Chapter 2: Literature Review

2.1: Overview

The research study has reviewed literature of many areas, as per the research design. The selection of literature review includes the following:

**Figure 5: Phases of Research**

<table>
<thead>
<tr>
<th>Phase of Research</th>
<th>Areas of Literature Review</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content Study</td>
<td>Content Analysis, Culture and Advertising appeals, Involvement</td>
</tr>
<tr>
<td>Expert Views</td>
<td>Qualitative Research, Indian Culture and Brand and Advertising</td>
</tr>
<tr>
<td>Consumer Survey</td>
<td>Advertising research, Advertising Theory, Advertising Ethics</td>
</tr>
</tbody>
</table>

The literature on this subject is vast because it deals with four important fields of study: content analysis, culture, advertising and consumer involvement. Research undertaken by Hofstede has been the basis of all the phases of the research. The content study is also based on the research undertaken by Pollay. Though both these studies were undertaken in the 1980’s, to date, these have been continuously referred to by leading researchers in the areas of culture and advertising respectively. Hofstede’s cultural dimensions though originating in behavioral sciences has also been used in studies relating advertising appeals to culture. Pollay’s identification of forty-two advertising appeals has been the most comprehensive listing of advertising appeals, and has been referred to in many research papers on advertising.

2.2 Content Analysis:

**Research methodology:** Content analysis is a study of the message rather than any other element of the communication process, viz., sender, receiver, media, feedback and noise. Kassarijan (1977) specified the importance of using signs and symbols through methodologies that had objectivity, systematization and quantification. Content analysis uses words and pictures to study culture. Weber (1990) reinforced that there is no “right way” to perform content analysis. The researcher must make a judgment on the details of the methodology. The study also looked into semiotic solutions to content analysis. Consumer opinions in semiotics
research are based on the popular culture they live in and is influenced by the communications in television films, newspapers, books, magazines and advertising. Semiotics studies therefore need to look beyond the consumer and scan the marketplace and the cultural context that surrounds the sample being investigated.

Content studies focus on the content of verbal, written and visual communications in stimuli like advertising. Krippendorff (2004) defined content analysis as a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use. He referred to Gerbner (1994), who looked at content analysis for mass media in terms of frequency with which a system’s components occur, or ‘what is’, the order of priorities or ‘what is important’, the affective qualities or ‘what is right’ and the proximal or logical associations between components of ‘what is related to what’. Naccarato et al (1998) undertook a content analysis on B2B advertising and found that the design, style and substance of an advertisement are important variables to achieve advertising goals. Madden et al (1986) in their study of information content of US and Japanese advertising have reinforced that in content analysis of advertising, training of coders and coder reliability is very important. This is because study of advertising is also perceptual in nature, where information can be presented with impact (like a large visual) or as small-print information. The need for the guidance of experts in the domain of advertising becomes important. They also studied the appeals used in US and Japanese advertising and found that the latter was more informative. The information cues studied were price value, quality, performance, components, availability, taste, nutrition, packaging, warranties, safety, competitive information and benefits conveyed in the advertising idea.

Culture: Hofstede (1980) identified the dimensions of culture across different countries and created an area of intense research. Hofstede’s study (1998) also found that the perceptions and behavior of people in collectivist cultures are different from the perceptions and behavior of people in individualistic cultures. When Hoppe (2004) interviewed Hofstede, he appreciated the applications of ‘Culture’s Consequences’ to various phenomena in societies, such as language structure, in savings rates, consumer behavior, in corporate governance, in medical practice and other fields. While the cultural dimensions defined by Hofstede are
comprehensive, one must remember that these were developed in an organizational context, and not social or individual. India has a score of 48, 40, 77 and 56 for the dimensions of Individualism, Uncertainty Avoidance, Power Distance and Masculinity (vis-à-vis the USA scores of 91, 46, 40 and 62 for each dimension).

Culture is also conveyed in advertising through the use of symbols and logos. Watson (1997) in his book, Golden Arches noted that McDonald’s golden arches are viewed as symbolizing American culture, and associations of individualism. Drumwright and Murphy (2009) interviewed industry and academic leaders to study their perspectives on the current state of advertising ethics. The ethics of the advertising was distinguished in the context of the advertising message from the ethics of the advertising agency business. Pallab, Roy and Mukhopadhyay (2006) studied how a person’s interpretation of ethics is also influenced by the cultural background. Culture, therefore, affects what is perceived as right or wrong. The differences in interpretation of ethics across cultures was studied and associated with Hofstede’s cultural dimensions.

Bing (2004) has given examples of practical applications of Hofstede’s dimensions in consulting and business practices, with special reference to the areas of employee orientation, leadership training and development, cross border mergers and acquisitions, development of global competencies and the impact of culture on change strategy. Orr and Hauser (2008) recommended that Hofstede’s cross-cultural dimensions need to be redefined within contemporary cross-cultural and business environments.

Triandis (2004) has noted that individuals in societies rated high on individualism or collectivism, can think in an ‘idiocentric’ manner (similar to those in individualistic cultures) or ‘allocentric’ (like those in a collectivist culture).

Singh (2004) studied the 4 schools of cultural anthropology. The ‘structuralists’, according to him are rigid in their approach with a focus on signs and texts rather than behavior. The ‘interpretivists’ on the other hand focus on the observable, expressive role of symbols (for example, a bull-fight in some culture), while the ‘cognitivists’ claim that the individuals interpretation and meaning especially in a cross cultural society is important. The fourth school
is the ‘post-structuralists’ who are concerned with the performance aspects of popular culture. He recommends another approach termed as the ‘synthetic’ approach, which is a combination of the ‘interpretivist’ and ‘cognitivist’ approaches and proposed a three dimensional framework, where culture is analyzed at three levels: perceptual, behavioral and symbolic, to study and analyze culture in totality and get a meaning over time. Phillips and McQuarrie (2009) found that the use of figurative metaphors in advertising results in modifying consumer beliefs. The study recommends to advertisers to develop metaphors that are incongruous and unique, in order to bring about desirable levels of persuasion and belief.

Guzman and Paswan (2006), reinforced how brands are symbols in popular culture, and studied how in emerging markets, cultural roots and lifestyle (for example the popularity of Bollywood, Indian weddings) play an important role in the building of brand image. Indian advertising commonly uses celebrities from the film industry or refers to colorful occasions like festivals or Indian weddings. All these stimuli reflect Indian culture in Indian advertising.

Nelson and Paek (2007) studied researched the role of standardization of advertising for global brands in a global magazine, Cosmopolitan, by undertaking a content analysis of advertising across seven continents. The findings indicated that global magazines like Cosmopolitan offer opportunities for marketers to release standardized global advertising to niche audiences.

Singh, Srinivasan, Sista and Parashar (2008) made a case for multiple national cultures in India. Based on a cluster analysis, they identified 10 different clusters of states similar in culture. India is a country that is rich in culture. Though ‘culture’ has been described in terms of dimensions, set by Hofstede, Srinivasan et al (2008) has referred to the ‘antecedents of culture’. The five antecedents are: social identity, historical, economic, institutional and geography. In the Indian context, Singh et al (2008) explained these as follows:

Social Identity: Diversity in religion, language and presence of multiple cultures at a point.
History: India has never been a politically singular entity. For example how the southern states are different from the Northern states despite having common religions.
Economic: Again the presence of diversity of ‘poor states’ like Bihar, agriculturally rich states like Punjab, and states with high education rates, like Kerala.

Institutional: Governance and legal systems are common.

Geography: Physical features and climatic variations are there in India.

Singh et al have categorized Indian states based on these antecedents. Cluster names have been developed for states viz. Southern Spice and Coastal Paradise (for southern states and Goa), Mountain Mist and Easter Highlands (for North Eastern states), The Heart of the Ganges (for Bihar, UP and West Bengal), Conservative Economic Powers (Gujarat, Maharashtra and Karnataka) Tribal Heartlands, Christian Tribal’s and Frontier 1 and 2.

Venkatesh (1994) has recognized the changing consumer economy in India and identified that Indian and Western cultures tend to include the functional and aesthetic dimensions. Indian culture however also includes a spiritual dimension. India however is fast changing to become a modern nation. However modernization with an Indian identity and values are important. The process of transformation in terms of social change whether in the urban-rural context or that of women, the process of change is a reality.

Nayeem, T (2012) found that there were no differences in individualism observed between Australian-born and Asian-born respondents; however, there were differences in collectivism observed between these two groups, such that Asian-born participants scored higher on collectivism. Results also found that Asian-born consumers are more brand conscious and involve a number of family/friends in their decision making. In contrast Australian-born consumers do not believe in group decision making and uses internet as the most important source of information.

**Advertising Appeals:** Pollay (1983) identified a comprehensive list of 42 advertising appeals. These appeals have been used for many further studies, especially on cross cultural aspects of advertising. Pollay described advertising as a ‘carrier of cultural values’ and as a “distorted mirror.” He proposed a set of 42 appeals relevant to advertising viz., adventure, affiliation,
casual, cheap, community, convenient, dear, distinctive, durable, effective, enjoyment, family, frail, freedom, healthy, humility, independence, magic, maturity, modern, modest, morality, natural, neat, nurturance, ornamental, plain, popular, productivity, relaxation, safety, security, sexuality, status, succorance, tamed, technological, traditional, untamed, vain, wisdom and youth. Advertising has been much commented about by humanities and social science scholars. Pollay (1986) a reviewed how these scholars have reflected on the unintended consequences of advertising, where consumers, by being exposed to advertising become materialistic, cynical, irrational, selfish and sometimes anxious. Advertising to mass markets unintentionally causes consumers to conform, advertising anything new causes disrespect for experience, tradition and history, emphasis on youth causes reduced family authority and disrespect for age. Further, advertising causes social competitiveness, sexual preoccupation and feelings of powerlessness. The study further assessed that advertising appeals used causes conformity, social competitiveness, envy, false pride, anxieties, insecurities, disrespect for age, experience, tradition and history, reduced family authority and sexual pre-occupation. Advertising, therefore, becomes a “mirror” that reflects the mosaic cultural values and behaviours of consumers.

Moriarty (1991) also listed various advertising appeals. These were: acquisitiveness, aesthetics, appetite, affiliation, aspiration, attractiveness, avoidance, cleanliness, comfort, convenience, economy, efficiency, egoism, health, identification, luxury, mental stimulation, patriotism, responsibility, safety/security, sensory pleasure, thriftiness and emotional appeals (excitement, fear, family, guilt, love, nostalgia, pleasure, poignancy, pride, relief and sorrow).

Pollay et al (1990) studied print advertising between 1900 to 1980 and television commercials between 1970 to 1980 and found that the key cultural value manifested was ‘practical’, connoting the advertising appeals, effective, durable and convenient. The study reinforced that content studies as a research methodology can be used to assess cultural values reflected in advertising.

Albers-Miller et al (1996) designed a study that highlighted how systematic differences in advertising content mirror predictable differences in the culture across countries themselves.
Advertising appeals vary predictably across countries and there is an association with a country’s work culture to a wide range of appeals employed in the country’s advertising in business publications. The study used Hofstede’s dimensions to study advertising of ‘Advertisements’ from 11 countries and found that with the exception of the Individualism dimension, the other three dimensions of Hofstede’s culture are correlated with advertising appeals. The study looked at the relationship of Pollay’s 42 appeals with Hofstede’s cultural dimensions, and narrowed the appeals to 30 appeals. The advertising appeals of independence, distinctive and self-respect were positively co-related with the cultural dimension of individualism while popular, affiliation, family, succorance and community were negatively correlated. For the cultural dimension of power distance, the appeals that were positively correlated were ornamental, vain, dear and status, while cheap, humility, nurturance and plain were negatively correlated. The cultural dimension of uncertainty avoidance was positively correlated with safety, tamed and durable, and negatively with adventure, untamed, magic, youth and casual. With the masculinity index, effective, convenient and productivity were positively correlated, while natural, frail and modest were negatively correlated. The research indicates how certain appeals are related with Hofstede’s Cultural dimensions. Albers-Millers (1999) researched Pollay’s 42 appeals to find that the ‘Value’ appeal goes across cultures and that appeals vary according to product category. Albers-Millers (1997) also studied the emotional and rational appeals in services and goods advertising for Brazil, Taiwan, Mexico and USA. The content study undertaken indicate that rational and emotional appeals vary across countries and product types, where goods use the former appeal and services tend to need a stronger understanding of cultures and emotional appeals. Coders categorized Pollay’s advertising appeals as rational or emotional. The categories were:


Um, Nam-Hyun, (2008) studied the role of rational and emotional appeals affecting attitudinal and behavioral brand loyalty. The paper quotes Kotler and Armstrong (1991, pp 426-427) to describe emotional appeal as an: “attempt to stir up either negative or positive emotions that can motivate purchase. These include fear, guilt, and shame appeals that get people to do things they should or stop doing things they shouldn’t. Communicators also use positive emotional appeals such as love, humor, pride and joy.” Rational appeals on the other hand, as the authors quote, “relate to the audience’s self-interest. They show that the product will produce the desired benefits. Examples are messages showing a product’s quality, economy, value, or performance.” The study indicated that in general, advertising appeals would not affect attitudinal and behavioral brand loyalty. Brand trust seems to be the most significant factor that influences the building of attitudinal and behavioral brand loyalty.

Ramesh Kumar (2009) has identified the core values of Indian society as being family oriented and savings oriented. He has described the culture of Indians to be focused on festivities and mythology. The changing cultural trends in urban markets include being materialistic, achievement oriented, use of high technology products, high on impulse gratification and not being so traditional. He has identified “cultural interface values” in advertisements as being celebrity and family oriented, and being family hierarchy oriented, utilitarianism and group affiliated.

Mahapatra (2013) has researched Indian consumers to find that emotional appeals are more effective than rational appeals. However in some segments like those who are more educated and belong to an older age group, a mix of rational and emotional appeals seem to work. In general, consumers are attentive to advertising and get engaged in the emotive communication.

Okasaki (2010) has distinguished between hard- sell and soft-sell appeals in advertising. The former uses a rational appeal while the latter an emotional. The three aspects that were considered were the extent the appeal induces feeling and thinking, how implicit and explicit are the appeals and the extent to which the appeals us image versus fact. The paper has studied the concepts of rational appeals and emotional appeals and has proposed that the former has characteristics of ‘thinking’, ‘explicitness’ and ‘fact’, while the latter of ‘feeling’, ‘implicitness’
and ‘image’ and researched that both appeals had a positive effect on consumer attitude towards an advertisement. The research refers to the Foote, Cone and Belding (FCB) Matrix, where products are classified as high or low involvement and involves cognitive (thinking) or affective (feeling) information processing. This grid was extended by Rossiter and Percy (1997) who said that product classifications should be based on purchase motives – both informational and transformational.

Okazaki et al (2013) compared the hard-sell and soft-sell appeals in advertising on the global consumer culture positioning (GCCP) between holistic (example, Japan) and analytical (example, USA) thinking cultures. The former has an orientation to the situation or relationships between an object and the context or field, while the latter focuses on the attributes and the rules prevailing about the object. The research across five countries (viz USA, Germany, France, Italy and Japan) indicated that the soft sell appeals in advertising was more effective than the hard-sell appeals and further result in a favorable attitude with less irritation towards the advertising amongst the consumers.

**Involvement:** Consumer involvement is an important phenomenon in consumer behavior. Kotler et al, 2013 have said how consumers take decisions on products based on the perceived risk and the price of the product. Products are therefore high involvement products, where the risks and costs are high, and low involvement products, where these are low. Kapferer et al (1985) developed a measure of consumer involvement that was multi-dimensional including the importance of risk, risk probability, sign value and pleasure value. Zaichkowsky, 1985 also defined a involvement as “a person’s perceived relevance of the object based on inherent needs, values and interests,” and developed a scale of involvement. Mittal, 1989 questioned whether high consumer involvement products must always imply more information search to recommend that information search is high only when products are utilitarian or rational, and are not so high for products that serve psycho-social need.

**2.3 Practitioner’s Study**

**Qualitative Research:** Strauss, Anselm, L (1987), has reinforced that qualitative research is a complex phenomenon, which needs some guidelines, codes and ‘rule of thumb’ in order to
build theory. The systematic outlook of qualitative phenomenon, to give rise to grounded theory has been elaborated through various research techniques. However, the nature of qualitative research is such that a researcher gets ‘under the weight’ of too much information which is also determined by field circumstances and be unable to develop a theory by linking structural and interactional aspects of the data. Alasuutari (1996) has said that qualitative research is a means of developing social and cultural theory and has outlined four basic approaches in this type of research: “the ‘factist’ perspective, the cultural distinctions, ‘narrativity’ and the interaction perspective”. The study elaborates on how qualitative research is a useful means of developing theory. This brings about a process of reflection and self-reflection that will help in bringing about new insights about the cultural aspects of a society.

Bheren (1997) emphasized the role of exploratory data analysis (EDA) versus Confirmatory data analysis (CDA). EDA discovers patterns and descriptions in the data. Further, EDA focuses on the preliminary phase of the research and less on the advanced stage, and improves the researchers understanding of the phenomenon being investigated.

Chang et al (2005) looked at comparative advertising research on culture and its influence on advertising. The content analysis indicated that culture and values explain the differences between countries. The difficulties of conducting such research is to be seen in light of the problems of language, inaccessibility of data, complexity of mass media systems, socio-cultural, political and historical backgrounds.

Research amongst advertising practitioners give many useful insights about the creative nature of advertising. Methodologies often include both quantitative and qualitative research, sometimes called “mixed research”(Venkatesh, Brown & Bala, 2013). The advantage of conducting mixed research is that the finding complement each other, there is completeness, potential to develop hypothesis, expand earlier studies and compensate for the weakness of earlier research. While validity is common in quantitative research, validity of qualitative research has also been suggested in terms of descriptive validity or accuracy of reporting, researchers interpretative validity and the findings having theoretical validity. The development of meta inferences as theoretical statements has also been outlined.
**Indian culture**: Garg and Parikh, (1995) has described the Indian ethos (as per the ancient religious books, the Vedas, Upanishads and Brahmanas) as hierarchical in nature, with a quality of ‘maya’—not meaning illusionary phenomena, but with its root meaning as transience. They describe an Indian as a child of two cultures—emotively to conform and do one’s duty, and rationally to give a world-view ability to change. This according to them, results in ‘transcience’, where conflicting ethos of the diversity creates a struggle about their choices in behavior. The influencers in culture have been the system of caste, family, sense of duty to work and family, authority of parents, role-boundedness and religion. Indian culture has also been influenced by invaders starting from the Greeks, the Huns, the Shakas, the Mughals and the Europeans.

Jena, S.K. (2010) has elaborated how advertising influences Indian culture especially post India’s liberalization, where the country went through privatization and globalization. Advertising influences popular culture in terms of many dimensions, including the creation of signs that create images and preferences for different brands. Through the example of many urban and rural Indian brands, the role of family in enhancing culture of consumers is explained. Advertising also helps in creating a sense of pseudo individuality. Women are also empowered in advertisements and given a global image of success without touching on issues like patriarchy which exists in the society. Stereotypes of women are also enhanced in the advertising. The role of children in advertising and that of patriotism is also observed. Advertising also promotes new models of products and therefore de-markets the old product models, and also brings about changes in consumer perceptions, popular taste and need for products.

Patel, Neha (2012), conducted focus groups to find that Indian consumers view culture as something they have learnt from their family, society and friends. Global media, western music and global advertisement influenced consumer culture, indulgences and perceptions. Religion, family and friends strongly influenced consumer culture. The aspiration for a western lifestyle with the coming of western brands was a dominant finding in the study. The access to global brands also brings about a sense of confidence to take on the world and individualism.
Understanding the cultural dimensions of advertising has been a challenge for marketers because of the complexity of this subject. The cultural dimensions of Hofstede have been applied to studies in advertising to find that in individualistic cultures, advertising tends to play a persuasive role while in collectivist societies, relationship marketing is key (Mooij & Hofstede, 2010). The study points out that many of Hofstede’s dimensions when applied to global branding and advertising strategy and research, must take into consideration that it is not easy to recognize values in advertising as advertising appeals may reflect both the desired and desirable. In individualistic cultures, advertising must persuade target consumers, whereas in collectivist cultures, the focus must be on relationship building between buyer and seller. The latter appeals focus on in-group benefits, family and harmony, whereas the former on individual benefits, preferences and personal success and independence. The importance of monitoring cultural values to create effective Word-of-Mouth marketing communications has also been researched (Lam, Lee & Mizerski, 2009). The paper applied Hofstede’s four cultural dimensions on word-of-mouth behavior and found that marketers should monitor the cultural values of their markets to bring about appropriate word-of-mouth brand communication strategies. Indeed, Hofstede’s Cultural dimensions are used extensively for cross cultural research of advertising appeals. Bulmer & Buchanan-Oliver (2006) found that interpretation of visually complex advertising depends on the culture of consumers. Exposure to aspects like local traditions, literature and culture brings about variations in the comprehension of complex visuals in television advertising. The study indicated that imagery has “no literal or obvious meaning” (p. 65), since consumers refer to past product usage and advertising communication in order to respond to the stimuli.

Creativity in advertising tends to be viewed differently by advertising practitioners and customers (West, Kover & Caruana, 2008). The former tends to be pragmatic in terms of being original but being relevant and goal-directed. Customers however tend to judge execution of advertising in their definition of creativity. Practitioners therefore tend to be cautious in being creative in advertising. Cultural nuances in advertising therefore will tend to be communicated with caution. Creativity also enhances advertising through the depiction of divergence (Lehnert & Ospina, 2014). Divergence is when the something different or separate is depicted as an advertising stimulus. This contrasts to advertising that is meaningful, where the level of creativity tends to decrease. Hollis (2009) gave a point of view that “brands provide new
cultural reference points and topics of conversation” (p 1). Deleersnyder et al (2009) studied the relationship between advertising spending and the culture of nations. The study found that advertising’s sensitivity to business cycles is influenced by the role of national culture. In cultures that are high in long-term orientation and power-distance, advertising is less cyclical, whereas it tends to be more cyclical where uncertainty avoidance is high. Advertising behaves less cyclical in countries with high power distance and long-term orientation. The business is more sensitive in countries that are high in uncertainty avoidance. The study indicates that business decisions are also influenced by the dimensions of culture in nations.

Advertising influences consumer culture and plays almost a colonization role (Kelly et al, 2005). While advertising is also influenced by a multinational’s corporate ideology, it’s presence becomes a social expression. This study included in-depth interviews with creative professionals in advertising agencies. They felt that indeed, cultural factors and corporate culture influences the culture reflected in advertising. This becomes visible in mass media including bill boards, and sets an environment where advertising contributes to the overall look or “metabolism” of the city. The creators teams in advertising agencies play the role of being cultural intermediaries and become “laboratories of power and observation”. The empirical study of creative professionals in advertising agencies found that cultural factors and corporate culture strongly influenced the culture being shown in advertising. The creative teams in advertising agencies play the role of being cultural intermediaries and influence the culture in society with their observations.

Hollis (2009) has reported that globalization does not necessarily mean that consumers will move towards one culture, and that there is great need to study audiences that are heterogeneous. Local brands tend to score higher on being part of a home culture. Communication is the major means of conveying global or local culture. Even countries that share a common language like the UK and the USA, have distinct cultures. American culture, while widely accepted in cinema and television, is not accepted in some countries including India. Only 23% of the Indian respondents found American popular culture appealing. This is due to India’s heritage and the presence of a successful ‘Bollywood’ movie industry. Marketers therefore need to study the cultural nuances of diverse markets and have greater understanding of local cultures. Misra and
Misra (2011) in their study found that consumers who were more materialistic are more positive toward television advertising. Materialistic values make consumers more pre-disposed to the adapting to new innovations and making changes in their lifestyles and consumption experiences. Materialistic values therefore become also a tool for segmentation and marketing strategy. The study showed that consumers with greater material values have a propensity to show a favorable attitude towards advertising. The recommendation was that in order to bring about diffusion of innovation in marketing communications, advertising should glamorize materialistic values especially for new products, in order to create more favorable attitudes towards the advertising created and towards purchasing the product. Subrahmanian, M.U.(2012), explained how organizational culture is the adrenalin of any organization. In Indian IT companies, amongst the 200 employees interviewed, the dimensions of authenticity, experimentation and autonomy was less and that organizations must work for a culture of openness, trust and collaboration.

Virani, 2013 described Gen Y of India (which constitutes of over 50% of India’s population) as optimistic, with a positive outlook, confident, independent, ambitious and competitive. What motivates this Generation Y at work are the opportunities for learning, quality of life and work colleagues. They have an individualistic focus with a priority to ‘‘me first’, my work, my things, my friends, my family and my world’. The study described Gen Y of India as optimistic, with a positive outlook, confident, independent, ambitious and competitive.

Shah (2014) reinforces that culture has an impact on how advertising is created. While Indians are more attached to family values, it must be remembered that Indian values of abstinence is giving way to hedonism and materialism. Though India has a culture that is traditional, each state has communities with unique sub-cultures. The National Election Survey of India outlines a hierarchy of classes consisting of Class 1 being high Salaried and Business, Class 2 being Lower Salaried in Service and Business, Class 3 being Skilled and Semi-skilled manual labor, Petty Business and Farmers, and Class 4 being Unskilled manual labor and Lower agriculturalist. Each class will have unique cultures based on the state they come from, their religion, education, occupation and other demographic and psychological factors.
Brand Communications and Culture: Mooij, Marieke de (1997) has studied the advertising styles of different countries in terms of culture, language and values. The culture in the USA tends to be assertive, that in the UK individualistic, Germany is orderly and Japanese is collective. Caillat Z and Mueller B (1996) studied beer advertising in the USA and Great Britain to see if the cultural dimensions in terms of dominant values, rhetorical style, advertising appeals and occasion for product usage were different. The findings indicated that there was a significant difference whereby American commercials used American cultural values like individualism, independence and modernity or newness, while British commercials reflected British cultural values like tradition, history and eccentricity. The former used a direct approach to language, while the latter used an indirect approach. The study recommended that advertising needs to be created based on each country’s culture rather than having standardized advertisements for all countries. Alozie E.C.(1997) argues that advertising tends to promote Western products, sells the ideology of consumption and creates greater class, gender and social divide, because of the inequity of the society. Advertising in third world countries therefore need to be de-mystified to find greater local relevance and prevent consumers of these countries to be victimized by western cultural values. Bulmer and Buchanan-Oliver (2006) have looked at the interpretations of visually complex advertising and has pointed out that advertisers need to understand the complex visual cues that are culture-sensitive to develop effective advertising. “Pictures are not universal”, and advertising can be interpreted based on the literacy and cultural traditions of groups who may belong to the same nation and speak the same language.

Milner and Collins (2000) assessed that countries have a relative position on Hofstede's masculinity index so that they can be placed as a “gender of a country” in a continuum of male to female. Some countries are greater male and some countries, female. Television advertisements from feminine countries portrayed a relationship between males and females. The study was not able to conclude that that in masculine countries, television commercials will have characters more likely to be depicted in situations related to productivity. Stem, Barbara B (1999) has studied gender and minority stereotyping and has assessed that since advertising is so freely available, it spreads stereotypes of “sexist, racist, and classist ideology”. It is recommended that
advertising should not only represent the voice of the US white middle class but portray the
diversity and pluralistic nature of human beings.

Alden, Steenkamp and Batra (1999), have developed a new global consumer culture
positioning (GCCP) which associates brands with symbols that are globally accepted, and
studies three components of culture viz. language, aesthetic styles and story themes. The
Culture Positioning strategies were studied for a number of countries including India. The
findings for India indicated a very high local consumer culture positioning. However, when
local brands compete with foreign brands, they may use global consumer culture positioning –
for example, the use of a foreign model or exports by local brands like Videocon. Ciochetto
Lynne (2004), studied the cultural changes happening in Indian advertising. The main values
being promoted were technology, modernization and consumerism. Women’s roles as
traditional home-makers were undergoing changes to one with more consumer power,
liberation and purchasing powers. Western clothing, body image awareness and women’s
empowerment are the portrayals of Indian women in advertising. Children also have been
increasingly shown in Indian advertising, and male roles are dominant. The combination of
hindi and English (‘hinglish’) is also a phenomenon. Overall, the study indicated that the
presence of foreign advertisers in India have transformed the culture of Indian advertising into
one of consumerism and change in values and beliefs.

2.3 Consumer Survey

Advertising Research: The research looks at quantifiable findings on how consumers perceive
culture in advertising. Market research has traditionally used both qualitative and quantitative
research. Mico et al (2011) looks at market research as a river of information where consumer
insights for better marketing decisions become key. This helps in anticipating the future,
making strategic and smart decisions in media and communications and help reduce risks.
Market research has the traditional approach of company data with qualitative and quantitative
research, but also has new methods available on the web or listening techniques, ethnography
metaphor elicitation or emotion mining.
Pollay (1978) refers to advertising as a “faithful mirror to our culture” and describes it as the story of the people in terms of consumer desires, tastes, habits, weaknesses, hopes and pretensions. While many social scientists may think of advertising as tirival, (because of the creative use of jingles, music, humor etc), it is important to historically analyze advertising with a theoretical framework.

Grisweld (1994) developed the cultural diamond for the analysis of cultural objects such as works of literature and art. There are two perspectives to culture. A sociologists perspective looks at expression symbols of norms (or the way people behave), values (what they hold dear), beliefs (their understanding of how the universe operates) and practices (behavior patterns of groups). An academic perspective incorporates the assumptions in the fields of humanities and social sciences. The Cultural Diamond looks at the dimensions of the social world, cultural objects, the producers and the receivers. Alexander (2003) included cultural distributors in this model, keeping in mind that to understand art and society, all four corners (creators, consumers, art and society) and researched along with the six links in the diamond.

Ritson et al (1995) refers to culture as a ‘black box; in the consumers mind, and a ‘blue print of living’. Advertising becomes a ‘cultural product’ and consumers gain advertising literacy. The research indicated that advertising forms a major part of social communication with advertising communicating symbolic meaning and culture. When culture gets communicated in an advertisement, ‘social solidification’ occurs and influences consumer behavior.

Zhang et al (1996) studied the effects of advertising appeals used in the United States and China. The findings indicated that the response to the advertising appeals were more positive by consumers when the advertising appeal matched the product use condition. Therefore when there was similarity between cultures on product use conditions, standardized advertising appeals could be used across cultures.

Holt (1997) looked at new directions in cultural advertising research to find out what advertising really means. Advertising research looks at advertising as more that information, where it works through external ‘cultural codes’. The meanings that emerge in advertising provides a ‘reading profile’ which conceptualizes the cultural meaning of advertising, sociologically across
communities and in terms of its advertising effectiveness, measures the results. Visuals used in advertising can also be researched in terms of ‘visual rhetoric’. The study reviewed new directions in cultural research in advertising. Cultural advertising research implies understanding the meaning of advertising in terms of its inter-disciplinary context and cognitive approach.

Vezina et al (1997) studied provocation in advertising. This was defined as a ‘deliberate appeal’ that often shocks existing values, norms or taboos. A provocative ad is distinctive and draws attention to the stimuli. The quality of provocative advertising is that when more ambiguous and complex, the advertising leaves room for more interpretation. Advertising also plays a role in the transgression of norms and taboos. The empirical study showed that provocation in advertising may be a valid strategy to attract attention, but does negatively affect behavior of consumers, depending on their demographic profile.

Cho et al (1999) noted that in order to assess the cultural dimensions present in advertising one can focus on both theme and execution of the advertising. The former is the message in the advertising, or ‘what one says’, and the latter is ‘how the message is communicated’. Some of the ways culture is communicated in advertising is by projecting individualism/collectivism, hard sell/soft sell, direct/indirect communications, informational/emotional or utilitarian/hedonic appeals. Culture is also communicated through the use of visual components, metaphors, drama, lectures, relationship with nature, activity orientation or urban/rural focus. They noted that cultural dimensions, including that of Hofstede’s are not mutually exclusive. For example, Power Distance is also a feature of Collectivism. The research hypothesized that Korean television advertisements would be more high context than those from the USA and have more harmony with nature. Findings however indicated that while US television commercials were more individualistic, Korean commercials were not that different from those of the US. Commercials of both countries were modern and young.

Barthwal et al (2013) concluded that the main values being promoted in Indian consumer durable Advertising were technology, family, enjoyment, economy and tradition. Artifacts, symbols and aesthetics were considered as important in culture, As is expected in durable advertising, the dominance of technology was an indicator of Indian culture being perceived as modern. This
however was dovetailed with the importance of family and traditional values. Modernity and traditions therefore co-exist. The study indicated that Indian consumer durable advertising reflects the ‘melting pot’ characteristic of Indian consumers, where besides traditional appeals being used, appeals like sexuality and individualism were also significant. Brumbaugh (2002) found that cues used in advertising that were of the dominant culture were effective for all segments of consumers (including members of a subcultural group) including those not belonging to a dominant culture. That is because there is “shared knowledge” of the dominant culture in both these groups. These cues therefore add value to the persuasiveness of the advertising.

Mueller (1987) outlined some of the traditional and modern appeals used in advertising. The traditional appeals are Group Consensus appeal, where importance is given to the consensus and conformity to reference groups or other influencers. These are Soft-sell appeal, where human emotions are given importance rather than product related rationales. Veneration of Elders and Traditions, where the wisdom of elders or things traditional are emphasized in the advertising. They also give importance to status, where use of a product enhances the quality of the user in the eyes of others. Oneness with nature appeals is also traditional where natural themes are emphasized. On the other hand, modern appeals are Individual and Independence appeals focusing on nonconformity and originality and lack of dependence on others. These have hard-sell appeals where focus is on product, leadership and performance. Youth and Modernity appeals become important where emphasis is on contemporariness and the benefits to the youth of products. Product merit appeals where product characteristics are emphasized. Manipulation of Nature’s appeal is emphasized with a focus on technology and man’s superiority over nature.

The findings of the research indicate that advertising exhibits sensitivity to the cultural uniqueness of Japan and the USA. Veneration of the elderly and respect for traditions was seen more in Japanese (especially low involvement) products. However, Japanese advertising increasingly depicted Westernized appeals of individuality and independence. American advertising enhances the values of consumption. Some universal appeals researched were,
“mother and child”, “glow of health” and “freedom from pain”, but certain themes like veneration for the elderly and traditions, emphasis on non-verbal communication and social harmony are suited to more traditional cultures. The author has concluded that culture plays a central and rather complex role in advertising.

Chang et al (2006) in a study found that cultural masculinity/femininity appears to be an important factor to consider when formulating advertising appeals. The research findings indicated that in a ‘masculine’ dominated culture like the USA, utilitarian appeals work much better than image appeals. However, in an ‘androgy nous’ culture, both image and utilitarian appeals worked.

O’Reilly (2005) looked into the symbolic dimensions of branding practices which makes it a cultural phenomenon and looked at the interface between culture and business. A culturally constituted world gives a ritual to brands. These have been termed as ‘Possession Ritual’, ‘Exchange Ritual’, ‘Grooming Ritual’ and ‘Divestment Ritual’. The study classifies different types of cultural brands. The first type, called ‘Cultrepreneurs’ are celebrity brands like Madonna that use intensive media management. Commercial corporate are corporate brands, and the third type are termed as ‘Cultural Corporates’ like museums and orchestras that rely on government or public funding. The fourth type is called ‘Markedemia’ where brands are created through the power of marketing.

Kapoor et al (2008) found that media usage, personality traits, price perception and some demographic characteristics could be used to predict fashion involvement amongst consumers. The antecedents of involvement are the personal factor, the stimulus and the situational factors of the consumers. Involvement in a product is influenced by the perceived importance of a product, the perception of negative consequences from mis-purchase, the pleasure value of the product and the perceived sign or symbolic value of the product.

Gopal et al (2006) in the Gallup survey found that Indians have moved towards consumerism and are open to change. Foreign and Indian brands (like Tata, Godrej and Bajaj) are equally preferred by Indian consumers. Connecting at an Indian level has challenges because of the diversity and contradictions (of modern and traditional values) prevalent in Indian society.
The research gave an example of this, where 83% of Indians approve of working women and 74% feel that women should delay marriages for education, while only 5% approve of couples living together without marriage.

Terlutter, Ralf et al (2010) research indicated that though the 5 countries researched, viz., the US, UK, Germany, Argentina and Austria varied on their levels of assertiveness, respondents from all countries felt that a higher perceived level of assertiveness in the ad leads to a more positive evaluation of the ad for all countries. However their perception of assertiveness varied according to the type of country. The same message was perceived as not so assertive in a country like the US where there is high levels of assertiveness, and perceived as high in countries like Argentina, which relatively scores lower on assertiveness. Therefore, advertising messages may need to be relatively strong in high assertive countries and made weaker in low assertive countries.

Towns, M (2004) found that ‘urban culture’ transcends borders. Urban culture includes individualism, familiarity with hip-hop slang and fashion, trendiness, resourcefulness, adventurousness and ‘attitude’. The study indicated that both in the USA and Hong Kong, respondents were influenced by non-traditional sources of product information like movies, music and music videos, TV shows, athletes and celebrities. Advertisers can use these appeals across countries where such ‘urban cultures’ are prevalent.

Rayport J.F. (2013) pointed out that today’s advertising needs to focus more on human experience. The dimensions of this are that consumers have a public sphere (where they move from one place to another), a social sphere (they move as groups), a tribal sphere (where they affiliate with groups to define their identity) and psychological sphere where consumers connect with language, thoughts and feelings. Advertising therefore needs to focus more on what it does to the target audience rather than what advertising says.

Hazelwood et al (2011) through the use of ethnographic research, found that consumers were having strong cultural associations, like family and fun to functional products like trucks. The research findings gave rise to Chevrolet Silverado s campaign titled, ‘There’s Life to be Done’. The campaign was successful on many counts including brand relevance, brand fit and call to action behavior.
Laxman et al (2013) studied a popular campaign by Vodafone, called ‘Happy to Help’ and questioned the cultural identity that is being projected in Indian advertising. The visual cues used in the advertising seems to indicate the influence of western culture in India and portrays a cultural fabric of India that is not in keeping with the value systems that are part of Indian culture. The study is qualitative in nature but raises important issues regarding the intellectual and cultural systems that are prevalent in India.

Westjohn et al (2012) found that consumers vary in their attitudes towards advertising that focus on global consumer culture positioning (GLCCP) versus local consumer culture positioning (LCCP). This depends on the consumer’s level of global and national identification. The study found that international markets need a holistic approach including external and internal characteristics. The latter includes personality traits and the collective identity of target consumers. The study indicated that there is a link between personality/collective identity and the focus in the marketing strategies of GCCP or LCCP.

Donnelly Jr (1970) looked at the attitude towards the importance of culture of advertising practitioners and their approach to international marketing. The study indicated that managers who consider the differences in culture as significant tend to reflect this in their marketing activities. Organizations that are centrally controlled rationalize that local culture is not that important compared to organizations that believe in decentralization of their marketing strategies.

Belk et al (1985) reflected how advertising reflects good life and a “community of consumption”. Advertising has been termed as the “family album of society”, including aspects like lifestyle and luxury. Advertising also sometimes creates an “hedonic trap” where satisfaction is derived from unfulfilable pleasures. The study looked at advertising in leading publications and assessed the projections of a “macro consumer behavior” and an increasing number of products and services. The findings indicated that advertisers are giving an increased importance to product per se rather than the depictions of a good life.

Nan Hyun Um (2008) researched that emotional and rational appeals used in both high involvement and low involvement products have different advertising appeals, depending on the
type of product advertised. The role of consumer involvement plays a key role (vis a vis advertising appeals) in increasing advertising effectiveness in terms of brand affect, brand identification, brand trust, attitudinal and behavioral brand loyalty.

Kelty Christopher (2010) discusses three ‘moves’ that influence an anthropological perspective on knowledge in the digital age. The first move treats online worlds and games as ‘laboratories of human behavior’, while the second move captures the nature of mediated interaction. The third move is the analysis of ‘social imaginaries’ created especially through journalistic writings and knowledge creation. The study of the cultures prevailing in the virtual world is therefore dependent on what is inputed. ‘Culture in, culture out’ therefore becomes the phenomenon.

Since over 80% of Indians are Hindus, the belief in ‘Karma’ is part of Indian culture. Kopalle et al (2010) defined this as a long-term orientation, and researched to find whether consumer expectations were influenced with this belief. The study indicated that the belief in ‘karma’ in India will diminish the impact of ‘disconfirmation sensitivity’ and lead to higher expectations. And that the effect of belief in karma on expectations is managed by consumers long term expectations.

Chang (2006) researched using experimental and ethnographic interview techniques, whether the cultural dimensions of masculinity/feminity of a country influences the effectiveness of appeals that are utilitarian or functional or image based. The study indicated that American participants (considered high on masculinity) found utilitarian appeals in advertising more appealing than image appeals, while Taiwanese participants (considered to be an androgynous culture) responded similarly to both appeals.

Maynard et al (1999) undertook a content analysis of advertising in the teenage magazine, ‘Seventeen’, in both India and Japan, to check on the nature of girlish images depicted in the advertising. As may be expected, ‘girlishness’ was portrayed in very different manners. The American magazine depicted this phenomenon with greater individualism, defiance and rebellion. Japanese portrayals depicted youthful innocence.

Mehta (2010) researched a sample of Indian advertisements from the context of The Bhagavad Gita, and classified them as righteous and unrighteous. These were evaluated in terms of the
principles of ‘Karmayoga’ (action pathway), Jnanayoga (knowledge pathway) and Bhaktiyog (pathway for active involvement). The study appreciated advertisements with harmonious communication and cautioned those with hostile communication.

Mehta (2012) studied the use of comparative advertising in India, where a brand directly compares itself with a named competitor, and shows superiority. Specific reference was given to the advertising of Rin and Tide and Complan and Horlicks. The study concluded that since comparative advertising is an individualistic behavior pattern, when used in India, the strategy tends to tarnish the image of the brand undertaking such a strategy. On the other hand, positive communications, without hostile communications, tend to add to the brand’s imagery.

Phillips (1996) undertook a qualitative study about the cultural meaning of animals, usually trade characters, used in advertising. Advertisers use animals as trademarks because of the association of different animals, for example, the bee is perceived to be industrious, a fox is cunning or a dove is a symbol of peace. The study looked at the association of a penguin, an ant, a gorilla and a raccoon. All animals rated high on popular culture, and the study indicated that consumers associate shared cultural meanings with animal characters.

Jain et al (2010) in their study found that a majority of advertisements use celebrities. Film stars tend to be used more that sports stars since film stars are seen as having a longer celebrity life than sports stars. Men dominate most product categories, though women celebrities were used for beauty products. The research indicated the largest use of celebrities in the advertising was the implicit mode, where the celebrity verbally or physically communicates about the product. Celebrities are also used in the imperative mode where the celebrity suggests the use of the product. The explicit announcement of the product by the celebrity is not common while the celebrity being co-present with the product is used sometimes. The need for creative use of celebrities for products was reinforced.

Piyush Pandey (2005), well known Creative Director in Ogilvy’s (O&M) explains what Indian advertising can teach the world and how advertising can be effective in India. Advertising has to note the strong story-telling tradition of India. Music in Indian advertising also tends to be unique, largely influenced by India’s classical music and popular music from Indian films.
Advertising becomes effective when there is simplicity and when it reflects Indian culture. The diversity and colors of India, in fact provide an inspiring stimulus to develop creative advertising.

Broyles, (2006) explains that subliminal embedding in products of sexual messages is often spoken about in research. While subliminal perception of advertising messages tends to be a powerful tool for advertising, its role needs to be understood. Subliminal messages in advertising has become part of culture in the advertising of the Western world. However, the study concluded that one should not exaggerate the presence of subliminal messages in advertising, since advertising needs to be taken at its face value. Being a growing industry, advertisers would want to maintain their standards of ethics and credibility, and therefore would not deliberately use subliminal messages as stimuli in their advertising.

According to Unwin (1974), culture affects advertising expression and communication style. Advertising in fact can be looked at as the ‘folklore’ of society. Social standards are depicted in an ideal form in advertising communication. The ‘language of advertising’ is anchored to cultural norms of society. The modes of expression of advertising from the USA was compared with that of Britain. It was found that British advertising tends to be more image oriented and leaves a general impression of the product, while advertising from the USA focuses on a specific feature or attribute. British advertising therefore becomes more ambiguous while US advertising is more definite. The former is more visual oriented while the latter more copy oriented.

Joshi K and Gupta V (2012) in the study on how culture influences the Indian consumer’s buying behavior, identified different aspects of culture. Culture is invented, learned, shared, satisfies need and is not static. Indian culture may be evaluated in terms of youthfulness, competitiveness, cooperative divers, uniform environment, cleanliness oriented, risk taking, security, problem solving, time orientation and cross cultural influences.

Panda et al (2013) explored how emotional appeals in advertising are effective. The emotional appeals in advertisements tend to create more positive feelings towards the brand, feelings of interest, cheerfulness and minimizes feelings of irritation. Brand positioning becomes more
focused and attitude towards the advertisement and product tends to become positive. Cultural specific social emotions also tend to build a positive attitude towards brands. Zandpour (1994) developed a global model that provided direction for advertising creative strategies, levels of informativeness and styles that fit cultures of 23 countries around the world. His study showed a theoretical relationship between cultural environments and advertising messages. In individualistic cultures, advertising messages are more likely to be informative and less likely to be psychologically appealing or having symbolic associations or a lecture style. Cultures with uncertainty avoidances are more likely to use argument, imitation, information and lecture in advertising messages, and less likely to use information, symbolic associations and drama. Psychological appeals, imitation and lecture are more likely to be used in cultures of Power Distance (where argument and symbolic associations are less likely to be used). Polychronic cultures have advertising messages that are more likely to be based on information and symbolic association, and less likely to be argument and imitation.

Martenson (1987) elaborated that creative strategies tend to be based on information, argument, motivation with psychological appeals, repeated assertion, command, brand familiarization, symbolic association, imitation, obligation and habit starting. Stern (1981) described information cues as price value, quality performance, components/ingredients, availability, special offers, taste, nutrition, packaging, snap guarantees/warranties, safety, independent research, company research or new ideas.

Krishna et al (2008) studied the language choice in advertising in cultures like India where consumers tend to be bilingual. Each language has defined image associations. The local language has associations of family, caring, closeness, belonging and being personal, while the English language conveys being global, exclusive, cosmopolitan, prestigious professionalism and sophistication. Both languages are however perceived to be polite. The study indicated the need to use the global language for luxuries and the local language for necessities. It was recommended that multinationals follow a strategy of mixed language messages depending on whether products being advertised were luxuries or necessities.

**Advertising Theory:** Eighmey and Sar (2007) studied the theories of psychology of advertising as per Harlow Gale (1862-1945) who at that time changed the definition of advertising from
‘salesmanship in print’ to ‘persuasion in media’. His experimental studies on advertising gave role to theories about low-involvement learning, advertising involvement and consumer attitude towards advertising.

Jack Trout and Al Ries (1972) brought in a new era of advertising thinking with ‘The Positioning Era’, where positioning of brands were seen as vis-à-vis competition, and was essentially a brand occupying an empty slot in the consumer’s mind. Usually the number one slot will be occupied by the market leader, and the aggressive number two slot will be occupied by the challenger. Follower brands will compete through innovative and creative advertising positioning, which often is based on imagery, and new products will sell a new concept.

Crask and Laskey (1990) recommended a positioning based decision model for selecting advertising messages. Television commercials involve high investment of money and often have problems of either the main message being wrong, or the execution being bad. The paper recommended a typology for both informational and transformational messages. The former can either inform a generic message or if facing competitive brands can either be rendered as a hyperbole or a pre-emptive message or communicate a unique selling proposition. In the case of transformational messages, brand personality, consumer lifestyle, use accession or user image messages could be the typology of message type that will best fit with the positioning statement.

Miller and Berry (1998) studied the effectiveness of building brand salience and brand image. Advertising works by changing consumer attitude about a brand. The study reinforced the importance of brand salience which is not ‘what’ consumers think about brands but to ‘which ones’ they think about more. Brand imagery is of relevance because it builds brand equity, develops a brand position that is appealing and unique and develops advertising which persuasively communicates the brand’s positioning. The findings from the study supported that brand salience plays even a more important role than brand image. In other words, taking into consideration the AIDA model (Attention, Interest, Desire, Action), ‘Attention’ is seen to be of prime importance.

Meyers-Levy and Malaviya (1999) outlined the persuasion theories of advertising and proposed an integrative model. The Cognitive-Response model of persuasion has a most powerful theory
called the Elaboration Likelihood Model (ELM) of persuasion. This theory assumes that a consumer elaborates his thinking based on the product and the quality of the persuasive communication. The ‘central route’ to persuasion focuses on rational message arguments, while the peripheral route to persuasion uses emotional routes. Both central and peripheral routes influence attitudes. Depending on the product, the communication needs to elaborate more and have a central route or persuasion or emotively, have a peripheral route. Another theory of Persuasion is called the Resource-Matching Theory. This theory looks at the demand and supply of cognitive resources, for effective persuasion. The ELM model has been extended to item-specific elaborations and relational elaborations (when comparisons become important). The paper proposes an integrated framework of persuasion for advertisers, where the theory outlines three alternative strategies that consumers may use to process persuasive communications and form or modify judgments.

Trout, Jack (2012) reviewed brand positioning as a strategy that is commonly used to develop advertising, and cautioned about ‘positioning myopia’. The paper emphasizes five points that is relevant for today’s markets when brand are positioned. These are:

1. Consumer minds are limited and therefore it is important for a message to be different from what already exists in the mind of the consumer.

2. Minds hate confusion and consequently reject complicated messages and information overload.

3. Minds are insecure and tend to respond more to emotive appeals than rational appeals.

4. Minds are resistant to change and tend to reject what’s “new”. Therefore, organizations need to ensure that they do not enter the ‘line extension trap’.

5. Stand for something and be a well focused specialist, who is perceived as the best. If a brand has a generic positioning (for example, ‘Google it’), this becomes an ultimate weapon in marketing warfares.

Wood (2012) proposed a new model of advertising where the importance is given to emotional response. The study cautions the use of advertising models that work on ‘high-attention,
information processing advertising models’ and researched that the emotional route is more effective that message-based advertising. In fact, advertising that focuses only on rational messages can be less effective that emotional based advertising.

Blankson and Kalafatis (2007) reinforced the importance of congruence in positioning and brand advertising. The research recommended a strategic composite positioning framework to include positioning aims (largely financial), positioning objectives (in terms of communications – both functional and symbolic) and branding strategies.

Mckarthy and Oakenfull (2014) have looked at how brand associations are studied to create effective communications. The study details measures whereby brands can stand out from the crowd through brand associations across competitors. The paper recommends a methodology termed ‘Caucus’ which is based on similarities followed in brand-to-brand comparisons resulting in Points of Parity and Points of Difference. The study refers to two brand association methodologies termed the Zattman Metaphor Elicitation Technique (ZMET) and the Hierarchical Categorization Procedure (HCP). The former uses cognitive neuroscience, psycholinguistics and semiotics amongst groups of respondents. The latter looks at brands in term of a ‘fit’ with other outlined product categories, and is most relevant for new product development. The Caucus methodology elicits brand association in a competitive category context.

Arnould and Thompson (2005) has analyzed how over the last 20 years, Consumer Culture Theory and contributed to consumer research by focusing on the cultural dimensions of the consumption cycle. This theory focuses on the experiential and socio-cultural dimensions of consumption that are not accessible through experiments, surveys or database modeling. The focus is on product symbolism, ritual practices, consumer stories in product and brand meanings. Marketing symbolism and cultural complexity is central to this theory. The proponents of Consumer Culture Theory encouraged investigation of the contextual, symbolic and experiential aspects of consumption and developed marketing communications strategies accordingly.

**Advertising Ethics:** Drumwright and Murphy (2009) studied an Industry and Academia perspective of ethics in advertising. He referred to Pollay as saying that values are of most importance in advertising to the community at large. Practitioners were not very sensitive to the
issue of ethics in advertising, while academicians were sensitive to deception in advertising. The study looked at the web sites of some large advertising agencies and found that the dominant values centered around creativity, imagination, curiosity and passion. The need to deal with ethical issues on the internet was strongly felt. The study called for leaders in the advertising industry to take forward the issues of ethics in advertising.

Drumwright and Murphy (2004) researched advertising practitioners across 8 countries to assess how practitioners view ethics in advertising. The study recognized a group of practitioners who were not sensitive to ethical issues and tended to be “mute” about the moral dimensions of the communications. They therefore faced “moral myopia”, tended to rationalize that consumers are smart to judge the ethical issues and that society and not them are responsible and that they are not doing anything that is illegal or when agencies over-identify with the client’s perspective. When one is ethically myopic, in fact, one has ‘the ostrich syndrome’ where one does not think about the ethical issues in advertising. Moral muteness on ethical issues is also a phenomenon amongst practitioners. Here, practitioners put the responsibility on to the client and also detach themselves from the ethics in their work, as a requirement of the job. They tended to resist from opening a ‘Pandora’s Box’ and getting into controversy. The study reinforced the need to create a paradigm shift in the way practitioners and clients deal with ethical questions. The need to include this to educators was reinforced.

Srivastava and Nandon (2010) researched how unethical advertising tended to lack truth and honesty, is offensive, discriminates and was unacceptable to society (surrogate). The research indicated that advertising having messages that pose unfair competition, tends not to be perceived as unfair.

Snyder (2011) reinforced the need to enhance advertising ethics because of research that indicated that consumers do not trust research. Regulations set by Government and self-regulatory bodies need to be well understood. Advertising needs to be sensitive to the impact it has on children and must take extra care that nothing unethical is communicated to this vulnerable group. Advertising content should never be deceptively shown as editorial. Especially on the web sites bloggers should be transparent if they are endorsing a brand when they are paid by the advertiser. These and other concerns of advertising ethics have been
discussed in the paper with an appeal to industry to set down the guidelines of ethics in advertising communications to bring about high brand values and advertising effectiveness.

Precourt, G(2011) referred to the many papers published in the Journal of Advertising Research regarding advertising ethics, and yet concluded that there is a crisis of marketing conscience. The paper cautioned marketers that the marketing rules of engagement have changed and therefore there is a need for a ‘call for action’ from a consumer perspective. Even the use of celebrities by brands need to be seen from an ethical perspective, since celebrities tend to become role models for consumers, and often celebrities despite high popularity, have ethically questionable ‘off-the-field’ behavior. The need for practitioners and academicians to keep alive the issue of ethics in advertising was reinforced.

Beltramini, R.F.(2011), assessed that advertising ethics is a “fertile area for future research”. However, the paper expressed the need for more attention regarding issues of advertising ethics. Advertising plays a role in encouraging materialism and over-consumption. It often is intrusive in quality and intrudes in one’s personal lives. Advertising claims are often deceptive, both when they are explicit and implicit, and give minimal support of information to claims stated. Emotional appeals in advertising results in unrealistic solutions and in fact turns “innocent encounters” of daily life to promotional events. Advertisng very often causes unethical Word of Mouth communications. The paper raises the barriers to ethical advertising viz., consumers tend to become numbed and indifferent, and practitioners lack commitment to advertising ethics. Moreover, regulatory agencies are not only few, but tend to be economics and legal oriented rather than work with consumer research bodies and be consumer oriented. The paper emphasized a need for both practitioners and academicians to move from platitudes to principles, and made a ‘call for action’. The paper raises the importance of ethical advertising practices. Various issues have been raised including the use of implied claims, withholding of information, use of “borrowed interest devices” like sexuality, violence, perpetuation of stereotypes or manipulation through promotional events or social media. The paper reinforced that both academic and corporate need to work actively on the subject of advertising ethics.

After going through the literature review, the following gaps in research are found relevant for the study.
1. Content study as a methodology is used to review communications content. It is objective when it deals only with the count of words. However, its use changes when there are different elements, especially of subjective and perceptual nature, in the communications. In the case of advertising, there is a headline, a sub-headline, a lead-in, body copy and a base-line, along with main visuals, sub-visuals, other visuals and other copy contents. In order to research advertising professionally, there is the need to get the inputs of experts and have the coders trained well. There is an opportunity to develop a methodology to study the content of advertising so that practitioners can use this methodology for their study of the advertising of competitors on a day-to-day basis. This is also a method that can be used in the class-room for students to dissect and advertisement and get to understand different appeals in a piece of communication, along with the realization that there is the need for a focused communication in advertising.

2. There is a need to study how culture is reflected in Indian advertising for products of high involvement and low involvement. Here too, there may be a difference in how culture is reflected amongst products with each of these categories where consumer decision making is rational and emotional.

3. The study of culture in advertising can help in developing new insights for practitioners on how they can not only position their brand, but plan for the cultural aspects of the brand.