

Doctoral Thesis

**Cross Cultural Aspects of Advertising-Cultural  
Analysis of Mongolian and Chinese Web Sites**

**Kulturní Aspekty Reklamy - Kulturní Analýza Mongolských a  
Čínských Webových Stránek**

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## **ABSTRACT**

Cross-cultural marketing and advertising research, done by scientists, reveal important influences of culture on consumer behavior. Therefore to examine the cultural aspects of Mongolia in the field of advertising the study placed the following objectives: (1) To study how Mongolian society will be scored by cultural dimensions; (2) To determine the influence of nomadic civilization on the culture of Mongolian; (3) To determine the context level in communication of Mongolians; (4) To compare the context level in communication of Mongolians to Chinese; (5) To analyze the Mongolian and Chinese Websites from High –and Low context cultures.

For the research step I, II we used Hofstede's (VSM-94) five-dimension and Hall's (1976) two-dimension models as our basic cultural value framework to compare two Asian countries' culture. For the survey 1608 respondents were selected with the aim to define the Mongolians according to Hofstede's 5 cultural dimensions. Also we have conducted a survey among 164 Mongolians and 159 Chinese in order to compare the context level in their communication. The survey-II reveals that the context level of communication of these Chinese and Mongolian people are equal from the statistical point of view. Research step III, measured the cultural similarities and differences on the Web by using Singh and Matsuo's (2005) conceptual framework. For the study 25 companies' websites from Mongolia and 40 companies' websites from China were selected. Result reveals that Mongolian and Chinese companies' websites show high context orientation.

## **ABSTRAKT**

Interkulturní marketing a výzkumy reklamy, uskutečňované vědci, potvrzují důležitost vlivu kultury v oblasti spotřebního chování. Aby bylo možné zkoumat kulturní specifika Mongolska z pohledu reklamního působení klade si tato studie následující cíle: (1) Studium hodnotových dimenzí mongolské kultury; (2) Určení vlivu nomádské (kočovné) civilizace na mongolskou kulturu; (3) Určení komunikačního kontextu Mongolů; (4) Srovnání komunikačního kontextu Mongolska a Číny; (5) Analýza mongolských a čínských webových stránek z pohledu vysokého – nízkého komunikačního kontextu.



Pro výzkum v prvním a druhém kroku byl použit Hofstedeho výzkum pěti kulturních dimenzí (VSM94) a Hallův (1976) dvojdimenzionální model jako výchozí rámec srovnání kultur dvou asijských zemí. Pro potřeby výzkumu bylo vybráno 1608 respondentů s cíle definovat dle metodiky Hofstedeho pět kulturních dimenzí Mongolska. Výzkum potvrdil, že i když Mongolsko je zahrnováno do východní kultury, existují v něm specifické kulturní odlišnosti a myšlení. Rovněž byl uskutečněn výzkum u 164 Mongolů a 159 Číňanů za účelem srovnání výše komunikačního kontextu. Výzkum II potvrzuje, že výše komunikačního kontextu u z pohledu statistických údajů shodný u obou národů. Cílem třetího kroku je zjistit, jak se projevuje existence kulturních dimenzí na webových stránkách při použití koncepčního přístupu Singa a Matsuo (2005). Pro potřeby výzkumu bylo vybráno 25 webových stránek společností z Mongolska a 40 stránek čínských firem. Tyto webové stránky jak v případě Číny, tak i Mongolska, prokázaly vysoký komunikační kontext.

## ROZŠÍŘENÝ ABSTRAKT

Interkulturní marketing a výzkumy reklamy, uskutečňované vědci, potvrzují důležitost vlivu kultury v oblasti spotřebního chování.

Studium a uvědomění si kulturních příbuzností a odlišností cílových skupin umožňuje marketérům a reklamním odborníkům navrhnout adekvátní reklamní styl a kreativní strategii.

Manažeři, výzkumníci a akademici zkoumají potenciál využití webových stránek jako jednoho z nástrojů marketingu. V současnosti zdokonalily vynálezy v oblasti informačních technologií šíří komunikace, rozsah směny, služeb a informací v celosvětovém měřítku. Někteří odborníci v mezinárodním marketingu předpověděli konvergenci kulturně odlišných trhů do jedné „celosvětové kultury“, která by umožnila využívat standardizovaných marketingových aktivit. Ukázalo se však, že se jedná spíše o iluzi, protože existuje příliš mnoho „tvrdých“, stejně jako „měkkých“, kulturních faktorů, které vyvíjejí tlak na mezinárodní marketing využívat různé strategie adaptace a lokalizace.

V současné době výzkumní a akademičtí pracovníci mongolských univerzit, kteří připravují marketingové odborníky a mongolské marketéry stojí tváří v tvář stejné výzvě jako ostatní. Uskutečnit kulturní výzkum, který podchytí a specifikuje chování spotřebitelů na mezinárodních trzích. Je důležité pochopit sebe sama dříve, než chceme pochopit jiné.

Výzkumníci našli některé rozdíly v komunikaci a reklamním stylu mezi kulturami s nízkým a vysokým komunikačním kontextem. Marketéři a reklamní odborníci musí z důvodu vyšší efektivity komunikačního procesu důkladně definovat reklamní styl a kreativní strategii. I z tohoto důvodu musí lépe chápat stupeň komunikačního kontextu příslušného sdělení.

Aby bylo možné zkoumat kulturní specifika Mongolska z pohledu reklamního působení klade si tato studie následující cíle.

Cíle výzkumu jsou následující:

Studium hodnotových dimenzí mongolské kultury

Určení vlivu nomádské (kočovné) civilizace na mongolskou kulturu

Určení komunikačního kontextu Mongolů

Srovnání komunikačního kontextu Mongolska a Číny

Analýza mongolských a čínských webových stránek z pohledu vysokého – nízkého komunikačního kontextu

Pro naplnění výše uvedených cílů je v první řadě nutné zjistit mongolské kulturní dimenze. V této oblasti ještě nebyl dosud uskutečněn žádný výzkum. Existuje však řada výzkumů ve vztahu k čínským kulturním dimenzím. Podle Hofstedeho, individualismus jako jedna z pěti kulturních dimenzí národní kultury vysoce koreluje s výší komunikačního kontextu.

Při definování toho, jak jsou Mongolové determinováni ve svém chování kulturními dimenzemi bude možné stanovit hypotézu týkající se i výše komunikačního kontextu Mongolů.

Rovněž obecné určení výše kontextu v osobní komunikaci bude sloužit jako základ pro kulturní studii webových stránek v kultuře s vysokým resp. nízkým komunikačním kontextem. Proto také výzkum bude mít tři postupné a logické kroky.

Pro výzkum v prvním a druhém kroku byl použit Hofstedeho výzkum pěti kulturních dimenzí (VSM94) a Hallův (1976) dvojdimenzionální model jako výchozí rámec srovnání kultur dvou asijských zemí.

Model výzkumu hodnot (VSM-94) byl použit ke sběru údajů a pro výpočet příslušných indexů. Tento výzkum byl uskutečněn s pomocí G. Narantungalag, vědeckého pracovníka IFE v Mongolsku a za vedení mého školitele doc. Jaroslava Světlíka. Pro potřeby výzkumu bylo vybráno 1608 respondentů s cíle definovat dle metodiky Hofstedeho pět kulturních dimenzí Mongolska. Výzkum potvrdil, že i když Mongolsko je zahrnováno do východní kultury, existují v něm specifické kulturní odlišnosti a myšlení. V případě jednotlivých kulturních dimenzí jsou na první pohled některé rozdíly znatelné.

Podle výsledků výzkumu má index individualismu v mongolské kultuře hodnotu 19, což ukazuje na kolektivismus této společnosti (Korea 18, Čína 20, Hofstede, 2005.s. 500-501). Na základě hypotézy mongolská kultura má tendence

kolektivistické společnosti; ovšem ve srovnání s jinými asijskými národy jsou Mongolové považováni za více individualistické. Ovšem výsledky potvrzují, že mongolská kultura je více kolektivistická než je tomu u jiných asijských zemí.

Vzdálenost mocenských pozic má hodnotu 12 a tato hodnota je pozoruhodně nižší než je tomu nejen u asijských zemí ale i ostatních zemí (Korea 60, Čína 80, Hofstede, 2005. s. 500-501). Dřívější předpoklady uvažovaly s nižším indexem PDI, nikoliv však s tak nízkým.

Výše indexu vyhýbání se nejistotě činí 76 a i když se jedná o vysokou hodnotu, je stále nižší než je tomu u velké části asijských zemí.

Mongolská společnost není vyhraněně ani maskulinní ani feminní. Výzkum prokazuje, že index maskulinity činí 53. Je ovšem evidentní, že Mongolsko má více feminní společnost, že je tomu u ostatních asijských zemí. Na rozdíl od asijských zemí, kde je pozice žen v sociální struktuře nízká, tato situace není evidentní vis-à-vis mongolským ženám.

Podle Hofstedeho existuje několik předpokladů vztahujících se k pěti kulturním dimenzím. Výsledky potvrdily, že tyto předpoklady jsou validní i v případě mongolské kultury.

V mé disertaci rovněž vysvětluji vliv nomádské kultury na mongolský způsob myšlení a kulturní dimenze.

Rovněž byl uskutečněn výzkum u 164 Mongolů a 159 Číňanů za účelem srovnání výše komunikačního kontextu. Výzkum II potvrzuje, že výše komunikačního kontextu u z pohledu statistických údajů shodný u obou národů.

Číňané jsou považováni za kulturu s vysokým komunikačním kontextem. Rovněž kvantitativní a kvalitativní analýza prokazuje, že mongolská kultura patří mezi kultury s vysokým komunikačním kontextem.

Cílem třetího kroku je zjistit, jak se projevuje existence kulturních dimenzí na webových stránkách při použití koncepčního přístupu Singa a Matsuo (2005).

Vybrali jsme 7 položek z celkového počtu 36 v rámci kulturních hodnot (Cultural Value Framework). Stupeň označení byl hodnocen od „není obsažen“ až po označení

„je permanentně obsažen“ na Likertově škále a to prostřednictvím dvou nezávislých analytiků. Pro potřeby výzkumu bylo vybráno 25 webových stránek společností z Mongolska a 40 stránek čínských firem. Tyto webové stránky jak v případě Číny, tak i Mongolska, prokázaly vysoký komunikační kontext.

## Závěry

V reklamních kampaních by mělo být vzato do úvahy, že i když je mongolská kultura je považována za orientální, asijskou kulturu, má své vlastní, specifické rysy. Například, i když je Mongolsko kolektivistickou společností má nižší index vyhýbání se nejistotě než většina ostatních asijských zemí a současně průměrnou výši indexu maskulinity. Vzdálenost mocenských pozic má hodnotu 12 a tato hodnota je pozoruhodně nižší než je tomu nejen u asijských zemí ale i ostatních zemí

Reklamní apely jsou dle odborníků projevem kulturních dimenzí. Apel v sobě zahrnuje hodnoty, které hlavně určují obsah sdělení a motivy. Například, kolektivistické apely jsou spíše vhodné pro využití v mongolské reklamě. Při využití výsledků výše uvedených výzkumů je možné využít znalosti hodnot kulturních dimenzí při tvorbě efektivního reklamního sdělení.

Výše komunikačního kontextu Číňanů a Mongolů jsou s pohledu získaných statistických údajů víceméně shodné. Je proto možné uvažovat se stejnou výši komunikační kontextu v případě komunikace s příjemci sdělení v obou kulturách. Správné určení kulturních odlišností a podobností cílové skupiny umožňuje marketingovým a reklamním odborníkům vyvinout odpovídající reklamní styl a kreativní strategii. Marketéři potřebují přizpůsobit své webové stránky potřebám svých potenciálních zákazníků. Tato práce může napomoci marketingovým odborníkům a tvůrcům webových stránek zvýšit jejich efektivnost.

Výsledky našeho výzkumu, který byl uskutečněn s cílem definovat kulturní dimenze dle G. Hofstedeho u mongolské populace může být vhodným základem pro další výzkum v oblasti spotřebního chování v mezinárodním prostředí, které je ovlivňováno mimo jiné i národní kulturou.

Mimo to, další výzkumy v oblasti masmédií mohou využít mého výzkumu v oblasti výše komunikačního kontextu mongolské populace. Studie, jejímž cílem je srovnání mongolských a čínských webových stránek z pohledu výše komunikačního kontextu demonstruje rozdíly a podobnosti těchto dvou kultur projevující se ve

tvorbě web stránek. Pochopení kulturních rozdílů může přispět k vyšší efektivitě rozhodování vedení firem v oblasti reklamy pro mezinárodní trhy. Správné pojmenování kulturních rozdílů a podobností cílových skupin umožní marketérům a admenům vytvořit správný reklamní styl a kreativní reklamní strategii.

I když Mongolsko je zahrnováno do orientálních kultur, má tato země svou vlastní kulturu s charakteristickými rysy. Je zřejmé, že tyto typické znaky jsou ve značné míře ovlivněny nomádkým charakterem kultury. Proto také výzkumy mongolské kultury v souvislosti s nomádkým způsobem života pomůže pochopit chování mongolských spotřebitelů. Rovněž stojí za zmínku, že kulturní specifika a výjimečnost Mongolů je výsledkem nomádké civilizace. Proto také studium mongolské kultury z pohledu jejích nomádkých kořenů napomůže pochopit spotřební chování této kultury.

**1**

# CHAPTER 1

## INTRODUCTION

### 1.1 The key areas to be covered

Cross-cultural marketing and advertising research are being done by scientists with the view of understanding the cultural consequences which influences on the consumer behavior.

Studies and awareness of cultural similarities and differences of the target audiences enable marketers and advertisers to develop adequate advertising style and creative strategy.

Nowadays, advances of the information technology have improved the extensive communication, exchange volume of products, services and information worldwide. Some international marketers have predicted a final convergence of culturally different markets into a “one world culture” that would facilitate standardized marketing activities (Levitt, 1983). This, however, has turned out to be an illusion of too many hard factors and cultural soft factors still exist or arise as constraints on international marketing that have to be dealt with continuously, utilizing various strategies of adaptation or localization (Hermeking, 2005).

“Markets are people, not products. There may be global products, but there are no global people” (Mooji, 2005. p. 5). Despite the fact that consumers of different countries use the same products, their motivations for buying products vary depending on their cultural differences.

As cultural differences have been the major important consideration in handling consumer based products, strategies should be focused to fulfill their requirements. Here context marketing strategies have to be identified to address these issues by adding cultural values.

Nowadays different marketing tools are being used to create effective communication with customers by incorporating some cultural aspects. One of the recent developments in this sphere is the tool of Internet which is used as the channel of communication in addition to traditional media such as newspapers, radio and TV. The Marketing world in particular quickly embraced the internet as an ideal medium (Wurtz 2005) for reaching worldwide consumer. This new communication medium

has its own advantages. It is neither time-bounded nor location bounded. Internet is a new medium based on broadcasting and publishing.

Managers, researcher and academics are exploring the potential of using the World Wide Web as a marketing tool (Berthon, 1996). Every day, a lot of people access to the World Wide Web and this is improving over time (Figure 1.2). Unlike the traditional advertising mediums, web site can have instant communication with information for 24 hours. That is an easy and relatively inexpensive way to advertise companies and their offerings. Web gives opportunities for companies to use this facility despite of scale of operation.

According to Singh et al, “web is not a culturally neutral medium (Singh et al., 2003). Therefore, website designers and advertisers must take their audiences into consideration and respect cultural differences (Hall. M et al, 2004). When customizing a website to appeal a different culture, it is not enough merely translate the text (Wurtz, 2005). It should address the context level of the message. Also Websites not only include just text but it includes images, multimedia, interactive features, animated graphics, and sounds. A Single image or idea can create many different feelings or interpretations. Something as simple as color may elicit dramatically different mental images (Cook and Finlayson, 2005). In Mongolia white is generally associated with purity but in some of the Asian countries it represents other meaning. So marketers and Web designers have to understand the unspoken language of a culture. This unspoken language rooted in a system of values and beliefs.

Therefore there is a growing research interest in the multicultural aspect of Web communication. We have mentioned above Web is accessible without boundaries. But we will face to the different online consumers which are in other cultural systems. Advertisers aim is to use Web to reach to their objectives. Hence they always think about effectiveness of the websites.

By studying the cultural differences of the target market and the target audience, marketers and advertisers can reach to their goal of effective communication.

In web designing process, cultural differences may play important role. Many successful businesses think about these differences and chose a localized strategy on their web sites.

Today, researchers and professors from Mongolian universities who prepare marketing professionals and Mongolian marketers are facing the same challenge that



world marketers are experiencing. Therefore in order to understand other people we must understand ourselves as well.

## **2 Primary aims and objectives**

Researchers have found some differences in communication and advertising styles between High and Low-Context cultures. Marketers and advertisers have to properly define advertising styles and creative strategies of advertising in order to create an effective communication. For this, they need to understand the degree of the context in communication.

First of all, for this purpose, we need to know how Mongolians are determined cultural dimensions. According to the scholar Hofstede, individualism as one of the five dimensions of national culture is correlated with the context level of the communication. Defining how Mongolians determined by cultural dimensions, it would be possible to hypothesize the context level in the communication of Mongolians.

Also general determination of the context level of the face-to-face communication will serve as the fundament of the cultural studies of websites from high- and low-context culture. Therefore, my research consists of three steps in a logical order.

Singh et. al. (2005), have emphasized that Websites as a cultural document. Hence in order to conduct comparative studies of websites from high-context and low-context culture, we examined some Mongolian and Chinese websites.

Therefore to examine the cultural aspects of Mongolia in the field of advertising the study placed the following objectives.

The objectives of this research are:

1. To study how Mongolian society will be scored by five cultural dimensions
2. To determine the influence of nomadic civilization on the culture of Mongolians
3. To determine the context level in communication of Mongolians

4. To compare the context level in communication of Mongolians to Chinese
5. To analyze the Mongolian and Chinese Websites from High –and Low context cultures

To reach these objectives, first step of the study were focused into five dimensions, particularly focused on the collectivism. Collectivism is related to the context orientation. Second step focused on the level of the context in the communication. The result of this study will provide the base for the cultural analysis of the web. Hence this research split into three logical steps.

### **3 Reasons for choosing country**

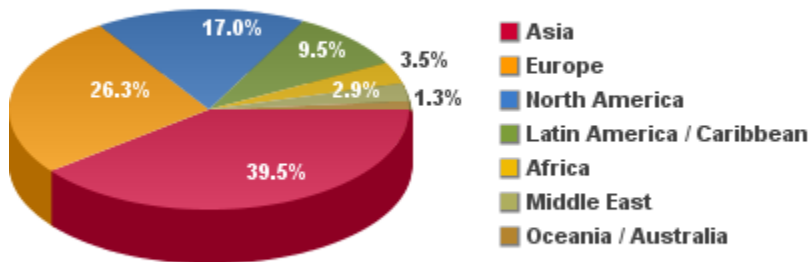
First, Cross-cultural study conducted by researchers has revealed the complete difference of Asian and European cultures. Although according to the Asian culture which belongs to a common oriental framework, Asian cultures have some similarities but even have distinct characteristics as well. Hence we aimed to compare Mongolian and Chinese cultural dimensions to know these similarities and dissimilarities.

Second, China's mainland internet population has reached 210 million, which made China the second largest country in the world only next to the U.S in terms of netizens. The China Internet Network Information Center (CNNIC) expects that China's online population will become the world's largest in early 2008 ([www.chinatechnews.com](http://www.chinatechnews.com)., 2008). We aimed to learn China's practices of internet utilization, as a representative of high context culture.

### **4 Reasons for choosing medium**

The internet is inherently global in nature, as it is globally accessible and crosses national boundaries (Figure 1.1) to allow consumers around the world to participate equally (Singh et al, 2005).

## World Internet Users by World Regions



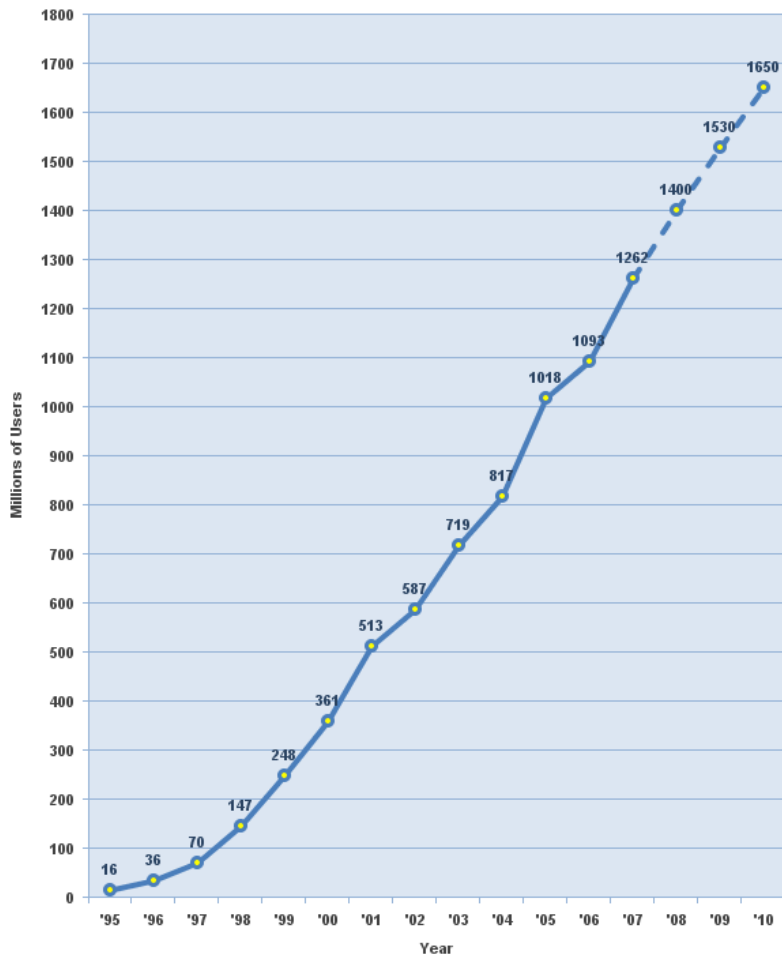
Source: Internet World Stats - [www.internetworldstats.com/stats.htm](http://www.internetworldstats.com/stats.htm)  
1,463,632,361 Internet users for June 30, 2008  
Copyright © 2008, Miniwatts Marketing Group

**Figure 1.1** World internet users by world regions

The internet technology enables companies to expand globally at a fast pace across diverse cultures, political systems, and economies (Zhao and Levary 2002).

Second, Web allows all sizes of companies to broad reach the market. The World Wide Web or simply Web is a way of accessing information over the medium of the internet.

**Internet Users in the World  
Growth 1995 - 2010**



Source: [www.internetworldstats.com](http://www.internetworldstats.com) - January, 2008  
Copyright © 2008, Miniwatts Marketing Group

**Figure 1.2 Internet users in the world growth 1995 - 2010**

Third, internet provides efficiencies for companies attempting to conduct international business. It reduces advertising costs.

## **2 CHAPTER 2**

### **LITERATURE REVIEW**

#### **1 Culture defined**

Culture has been defined in many ways. For anthropologists and other behavioral scientists, culture is the learned human behavior patterns. The English Anthropologist Edward B. Tylor in his book, *Primitive Culture* (1871) described culture in the following way: culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."

The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2002) described culture as follows: "culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs"

In the marketing literature, culture has been predominantly measured by cultural values (Singh 2004). A value is defined by Rokeach, as "an enduring belief that one mode of conduct or end-state of existence is preferable to an opposing mode of conduct or end-state of existence. Values are often measured on polar scales, for example; active versus passive, modern versus traditional.

Culture consists in patterned ways of thinking, feeling and acting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values.( Kroeber and Kluckhohn, 1952)

The Anthropologist Clifford Geertz (1973. p. 44) views culture as a set of control mechanisms plans, recipes, rules, instructions (what computer engineers call program(Mooij 2004)) for the governing of behavior.

In line with this, the scholar Geert Hofstede (2001) - a respected authority in the field of global culture, defines culture as “the collective programming of the mind.”

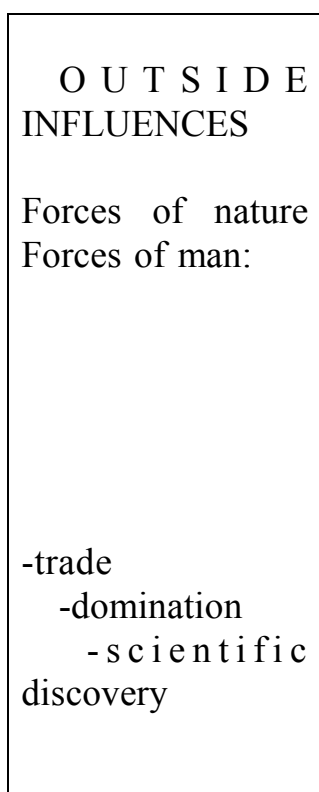
He treats culture as collective programming of mind which distinguishes the members of one group or category of people from another”. This shorthand definition implies everything in Kluckhohn’s definition above. The “mind” stands for the head, heart, and hands that are for thinking, feeling, and acting, with consequences for beliefs, attitudes, and skills. As Kluckhohn has affirmed, systems of values are core element of culture. Culture change can be fast for the outer layers of the onion diagram (Figure 2.1), labeled practices.

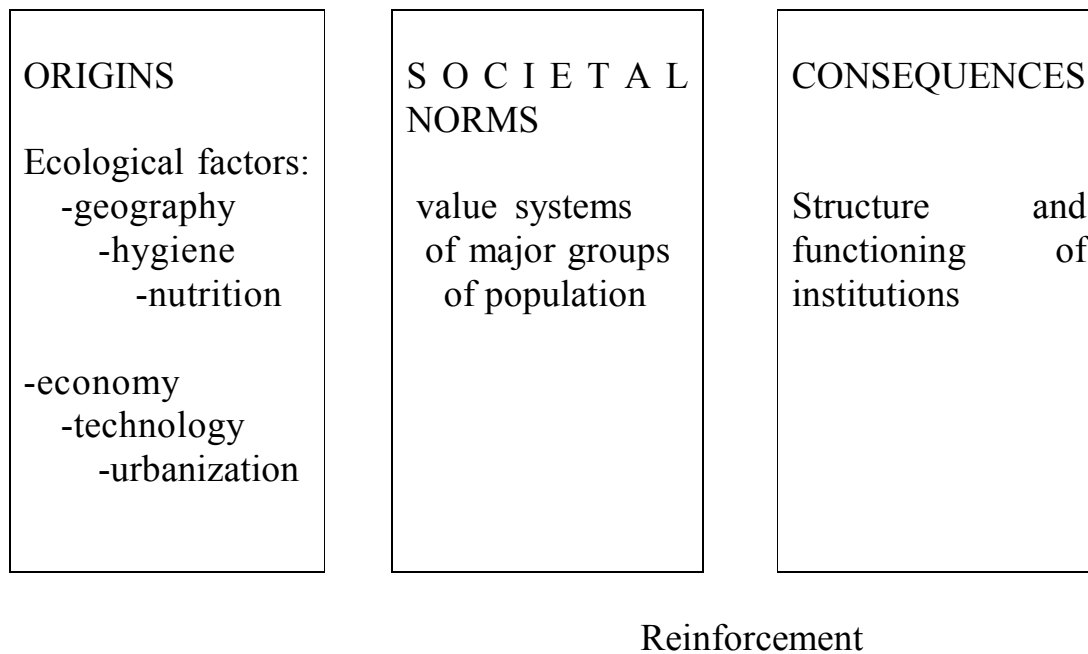
**Figure 2.1            The “Onion Diagram”: Manifestations of Culture at Different Levels of Depth (Hofstede 2001. p.11)**

Values are invisible until they become evident in behavior, but culture manifests itself in visible elements too. Values and related behavior vary by culture. Rituals, heroes, and symbols are visible elements of culture. They together with value manifest culture. Symbols are word, gestures, pictures and objects that carry often complex meanings recognized as such only by those who share the culture. Heroes

are persons, alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as models for behavior. Rituals are collective activities that are technically unnecessary to the achievement of desired ends but, that within a culture are considered socially essential, keeping the individual bound within the norms of the collectivity. Hofstede's explain that differences and similarities of cultures have very old historical roots (Hofstede, 2001. p.11). May be that people import some specific elements of culture from different cultural groups. People exchange cultural features to each other. Because of acculturation the original cultural patterns may be altered. But their value systems remain different. Scholars explain that core value system is difficult to change.

In Figure 2.2 Hofstede suggest mechanisms in societies that permit the maintenance of stability in culture patterns across many generations.





**Figure 2.2      The Stabilizing of Culture Patterns**

A system of societal norms consisting of the value systems (the mental software) shared by major groups in the population. Under the outside influences and because of ecological factors societal norm will shape. The societal norms have led to the development and pattern of maintenance of institutions in society. Scholar explains that institutions may be changed, but this does not necessarily affect the societal norms. This unchanged societal norm will persistently influence to the new institutions and smoothes them (Hofstede 2001. p11). This model explains the historical roots of cultural differences.

## **2      Cultural value frameworks for research step I, II**

### **1 Cultural value frameworks**

Culture can be described according to specific characteristics or categorized into value categories or dimensions of national culture.



International management consultant Harris and Moran are distinguished countries according to the some cultural characteristics. U.S political scientist Ronald Inglehart arranges world values in two categories. Trompenaars presented seven categories of work-related values. These are universalism- particularism, achievement- ascription, individualism- collectivism, emotional- neutral, specific- diffuse, time orientation, orientation to nature. But these categories were not combined into country scores (Schwartz).

The model that is most applied to marketing and advertising is a model of national culture developed by Geerts Hofstede.

Researchers explain the reason of why they choose Hofstede's model for their research. First, Hofstede's framework has been extensively replicated and supported as an important part of cultural theory. Second, according to Clark, there seems to be an overlap among different typologies of culture and their dimensions correspond to Hofstede's typology (Singh 2003). Also scholars mostly applied his model because, Hofstede's dimensional model provide country scores that can be used as variables for the analysis of phenomena.

Given the large number cultural models we choose Hofstede's five dimension model, Hall's model and Singh and Matsuo's framework for our study.

G. Hofstede (2001) has developed five independent dimensions of national culture. He started by conducting research from 1967 to 1973 in two survey rounds initially regarding only four dimensions and produced answers to more than 116,000 questionnaires from 72 countries to examine country differences in values and attitudes. The initial analysis was limited to 40 countries, with more than 50 respondents each. In a later stage, data from 10 more countries and three multi-country regions were added (Hofstede , 2001. p. 41).

At the earlier studies Hofstede has conceptualized four-dimension framework for understanding culture across nations. These dimensions were: Individualism-Collectivism, Power distance, Masculinity-Femininity, and Uncertainty Avoidance. Hofstede added fifth dimension, Long Term Orientation to his framework. In the 1980s, a new cross-national study led to the addition of a fifth dimension

The cultural value dimensions proposed by Hofstede have been extensively used in marketing and advertising literature to study cultural differences. This dimensional

model provides country scores that can be used to analyze consumption and consumer behavior (Mooij, 2004).

Marieke de Mooij applied his model to consumption-related values and motives. Mooij explained in her book “Global Marketing and Advertising” how appeals in advertising reflect the core values of culture.

The respected anthropologist and cross-cultural researcher, Edward T. Hall distinguished patterns of culture according to context. The context is useful for understanding consumer behavior and advertising across cultures.

The two type of communication distinguished by Hall, i.e. high- or low-context communication – fit the differences in behavior of interdependent selves of collectivist cultures and independent selves of individualistic cultures (Mooij 2004, p. 211). Also scholars note that the similarity with Trompenaars' Universalism (low context) and Particularism (high context) (Changing Minds.org).

His model has proven to be useful in communication research. Since communication is central to all marketing activities and Hall’s research approach was quite broad, his model seems to be useful for marketing matters as well (Hermeking 2005).

For the research step I, II we used Hofstede’s (VSM-94) five-dimension and Hall’s (1976) two-dimension models as our basic cultural value framework to compare two Asian countries’ culture.

## **2 Cultural value definitions**

Geert Hofstede’s model helps to explain basic value differences. This dimensions rooted in a basic problem (the basic problem of human inequality, the level of stress in a society in the face of an unknown future, the integration of individuals into primary groups, division of emotional roles between men and women, the choice of focus for people’s efforts; the future or the present) with which all societies have to cope and the answers for those problems are vary. These dimensions were empirically found and validated. Countries could be positioned on the scale. Dimensions are measured on a scale from 0 to 100.

The **power distance** dimension can be defined as “the extent to which less powerful members of a society accept and expect that power is distributed unequally“. This dimension explains how societies treat inequalities in social structure.

The emphasis in high power distance cultures is on status, authority, legitimacy and referent power. In large power distance cultures, everyone has his or her rightful place in a social hierarchy and one’s status must be clear so that others can show proper respect.

Inequality in a low-PDI society is seen as a necessary evil that should be minimize; in high-PDI society inequality is seen as the basis of societal order (Hofstede, 2001.p.97), in low power distance culture, people respect equal rights.

**Individualism** – society in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. **Collectivism** – society in which people are integrated into strong, cohesive in-groups, which throughout people’s life protect them in exchange of the loyalty to the group.

The dominant values in a **masculine** society are achievement and success, the dominant values in **feminine** society is caring for others and quality of life. In masculine societies, performance and achievement are important; and achievement must be demonstrated. Traditional masculine value such as competitiveness determines cultural ideals. There is a tendency to polarize. In masculine society sharply differentiated gender roles are the norm. Feminine societies are more people oriented. There is tendency to strive for consensus. Quality of life is more important than winning. Values in this culture are beauty, nature and ambiguity of gender roles. Countries like Japan and Austria are example of masculine cultures. (Partial list of the countries: see Appendix A).

**Uncertainty avoidance** can be defined as “the extent to which people feel threatened by uncertainty and ambiguity and try to avoid these situations”. Some people don’t mind unpredictability or uncertainty whereas others hate uncertainty or ambiguity and try to cope with by making rules and prescribing behavior.

**Long-term orientation** is the extent to which a society exhibits a pragmatic future-oriented perspective rather than a conventional historic or short-term point of

view. Values included in long-term orientation are perseverance, ordering relationships by status and observing this order, thrift, and having a sense of shame, leisure time not so important, large share of additional income saved. The opposite is **short-term orientation**, which includes personal steadiness and stability, respect for tradition and reciprocation of greetings, and favors and gifts, shame is not common feeling, leisure time is important, small share of additional income saved (Hofstede 2001. p.360).

**Context** is the information that surrounds an event; it is inextricably bound up with the meaning of the event (Hall and Hall 1990, p.6).

**A high-context (HC) communication** or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message (HALL 1976. p. 91). In high context cultures that which is written or stated rarely carries the meaning. The meaning of the message is understood by reading between the lines for what is not written or stated. In high context cultures most of the meaning is assumed to exist by the nature of the situation (<http://www.unc.edu/courses>). According to Hall (1976), eastern cultures like China are high context in orientation. **A low-context (LC) communication** is just the opposite; i.e., the mass of the information is vested in the explicit code. The level of the context in the communication of the Western world is low. (see Appendix B) In low context cultures, the explicit verbal or written message carries the meaning. Low context cultures require extensive detailed explanations and information because they are making up for what is missing in a situation (Hall and Hall, 1990). The meaning of the message is in the words.

### **3 The characteristic of High-Context and Low-Context cultures**

In a high-context culture, there are many contextual elements that help people to understand the rules. As a result, much is taken for granted. This can be very confusing for person who does not understand the 'unwritten rules' of the culture. Consequently there are a lot of chances of misunderstandings. The knowledge about cultural differences is useful for avoid cultural misunderstanding. In communication, for example Mongolian people may not smile when saying “Hi” to someone they do not know well. The list below shows the kind of behavior that is generally found in high and low context cultures (Table 2.1).

#### **Table 2.1 Hall's cultural factors**

<b>Factor</b>	<b>High-context culture</b>	<b>Low-context culture</b>
Overtones of messages	Many covert and implicit messages, with use of metaphor and reading between the lines.	Many overt and explicit messages those are simple and clear.
Locus of control and attribution for failure	Inner locus of control and personal acceptance for failure	Outer locus of control and blame of others for failure
Use of non-verbal communication	Much nonverbal communication	More focus on verbal communication than body language
Expression of reaction	Reserved, inward reactions	Visible, external, outward reaction
Cohesion and separation of groups	Strong distinction between in-group and out-group. Strong sense of family.	Flexible and open grouping patterns, changing as needed
People bonds	Strong people bonds with affiliation to family and community	Fragile bonds between people with little sense of loyalty.
Level of commitment to relationships	High commitment to long-term relationships. Relationship more important than task.	Low commitment to relationship. Task more important than relationships.
Flexibility of time	Time is open and flexible. Process is more important than product	Time is highly organized. Product is more important than process

*Source: Hall's cultural factors.*

[http://changingminds.org/explanations/culture/hall\\_culture.htm#So](http://changingminds.org/explanations/culture/hall_culture.htm#So)

### **High-Low Context: Countries**

Using the high-context and low context classification Japanese, Chinese and most of Asia countries classified as high-context culture. Also Africa, South America, and much of Middle-East are classified as high context. The US and Canada, along with northern European countries, are classified as low-context.

Figure 2.3 shows high and low context country classification.



**Figure 2.3 High/Low Context by culture**

*Source: Hall, E. and M. Hall (1990) Understanding Cultural Differences*

But within a low-context culture we can see high-context situations. For example, within a low context culture, communications among family members are generally high context because of the shared experience.

Nitish Singh also ordered countries randomly (see Appendix B)

#### **4 Context orientation and Individualism-Collectivism**

Hofstede suggested a correlation between collectivism and high context in cultures. In other words, the two types of communication distinguished by Hall, i.e. high- or low-context communication – fit the differences in behavior of interdependent selves of collectivist cultures and independent selves of individualistic cultures (Mooij 2004, p. 211).

In a collectivist culture there are multiple cross-cutting ties and intersections with others (culture-at-work.com).

In-group ties are strong. People know each other well, so it is not necessary to explain details. In individualist societies, ties between individuals are loose (Singh 2003). That is the reason for low context orientation. Another word, they do not share a lot of information and methods of coding that information. So they need to explain more detail.

### **3 Advertising in a different cultures**

#### **1 Advertising appeals by Hofstede's dimensions**

Marieke de Mooij (2005) explained in her book “Global Marketing and Advertising” how appeals in advertising reflect the core values of culture.

In high power distance culture: In this culture people purchase of products which underline their status (jewellery, watches, and cars). In advertising appeals which accent status, higher price, health, sex is being preferred. In testimonials elder people give advice to younger (mother to daughter, father to his son etc.).

In low power distance culture: Small power distance is reflected for example in antiauthoritarian elements of parody and humorous advertising, the younger advises the elder (daughter to her mum).

In strong uncertainty avoidance culture: Consumer are more cautious in buying used cars, needs more explanations, structure of the advertising message, testing, testimonials by experts. Stability is important value.

In weak uncertainty avoidance culture: People in general do not care very much about clothes (fashion, jewellery, price). In commercials we can see very often humors, parody and entertainment.

In individualistic culture: People prefer living in their own houses, love gardening, to have a lot of pets. In advertising the celebrities are shown alone. Appeals in individualistic cultures can refer explicitly to the individual itself. For example: Go your own way (Ford US).

Collectivistic culture: In decision making play important role recommendations of members of in-group, especially older people. In ads you can see more groups of the people than alone individuals, as they go outside to socialize.

Masculine culture: Purchase of foreign products or those which underline status. Configuration of masculinity and individualism is typical for anglo-german world. Example from consumer behavior is preference for strong, big and fast cars. In advertising we can meet appeals like Being first, Be the best etc. Celebrities and heroes play an important role in commercials.

Feminine culture: Lesser interest in purchasing of products which are symbols of status. Caring, softness and small are being preferred.

Also some other researchers reveal some appeals on web sites by these five dimensions.

For instance: Common characteristics of Web sites created for individualistic cultures include controversial or extreme statements and imagery. Collectivist cultures emphasize the good of the community (We can see example of Chinese websites for this). Web sites that appeal to high masculine cultures include games and competition as a means of motivation, providing quick rewards. Low MAS Web site design concepts include promotion of cooperation and support rather than



competitiveness, and using poetic and pleasing aesthetics as a means of motivation structure and formality are highly prized (Cook and Finlayson 2005). In UA cultures regarding Web design, the key concept for high UA societies is simplicity.

Web sites designed for low UA audiences have a greater degree of complexity. In low PD cultures a site's content should be equally available to all users and in high power distance countries would not expect the same fullness of available information. Design considerations for high LTO cultures include focusing the site's content on practice and patience in achieving goals and using relationships as a means of establishing credibility (Marcus and Gould 2000). Low LTO cultures expect immediate results from actions and prefer rules rather than relationships. Jack Cook and Mike Finlayson summarize suggestions for how specific elements of Web site design should be considered in relation to high and low scores in each of the cultural dimensions (See Appendix C).

The both of above studies are explain about differences in advertising by Hofstede's dimensions.

## **2 Advertising in high - low context cultures**

Researchers have found some differences in communication and advertising styles between High-and Low-Context cultures. Marketers and advertisers have to properly define the advertising styles and creative strategies in order to create an effective communication. For this, they need to understand the degree of the context in communication systems.

In case of export of products to different countries it is not sufficient to translate a main advertisement message (Mooji, 2004. p.28). Message content is related to a context which defines to a certain extent of the concrete meaning. It's because 'without context, the code is incomplete since it encompasses only part of the message' (HALL 1976. p. 86) and context are inextricably bound up with each other (HALL 1976. p. 90).

Members of a common culture share information and also share methods of coding that information. These methods vary from culture to culture. As Hall (1990) says, "Knowing what kind of information people from other cultures require is one key to effective international communication".

Mongolian distributors of foreign companies often air a literal translation of their advertisements when they introduce their products into the Mongolian market. These advertisements do not often correspond to the Mongolian way of thinking. Also Mongolian companies which export their products to a foreign market need to acknowledge the cultural impact on consumers' behavior. It is important to know about ourselves first in order to better understand others (Hall, 1976).

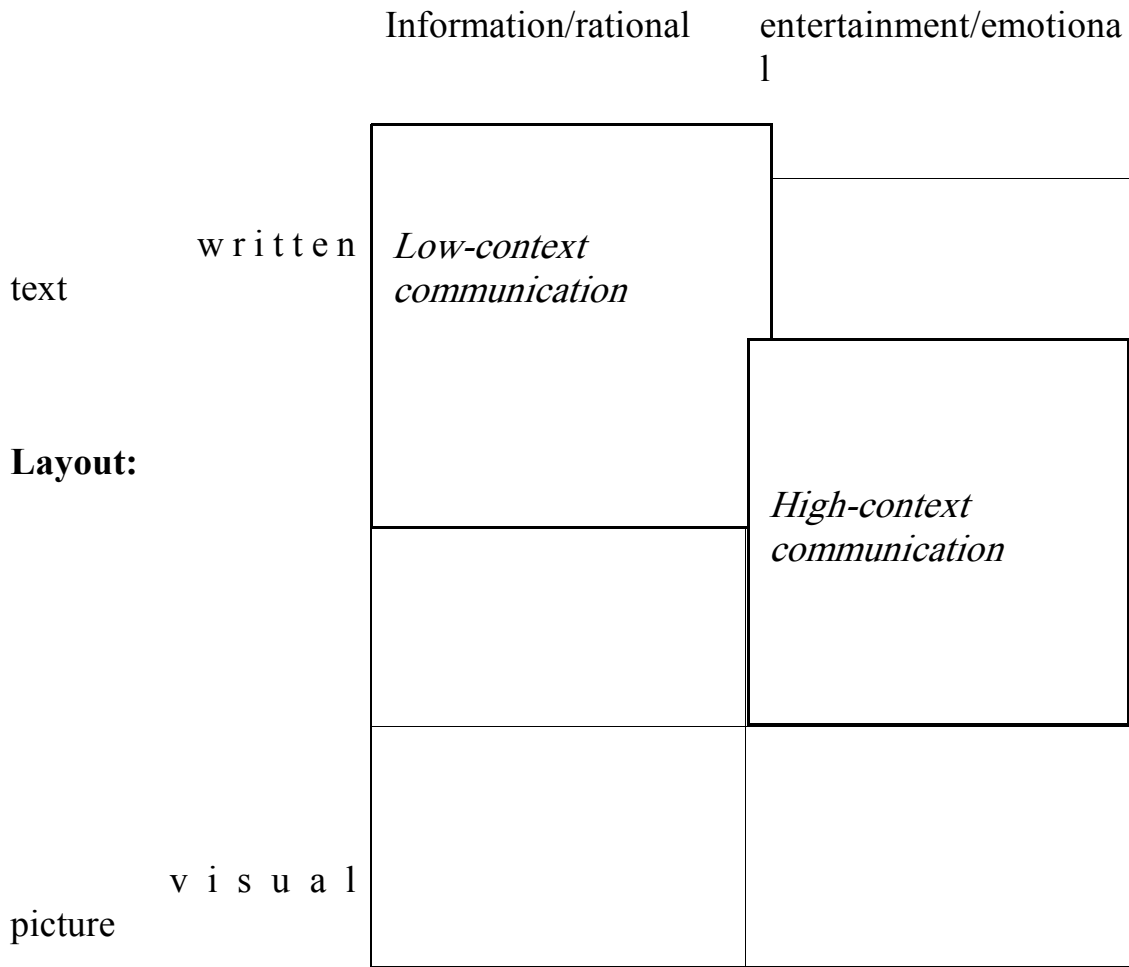
Hall's work on high or low context has been validated by various researchers, particularly with regard to advertising and promotion within cultures (Singh and Pereira, 2005). Advertisements in high context cultures are characterized by indirect verbal expressions and are implicit and indirect, polite, modest, even ambiguous (Mooij, 1998; Mueller, 1987) (see Table 2.2). In a Low context environment, the use of direct, explicit, and confrontational appeals in the form of competitive advertising, sales promotions, and aggressive selling is common (Cutler and Javalgi 1992; Mueller, 1987).

A study by Cho et. al (1999), reveals that advertising in high context cultures emphasizes harmony, beauty, and oneness with nature. Advertisements in high context culture tend to have a soft and more emotion-based appeals and advertising tends to be more suggestive than direct (Cho et al.1999).

In advertising, argumentation and rhetoric are found more in low-context cultures, whereas advertising in high-context cultures is characterized by symbolism or indirect verbal expression (Mooji, 2004). Symbols are words, gestures, pictures and objects that carry often complex meanings recognized as such only by those who share the culture (Hofstede, 2001. p.10) and they play an important role in high-context cultures.

Research conducted in USA, United Kingdom and Korea by Ju Pak's in 1990 had revealed that some remarkable differences in preferred creative strategies and in particular, in regard to verbal and visual content appeal. Rational, fact based appeals are dominant in the USA and emotional, symbolic appeals are dominant in South Korea. Researcher Mark Hermeking showed that general relation between content, layout and the culturally preferred communication style best suited for advertising and website design. It is represented in Figure 2.4

### **Content appeal:**



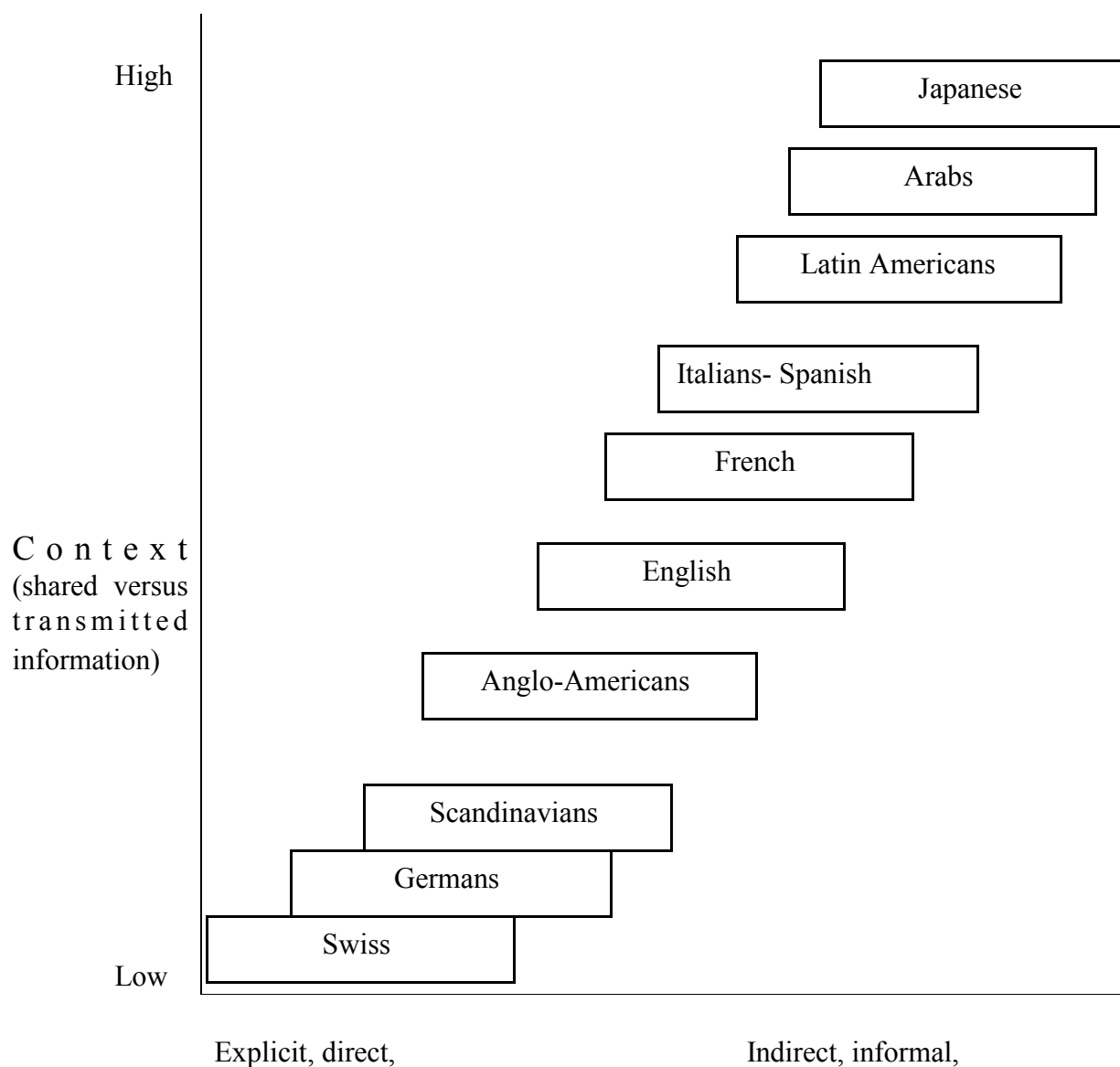
**Figure 2.4 Relationship Between Content, Layout and Communication**

**Table 2.2 Some differences in Advertising**

High-Context culture	Low-Context culture
Implicit, indirect	Explicit, direct
Non verbal and indirect verbal expression	Verbal expression
Suggestive	Informative
Symbolism	Confrontational appeals /discounts, sales promotions,

Harmony, beauty and oneness with nature	aggressive selling/
Polite and modest	Conditions of use
Even ambiguous (Mooij, 1998; Mueller, 1987)	Argumentation and rhetoric

Mark Hermeking also represented a positioning of some countries on the context and communication styles. (Figure 2.5) This is based on positioning made by Hall's and adapted by Usunier's (1991)



format, written

symbolic, pictures

Communication style

## **Figure 2.5      Context and communication styles by countries**

### **4      Chinese culture**

#### **1 Cultural dimensions - China**

Numbers of research have been conducted in association with Chinese cultural dimensions and context.

##### **Individualism**

In China, a primitive mode of life has been preserved both in small /family/ and large /community/ levels for many millennia. For the Chinese, an individual existed in a restricted circle of collective relations without having their own autonomy. For instance, these cover joint labor and joint responsibilities for the society, and powerlessness before the state. One of major principles of Confucianism which has remained as a key orientation of Chinese' behavior is op cit: "... the family is the prototype of all social organizations..."(Hofstede, 2001. p. 114)

The former Chinese leader Mao Zedong, saw individualism as a sin, considering that the latter compels people to prefer their personal interests over those of the community.

According to scholars, the Chinese have become more collectivistic since the 20th century, but not only under influences of some influential persons. Their surveys reveal the low IDV for China. The Chinese *ren* philosophy of man is the formulation of the low IDV sentiment (Table 2.3).

### **Power Distance Index**

When we hear the name of one of the world famous philosophers/thinkers Kong Fu Ze we automatically think of ancient Chinese philosophical thinking and traditional culture. (Kong Fu Ze 2005)

According to Confucian teaching, every person should not desire another social position than that which he occupies at present, nor envy others strive to put himself above others, but should respect his elders and keep strictly to the norms and orders established on the family and state scales. The logic of the Chinese world outlook demands the fulfillment of moral responsibility above all others, but do not leave space for a sentiment of personal freedom. Chinese do not strive for power and a higher position.

According to Confucian teaching, social stability is based on unequal relations between people (Table 2.3).

He differentiated “wu lun” or five basic relationships. These are: the leader and followers, father-son, elder brother-younger brother, wife-husband, and elder friend-younger friend. Their interrelationship is based on mutual responsibilities which are manifested through the young respect their elders, and the elder take care of the young; Op cit: (Hofstede 2001. p.114). Kong Fu Ze (2005) taught, in his book of “Critical article” chapter 12 section 11 “A king should behave like a king, a minister should behave like a minister, parent should behave like a parent, and son should behave like a son.

### **Uncertainty Avoidance Index**

This dimension determines the extent to which a society is risk-averse or can tolerate environmental ambiguity. China is one of the low-UAI countries (Table 2.3).

### **Masculinity Index**

This dimension explains how gender roles are allocated in different cultures. China is in the list of countries with a high MAS index of 66 (Table 2.3).

**Long-Term Orientation:** This is the traditional nature of Chinese. In the course of his Chinese values survey, Michael Harris Bond, a professor of the China University in Hong Kong, has formulated a cultural dimension called “Confucian work dynamics”. Later, this was re-named by Hofstede as “long-term orientation”, and has been used as the fifth cultural dimension (Table 2.3).

**Table 2.3 Index scores /China/**

Cultural dimensions	Individualism Index	Power Distance Index	Uncertainty Avoidance Index	Masculinity Index	Long-Term Orientation
China	20	80	30	66	118

*Source: (Hofstede 2001. p.502)*

## 2 The context level in communication of Chinese

According to T. Hall’s high and low context culture classification China is on the high-context end of the scale.

Also, Professor Nitish et. al, conducted a comparative study of China, India, Japan, US cultures and concluded that China belongs to high context culture. They say that it’s revealed in advertising.

T. Hall (1976) in his book “Beyond Culture” explains the Chinese language and writing as follows:

The need for context is experienced when looking up words in a Chinese dictionary. To use Chinese dictionary, the reader must know the significance of 214 radicals ( Hall 1976. p. 91).

To be literate in Chinese, one has to be conversant with Chinese history.

The Chinese orthography is represented in art form (Figure 2.6). Chinese writing differs in critical aspects from alphabetic writing. Scholars say that good art increases the context. Unlike other languages expressed by sounds, the Chinese characters known as hanzi are not represented by sounds but are written with strokes. Chinese characters are written with over 30 strokes and 8 of them are basic strokes. Others are combined strokes.



*How the Chinese writing system*

works [http://www.omniglot.com/writing/chinese\\_horse.htm](http://www.omniglot.com/writing/chinese_horse.htm)

**Figure 2.6 Example of Chinese script**

The spoken pronunciation system must be known, because there are four tones and a change of tone means a change of meaning. Besides vowels and consonants, all varieties of spoken Chinese use tones. Every syllable in the Chinese language is pronounced differently, in high level, high rising, low falling-rising, high falling, and neutral levels, and when a tone level changes the meaning changes as well. Although pictographs look the same they may express different meaning and are pronounced differently. It's called tones.

For instance the syllable “ma” means mother in the first tone, hemp in the second tone, horse in the third tone, and scold in the fourth tone, the syllable “yān” means tobacco in the first tone, salt in the second tone, eye in the third tone, swallow in the fourth tone (Li Shi Zhi 1989, pp.39-40)

The communication between the Chinese people is difficult to understand not only representatives of low context culture but also for high context cultures. This is because they often use idioms in their speech. The meaning of words spoken can hardly be understood directly but it becomes clear from context.

The dictionary of Chinese phraseology published by the Chinese Institute of Dictionary in 1996 contains the explanation of 18000 phrases which are widely used in communication. Let's explain the meaning of some phrases (Liu Lin and Gursed 1959, pp.74-77). The phrase “the loss of Sai Weng's horse . . .” is often heard in Chinese communication. To understand the meaning of this phrase one should know its origin: Once upon a time there lived a father named Sai Weng with his son. They



made their living by herding horses. One day they found out that one of their horses was missing. Sai Weng told his son calmly "well, don't worry; it might be a good thing. Leaving for a strange place in search of the horse you might be in danger, son. Wait".

Soon the missing horse came back itself. It came with another horse. Neighbors who heard this noise all came out and congratulated them. Then the old father told sadly: "who could know that was the source of tragedy and worries".

The son was very glad to have another horse to ride and ignoring his father's words mounted to train the alien horse. But he fell off the horse and broke his leg.

Then the father, not showing his worry, said smiling "sometimes a bad event turns to have good results. How can you say that was a bad case?"

Soon after a war started and all young men were mobilized to the army and were killed in the war. Only the son of the old man was not mobilized to the army because of his broken leg and was left alive with his father.

So, the meaning of this phrase is that in some cases good could turn bad and on the contrary, bad turns to be good. That's the philosophical meaning of this phrase.

Another phrase is "Seeing flowers while galloping on a horse". A poet named Jiao lived during the times of the ancient Chinese Tang state. At the age of 50 he successfully passed an exam of statesmen. Although he passed that exam at his late age he was very impressed and glad. He passed the exam in spring and there was a spring breeze. His horse was galloping faster than usual and he thought "if my horse gallops this fast I would be able to see all the flowers of the Chang An city within one day and wrote a stanza of poem from the bottom of his delighted heart. Those were the words of wonderful impression after a successful pass of the exam. Afterwards, the people made a phrase from that stanza which reads seeing flowers while galloping on a horse".

First, the phrase was used to express the feeling of joy then it was used to express hastiness and rush. For example: Imagine that I visited exhibition and when people ask my impression of it, I would say "seeing flowers while galloping on a horse" to give them understand that I just passed through it and have no impression.

Most of Chinese people use phrases like this to express their ideas during conversation and if we don't know the meaning of these phrases it is very difficult to understand their communications.

## **5 An analytical framework for evaluating values on the web -Research step III**

### **1 Conceptual framework**

Singh and Matsuo created a modified framework of cultural values based on Hofstede's four cultural dimensions and Hall's Context dimension.

In the article which is published by Singh et al (2003) in the Journal of Global Information Management, they explained the reasons why they adopt those two models. They explained that first, this model is the one that has been most extensively applied and validated in a variety of cultural context and management research in general. Second, the parsimony of both models also presents themselves as a more viable framework since both offer analytical flexibility which is desired in measuring culture (Pollay1983).

To extend Hofstede's framework and Hall's dimension to study the specifics of Web communication, they took two steps to generate Web-specific cultural elements. The first step was to identify the existing cultural typologies that have been used in cultural studies. The second step was to develop the website cultural-coding categories for six cultural dimensions (Singh, 2004). To operationalize Hofstede's and Hall's cultural dimensions on the web, they first developed a list of major features commonly presented on the websites and

evaluated which feature would be preferred more in which culture. Based on their extensive review Web-specific cultural traits were categorized into Hofstede's four main cultural dimensions and Hall's context dimension. The selected categories are presented in Table 3.2.

Nitish Singh, Hongxin Zhao and Xiaorui Hu(2003) applied this modified framework to evaluate the degree of cultural adaptation of the selected company websites. Items about context categories were eight but they merge 2 items into one

and they published this categories and items in the book “the culturally customized web site” which published in 2005.

Elizabeth Wurtz conducted study to explore and identify the strategies used by High-Context cultures in utilizing the Internet a largely Low-Context medium for communication and marketing purposes. According to Wurtz (2005), visual communication is a high priority in the design of High context websites.

For the research step III, to measure the cultural similarities and differences on the Web, we are going to use Singh and Matsuo's (2005) conceptual framework.

## **2 Research on cultural differences on web sites**

Nowadays worldwide e-commerce is growing. Companies want to target online consumers. However, there is a dearth of evidence as to whether global consumers prefer to browse and buy from standardized global websites or web sites adapted to their local cultures (Singh, 2004).

In order to reach online consumers, companies have to address cultural issues. Companies often lack expertise and guidance to adapt their websites to diverse consumer segments.

Nitish Singh, Hongxin Zhao and Xiaorui Hu (2003) conducted a comparative analysis of the of American companies domestic and Chinese websites. The unit of their analysis was the domestic and Chinese websites of 40 U.S.-based companies.

Content analysis of the websites which was done by those scholars above revealed that the web is not cultural neutral medium. Their hypothesis was that, U.S. domestic websites will show a relatively higher low-context orientation, while their Chinese websites will show a high-context orientation. The results reveal cultural adaptation being practiced by the sample firms on their Chinese (International) websites. Five hypotheses about depiction of cultural dimensions supported. They revealed that Chinese websites had a very different structure and appearance, for example: websites exhibited bold colors and animation. The findings of this study confirmed that the Web is not a culturally neutral medium (Singh et. al. 2003). Other researchers confirmed the use of a localized specialized approach to advertising in print and broadcast media.

In 2004, Nitish Singh, Olivier Furrer, and Massimiliano Ostinelii studied whether global consumers prefer to browse and buy from standardized global web sites or web sites adapted to their local cultures. Their study provided evidence from five different countries as to whether global consumers prefer local web content or standardized web content. This study also measured how the degree of cultural adaptation on the web affects consumer perception of site effectiveness. They revealed that in general, online consumers from these five countries prefer local web sites to adapted and standardized web sites on several of the effectiveness variables (Singh et al., 2004).

Also other studies revealed the importance of web site adaptation. For example: According to International Data Corporation, a leading online research firm, millions of Chinese and Korean consumers prefer web sites in their native language ([www.hkcybex.com](http://www.hkcybex.com)). A localization service provider found that after translating and adapting the web site of their customers, the hit rate soared to almost 2000 percent (Ferranti 1999). Still most of the firms are hesitant to invest in the development of localized web sites (Singh and Boughton, 2002).

Singh's study reveals that most companies choose to have either standardized global web sites or develop machine-translated versions for different countries (Singh and Boughton 2002). However, languages do not just differ in terms of characters, syntax rules, and punctuation; they also differ in terms of their origin, their emphasis on history and tradition, their use of dialects and rhetorical styles, their use of symbols and metaphors, and even their use of persuasive strategies. Therefore, machine translated web pages may not effectively communicate with local consumers and are susceptible to cultural faux pas and misinterpretations. Moreover, using local language in proper context and style is only a small part of the localization effort. Companies also need to consider adapting colors, icons, signs, web page layout, number format, date format, postal codes, measurements, titles, character fonts, and most of all cultural values and symbols of the foreign country. . . (Singh et.al, 2004).

Nitish Signh, Hongxin Zhao, and Xiaorui Hu used Singh and Matsuo's conceptual framework to study the cultural content on Web sites from China, India, Japan, and the United States. Their purpose was to explore the depiction of cultural value on international web sites. Their study results indicated that local web sites of India, China, Japan and United states not only reflect cultural values of the country of their origin, but also seem to differ significantly from each other on cultural dimensions

(Singh et. al., 2005). For example, on collectivism dimension, Chinese and Japanese web sites were significantly higher in the depiction of collectivist values compared to United States and Indian web sites. United States web sites showed the highest levels of individualism-oriented features. On high context dimension, Japan scored significantly higher than other four countries while China, India and United States were second, third and fourth respectively.

In 2006, Nitish Singh, Georg Fassott, Hongxin Zhao, and Paul D Boughton studied to whether local consumers prefer culturally adapted Web sites or standardized Web sites also. The study showed that consumers from Germany, China and India prefer web sites adapted to their local culture. Also they revealed the influences of culture to consumer beliefs, attitudes and purchase intention on the Web.

Elizabeth Wurtz conducted study to explore and identify the strategies used by High-Context cultures in utilizing the Internet a largely Low-Context medium for communication and marketing purposes. He assumed that visual communication is a high priority in the design of High context websites. Wurtz hypothesized that individuals in high-context cultures are more likely to adopt the visual effects by the Internet to convey their messages efficiently than their low-context counterparts. His exploratory analysis of McDonald's websites identified five different strategies by visual communication and this is used to support High Context Communication traits. Also Yan Tian's case study examines how Coca-cola is using its Web site to communicate with public in the Chinese market. His study reveals the strategy approach which being practiced by Coca-Cola and calls it as "glocal" strategy.

Coca-Cola presented its understanding of and respect for Chinese culture in a variety of ways on its Chinese web site. For example in Chinese Web site, in its Chronicle section, it paralleled the history of Coca-Cola with world history as well as modern Chinese history through a chart in the Chinese language, with an obvious focus on the political events in China, compared with its "Heritage Timeline" on its English web site(Yan Tian 2006).

## **6 Conceptual framework for whole research steps**

Figure 2.7 presented the conceptual framework used for the research.

### **Figure 2.7 Conceptual framework for the research**

## **7 Contrast views relevant to proposed research topic**

In his article “The globalization of Markets, “Harvard professor Ted Levitt (1983) argued that new technology would lead to homogenization of consumer wants and needs because consumers would prefer standard products of high quality and low price to more customized high-price products”. But researchers argued that no empirical evidence has been brought to show homogenization of tastes or the

appearance of universal price-minded consumer segments (Usunier et al., 1996, pp. 100-16).

## **8 The principal research questions to be addressed in the thesis**

The choice between a standardized or adapted marketing mix has been one of the core debates in international marketing (Zou and Cavusgil, 2002, pp.40-56). Standardization is the use of a standard marketing mix in all markets while in contrast adaptation is the idea of customizing the marketing mix to meet the needs and wants of each consumer (Jain 1989, pp.70-9).

Cross-cultural marketing and advertising researches reveal important influences of culture on consumer behavior. Research of cultural similarities and differences of the target audiences enables marketers and advertisers to develop adequate advertising style and creative strategy.

Today, researchers and professors from Mongolian universities who prepare marketing professionals and Mongolian marketers are facing the same challenge that world marketers are experiencing. Therefore this has created a need to conduct cultural research which determines customer behavior in the international market.

In addition, it is very common for Asian countries to behave similarly that they share the same culture which is framed in one context. However, the civilization influences on the way of thinking among nationalities and creates differences. Therefore, I have chosen two countries that have nomadic and sedentary civilization in order to determine cultural similarities and differences between them. To understand cultural aspects of advertising we have to identify the cultural dimensions.

“...Farmers have supplied rice and handcrafts, whereas nomads have provided livestock and raw materials of animal origin. In other words, in spite of different languages, religions, traditions, and cultures, farmers residing along rivers and nomads settling steppes have joined in the economic sector through trade ...” (Weatherford, J. 2005, pp. 71-72). But these two neighbor countries have a similarities and dissimilarities in their culture.

Wurtz has mentioned that Internet is a largely Low Context medium for communication and marketing purposes. If Mongolian culture classified as high context, it is important to know how they utilize this low context medium.

Whole research based on following Conceptual Framework and research consists of three steps in a logical order and we have raised five research questions.

### **Research step I:**

#### **Research question 1:**

How Mongolian society will be scored by five cultural dimensions formulated by the Dutch scholar, Geert Hofstede?

#### **Research question 2:**

How nomadic civilization has influenced to the Mongolians way of thinking?

### **Research step II:**

#### **Research question 3:**

Whether Mongolian culture is high or low context?

#### **Research question 4:**

What is the degree of context of Mongolians in communication compared to Chinese?

### **Research step III:**

#### **Research Question 5:**

How cultural categories depicted on the Web?





### **3 CHAPTER 3**

## **RESEARCH METHODOLOGY**

### **1 Research step I**

**1 Research question 1 and formulation of Hypothesis: How Mongolian society will be scored by five cultural dimensions formulated by the Dutch scholar, Geert Hofstede?**

#### **Hypothesis for research question 1:**

As it is mentioned above, one of the objectives of this research is to study Mongolian cultural value dimensions

The hypothesis of the study on Mongolian cultural dimensions is based on the values and norms of behavior defined by Hofstede.

#### **Is the Mongolian society collectivistic or individualistic?**

There are confusion among the Mongolians about the values and norms of their behavior. According to the Baabar (2006, pp. 43-44) “Nomads have lived in every-day harmony with nature, nevertheless, as a person they have had weak relations with the human community. Throughout the whole of history, it has been a most sparsely settled region. They don’t have a very well developed notion about a communal life and value their personal freedom most”. Every Mongolian household is a production unit by itself. Some scholars consider that the nomadic way of life of the scarce Mongolian population on a vast territory might not develop the foundation of a community livelihood.

Some researchers have agreed with this statement. But most of other researchers argue that Mongolian culture is closer to collectivist features.

#### **Hypothesis 1:**

Mongolians tended to have a collectivistic society; but compared with other Asian countries, Mongolians are considered as being more individualistic.

### **What about the Power Distance Index for Mongolian society?**

Mongolians have a strict tradition to respect their elders and to take care of their parents when they get old. However, children regard themselves as equal to their parents, students to their teachers, and employees to their leaders. Power is not distributed by such criteria as job seniority - on the contrary, the most capable person becomes a leader regardless of age and job seniority.

### **Hypothesis 2:**

The power distance index of Mongolia is lower than that of other Asian countries particularly lower than China.

### **What about Uncertainty Avoidance Index for Mongolian society?**

Mongolians enjoy a high capacity to adapt to new situations. There is more openness to change or new ideas. Management is not so official, uncertainty of structure and procedure is recognized. This is likewise the result of the nomadic civilization, and the society is considered as being comfortable with ambiguity.

### **Hypothesis 3:**

Mongolia is considered as a low-UAI country compared to China.

### **Is the Mongolian society Masculine or Feminine?**

In a Masculine society, reaching achievements is a dominating value; whereas in a feminine society, the latter is care for others and quality of life. It is also important to take into consideration what position gender has in society. For Mongolians, boys are considered to be the inheritors or continuers of the family line and men are respected very much as the householder.

However, women have played an important role in the history of Mongolians. Western scholars agree that Mongolian women traditionally have had relatively higher social positions and greater autonomy than women in the Islamic societies of Inner Asia or in China and Korea. They routinely managed the household if widowed or if their husbands were absent to perform military service or caravan work. Moslem

women and Confucian women have never ever invoked the rights Mongolian women have enjoyed (Baabar, 2006, p.72).

In recent years, Mongolians have placed more emphasis on the education of their daughters and consequently, their position in families has also risen.

The share of women among people with a higher education has significantly increased - reaching 80 per cent at present. In this connection, the share of women in the decision-making level is high.

#### **Hypothesis 4:**

Mongolia has a more feminine society than China and most Asian countries.

#### **Is Mongolian society long-term oriented or short-term oriented?**

The Mongolians do not agree with the notion that there is a sole truth. They admit changes and reforms and they are spiritually tranquil people by nature. However, in terms of thrift, they are different from the Chinese. The traditional thinking of accumulating material wealth is strongly characteristic of the Chinese; however the nomadic Mongolians did not develop this tradition of accumulating material wealth. Mongolians don't like in accumulating material wealth (Weatherford, 2005, p.143).

#### **Hypothesis 5:**

Mongolian society is considered to be more short-term oriented.

This hypothesis is based on the Mongolian nomadic cultural features. These cultural features were addressed by Research Question 2 and more explanations will be given when interpreting the answers of that question.

#### **Research design**

First of all, for the purpose, we need to know how Mongolians are determined in terms of cultural dimensions. Defining how Mongolians and Chinese are determined by cultural dimensions it would be possible to hypothesize the context level in the communication of Mongolians. Because according to the scholar Hofstede individualism as one the five dimensions of national culture is correlated with the context level of the communication. Dimensions of national culture provide excellent variables that can be employed to analyze cross-national consumer behavior.

Researchers have conducted a number of researches in association with Chinese cultural dimensions. Secondary data sources were used to collect information related this issue.

Primary data from Mongolia were collected using sample survey. The Values Survey Model (VSM-94) was used to collect data and to calculate indexes. This study was conducted with the help of G. Narantungalag, a lecturer of IFE in Mongolia, and under the guidance of my research supervisor Professor doc. Jaroslov Svetlik. For the survey 1608 respondents were selected with the aim of defining the Mongolians according to Hofstede's 5 cultural dimensions.

Answers to the questions will be influenced by the characteristics of respondents, such as their gender, age, education level, and occupation. Several correlations are mentioned (Hofstede), such as:

- Strong correlation among the occupation and PDI. The lower education and lower status occupations tend to produce high PDI values; higher education and higher status occupations tend to produce lower distance values.

- The MAS index can be used to describe occupations

- Decreasing masculinity with increasing age

For this reason, the aim was pursued to involve people in near shares in terms of age, gender, education level, and the kind of work (see Appendix D).

## **2Research question 2: How nomadic civilization has influenced to the Mongolians way of thinking and cultural dimensions?**

To answer this research question inductive research approach was used.

In a section 4.1.1 I will explain about how nomadic civilization has influenced to the Mongolian cultural dimensions. Scholars explain that nomadic civilization has influenced to the Mongolian way of thinking. Based on their literature and our experiences and the direct observations we explain about influence to the dimensions.

## **2 Research step II:**

### **1 Research question 3: Whether Mongolian culture is high or low context?**

In this study three strategies were used to define whether Mongolian culture is high versus low context culture:

1. According to the literature individualism and context orientation are correlated each other. Therefore it is assumed to examine Mongolian individualism index which will help to describe the context orientation of Mongolians ( Strategy 1: section 4.1.2).
2. Researchers classified most of Asian countries, particularly Chinese cultures as a High-Context Culture. If we compare Mongolians to Chinese it will give possibility to determine the level of context of Mongolians. So we compared Mongolians and Chinese respondents (Strategy 2: section 3.2.2 and 4.1.2).
3. The study focused to determine the context level in communication between people using historical literature, fair tales, legends, idioms and by the observation made through every day communication process (Strategy 3: section 4.1.2).

We will use these three strategies to define in which category of context Mongolian culture should be.

### **2Research question 4: What is the degree of context of Mongolians in communication compared to Chinese?**

As mentioned above Researchers have classified Chinese cultures as a High-Context Culture. Therefore the aim of Strategy 2 is to compare the Mongolian culture with Chinese culture to get to know the level of Mongolian culture in relation to the context.

## **Research design**

Sample survey was conducted using simple random sampling technique. As the target group respondents at the age of 18 to 40 were selected purposively assuming that this group has the accessibility of Internet facility. In terms of age, 18 percent of global online users were under age 18, one-fourth between 18 and 34, 29 percent between 35 and 40, and 28 percent above 40 (Erina Lin, 2008)

The survey questionnaire (see Appendix F) comprised of 2 components. Twenty questions were extracted from the format designed by the Claire B. Halverson. The context of following 6 questions aimed to define high and low context scores of these people as well (see Appendix G).

Survey was conducted among 164 Mongolians and 159 Chinese. The survey covered people working in different sectors and students studying in various institutions. This study was conducted with the help of Guo Yiying who is a Ph.D student at Tomas Bata University in Zlin and Oyun Dorjsuren, a lecturer of Institute of Finance and Economics in Mongolia. We aimed to sample Chinese and Mongolians of the same age category.

Next step of the research will be based on the identifying the context level in communication of Mongolians compared to the Chinese.

## **3 Research step III**

### **1 Research Question 5: How cultural categories depicted on the Web?**

In Mongolia the number of internet users is growing very fast in a short period and number of internet users per capita is not so small (see Table 3.1 ). Also, even though in Mongolia there are few web sites in each industry, now it is increasing day to day.

**Table 3.1 Internet users - CIA World Factbook**

Rank Total	Country	Internet users	Internet user /Per capita/	Year
2	China	137000000	10.4	2006
110	Mongolia	268000	9.1	2005
	World	1018057389	15.4	2005

*Source: Internet Users. CIA World Factbook (2007-12-13)*

*<http://world.bymap.org/InternetUsers.html>*

The objective of this step is to see how cultural categories depicted on the Web for these two high context cultures.

The Chinese are categorized as high context culture. Also quantitative and qualitative analysis is telling us that Mongolian culture is high context culture. For the above reasons we are assuming that the cultural content in Mongolian and Chinese selected websites will show a high-context orientation.

For the purpose of this step we used Singh and Matsuo's conceptual framework (Singh and Pereira, 2005).

## **Research design**

We selected 7 items from 36 items in the Cultural Value Framework. The degree of depiction of each of these 7 items in the Singh and Matsuo's Cultural Value Framework is going to be evaluated as "Not depicted" to "Prominently Depicted" on the five point Likert scale, by 2 independent coders (see Appendix E and Table 3.2). For the study 25 companies' websites from Mongolia and 40 companies' websites from China were selected. One coder from each country was selected to evaluate the websites. Both of them were fluent in both Chinese and English languages.

## **Background of the coders:**

**Coder from Mongolia :** Erdenesuvd Enkhtaivan who is working in the Voice of Mongolia, Mongolian Radio, is fluent in Mongolian, English and Chinese language and also she prepared broadcasts in Chinese language.



**Coder from China:** Guo Yiyi who is a PhD student of Tomas Bata University in Zlin, is fluent in Chinese and English and work as a Chinese language teacher at the Tomas Bata University in Zlin. Following sheet were used for comparative studies of the websites.

**Table 3.2 The explanation for cultural categories**

<b>Dimension: High context</b>		
Categories:		
1	Politeness and Indirectness	Greetings from the company, images and pictures reflecting politeness, flowery language, use of indirect expressions like "perhaps", "probably" and "somewhat". Overall humbleness in company philosophy and corporate information.
2	Soft sell approach	Use of affective and subjective impressions of intangible aspects of a product or service, and more entertainment theme to promote the product.
3	Aesthetics	Attention to esthetic details, liberal use of colors, high bold colors, emphasis on images and context, and use of love and harmony appeal.
<b>Dimension: Low context</b>		
Categories:		
1	Hard sell approach	Discounts, promotions, coupons, and emphasis on product advantages using explicit comparison.
2	Use of Superlatives	Use of superlative words and sentences: like "We are the number one", "The top company", "The leader", "World's largest".
3	Rank or Prestige of the Company	Features like company rank in the industry, listing in Forbes or Fortune, and numbers showing the growth and importance of the company.
4	Terms and Conditions of Purchase	Product return policy, warranty, and other conditions.

**4 Summary of the Research Methodology**

Following model summarizes the total methodological approaches applied in the research process. (see Figure 3.1)

**Figure 3.1          Methodology**



## 4 CHAPTER 4

### RESULTS AND DISCUSSIONS

#### 1 Analysis of Findings

##### 1 Research step I

**Research question 1:** How Mongolian society will be scored by five cultural dimensions formulated by the Dutch scholar, Geert Hofstede?

Five indexes of cultural dimensions were calculated (VSM-94). The index formulas were:

Using these formulas following results were calculated (Table 4.1).

**Table 4.1 Index Scores -Mongolia**

Cultural dimensions	Individualism Index	Power Distance Index	Uncertainty Avoidance Index	Masculinity Index	Long-term orientation
Mongolia	19	12	76	53	43

According to the revealed results from this study, Mongolians tended to have a collectivistic society. Mongolians score is far below the estimated score of China (80) on power distance. Mongolia is relatively little more feminine society than

China (66). Uncertainty avoidance index is more than Chinese score. Score on long-term orientation is lower than the Chinese.

Therefore the result supported to prove the four hypotheses. The hypothesis on uncertainty avoidance index is not supported.

**Research question 2:** How nomadic civilization has influenced to the Mongolians way of thinking and cultural dimensions?

It is impossible to understand cultural differentiations without studying history, since the cultural differentiations and similarities are deeply rooted in history (Hofstede, 2001, pp. 11-12).

### **The influence of nomadic civilization**

“...14th century A.D, the great Muslim scholar Ibn Khaldun considered by some to be the founder of sociology - in his book *Al- Mugaddima* dwelled at length on the different characteristics of nomads and sedentary peoples, including their mentality, education, social and political behavior and architecture...” (Hofstede, 2001. p. 13).

It is true that the nomadic lifestyle completely differs from the settled way of life. “...The nomadic economy and nomadic art of life which are believed to have arisen from the geographic conditions, the peculiarity of Mongolian mentality...” (Tomortogoo, 2006. p. 13). This nomadic way of life under the hard climate has created the collectivist features of Mongolians.

Approximately 15 percent of the country's 2.8 million people are engaged in nomadic pastoral livestock breeding, despite this though - the nomadic civilization continues still to shape Mongolians' mentality.

Influenced by natural and climatic specific conditions, a production-mode of life makes Mongolians very collectivistic within their family and relatives circle. Under harsh continental climatic conditions the pasture animal husbandry production leads them to run their private household affairs relying on joint-labor though forming a group with relatives.

### **Settled civilization and social changes**

With the development of the settled civilization in the 20th century, a foundation of a communal life was built up. But it is doubtful whether, in this new civilization, a consciousness of “we” has emerged for Mongolians on the social scale. However, while developing the nomadic civilization and even after transforming themselves into a settled civilization; they have remained very collectivistic as an institution “the family”, like other oriental nations.

The behavior in the family - which is a mini-model of the society at large, determines the society. In turn, the society determines the family’s behavior. It is considered that mankind has the same behavior in working and any other environments. Some researchers believe that despite collectivism in Mongolian families being preserved until today, in other social institutions they are more individualistic than other Asian countries. Here, perhaps lies a difference between, and peculiarity of, nomadic and settled civilizations.

The following changes also have emerged in the Mongolian society and culture in the 20th century has formed a more collectivistic society than in western countries, through:

- Attempts to collectivize herders
- Creation of grounds for socialism

Social changes in the 1990s however, have altered the society into an individualistic one. As transformation to the new economic system which is based initially on the theory of individualistic character, people tend to change in to more individualistic orientation in Mongolia.

“...Mongolians have always considered settling in only place as being dead since a dead man can not move. “ “...Despite nomads and nations with a settled way of life have always had cultural contradictions, they have had a single economic system and have therefore been interdependent” (Jack Weatherford, 2005, pp. 71-72). This emphasizes that Mongolians ability to adapt to the situation is high.

Following justifications provides the evidence why Mongolian score on long-term orientation is lower than the Chinese score.

In his book entitled: “The history of economic thinking of Mongolians”, the academician D. Tomortogoo characterized nomads as, “... they saw in real estate

not property, but burden”. For this reason, they have had to prefer added products to livestock-movable property. Their property will only be a wealth when it meets the requirements of their nomadic life. Real estate hampers their life style. Therefore, nomads have had no material incentives - seeing in that only a burden.” (Tomortogoo, 2006. p. 83).

Mongolians have developed a concept that pecuniary riches cannot serve as a guarantee of happiness in their children. Mongolians say, “Better an egg today than a hen tomorrow”. This is also an imprint of the nomadic civilization.

On the other hand, “... the relationship to property has been influenced by the Buddhist religion. They have thought that huge riches excite fear and grief, make people niggard and greedy, shorten life, amass sinfulness, and waste substance ....” (Tomortogoo, 2006. p.84).

## **2 Research step II**

### **Research question 3: Whether Mongolian culture is high or low context culture?**

We used three strategies to answer to this question.

**Strategy 1.** G. Hofstede suggested a correlation between collectivism and high context in cultures. Results of the Research step I revealed that Mongolians possess the high collectivist cultural features. As Mongolians were defined as a culture with high collective features, we have concluded that Mongolians communicate with high level of context as well.

**Strategy 2.** Chinese classified as high context. The survey-II reveals that the context level of communication of these Chinese and Mongolian young people are equal from the statistical point of view (See Table 4.2-4.11; Figure 4.1-4.6 and Appendix H and I). So this result provides the evidences to conclude that Mongolian culture as high context culture.



## Statistical analysis - Survey II (a)

**Table 4.2 Number of respondents of the survey**

Responders /Mongolians/	164
Responders /Chinese/	159

**Table 4.3 High and Low Context of Mongolians and Chinese**

	High Context	Low Context	HC-LC	HC(%)	LC(%)	HC-LC(%)
Mean /Mongolians/	31.68293	32.82317	-1.14024	0.542073	0.570579	-0.02851
Mean /Chinese/	31.33333	33.37736	-2.04403	0.533333	0.584434	-0.0511

Software: MiniTab and StatAdvisor

**Table 4.4 Descriptive statistics. part 1**

Variable	Count	Mean	TrMean	Minimum	Q1	Median	Q3
Chinese HC	159	0,53333	0,53427	0,17500	0,47500	0,55000	0,60000
Chinese LC	159	0,58443	0,58759	0,22500	0,50000	0,60000	0,67500
Mongolians HC	164	0,5421	0,5436	0,0750	0,4500	0,5500	0,6500
Mongolians LC	164	0,5706	0,5740	0,1250	0,4750	0,5750	0,6750

**Table 4.5 Descriptive Statistics. part 2**

Variable	Maximum	IQR	Mode	Mode
Chinese HC	0,82500	0,12500	0,55	18
Chinese LC	0,85000	0,17500	0,6	17
Mongolians HC	0,8750	0,2000	0,475; 0,55; 0,65	12

Mongolians LC	0,9000	0,2000	0,525	15
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Verified: Data came from normal distribution

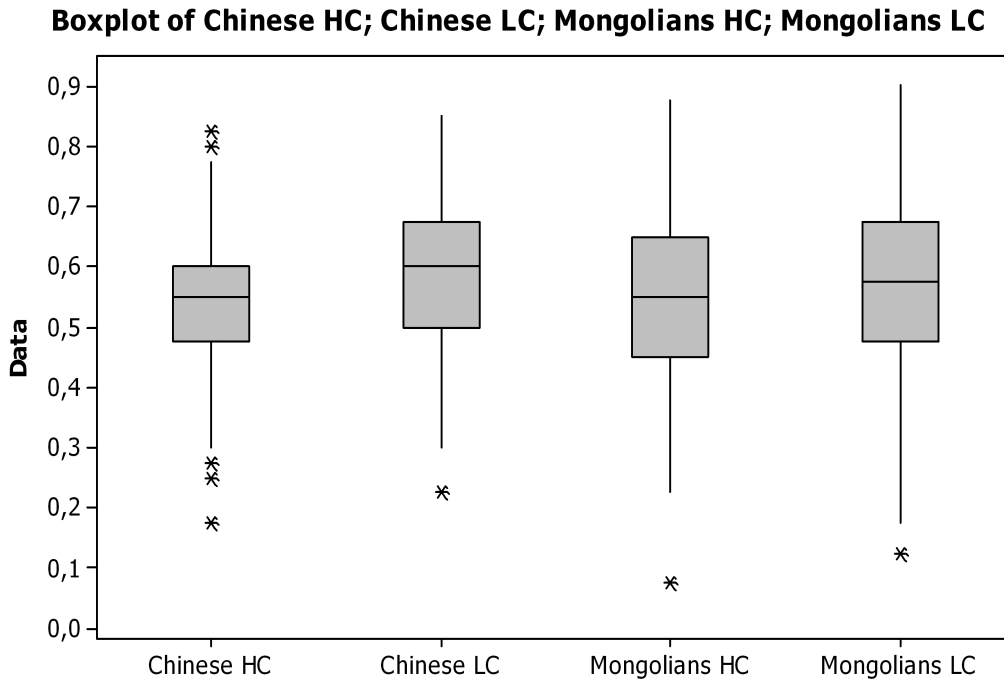
**Table 4.6 Independent two-sample t-test for Chinese HC minus LC versus Mongolians HC minus LC**

	N	Mean	StDev	SE Mean
Chinese HC minus LC	159	-0,051	0,146	0,012
Mongolians HC minus LC	164	-0,029	0,141	0,011

Difference = $\mu$ (Chinese HC minus LC) - $\mu$ (Mongolians HC minus LC) Estimate for difference: -0,0226 95% CI for difference: (-0,0541; 0,0089) T-Test of difference = 0 (vs not =): T-Value = -1,41 P-Value = 0,159 DF = 319
--

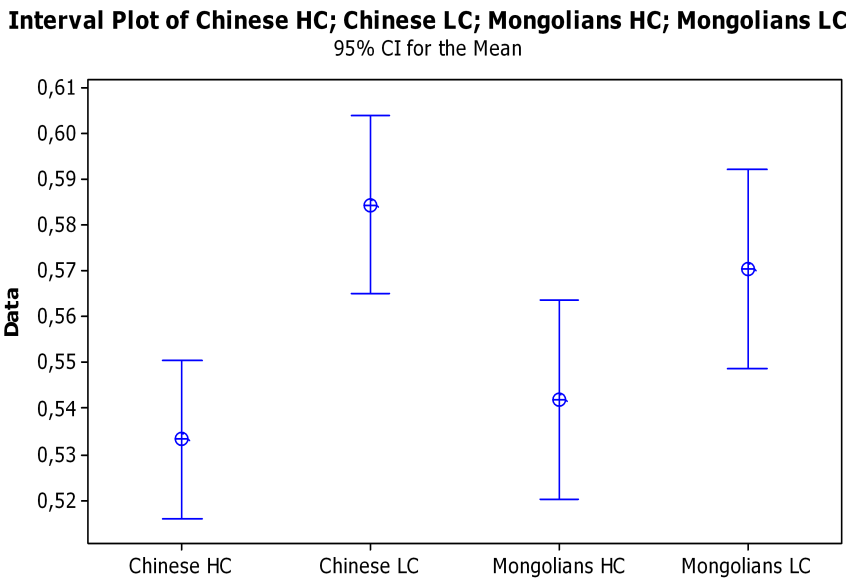
Statistical result: Mean differences from Chinese and Mongolian data are equal from the statistical point of view.

Boxplots are medians, interquartile box range plus outliers



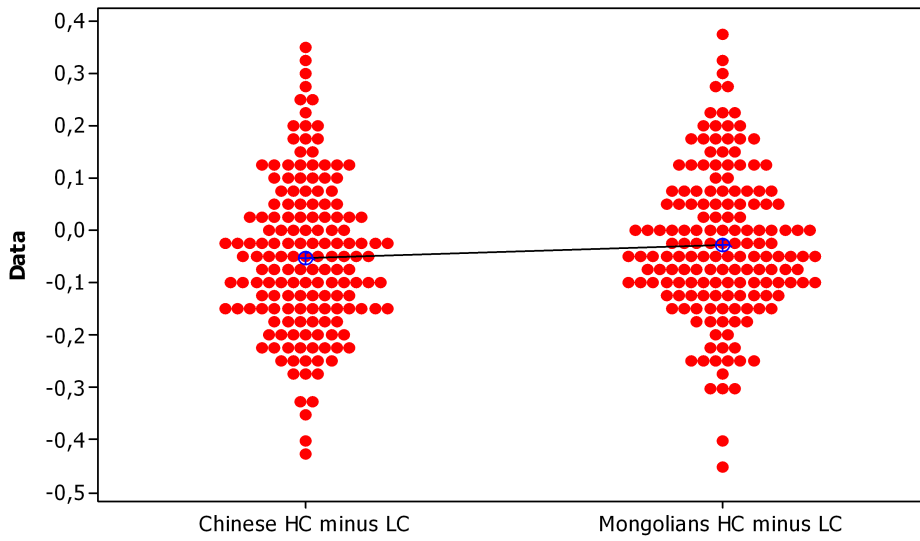
**Figure 4.1** Boxplots -Survey II (a)/

Interval plots represent means plus 95% confidence interval for the mean



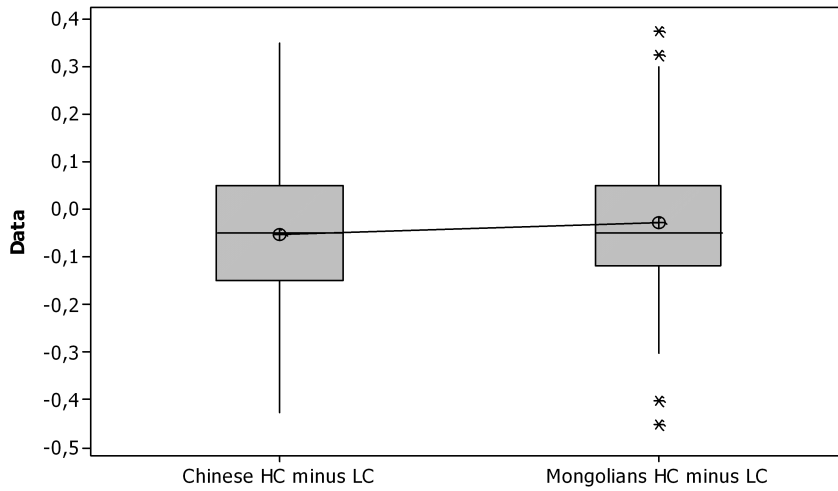
**Figure 4.2** Interval plot -Survey II (a)/

**Individual Value Plot of Chinese HC minus LC; Mongolians HC minus LC**



**Figure 4.3 Individual value plots -Survey II (a)**

**Boxplot of Chinese HC minus LC; Mongolians HC minus LC**



**Figure 4.4 Boxplots of HC minus LC /Survey II (a)/**

**Table 4.7 Comparison of Means**

95,0% confidence interval for mean of Chinese HC minus LC:	-0,0511006 +/- 0,0229069 (-0,0740076; -0,0281937)
--	--

95,0% confidence interval for mean of Mongolians_HC_minus_LC:	-0,0285061 +/- 0,0217596 (-0,0502657; -0,00674648)
95,0% confidence interval for the difference between the means assuming equal variances:	-0,0225945 +/- 0,0314572 (-0,0540517; 0,00886268)

**Table 4.8 t- test to compare Means**

Null hypothesis: mean1 = mean2
Alt. hypothesis: mean1 NE mean2
assuming equal variances: t = -1,4131 P-value = 0,158596
Do not reject the null hypothesis for alpha = 0,05.

This option runs a t-test to compare the means of the two samples. It also constructs confidence intervals or bounds for each mean and for the difference between the means. Of particular interest is the confidence interval for the difference between the means, which extends from -0,0540517 to 0,00886268. Since the interval contains the value 0, there is not a statistically significant difference between the means of the two samples at the 95% confidence level.

**Statistical result:** Mean differences from Chinese and Mongolian data are equal from the statistical point of view.

**Statistical Analysis of the Survey II (b)**

**Table 4.9 Two-sample t-test and CI: Chinese 6-question; Mongolians 6-question**

	N	Mean	StDev	SE Mean
Chinese 6-question	161	0,4542	0,0828	0,0065

Mongolians 6-question	166	0,465	0,109	0,0085
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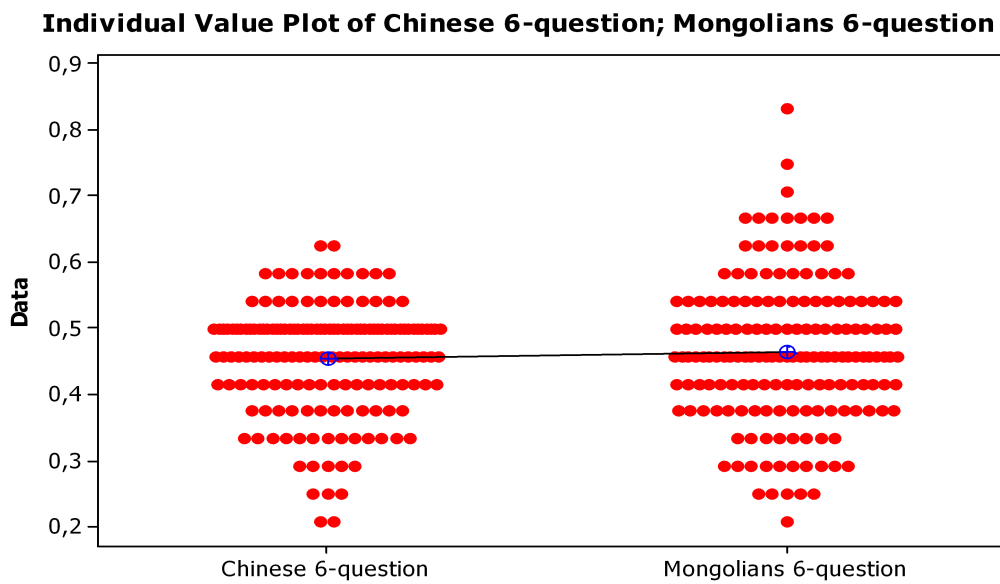
Difference =  $\mu$  (Chinese 6-question) -  $\mu$  (Mongolians 6-question)

Estimate for difference: -0,0107

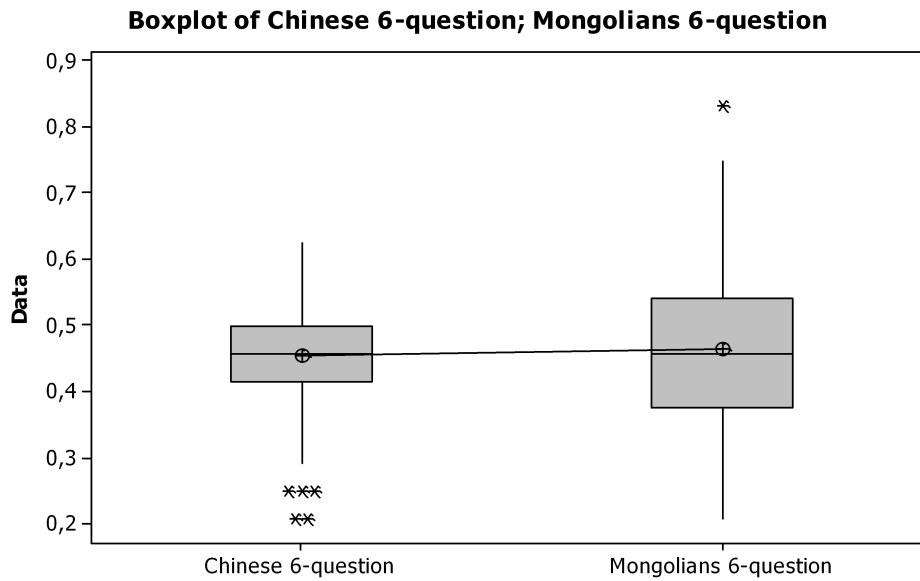
95% CI for difference: (-0,0317; 0,0104)

T-Test of difference = 0(vs not =): T-Value = -1,00

P-Value = 0,319 DF = 307



**Figure 4.5 Individual value plot-Survey II (b)/**



**Figure 4.6**                      **Boxplot-Survey II (b)**

**Table 4.10**    **Comparison of means**

95,0% confidence interval for mean of Chinese_6_question:	0,454193 +/- 0,0128932 (0,441299; 0,467086)
95,0% confidence interval for mean of Mongolians_6_question:	0,464859 +/- 0,0166947 (0,448165; 0,481554)
95,0% confidence interval for the difference between the means. assuming equal variances:	-0,0106669 +/- 0,0211019 (-0,0317688; 0,0104349)

**Table 4.11**    **T-test to Compare Means**

Null hypothesis:  $\text{mean1} = \text{mean2}$

Alt. hypothesis:  $\text{mean1} \neq \text{mean2}$

assuming equal variances:  $t = -0,994461$  P-value = 0,320738

Do not reject the null hypothesis for  $\alpha = 0,05$

This option runs a t-test to compare the means of the two samples. It also constructs confidence intervals or bounds for each mean and for the difference between the means. Of particular interest is the confidence interval for the difference between the means, which extends from -0.0317688 to 0.0104349. Since the interval contains the value 0, there is not a statistically significant difference between the means of the two samples at the 95% confidence level.

A t-test may also be used to test a specific hypothesis about the difference between the means of the populations from which the two samples come. In this case, the test has been constructed to determine whether the difference between the two means equals 0,0 versus the alternative hypothesis that the difference does not equal 0,0. Since the computed P-value is not less than 0.05, we cannot reject the null hypothesis.



### Strategy 3

This section is devoted to describe the context level in communication of the Mongolians.

In oriental languages particularly in the Mongolian, Chinese and Japanese languages there are many phrases which are difficult to understand directly from what is said and what is written. Those phrases are widely used in communication as to express ideas indirectly. To understand the true meaning of conversation one needs to understand the context of using phrases and the origin of phrases.

Mongolians prefer to express ideas in artistic way. Also they express ideas using the previous history, fairy tales and legends. It's been observed since olden times. For instance, the heritage of Mongolian history, literature and linguistics "The Secret History of Mongols" contains numerous ways and parts expressing things indirectly. Section 118 of Chapter 3 of the Secret History of the Mongols: Jamukh told Temujin:

... friend Temujin

Let's settle close to a mountain

Let it be a home for horsemen!

Let's settle near a river

Let it be food for herders ...

Thus Jamukha expressed his wish to settle separately.

Communication and exchange of information was very important for sparsely populated Mongolia and information was not used to be exchanged openly and directly.

Mongolians are very much legend-minded people. They often express their ideas, and influence and teach other people through tales and legends. The Secret History of the Mongols contains many legends and the most famous of them is the legend of Mother Alangoo. That legend expresses the idea to worship unity.

Besides human beings, animals are widely used in tales and legends. Animals are not merely used but they are used with the purpose of expressing certain ideas through them. It's common to say things indirectly and in an expressive way by using metaphor. They also approach things very symbolically and it very much influences on their communication and relationship.

The Buddha teachings deeply entered not only the minds of Mongolians but also their way of living, customs and traditions. Although shamanism is the basic religion of Mongolians they have been respecting Buddhism as a national religion. In Buddhist teachers do not tell some special things directly because they think that some people use those things for bad purposes.

In everyday conversation Mongolians use many expressions to deliver their ideas. For instance Mongolian expression "lose a word/words" means saying words which were not meant to be told or giving a promise.

to eat from one pot means to work and live in the same place

let one's back have a rest – to rest

to go through a mouse's hole- outwit

not able to go through the door- arrogant

with seven life- tenacious of life, of great vitality

These words cannot be understood literally, as they are said. To get the meaning of these words one should feel the context i.e. feel the situation when these are said or understand in harmony and following sentences written. This is the way to understand many words and sentences.

Mongolians under any circumstances say in difficult situations or in festive moments used to express themselves in a very artistic and poetic way using wise words.

For instance:

Ogoodei Khan said about their children

Although covered under the grass

A cow would not eat

Although hidden in fat

A dog would not eat ... He said these words about their children not treating them as bad but said to warn them not to grow up useless. (“Secret History of the Mongols”, Chapter 11, Paragraph 254, page 135). This phraseology is still in use to express the warning not to grow up worthless individuals.

Mongolians have the habits of using allegoric names for something. For instance Mongolians sometimes call moon as ‘a holder of rabbit’ because when moon appear in full we can see spots like rabbit on the moon

All above mentioned evidences provide the facts of context level of Mongolian culture. It proves that Mongolian culture posses the high context characteristics in nature.

### 3 Research step III

The objective of this step was to see how cultural categories depicted on the Web for these two high context cultures. For the purpose of this step Singh and Matsuo's conceptual framework was used.

Website comparison results were given in the Table 4.12. For the study websites from Beverage and Travel industry were selected. The reason for selecting these two products as these products are considered as culture bounded.

**Table 4.12 Research Result- Beverage/Mongolia/**

		Mongolia		
		Beverage		
		Coder.MGL	Coder. China	Mean

	High context			
1	Politeness and Indirectness	3.1	3.0	3.06
2	Soft sell approach	3.2	3.5	3.34
3	Aesthetics	3.3	3.4	3.35
	Low context			
1	Hard sell approach	1.7	1.3	1.52
2	Use of Superlatives	2.0	2.0	2.00
3	Rank or Prestige of the Company	2.8	2.7	2.71
4	Terms and Conditions of Purchase	2.3	2.1	2.18

**Table 4.13 Research Result- Beverage/China/**

		China		
		Beverage		
		Coder.MGL	Coder. China	Mean
	High context			
1	Politeness and Indirectness	2.8	2.1	2.41
2	Soft sell approach	3.9	4.3	4.09
3	Aesthetics	3.6	3.9	3.70
	Low context			
1	Hard sell approach	1.7	1.3	1.48
2	Use of Superlatives	2.5	2.6	2.53
3	Rank or Prestige of the Company	3.2	3.3	3.23
4	Terms and Conditions of Purchase	2.3	2.2	2.23

**Table 4.14 Research Result- Tour/Mongolia/**

		Mongolia		
		Tour		
		Coder.MGL	Coder.Ch	Mean

	High context			
1	Politeness and Indirectness	2.5	2.4	2.46
2	Soft sell approach	3.6	3.5	3.54
3	Aesthetics	3.5	3.6	3.56
	Low context			
1	Hard sell approach	1.2	1.2	1.17
2	Use of Superlatives	1.8	1.8	1.83
3	Rank or Prestige of the Company	1.7	1.7	1.67
4	Terms and Conditions of Purchase	2.0	2.3	2.15

**Table 4.15 Research result- Tour/China/**

		China		
		Tour		Mean
		Coder.MGL	Coder.Ch	
	High context			
1	Politeness and Indirectness	2.6	2.1	2.35
2	Soft sell approach	2.9	3.5	3.19
3	Aesthetics	3.2	3.3	3.20
	Low context			
1	Hard sell approach	1.9	1.8	1.85
2	Use of Superlatives	2.0	2.1	2.04
3	Rank or Prestige of the Company	2.5	2.3	2.40
4	Terms and Conditions of Purchase	2.8	2.9	2.84

These two countries and two industries, they don't use confrontational appeals. They don't make explicit mention of competitors' products. Also do not emphasize

sales orientation. This emphasizes that both countries do not use hard sell approach ( beverage-Mongolia 1.52, beverage-China 1.48, tour-Mongolia 1.17, tour- China 1.85). The results of “use of superlatives” and “rank of prestige of company” are telling us about overall modesty in tone in both these countries (see Table 4.12-4.15). The results of “soft sell approach” (beverage-Mongolia 3.34, beverage-China 4.09, tour-Mongolia 3.54, tour- China 3.19) tell that they use soft and more emotion-based appeals. The results of the “Aesthetics” is more than the average (beverage-Mongolia 3.35, beverage-China 3.70, tour-Mongolia 3.56, tour-China 3.20). Also “Terms and Conditions of Purchase” score is representing Low context orientation.

Chinese websites are representing high contextuality and more of oneness with nature. Mongolian and Chinese websites emphasizes on images and context. One theme in many Chinese websites was the depiction of Olympic game. They explain their companies are supporting this game.

All these evidences prove that Mongolian and Chinese companies’ websites of these two industries show high context orientation.

Figure 4.7 summarizes the main results of the three steps of the research.

#### **Figure 4.7            Results of the research**



## 2 Discussion

### Research step I

The research reveals that although Mongolia is included in the common oriental culture, it has its own specific national culture and way of thinking. We can see some differences for some dimensions. Result of the step one specifies these differences.

According to the results of the survey, the individualism index of Mongolia is 19, showing that the society is collectivistic (Korea 18, China 20, Hofstede, 2005. pp. 500-501). According to the hypothesis Mongolians tended to have a collectivistic society; but compared with other Asian countries, Mongolians are considered as being more individualistic. As hypnotized Mongolians tend to have collectivistic and also result revealed that Mongolian are more collectivistic than other Asian countries.

The PDI is 12 and this is significantly lower not only than Asian countries but other countries too (Korea 60, China 80/ Hofstede, 2005. pp.500-501). Earlier assumed that PDI is low but result revealed that PDI in Mongolia is too low than the assumed.

The Uncertainty Avoidance Index is high or 76. Nevertheless, it is lower than that of other Asian countries (Korea 85, Japan 92/Hofstede, 2005. pp.500-501).

The Mongolian society is neither so feminine nor so masculine. The survey indicates that the Masculinity Index is 53. However, it is evident that Mongolia has a more feminine society than other Asian countries. In contrast to other Asian countries, where women's positions are low in social institutions, this situation is not observed vis-à-vis Mongolian women (Korea 39, Japan 95/ Hofstede, 2005. pp. 500-501).

The LTO of Mongolia is 43 (China 118, Korea 75, Japan 80/ Hofstede, 2005. pp. 500-501).

Asian culture is different from European culture. Individualism index of Czech people is higher than the Mongolians (Table 4.16).



**Table 4.16 Individualism/collectivism index**

	Mongolia	C z e c h Republic
Individualism/collectivism index	19	58

**Predictors and Mongolia:** According to the Hofstede there are some predictors related with this five dimensions. The results reveal that this situation is true for Mongolia also. Research results prove the following predictors.

- Individualism is heavily dependent on social wealth. In countries with a scarce wealth, a collectivistic society dominates. The Table 4.17 depicted the social wealth situation of these two countries.

**Table 4.17 GDP**

<b>Economy</b>	<b>Mongolia</b>	<b>China</b>
GDP (purchasing power parity):	\$8.42 billion (2007 est.)	\$6.991 trillion (2007 est.)
GDP per capita (PPP):	\$3,200 (2007 est.)	\$5.300 (2007 est.)

*Source: Mongolia. Economic Summary:  
<http://www.infoplease.com/ipa/A0107796.html>*

*Rank Order list. China.  
<http://start.csail.mit.edu/mirror/cia.gov/library/publications/the-world-factbook/files/2004.html>*

- The climate exerts an influence on the individualistic situation. In other words, the society is more individualistic in countries that enjoy a warm climate;

whereas in countries with a cold climate, a collectivistic society is mostly to be observed. Mongolian climatic variation is very high. During the winter they experience very cold climate (sometimes reach to -500C). In the summer it is very hot.

- The nuclear family or a family composed of parents and children serves more as a reason and influence on the individualistic situation than an extended family - which is composed of parents, grandparents, children, and relatives. Most families in Mongolia are extended ones. In the history almost all the Mongolian families were extended. Now this family structure has slowly changed, but most of them are still extended.
- A small population size can be consequence of a small power distance norm (Table 4.18).

**Table 4.18 Population**

<b>Demography</b>	<b>Mongolia</b>	<b>China</b>
Population	2,996,081 (July 2008 est.)	1,330,044,605 (July 2008 est.)

*Sources: Rank Order-Population.*

<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2119rank.html>

- There is more power inequality in warm countries. That is less observed in countries with a cold climate.
- Population density may be positively related with PDI. In other words, a low population density serves as a reason for a low power distance. Mongolia is most sparsely populated country (Table 4.19).

**Table 4.19 Population Density**

<b>Demography</b>	<b>Mongolia</b>	<b>China</b>
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Population density	1.7	138
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*Sources: Mongolia. <http://en.wikipedia.org/wiki/Mongolia>*

*China: Population density. <http://www.owen.org/blog/41>*

- Lower latitude, more masculine
- Large states mostly have a masculine society; small countries have a feminine society.

## **Research step II**

G. Hofstede suggested a correlation between collectivism and high context in cultures. As Mongolians were defined as a culture with high collective features, we have concluded that they communicate with high level of context as well.

Using the Hall's culture classification, most of Asian countries, particularly China is classified as a High-Context Culture.

Our assumption that Mongolians communicate with high level of context has been supported by the results of the two surveys and the observations.

## **Research step III**

The results show the high context orientation. The results of the six items out of seven items support to our assumption. But one of the seven items have scored (beverage-Mongolia 3.06, beverage-China 2.41, tour-Mongolia 2.46, tour- China 2.35) average. The assumption on politeness and indirectness will be prominently depicted on the web. But this score was lower than the assumed level.

## **CHAPTER 5**

### **CONTRIBUTION OF THE THESIS TO SCIENCE AND PRACTISE**

The findings obtained from our research which is conducted with the aim to define the Mongolian people according to the Hofstede's 5 cultural dimensions could be the basis of the further comparative research on consumer behavior in the international market, which is influenced by the national culture.

In further, researches who study mass media communication can use my study which is concerned to the context level in face-to-face communication of Mongolian people.

Our study with the aim to compare the Mongolian and Chinese Websites from High –and Low context cultures is described cultural differences and similarities on the web. The survey of different cultures will contribute to an effective advertising decision making of international marketing companies. Proper determination of cultural differences and similarities of the target audiences enables to marketers and advertisers to develop adequate advertising style and creative strategy.

Despite Mongolia is encompassed in the frames of oriental culture, it has own culture and sentiments with their distinctive features. It is evident that this peculiarity is heavily influenced by the nomadic civilization. Therefore, researching of the specific culture of Mongolians along with the nomadic way of life will be conducive to understand behavior of Mongolian consumers. It's also noteworthy that the specific culture and uniqueness of Mongolians originate in the nomadic civilization. Therefore, the study of Mongolian culture in the context of its nomadic production and nomadic way of life would help understand the nature of Mongolian customers.

Knowledge acquired in this area, will significantly enhance the effectiveness of Web sites.

The knowledge about these two Asian countries will help to Europeans particularly to Czech people to avoid cultural misunderstandings and to negotiate and to communicate effectively. Also these findings create knowledge for the business community of Czech Republic to understand these two target markets.



## **CHAPTER 6**

### **CONCLUSIONS**

Besides, in launching advertisement it should be taken into consideration that although Mongolia is included in the common oriental culture, it has its own specific national culture and way of thinking. For instance, although Mongolia is a collectivist society it has lower Power Distance Index than the most Asian countries and the average MAS Index. The PDI is significantly lower than Asian countries.

Researchers define advertising appeal is related to cultural dimension. An appeal comprises the value which determines main messages and motives. For instance, collectivistic appeal is most suitable for issuing advertisement in Mongolia. Study results through survey provide awareness about the cultural similarities and dissimilarities of Chinese and Mongolia. Therefore in advertising it is necessary to think of cultural dimensions of target audiences.

The context levels in communication of these Chinese and Mongolian people are equal from the statistical point of view. It is possible to use the same level of context in communication for these two audiences. Proper determination of cultural difference and similarity of the target audience enables to marketers and advertisers to develop adequate advertising style and creative strategy.

Marketers need to culturally customize their websites. This study will help marketers and Web designer in their website localization efforts. Web designers can best take advantage of this knowledge.

## APPENDICES

### Appendix A Partial List of Countries Rated by Hofstede's Dimensions of Culture

Country	Power Distance Index (PDI)	Uncertainty Avoidance Index (UAI)	Individualism index (IDV)	Masculinity Index (MAS)	Long-term orientation (LTO)
India	77	40	48	56	61
Japan	54	92	46	95	80
South Korea	60	85	18	39	75
Singapore	74	8	20	48	48
Taiwan	58	69	17	45	87
USA	40	46	91	62	29
Austria	11	70	55	79	31
Germany	35	65	67	66	31
France	68	86	71	43	39

Country	Power Distance Index (PDI)	Uncertainty Avoidance Index (UAI)	Individualism index (IDV)	Masculinity Index (MAS)	Long-term orientation (LTO)
China	80	30	20	66	118
Czech	57	74	58	57	13
Hungary	46	82	80	88	50
Poland	68	93	60	64	32
Russia	93	95	39	36	
Slovakia	104	51	52	110	38
Vietnam	70	30	20	40	80





**Appendix B      High-Low Context: Countries Classification  
(in random order)**

<b>High Context</b>	<b>Low Context</b>
Japan	Australia
China	Austria
Korea	Canada
Malaysia	Germany
Indonesia	U.S.A
Thailand	U.K
Philippines	New Zealand
Turkey	Switzerland
Greece	Denmark
France	Netherlands
Italy	Scandinavia
Spain	North America
Portugal	North Europe
South America	
Africa	
Middle east	

*Source: NITISH SINGH, ARUN PEREIRA.(2005). The Culturally Customized Web Site : Customizing Web Sites for the Global Marketplace.Elseiver Butterworth-Heinemann. ISBN-13 : 978-0-7506-7849-0. ISBN-10: 0-7506-7849-6*

**Appendix C  
Web design**

**The effects of Hofstede’s Dimensions on elements of**

<b>Cultural Dimensions</b>	<b>Suggestions and Considerations for Web Design</b>
<b>P o w e r Distance</b>	<b>High PD:</b> Highly structured access to information, prominence given to expertise/authority, importance placed on security/barriers to information.
	<b>Low PD:</b> less structured access to information, prominence given to citizens/customers, less barriers to information, more freedom to explore.
<b>Individualism vs. collectivism</b>	<b>IDV:</b> motivation based on individual achievement, high tolerance for controversial rhetoric and extreme claims, prominence given to youth and action, emphasis on change.
	<b>COL:</b> Motivation based on group achievement, subdued rhetoric/minimal controversy, prominence given to age experience, emphasis on tradition/history, willingness to share personal information, products/inanimate objects emphasize
<b>Masculinity vs. Femininity</b>	<b>MAS:</b> Strong distinction of gender roles, quick rewards for tasks performed, navigation based on exploration and control, motivation through games/competition.
	<b>Low MAS:</b> Downplayed gender roles, emphasis on support/cooperation, motivation through poetry
<b>Uncertainty Avoidance</b>	<b>High UA:</b> Simplicity, limited choices, strong mapping/predictability of results, redundant cues (color, typography), low ambiguity.
	<b>Low UA:</b> Complexity, maximal choices, maximal content, less predictable navigation, lost of navigational links.

<b>Long-Term Orientation</b>	<b>High LTO:</b> Patience in achieving results, relationships as source of credibility.
	<b>Low LTO:</b> Immediate results

**Appendix D Structure of respondents/ VSM-94/**

No		Respondents	%	% (By group)
1	Gender	Male	46.5	46.5
		Female	53.5	53.5
2	Age	Under 20	5.0	40.0
		20-24	17.0	
		25-29	18.0	
		30-34	16.0	30.0
		35-39	14.0	
		40-49	18.3	30.0
		50-59	9.0	
		60 or over	2.2	
3	Education	10 years or less	22.5	

		11 years	5.0	41.5
		12 years	8.0	
		13 years	6.0	
		14 years	19.5	38.5
		15 years	19.0	
		16 years	10.0	
		17 years	5.0	20.0
		18 years or over	5.0	
4	Kind of job	No paid job (including full-time students)	12.0	25.5
		Unskilled or semi-skilled manual worker	10.0	
		Generally trained office worker or secretary	3.5	
		Vocationally trained craftsperson, technician, informatician, nurses, artists or equivalent	20.0	20.0
		Academically trained professional or equivalent (but not a manager of people)	34.5	34.5
		Manager of one or more subordinates (non-managers)	13.0	20.0
		Manager of one or more managers	7.0	

## Appendix E Survey II (a)

		Hardly  Ever	Sometimes			Almost Always
		1	2	3	4	5
1.	When communicating, I tend to use a lot of facial expressions, hand gestures, and body movements rather than relying mostly on words.	1	2	3	4	5
2.	I pay more attention to the context of a conversation—who said what and under what circumstances—than I do to the words.	1	2	3	4	5
3.	When communicating, I tend to spell things out quickly and directly rather than talking around and adding to the point.	1	2	3	4	5
4.	In an interpersonal disagreement, I tend to be more emotional than logical and rational.	1	2	3	4	5
5.	I tend to have a small, close circle of friends rather than a large, but less close, circle of friends.	1	2	3	4	5
6.	When working with others, I prefer to get the job done first and socialize afterward rather than socialize first and then tackle the job.	1	2	3	4	5
7.	I would rather work in a group than by myself.	1	2	3	4	5
8.	I believe rewards should be given for individual accomplishment rather than for group accomplishments.	1	2	3	4	5
9.	I describe myself in terms of my accomplishments rather than in terms of my family and relationships.	1	2	3	4	5
10.	I prefer sharing space with others to having my own private space.	1	2	3	4	5
11.	I would rather work for someone who maintains authority and functions for the good of the group than work for someone who allows a lot of autonomy and individual decision making.	1	2	3	4	5
12.	I believe it is more important to be on time than to let other concerns take priority.	1	2	3	4	5
13.	I prefer working on one thing at a time to working on a variety of things at once.	1	2	3	4	5
14.	I generally set a time schedule and keep	1	2	3	4	5

	to it rather than leave things unscheduled and go with the flow.					
15.	I find it easier to work with someone who is fast and wants to see immediate results than to work with someone who is slow and wants to consider all the facts.	1	2	3	4	5
16.	In order to learn about something, I tend to consult many sources of information rather than to go to the one best authority.	1	2	3	4	5
17.	In figuring out problems, I prefer focusing on the whole situation to focusing on specific parts or taking one step at a time.	1	2	3	4	5
18.	When tackling a new task, I would rather figure it out on my own by experimentation than follow someone else's example or demonstration.	1	2	3	4	5
19.	When making decisions, I consider my likes and dislikes, not just the facts.	1	2	3	4	5
20.	I prefer having tasks and procedures explicitly defined to having a general idea of what has to be done.	1	2	3	4	5

Source: Halverson, C.B. Cultural-content inventory.(Online):  
[http://www.uop.edu/sis/culture/pub/Context\\_Cultures\\_High\\_and\\_Lo.htm](http://www.uop.edu/sis/culture/pub/Context_Cultures_High_and_Lo.htm)

## Appendix F Survey II (b)

Rank how strongly you agree with each of the following statements using this scale:

		Strongly agree 1	Somewhat agree 2	No strong feelings either way 3	Somewhat disagree 4	Strongly disagree 5
A	When I interact with others, I prefer to talk about my feelings and ideas clearly and openly than to remain silent.	1	2	3	4	5
B	If I have to deliver bad news to someone, I prefer to phrase the information in a positive way, even if this means I'm not stating the information directly.	1	2	3	4	5
C	When I need to communicate important information, I make a point of explaining myself thoroughly rather than relying on nonverbal cues.	1	2	3	4	5
D	It is better to learn by observing than by talking.	1	2	3	4	5
E	I believe that verbal language is essential to the exchange of messages.	1	2	3	4	5
F	Rules are don't need spelled out; the important ones are left unspoken.	1	2	3	4	5

Source: workshop:

<http://www.gpc.edu/~gpcslip/Workshops/cramsession/selftest.htm>

### Some information about yourself ( for statistical purposes)

Are you

1. male
2. female

How old are you

1. Under 20
2. 20-24
3. 25-29
4. 30-34
5. 35-39
6. 40 or over

What is your profession

\_\_\_\_\_

## **Appendix G      Mann-Whitney (Wilcoxon) W test /Survey II (a)/**

Comparison of Medians

Median of sample 1: -0,05

Median of sample 2: -0,05

Mann-Whitney (Wilcoxon) W test to compare medians

Null hypothesis: median1 = median2

Alt. hypothesis: median1 NE median2

Average rank of sample 1: 154,003

Average rank of sample 2: 169,753

W = 1271,5    P-value = 0,129183

Do not reject the null hypothesis for alpha = 0,05.

This option runs a Mann-Whitney W test to compare the medians of the two samples. This test is constructed by combining the two samples, sorting the data from smallest to largest, and comparing the average ranks of the two samples in the combined data. Since the P-value is greater than or equal to 0,05, there is not a statistically significant difference between the medians at the 95,0% confidence level.



## Appendix H Mann-Whitney (Wilcoxon) W test /Survey II (b) /

Comparison of Medians

Median of sample 1: 0,458333

Median of sample 2: 0,458333

Mann-Whitney (Wilcoxon) W test to compare medians

Null hypothesis: median1 = median2

Alt. hypothesis: median1 NE median2

Average rank of sample 1: 161,997

Average rank of sample 2: 165,943

W = 322,5 P-value = 0,703013

Do not reject the null hypothesis for alpha = 0,05.

This option runs a Mann-Whitney W test to compare the medians of the two samples. This test is constructed by combining the two samples, sorting the data from smallest to largest, and comparing the average ranks of the two samples in the combined data. Since the P-value is greater than or equal to 0,05, there is not a statistically significant difference between the medians at the 95,0% confidence level.

**Appendix I            The Sheet for Evaluate the Degree of Depiction of the Cultural Value**

		Not Depicted	Slightly depicted	Partially depicted	Depicted	Prominently depicted
		1	2	3	4	5
	<b>High context</b>					
1	Politeness and Indirectness					
2	Soft sell approach					
3	Aesthetics					
	<b>Low context</b>					
2	Hard sell approach					
3	Use of Superlatives					
4	Rank or Prestige of the Company					
	Terms and Conditions of Purchase					

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