direct-marketing messages that conflict with other marketing communication messages, especially advertising. Conflicting messages occur because the direct-response marketers are not integrated with other marketing communicators, such as those who do indirect advertising.

3.5 Personal selling/communication

Personal selling/communication is a marketing communication tool that is used to increase sales directly through personal contact. Though the other marketing communication mix elements contribute to sales, their impact is often indirect. In contrast, the impact of personal selling is direct – in fact, the salesperson's livelihood depends on making sales. The importance of this direct impact is demonstrated by the number of people employed in the personal selling field.

Personal selling is the face-to-face presentation of a product or an idea to a potential customer by a representative of the company or organization. This definition highlights a key difference between personal selling and other marketing communication tools: Personal selling involves one-on-one communication rather than the mass communication that characterizes advertising, sales promotion, and PR. Personal selling also differs from direct marketing, which uses a nonpersonal media to generate a response. In personal selling, information is presented personally, there is immediate feedback, and adjustments to the message can be made immediately.

The Strengths and Weaknesses of Personal Selling

Undoubtedly, the most significant strength of personal selling is its flexibility. Salespeople can tailor their presentations to fit the needs, motives, and behavior of individual customers. As salespeople see the prospect's reaction to a sales approach, they can immediately adjust as needed.

Personal selling also minimizes wasted effort. Advertisers typically expend time and money to send a mass message about a product to many people outside the target market.

In personal selling the sales force pinpoints the target market, makes a contact, and expends effort that has a strong probability of leading to a sale.

Consequently, an additional strength of personal selling is that measuring effectiveness and determining the return on investment are far more straightforward for personal selling than for other marketing communication tools, where recall or attitude change is often the only measurable effect. Another benefit is that a salesperson is in an excellent position to encourage the customer to act.

High cost is the primary disadvantage of personal selling. With increased competition, higher travel and lodging costs, and higher salaries, the cost per sales contact continues to increase.

Another disadvantage of personal selling is the problem of finding and retaining high-quality people. Other weakness is message inconsistency. Many salespeople view themselves as independent from the organization, so they design their own sales techniques, use their own message strategies, and engage in questionable ploys to create a sale.

Consequently, it is difficult to find a unified company or product message within a sales force, or between the sales force and the rest of the marketing communication mix. A final weakness is that sales force members have different levels of motivation.

Salespeople may vary in their willingness to make the desired sales call each day; make service calls that do not lead directly to sales; or use new technology, such as a laptop, e-mail, or the company's website. Finally, overly zealous sales representatives may tread a thin line between ethical and unethical sales techniques. The difference between a friendly lunch and commercial bribery is sometimes blurred.

II. PRACTICAL PART

4 AUSTRALIAN EDUCATION CENTRE

Australian Centre for Education is a company that resulted from the merging of the companies Information Brazil, Australian Centre for Education. The company acts in the International Students industry in Australia and looks after the European (mainly Czech and Slovak) and Brazilian markets.

The company services different sectors such as

- clients (students and tourists)
- overseas partners – agents
- education providers – schools, colleges and universities

Student advisors have as a main activity the sale of courses in Australia to overseas students. All are free of charge. The only source of income is commission fees provided by schools as soon as the customer (student) is enrolled by AEC.

The company offers its clients/students the biggest variety in courses in Australia, for the best prices, helps them to choose the best course for their needs, in the best school possible, for the lowest price and offers them expertise and excellent service while helping them to adapt in their new life in Australia.

Product

In sum the company and its employees do the following:

- **Sell courses** (By presenting all the options available to students and counseling them on which is the best option in courses for them in their price range and place of choice)
- **Enroll students** in the courses (paper work – enrolment process)
- Assist students in getting their visas (**visa process**)
- **Give information** about their trips and assist them in all aspects of their life in Australia
- **Provide secondary services** to these students
- Servicing newly arrived students and assisting them during their study period

- Two kinds of students – clients and prospective clients
- Services offered to both clients and prospective clients
 - Accommodation
 - Job Placement
 - Free Internet
 - Free Information
 - Immigration Assistance – Career Planning
 - Educational Advice/Course Sales
- Assistance and information for students who are not clients yet
 - Getting their personal details/ Keeping track of potential clients
 - Maximizing the possibility of a future course sale
- Assistance and information for students who are already clients
 - Making them feel special
 - Clients buying further courses

SWOT analysis

Opportunities

- Technological development – easier way how to address and communicate with the customers
- More and more people interested in studying in Australia – EU market is getting to be overloaded by Eastern Europeans
- Attractivity of Australia
- Experiences and weak competition arena

Threats

- Competition
- EU market – easier way how to get there
- Cultural diversity (internal, external)– directors often face to intercultural wiles even in the course of relative communication

Strengths

- Being onshore – many agencies operating outside Australia offer information and counseling that is outdated or obsolete to their clients, purely because it is impossible to keep up with all changes not being in the country
- Know how

- Free services for students
- Worldwide network – Australia, Brazil, Czech
- Database
- Employees – AEC dispose of multicultural staff which allows to communicate with customers in their own languages and helps to overcome the cultural barriers
- The big number of schools which AEC cooperates with – it allows to offer clients wide range of courses

Weaknesses

- Indefinite strategy
- Deficient promotion
- Inconsistent marketing communication
- Disunited Corporate design

Corporate Identity

Corporate Identity can be defined as a main idea of the company which keeps complex together and leads towards to the future. CI relates to internal and external qualities of the company. Creating of solidarity and cohesion feelings belong to main internal goals of CI. Image is one of the main goals of external communication.

Corporate Identity could be an individual topic for a thesis. That's why only corporate design will be mentioned in this chapter.

Corporate Design

CD is the way of visual presentation of the company. There are some elements (Logo, Colors, and Typography) which build visual picture of the company in public.

AEC Corporate design is very disunited, inconsistent and accidental and demonstrates the imbalance inside of the company. Promotional materials are made by Czech and Brazilian directors who don't have enough time to create them properly.

AEC Logotype (Illustration 9)

AEC logo consists of blue and yellow color. This is the result of merging two companies – Australian Centre for Education (Illustration 10) and Information Brazil (Illustration 11). Logo becomes unreadable when it's minimized and basically doesn't respect graphic design rules. Using blue and yellow color is suitable with respect to previous logos used by Australian Centre for Education and Information Brazil.



Illustration 9,
Current AEC logotype



Illustration 10, Old ACE logotype



Illustration 11,
Old IB logotype

4.1 AEC Marketing Communications

It is well known that the fact when customers are satisfied with the service and refer to other people (potential customers) it is very important moment by the framework of any company promotion. It is a matter of a verbal communication which can either make image better or worse. Positive verbal communication (references) is significant for Australian Centre for Education (AEC) because of increasing competition and limited financial possibilities of the company.

However, present time does not allow the companies to manage only with the verbal references, even though it is very positive and optimistic. Companies need to communicate effectively with their customers and public. The companies need to inform their customers about the aims, goals and offers as well as attempt and encourage their attention.

To get that the company uses single tools of marketing communication like advertising, public relations, sales promotion, direct marketing and personal selling. In our case it is mainly personal selling (personal communication), sales promotion and direct marketing. The optimal usage of those will be explained in project part of this thesis.

The selection of particular forms of marketing communication and their combination depends on financial possibilities of the company and efficiency of expended coffers as well as defined communication goals and target group.

The feedback is also important part of communication. The feedback means to listen to the problems which AEC can solve. It can help to build and strengthen the relationship between the company and its customers (students) as well as other business partners (schools, government, press...)

4.1.1 Advertising

Advertising is any paid form of nonpersonal presentation and promotion of ideas goods and services by an identified sponsor to a targeted audience and delivered primarily through the mass media.

AEC does not use any form of advertising. According to AEC directors, there is no need to use advertising because there are many people (students) interested in getting AEC services. Moreover the wish the schools played more important role in student minds.

Promotional materials

Flyer (Enclosure I)

AEC disposes of one kind of the flyer which informs customers about the company, mission and services. This flyer contains few failings relevant to design and too much information as well. Furthermore, it displays only Brazilians and does not respect the variety of clients from different cultures.

The flyer is the result of Brazil and Czech cooperation. AEC directors do not have enough time to make them properly and they seem to be a fight between two cultures (see the Chapter 4 for further explanation of Czech and Brazilians communication styles) crowned with graphic processing which has been done by person who is not a graphic designer.

Guides for new students in Sydney (Enclosure II A,B)

This guide provides useful information about live in Sydney, transport, work permission, health insurance, banks, accommodation... Basically it informs about services provided by AEC.

There are two guides – one for Czech target audience made by Czechs and one for the Brazilians made by Brazilians. Each of them is adapted to the target group. The Czech one is more formal, contains useful information and does not mention any kinds of entertainment available for students in Sydney. The Brazilian one starts with entertainment

possibilities such as surfing, riding a bike, jogging, and restaurants where to go. The rest of it informs students about AEC services.

Even though these materials came out of same company they do not look unified and do not follow corporate design rules. On the other hand, the fact they are adapted to Czech and Brazilian audience, is excellent.

4.1.2 Personal selling/communication

Personal selling is face-to-face presentation of a product or and idea to a potential customer by a representative of the company or organization.

Personal selling plays the most important role in marketing communication activities in AEC. Students (clients or potential clients) come to AEC to get needed information. This is the moment when student advisors (counselors/AEC employees) meet the students and when they can become potential clients as long as they are satisfied with the service. As was mentioned in Chapter 4, AEC does not charge students for obtained services. The only income comes from schools as a commission fee as soon as the student is enrolled in the course. That's why it is essential to succeed in the personal contact with student otherwise he/she would never come back.

AEC has 3 offices where students can get needed services. All offices have Brazilian and Czech student counselors who help students to overcome the language barrier after their arrival.

Personal selling has the following advantages for AEC

- Personal contact
- Feedback
- Strengthening the relationship between AEC and student who can become potential customer which brings the money to the company.

4.1.3 Sales promotion

Originally, sales promotion was used as a support tool that was less important than advertising and personal selling in the marketing communication mix. Today, sales promotion can support or complement other marketing communication tools, or it may serve as the main tool which is the AEC case.

As well as the personal selling, sales promotion belongs to the most effective tools of marketing communication for AEC.

AEC uses special events and discounts as sales promotion activities. The main event which takes place every 3 months is Brazilian party. Party is organized for all students and AEC customers and public.

This is the only big event (there are few smaller ones) organized by AEC. Despite of the fact that it is very successful event, AEC should be focused on different events as well, where the Brazilian culture wouldn't be so dominant.

As was mentioned, this is the only bigger special event available also for public audience. The company runs a risk then that it will be seen as only Brazilian organization whereas its international client base can be AEC's competition advantage and added value.

Brazilian party

Brazilian party is main event organized by AEC. Even though the party is very popular and quite heavily attended, this is the only one big event when the company presents itself in the public. In my opinion, this is not completely right approach with respect to agency's multicultural base.

To engage people to come over the party, agency uses the leaflet (Enclosure III) which could get a same description as the flyer in Chapter 4.1.1.

Discounts

Every single student who enrolls in the course at AEC gets 50 AUD back from AEC commissions.

4.1.4 Public relations

Public relations involves a variety of efforts to create and maintain a positive image of a company.

The most used PR tools are:

- Articles
- Company magazines
- Informative boards
- Annual reports
- Articles for magazines
- Conferences
- Interviews

Communication between AEC and media is very limited. In most of the cases journalists contact AEC to get some information from them. AEC's PR becomes very inconsistent like that and accidental which contributes to negative image. Public relations is not impact activity but continuous, consistent work which acts in long term periods.

The communication between AEC and schools, which AEC cooperates with, is quite well developed even despite of fact of big number of schools.

4.1.5 Direct marketing

Direct marketing is a form of marketing that attempts to send its messages directly to consumers, using "addressable" media, such as mail. Therefore, direct marketing differs from regular advertising in that it does not place its messages on a third party medium, or in the agora, such as a billboard or a radio commercial would. Instead, the marketing of the service or commodity is addressed directly to the consumer.

The big database which contains over 2000 clients (present or prospective ones) is the main tool using for direct communication.

Clients are informed about parties, lectures, discounts, visa procedure changes, special school promotions and so on.

Database consists of:

1. Client information
 - a. Personal details
 - b. VISA status – student advisors know when their customer's visa expires, can contact them and offer them another course
 - c. Additional notes written by student advisors
2. Schools information
 - a. Courses – prices, length, subjects...
 - b. Special promotions – discounts, special offers
3. Immigration documentation
 - a. Forms
 - b. News
4. Payment procedure documentation

Database reminds student advisors about:

- Student birthdays
- Visas expiration dates in advance

All this can help keep a track on clients.

4.1.6 Internet communication

Internet enables to communicate globally. All schools are basically equipped by Internet facilities so students can use the Internet every day.

AEC disposes of web pages australiainfo.net.au. As well as the other visual presentation tools (flyers, guides, business cards...) there are some failings related to design rules and content of web pages.

Internet helps to build effective communication towards clients and it should not be disvalued.

5 CZECH AND BRAZILIAN CULTURES

This chapter will be focused on a description of Czech and Brazil cultures because Czechs and Brazilians are main clients of Australian Education Centre. These two nations will be compared and contrasted by Hofstede's dimensions. It will be determined how the strongest exposures of cultures could affect AEC marketing communications, especially advertising.

5.1 Czech cultural dimensions and characteristics

The Czech Republic is developed industrial country with high technical and scientific level. 40% of Czechs do not believe in God and 39% are Catholics. Czech language is the official language, German and English is used for business dealing.

Power distance index (47) is average. The Czech workers prefer hierarchical structure in organization. The trend to underestimate the presence of inferiors during business meetings is still quite obvious.

As well as PDI the value of Individualism (50) can be considered to be an average. Average scores are evident in advertising. There are neither individualistic nor collectivistic tendencies as it can be seen in for example Chinese advertising which is strongly collectivist culture or US advertising where the high scores in individualism are also very evident.(Zdražil, Kotoučová, 2002, p. 52 – 54).

High scores of masculinity (90) is the result of traditional Czech conception of women position in society. Man is a head of family. If woman works she should have appropriate job which allows her to spend enough time with the family. Father basically represents strictness and authority; mother is source of emotions, attention, love and care.

We shouldn't forget this dimension during creating any advertising. Our index is very high which means we prefer performance, success, and carrier. Woman is considered to be person who looks after the house, children. That's the reason why women are shown in relation to vacuum cleaners, iron machines and so on. The advertising showing a man doing that wouldn't have to be successful.

Uncertainty avoidance index (49) has average values. This tendency is evident in advertising as well. We can see visual ads as well as ads describing product, telling people the advertised product won the test and illustrating scientific proof. However, the results

from the investigation in my bachelor thesis, when I went through a lot of magazines, show that many advertisements are more likely describing ads which is characteristic for stronger Uncertainty Avoidance cultures. But we have to take this fact deliberately because there are many factors influencing creating of advertisements.

Improvisation and flexibility

Improvisation is definitely one of the key characteristics of Czech culture. Whilst the improvisation can be found as an extreme solution for Americans, Czech people consider it to be aspect of flexibility, inventiveness, creativity, adaptability and proficiency. Improvisation is something what can bring a competition advantage and added value.

We can quite easily disclose the explanation of the certain sympathy to improvisation and inventiveness in Czech history. Foreign influence, pressure and supremacy have been leading to tendency to enforce the aims of small nation and adapt them to conditions which was dictated by superior force. To survive and keep our own identity we strengthened certain skills as flexibility and improvisation.

Czech social relationship orientation

It is a typical for Czechs to spend more time by getting know the people who they deal with. This can be found as a waste of time by cultures with lower communication context who deal directly (USA). Czech culture belongs to cultures with higher communication context.

Diffusion

Czechs like combining certain spheres of life. It is diffusion of rationality and emotivity, work and leisure time, formal and informal structures and so on. It is not a matter of course that we work at work and relax in our free time.

5.2 Brazilian cultural dimensions and characteristics

According to Hofstede Brazil is classified as a collectivistic society (IDV 38) possessing a hierarchical system that maintains a great distance between power levels (PDI 69). The distribution of power is very unequal yet is accepted and understood in Brazilian society.

Brazilians seek to maintain a very low level of risk avoidance as well (UAI 76). They seek stability in the job environment and have the need for formalized regulations to be in place. They see the companies they work for as a traditional family where the boss is seen as the “father” who protects them physically and economically and in return they are expected to be loyal to the company.

Brazil is defined as a feminine society where the primary values are reflected in personal relationships and quality of life, as opposed to a masculine society, which places higher value on the acquisition of material possessions (MAS 49).

Hierarchy/the Elitist Tradition

The roots of the hierarchical tradition and power of the elite can be traced back to the Portuguese system inherited from the Romans and the system of slavery implanted in the new world. Prado Jr. (1942) points out the significance of extracting African slaves from their natural habitat as opposed to the slave system that existed prior in history where slavery was more of a natural social result of conqueror vs. conquered. (Risner, 2001, p. 27). This type of organized, forced labor system created rigid hierarchy and social stratification which established an infinite distance between slave and master. In addition, the influence of the agrarian patriarchal system of Brazil enforced aristocratic power by centralization of the patriarch and the need for strict obedience.

Sensualism and Attraction to Adventure

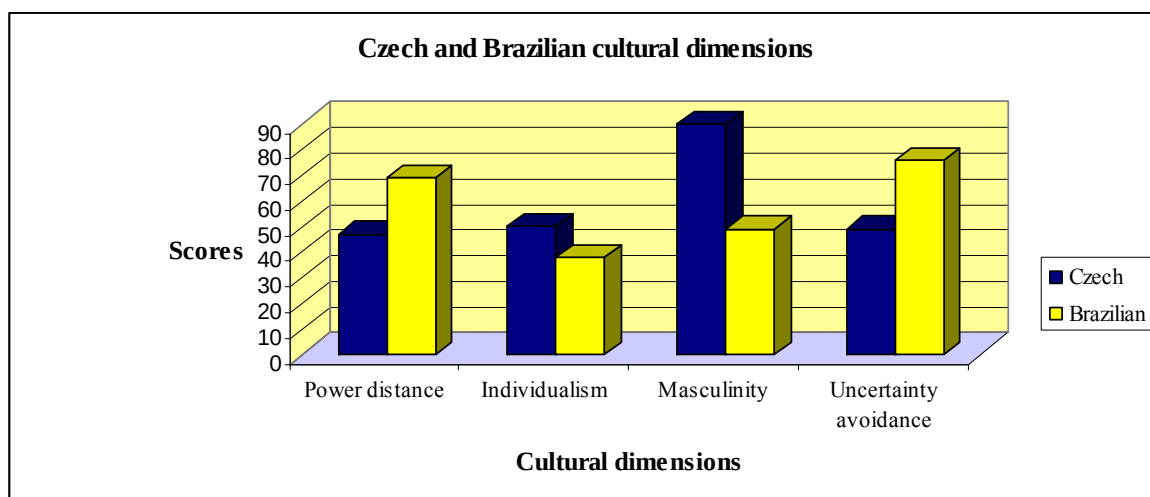
Borges de Freitas (1997) traces the roots of Brazilian sensuality to the Portuguese. Freyre (1964) gives examples of Portuguese Catholicism that views the Virgin Mary more in the sense of procreation and love than in that of chastity and rejection of worldly desires as other Catholic countries did. Ribeiro (2000) in his famous work, “The Brazilian People,” mentions the presence of polygamy in many indigenous groups and the institution of *cunhadismo*, which was a system that allowed the Portuguese as outsiders to enter the communities and adopt polygamist practices. The lack of white women in the colonies and

the attraction to the exotic increased the need for the Portuguese men to exercise their physical desires with the Indian women and later the African slave women who were basically at the mercy of the masters and their sons.

In modern society one can see the presence of sensuality in the names of certain foods such as *beijinho* (little kiss), *casadinho* (a pair) and *véu de noiva* (bride's veil). (Risner, 2001, p. 32 – 37) In the workplace and in social situations one can also see the Brazilians tendency of very little personal space needed when interacting with others, more physical contact, along with affectionate expressions and prolonged stares.

5.3 Czech and Brazilian comparison by Hofstede's dimensions

Diagram 1. Czech and Brazilian cultural dimensions



Except Individualism scores there are quite outstanding differences between Czech and Brazilian culture.

Because of average scores we can see displays of independence in Czech advertising (see Illustration 12, claim says: “*To be strong is the most important for me. Eurotel has the strongest signal.*”) which is an appeal reflecting the desirable in small power distance cultures as well as the respect to older people where the older one advises the younger one (see Illustration 13, claim says: “*It is nice to hand over the experiences. It is sad to loose this chance.*”). In contrast to average Czech values Brazilian Power distance scores reach quite high values. As was mentioned in Chapter 5.2 the distribution of power is very unequal and is accepted and understood in Brazilian society.

As diagram 1 shows there is a big difference in masculinity index between Czechs and Brazilians. Brazilian culture is classified as a feminine society whereas Czech is masculine. This difference shouldn't be missed out in the course of marketing communication process.

The Brazilian and Czech Uncertainty avoidance scores differ from each other same as mentioned PDI and MAS values. Brazilians seek stability in the job environment and have the need for formalized regulations to be in place. Thanks to ability to improvise there are no tendencies like that in the Czech culture. This is also dimension which shouldn't be forgotten by AEC.

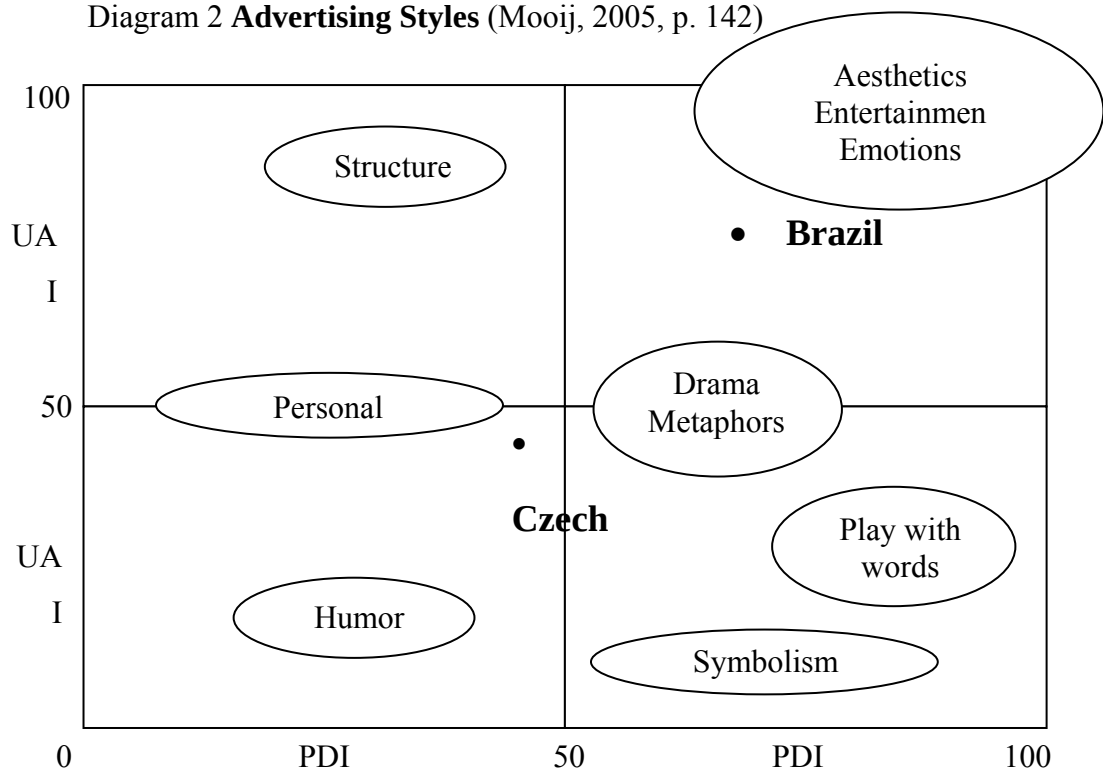


Illustration 12, Eurotel – Mobile phone network, Czech Republic



Illustration 13, Campaign against Cancer, Czech Republic

Diagram 2 **Advertising Styles** (Mooij, 2005, p. 142)

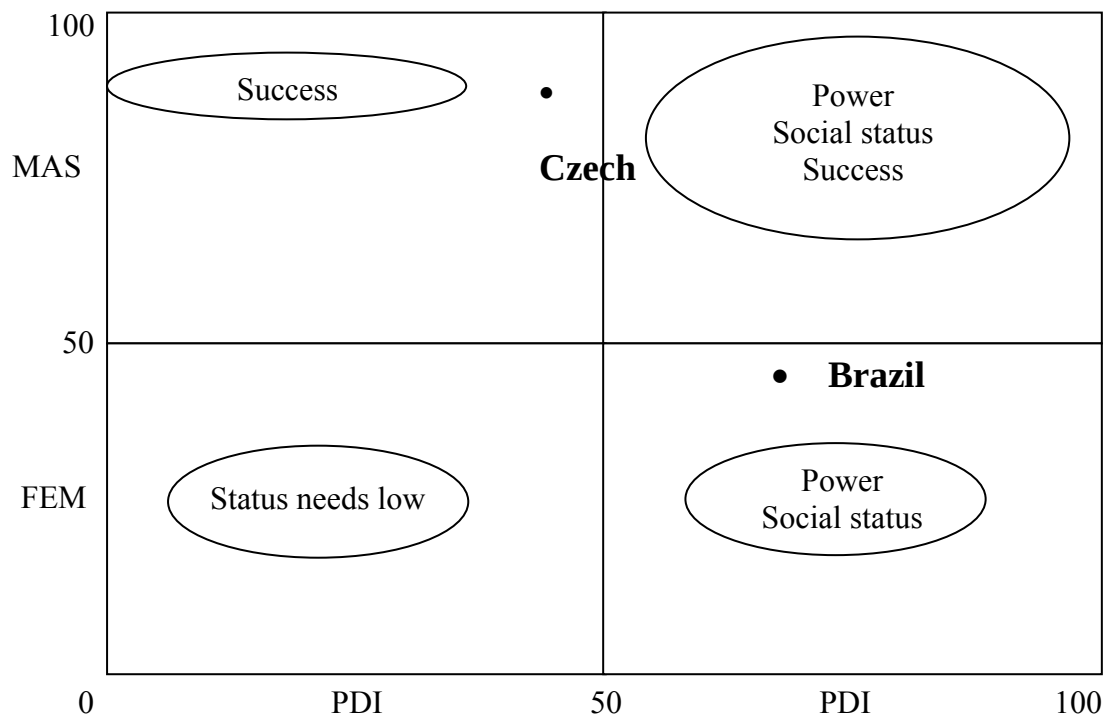


In cultures of strong Uncertainty Avoidance positioned in the upper left quadrant, (which would be for example Germany) advertising is more serious and structured. The execution of the visuals will be detailed, often including demonstration of how the product works.

In weaker uncertainty avoidance cultures (Czech) where ambiguity is tolerated, more humor is used in advertising.

Communication is subdued and works on likeability or on bonding building an emotional relationship between brand and consumer product attributes. The use of aesthetics and entertainment as a communication style is characteristic for Brazilians.

Diagram 3 **Status needs** (Mooij, 2005, p. 184)



III. PROJECT

6 OPTIMAL MARKETING COMMUNICATION MODEL FOR AUSTRALIAN EDUCATION CENTRE

6.1 Advertising

Banner advertising

Banner advertising is kind of Internet advertising which can be used in the course of advertising process. Banner is a graphic strip which can have few functions. The banner can get visitor's attention and make him or her to visit the particular web pages. Moreover, there is a chance to monitor the amount of visits and resulting success or failure.

AEC can use this form of advertising and place it on cooperating schools web pages, TNT magazine (the most widespread student magazine in Australia and New Zealand) with refer to AEC web pages. The banner should be brief and contain kind of special offer for students with refer to AEC web pages where the students can get further information.

In my opinion, this form of advertising could be very effective and not financially demanding which is very important for the company especially because of the limited advertising budget.

Advertisement

Pressed media can be effective form of advertising for AEC. They can reach specific target of company's interest. There are several magazines focused on students in Australia. One of the most widespread is TNT magazine which is very popular among students.

The advertisement in this kind of magazines would consist of general information about AEC, its services and contact details where the students can get more information. As well as general information, the ad could consist of special offer which could support banner campaign.

This advertisement would be great to distribute over the cooperating schools to increase awareness of the company among the students. AEC offers wide range of services which is free of charge and it would be a benefit to let them know about it.

Radio, TV or outdoor advertising wouldn't be effective and affordable in this case.

6.1.1 Promotional materials

The AEC promotional materials should provide clear and understandable information as the uncertainty and doubts of clients and potential clients can be avoided. Corporate Design should be unified and go from Corporate Design manual which should be created at least in the form describing basic policy of visual presentation (logotype, color, typography and mercantile stationery lay-out). This listing is only basic. The reason is the limited budget which we have to always count with.

Except graphic design rules, the promotional materials same as other marketing communications activities, should also respect “cultural rules” with reference to the intercultural clients base (main differences between Czechs and Brazilians describes Chapter 5).

Flyer

The flyer which has been currently using should be simplified as it contains too much information. Design inside of the flyer should be changed because the text is partly unreadable. Readability is one of the graphic design rules which must not be broken.

It can be also distributed to schools at the same time as the advertisement mentioned in Chapter 6.1.

Guides for new students in Sydney

The guides should be unified according to Corporate Design manual, creatively processed and extended by the following:

- Australia history
- Local celebrities
- Basic phrases in English language (many newly arrived students do not have even basic English language knowledge)
- Basic information about public holidays and local habits
- Experiences and feedback from clients

The guides can be used electronically as well, and by the help of the database, sent to potential clients to increase their interest of upcoming emails.

6.2 Sales promotion

Competition

AEC could electronically organize the competition “Cultural shock”. It could be a curiosity which students have experienced in Australia. It can be used as a revival of guides PR articles. The winner could be published during the special events (Brazilian party). The prize could be the course discount, free course, gift vouchers.

Gift items

Most of the clients coming to Australia study and travel. That’s the reason why the gift items could be connected with traveling and studying:

- Backpacks
- Sunglasses
- Caps
- Pen cases
- Folders
- Notebooks

Parties

Students in Australia generally like enjoying themselves. Therefore organizing parties as a sales promotion activity is more than suitable.

AEC organizes only one big party – Brazilian party which is very popular.

In my opinion there should be another one focused on Czech audience or at least some activities showing that the company’s target group is not only Brazilians. To organize party is quite financial demanding but as well as profit-making matter. With the respect to lack of time of AEC directors it would be effective to at least advertise or progress any promotional activities in the course of the Czech party which is organized by Czech people in Sydney and is popular too.

6.3 Public relations

AEC should improve its PR activities.

PR articles

- **Topics:**
 - o Interviews with the clients, their feedback
 - o News
 - o Publication of competition winners
 - o Visa information – news
 - o Schools information
- **Placing:**
 - o TNT magazine, schools magazines

Information days

AEC could organize Information days for newly arrived students. Those students would get general information and the guides could be distributed to them.

Conferences

AEC could organize the conference on the topic “Education in Australia” once a year. The services could be presented and the clients could present their experiences.

Other PR activities

- Early interception of crisis relevant to visa procedures and their solution
- Supporting and publishing the successful students

6.4 Direct marketing

Direct email

Direct email for newly arrived students would welcome these students in Australia. Email would include the guide with useful information. Thanks to the database, AEC has very well developed direct marketing activities. Because of the financial and time possibilities of the company I wouldn't recommend nor direct mail neither telemarketing.

CONCLUSION

The satisfaction of the clients is given by quality of the product which should be guaranteed by the system as well as the communication. As we can notice in this thesis, some of the communication activities of Australian Centre for Education are in a process. Thus, the first hypothesis can be disclaimed, that any Marketing communication of Australian Education Centre does not exist. Anyway, the communication is disunited and accidental and Australian Education Centre is more less passive in this field. By these presents, I can confirm my second hypothesis which says that if any Marketing communications exist it is disunited.

Australian Education Centre directors should realize that using all Marketing communication activities is more than essential to be able to keep up with competition, provide good services and last but not least to create positive image of the company.

Moreover, there is another phenomenon today which the company should be aware of in the process of creating marketing strategy. It is a culture. Not a culture used to describe high art but the culture which can be defined as the collective mental programming of the people in an environment.

It was found out in this thesis that there are the differences between the main pillars of AEC client base - between Brazil and Czech culture which negates my third hypothesis saying: "Brazil and Czech culture is so similar that there is no need to occupy the minds in the course of Marketing communication process".

In my opinion, the new paradigm in Marketing communications will be cultural segmentation – defining markets based on their cultural specifics and developing culture–fit strategies. A strong corporate identity can go with cultural sensitivity. Instead of being consistent, Marketing communications should be pragmatic and adapt to the cultural mind-sets of consumers.

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- E II A,B Guides for new students in Sydney
- E III Brazilian party leaflet

