

# The Cultural Products Marketing in Central Kalimantan of Borneo Island

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*Abstract:* - Open local communities tend to invite other people with different ethnic backgrounds who migrate and try to live in prosperity. Some newcomers will take advantage of the cultural capital they have from their homeland to support life in the new land. This research discusses cultural capital used to produce cultural products to be traded on new lands, competition for migrant cultural products to compete with local cultural products, market openness for immigrants to market their cultural products and marketing strategies used by migrants and local communities in doing cultural business in a certain area. Data from 21 ethnic groups in Central Kalimantan Province on the Island of Borneo were used to document cultural marketing taking place in multicultural societies. There is a pattern that the majority of migrants use a specialist strategy by trading only one or two certain cultural products, which is different from local communities, even though there is sufficient space for them to become generalists. The most common method of marketing is gastronomy, showing that food is a universal cultural ambassador in Indonesian society. Thus, the consumption is not only made by migrants, but also local people and tourists.

*Key-Words:* - Marketing; product; strategy; cultural; gastronomy

## 1 Introduction

Cultural products are goods and services that include arts (performances, visuals, crafts, architecture), heritage conservation (museums, galleries, libraries), and cultural industries (print, broadcast, broadcast, record), and festivals. (Dayton-Johnson, 2000) Society, in relation to intercultural interaction, requires cultural products to maintain their identity as well as to promote image and ideology, build cross-cultural associations and diplomacy, and supply the community's economy. (Gao, 2019; Monaheng, 2016; Ochieng & Kim, 2019) Because of this role, the marketing of cultural products is not only directed at the community that owns the cultural identity, but also at other communities outside the tribal/ethnic group.

In a multi-ethnic country like Indonesia, cultural products can be found everywhere, sourced from various cultures within the country and from abroad. Indonesia consists of five large islands with its own uniqueness and diverse cultural characteristics. Of these five large islands, Kalimantan, another name for the island of Borneo for Indonesians, is the largest island with the richest population in

Indonesia. (Hanandita & Tampubolon, 2016) The island is also projected as the location for a national food barn so that the prospects for economic growth in this region will further develop in the future. Various products, including cultural products, will be marketed deeper into this island from various locations in Indonesia.

Kalimantan consists of five provinces. Among these five provinces, Central Kalimantan province is the least developed (General Directorate of Budgeting, 2019). In fact, on the other hand, this province is the closest to the center of the Indonesian economy, i.e. Java. Central Kalimantan has also had the problem of cultural conflicts between local ethnicities and one of the ethnic immigrants in 2001 which claimed a large number of lives. However, there have no studies discussing the marketing aspects of cultural products in a multi-ethnic context, especially in the Kalimantan region. Therefore, this study reviewed the marketing situation of cultural products from the main ethnic groups in Indonesia by focusing on the Central Kalimantan region.

## 2 Review of Related Literature

Initially, the concept of cultural products was only seen as non-material goods directed at the consumer society with an aesthetic or expressive function rather than a utilitarian function. (Hirsch, 1971). However, over time, this concept was developed further into a concept that also includes utilitarian products such as food, sports, or performing arts. (Graziano & Vicentini, 2016) A more contemporary definition states that cultural products are a continuum from cultural use to utilitarian use of many consumer products that are tied to a particular culture. (Hirsch, 2000) Cultural products function partly as personal ornaments, ways of presenting personalities, aesthetic objects, forms of entertainment and diversion, or sources of information and self-awareness. (Power, 2002) This study tried to expand the concept of cultural products by including brands as cultural products. This broader definition is put forward by Morling & Lamoreaux (2008) which states that cultural products are visible and public representations of a culture. Therefore, Ogihara et al., (2015) uses someone's name as a cultural product. This can also apply to brands that represent a certain ethnicity, especially in collectivist societies such as in Indonesia. Morling and Lamoreaux (2008) found that in collectivist countries, the cultural products are also more collective. Instead of using a personal name in a product, someone in a collectivist culture uses his ethnic name, even though the product is not a cultural product.

Cultural products are the main carriers of cultural content. Therefore they become the identity of a society (Liu et al., 2013). This cultural aspect is directly influenced by social interactions with other cultures around it (Osberg, 2004). This is because cultural products can be neutral or not neutral in multicultural situations. For non-neutral cultural products, product modification is needed to accommodate consumers from outside the culture (Penninx, 2005). Consumers from outside of culture can consume the cultural products of a culture because to a certain degree, depending on the type of product, cultural products contain universal content and can be recognized by other communities. (Zhou et al., 2013) From the consumption side, the consumption of cultural products is unique because even though the product has been used up or damaged, the cultural value it contains is never lost and more or less allows consumers to understand and apply this value (Zhou et al., 2013).

Cultural products vary widely beyond art, heritage conservation and cultural industries. Heine

(2001) even considered that personality is also a cultural product. Society in Western culture has a personality that is self-oriented so that it is very sensitive to changes in one's own state. On the other hand, people in the East have an outwardly oriented personality that is very sensitive to changes in other people and their surroundings (Heine, 2001). The existence of these differences in society determines the market for cultural products. In Western multicultural societies, the range of cultural products that can be marketed is much greater because each member of the local community does not really care about their environment as long as it does not affect their personal changes. On the other hand, Eastern people are more sensitive to the social environment and as a result, the range of non-local cultural products becomes more limited. A reach that is too broad can be perceived as threatening to local communities. This study was carried out in the context of Eastern culture, and because of this, we can expect that the product reach of immigrant communities will be very narrow.

The narrowest range of cultural products is most likely to be at the crossing point between economic production and cultural production. At this point, cultural products have a dual meaning: either as a cultural symbol of a society or as a profane item that can be enjoyed by everyone. (Beckert et al., 2017) Cultural products that also occupy a position as economic products are, for example, food or just a name. Food is a cultural product as well as an economy because on the one hand it reflects a society from which food originates, and on the other hand, food can meet the tastes and needs of consumers regardless of background. Likewise, the name of the product or place is general in nature. Cultural products are only attached to the name while the general products offered are profane products such as clothing, daily necessities, or hair cutting services. This is different from souvenirs, museums or traditional houses which clearly place themselves as cultural products and consumers are aware of the strong cultural content of the existing products. In this situation, only local people or migrant communities who are highly affirmed locally will dare to market this product. As a result, the symbolic meaning of cultural products is the result of interaction and cooperation between producers, intermediaries and consumers (Fillis et al., 2016).

## 3 Methods

Data were collected from 13 regencies and one municipality in the province of Central Kalimantan, Indonesia. As marketers, the 21 largest ethnic

groups in Indonesia were determined. They are Acehnese, Batak, Padang/Minang, Malay, Palembang, Sundanese, Betawi, Javanese, Madurese, Dayak, Banjarese, Manado, Bugis, Ambonese, Papuanese, Balinese, Lombok/Sasak, Flores, Toraja, Chinese, and Arabs (BPS, 2011). Ethnic names were typed into the Google Earth search box along with the name of the regency/municipality capital. For ethnic names with synonyms, Padang / Minang, Lombok / Sasak, and Chinese / Tionghoa, the keywords are both synonyms. Street names were not used because it is common in Indonesia that street names use the name of the island (Flores Street, Jawa Street), some ethnic groups, and island names. Street names were only taken if they are accompanied by a person's name, for example Ahmad Aceh Street. The frequency of occurrence was not counted. The data taken was only variation of existing products.

Data analysis was carried out descriptively by looking at the frequency of existing words and products. This study chose ethnic names as product

markers because this directly indicates that the product has an ethnic identity, even though the product is a general product such as a clothing or furniture store. Specific snacks such as meatballs, soup, noodles, and so on were classified as restaurant categories because buyers can sit down to eat at that location. On the other hand, products such as tofu, crackers, or empek-empek were considered products of the food industry because consumers cannot immediately consume these foods on the spot.

#### 4 Results

Google Earth search results identified 13 regency capitals with at least one location selling cultural products. One of the regency capital, Kasongan, did not produce cultural products so it was excluded from the initial 14 regency capitals. The cultural products of each regency/municipality are presented in Table 1.

Table 1. Location and ethnic cultural products

Ethnics	Regency/Municipal						
	Buntok	Tamiang Layang	Muara Teweh	Kuala Kurun	Kuala Kapuas	Pangkalan Bun	Sampit
Acehnese				Street Name			Kedai Aceh
Batak	Restaurant	Restaurant	Restaurant			Restaurant	
Padang	Restaurant	Restaurant	Restaurant, shop	Restaurant	Restaurant	Restaurant	Restaurant
Malay							
Palembang							Pempek
Sundanese		Restaurant				Restaurant	
Betawi			Restaurant		Restaurant	Restaurant	Restaurant
Javanese		Restaurant	Restaurant, area (Karang Jawa)	Restaurant		shop, workshop, restaurant	Shop, prosthodontist, workshop, restaurant
Madurese					Satay	Satay, <i>pecel</i> , <i>rujak cingur</i>	
Dayak			Printing, Store, Shop		Drug store		
Banjarese		Restaurant					
Manado							
Buginese							
Ambonese							
Papuanese							
Balinese						Photography	Photography
Lombok			Supermarket, restaurant			Restaurant	
Flores							
Toraja		Restaurant					
Chinese			Graveyard			Pagoda	Chinese Islamic Unity

Arabs			Store				
Total of Ethnicity	2	6	8	3	4	9	7
Percentage of Ethnicity	11%	33%	44%	17%	22%	50%	39%
Ethnics	Regency/Municipal						
	Nanga Bulik	Puruk Cahu	Pulang Pisau	Sukamara	Kuala Pembuang	Palangka Raya	Kasongan
Acehnese						Noodle	
Batak						Restaurant, church	
Padang	Restaurant	Restaurant	Restaurant	Restaurant	Restaurant	Restaurant	
Malay				Photocopy			
Palembang						Prawn crackers	
Sundanese	Food stalls, chicken porridge		<i>Siomay</i> and <i>Batagor</i> stalls	Food stalls			
Betawi	Food stalls, workshops				<i>Uduk</i> rice	Soup, restaurant	
Javanese		Restaurant	Restaurant	Food stalls, massage, village	Food stalls	Food stalls, massage, village	
Madurese						Satay	
Dayak	accessories shop				Customary council	TV, herbs, company, restaurant, art galleries, t-shirts	
Banjarese	Food stalls, <i>soto</i>		Restaurant				
Manado						Restaurant	
Buginese							
Ambonese							
Papuanese						Student dormitory	
Balinese						Photography, company, restaurant	
Lombok							
Flores							
Toraja							
Chinese					Graveyard	Restaurant, tofu factory, drug distributor	
Arabs							
Total of Ethnicity	5	2	4	4	5	12	
Percentage of Ethnicity	28%	11%	22%	22%	28%	67%	

Note: Restaurant including meatball, soup, *uduk* rice stalls, etc.

Source: Author data compilation

Acehnese ethnicity is an ethnic group originating from the northern tip of the island of Sumatra. The

cultural products found from this ethnic group are restaurants and a street name in Kuala Kurun.

Acehnese restaurants that sell cultural products, i.e. Aceh noodle, are famous specialties in Indonesia. The name of the street that has become a cultural product is Jalan Darlan Aceh. In Indonesia, street names can be taken from the name of a hero or national figure, the name of a hero or regional community figure who has contributed to the area, the name of the island, one of the places at the end of the road, the name of the past kingdom in the area, the name of the island, flora or fauna, a name that reflects the development of mutual cooperation, unity and integrity of the nation and region, or any other name in accordance with regional characteristics and culture.

The Batak ethnic group also comes from Sumatra and is famous for their distinctive restaurants. It is not surprising that the Batak ethnic group has a cultural product in the form of a restaurant. However, Batak restaurants tend to be exclusive because they also serve food that is not consumed by the majority of Muslim community. The Batak community also has a church network because they are generally Protestant. Therefore, a cultural product in the form of a church is also found in Central Kalimantan.

The Minang ethnic group (Minangkabau) originates from the province of West Sumatra and is the largest matrilineal ethnic group in the world. The Minang ethnic group also has a high culture of wandering so that it can be found almost everywhere in Indonesia. The capital of West Sumatra is Padang, so the Minang ethnic group capitalizes the name Padang as the name of a restaurant chain commonly found in Indonesia. Padang restaurants were found in all studied regencies/municipalities. Another cultural product owned by the Padang community in Central Kalimantan is a clothing shop. Even this is not something that is rarely found in various other regions in Indonesia.

Malay is an ethnic group commonly found in Sumatra, Peninsular Malaysia, and the west coast of Kalimantan. Their language is formalized into Indonesian which is the official language of Indonesia because it has been the lingua franca for hundreds of years in the Indonesian archipelago. In the data obtained, interestingly, Malay ethnic is among the most rarely found marketing their cultural products. There is only one cultural product, i.e. a photocopy shop in Sukamara.

The Palembang ethnic group is a sub-ethnic Malay origin from the province of South Sumatra. The most famous cultural product from the Palembang ethnic group is the typical food, called pempek. This cultural product is also found in one

place in Central Kalimantan. Meanwhile, in the capital city of Palangka Raya, cracker products, which are another typical food from Palembang, are marketed there. These two products are classified as products of the food industry because they are more commonly purchased without being eaten on the spot.

Sundanese is an ethnic with the second largest population in Indonesia. This ethnic is from West Java and famous for food products such as chicken porridge, dumplings, and batagor. It is not surprising that this cultural product is also marketed in Central Kalimantan. Interestingly, even though they are ethnic groups with a large population, the strategy they use is specialization. The whole five places found market food products.

Betawi ethnicity is an ethnic group originating from the capital city of Indonesia, Jakarta. Betawi also markets cultural products in the form of food in Central Kalimantan. These products include soup, soto, uduk rice, and other foods. At another location, there is a cultural product in the form of a workshop.

Javanese is an ethnic group with the most population in Indonesia and has a significant population in Central Kalimantan as a result of the transmigration program during the Soeharto era. This is seen in the existence of two regions with Javanese cultural products in the name of the area, namely Karang Jawa in Muara Teweh, and Kampung Jawa in Sukamara. This ethnic group is quite generalist with many types of cultural products. However, the most common cultural product is restaurant. This restaurant commonly offers general food or special food such as meatballs, soup, and pecel. A product that is quite interesting is the massage parlor. There are several massage parlors in two locations that use the name Javanese massage parlors. Apart from the aforementioned cultural products, there are also shops, workshops, prosthodontist, and motorbikes.

Madurese ethnicity is an ethnic group originating from the island of Madura, which is close to the island of Java. These ethnic groups were actually quite a lot in the Kalimantan region during the Soeharto era, but were involved in a number of ethnic conflicts with local communities (Karliani et al., 2018). After two decades of conflict ended, the Madurese people have returned to Kalimantan with a good cultural transformation. The current study found only one cultural product from two locations selling Madurese cultural products in Central Kalimantan, i.e. restaurant. More than that, this restaurant is very specific because it only sells satay,

pecel and rujak cingur products which are typical Madurese food.

The Dayak ethnic group is the local ethnic group of Kalimantan, including Central Kalimantan. Their status as a local ethnicity makes the products marketed very diverse, mostly from all ethnic groups in Central Kalimantan. However, there are only five locations where we can find Dayak cultural products in the market. In these locations, a variety of cultural products are found, from very utilitarian (printing, shop, goods shop, and drug store) and very cultural (accessories shop, custom council, television station, herb shop, art gallery, and typical t-shirt shop). Palangka Raya is the city with the most marketing of cultural products, including the Dayak TV station. Art galleries and accessories shops and t-shirts are clearly devoted to tourism. The cultural product of a customary council shows that cultural transformation is taking place in the Dayak ethnic community for the needs of conservation and social order.

The Banjarese ethnic group is another ethnic group from Kalimantan. This ethnic group comes from the South Kalimantan region, a neighboring province of Central Kalimantan. However, they were only found marketing their products in three places and all three of them were restaurant products, offering both general and special food (soto Banjar). This indicates that the Banjar ethnic group is still very concentrated in South Kalimantan and spreads more to the coastal areas of Kalimantan.

Manado ethnicity is an ethnic group originating from the island of Sulawesi in the north. This ethnicity is most commonly known for its unique and maritime nuances. In the relatively continental area of Central Kalimantan, it is natural that Manado's cultural products are hard to find. There are only a few restaurants that are concentrated in Palangka Raya. This concentration is reasonable because as a big city, Palangka Raya's maritime access is greater than other areas in Central Kalimantan.

The Bugis and Ambonese are not found selling their cultural products in Central Kalimantan, nor the Flores ethnic groups. These ethnic groups are rarely found selling their cultural products elsewhere in Indonesia, even though their population is quite large in the cities of Indonesia.

The Toraja ethnic originates from the central mountains of South Sulawesi. These ethnic groups are better known for their cultural uniqueness in their place of origin. In Central Kalimantan, the cultural product by the Toraja ethnic group is the Toraja restaurant in Tamiang Layang.

Papuan ethnicity is an ethnic group originating from the easternmost region of Indonesia, the island of Papua. They do not market food products because indeed they have a staple food that is different from most ethnic groups in western Indonesia. As in many cities in Indonesia, Papuans have a cultural product in the form of student dormitories. This student dormitory is more intended for internal use as a common location for all Papuan migrants in Indonesia who are studying. The hostel is important for the solidarity of Papuans because they are the only ethnic group in Indonesia who come from the Melanesian family. Different from other ethnic groups in Indonesia which are Austronesian families, the Melanesian family is characterized by a much darker skin color and curly hair. This makes them sometimes face racial discrimination in many places and has an impact on their difficulty in marketing their cultural products.

Lombok/Sasak ethnics are ethnic groups originating from the island of Lombok, east of Bali. The Sasak ethnic group has cultural products in the form of supermarkets and restaurants in two locations in Central Kalimantan.

Balinese ethnicity is an ethnic group from the island of Bali who adheres to Hinduism. Their culture can be easily recognized and has its own uniqueness. Bali is also known as the center of Indonesian tourism and therefore, it is not surprising that the cultural products marketed by Balinese ethnicity in Central Kalimantan are related to tourism, i.e. photography. The Bali Indah photography network can be found in three places in Central Kalimantan, including Palangka Raya. Apart from photography, there are also products in the form of companies and restaurants.

Two other ethnic groups studied were Chinese and Arabs. Both are ethnic groups who do not have an origin in Indonesia. Some of them have identified themselves as local people either through language or marriage. The Indonesian government has issued a regulation prohibiting the use of the word 'Chinese' as identification for ethnic Chinese and replacing it with 'Tionghoa' to eliminate racial discrimination against these ethnic groups in Indonesia. Tionghoa is classified as generalists with many cultural products in Central Kalimantan. Their products tend to be non-utilitarian. Even if they are utilitarian, such as shops, they do not use Chinese names, so they cannot be identified as cultural products. In fact, this ethnic group is known as a resilient trader, especially because during the Soeharto era, it was difficult for them to enter other jobs. The marketed cultural products include cemeteries, restaurants, houses of worship,

companies, drug stores, and the Chinese-Islamic unity group. The Islam-Tonghoa unity group can have the same function as the Dayak Customary Council, namely conserving culture while building harmony. Chinese graves are commonly found in many places in Indonesia because of the physical appearance of the graves that are different from local people.

The Arab ethnic is a rarer ethnicity but is also well-known as a trader in Indonesia but only one Arab cultural product is found in Central Kalimantan in the form of a shop in Muara Teweh.

Statistically, on average, one district / city has 5 ethnic groups selling cultural products. If regencies and municipalities are differentiated, the average regencies have 5 ethnicities while the municipality (there is only one, namely Palangka Raya) has 12 ethnicities. The least ethnic district is Buntok with only two ethnicities. In terms of product diversity, the regency/municipality has 4 types of cultural products in average. If regencies and municipalities are differentiated, regencies only have an average of 3 types of cultural products while Palangka Raya City has up to 11 cultural products. Correlation analysis was carried out on the number of residents of the regency/city with ethnicities who market the product and the variety of products offered. Spearman's non-parametric correlation shows that the number of people did not correlate with the number of ethnicities and the variety of products. Meanwhile, the number of ethnicities and product varieties were significantly correlated ( $\rho = 0.772$ ,  $p < 0.01$ ).

Table 2. Statistics of Regency and Cultural Marketing

Regency / Municipality Capital	Population	Ethnic	Marketing
Buntok	123,396	2	1
Tamiang Layang	109,949	6	1
Muara Teweh	152,308	8	6
Kuala Kurun	137,662	3	2
Kuala Kapuas	409,862	4	2
Pangkalan Bun	244,292	9	5
Sampit	408,029	7	7
Nanga Bulik	77,251	5	3
Puruk Cahu	105,454	2	1
Pulang Pisau	126,381	4	1
Sukamara	58,143	4	4
Kuala Pembuang	143,414	5	3
Palangka Raya	258,660	12	11

Source: BPS (2011b)

Table 3 shows statistics for all the ethnicities studied. Three ethnic groups, namely Bugis, Ambon, and Flores, do not have product sales. Ethnic groups with the largest distribution of

product sales were Padang (13 regencies / municipalities), Java (10 regencies / municipalities), Batak (5 regencies / municipalities), Dayak (5 regencies / municipalities), and China (5 regencies / municipalities). It is interesting that the local ethnicity, namely Dayak, does not account for their cultural products in large numbers, although it is clear that this ethnicity can be found in all regencies/municipalities studied. The ethnic group is spread across 3 regencies / municipalities. Meanwhile, the ethnic groups with the most varied marketing were Dayak (8 products), Javanese (6 products), and Chinese (6 products). By dividing distribution from marketing, a ratio can be obtained and it describes whether an ethnic group is adopting a specialist or generalist strategy. A value greater than 1 indicates a specialist strategy because it means that in many locations the ethnicity sells only a limited range of products. A value lower than 1 indicates that the ethnic group is taking a generalist strategy because many locations also sell a wide variety of products. The data show that the majority of ethnic groups are specialists. The most specialized ethnic groups are Padang / Minang (ratio of 6.5), Sundanese (ratio of 5.0), and Betawi (ratio of 3.5). Padang ethnic only have two types of products, namely restaurants and clothing stores, found in 13 locations. Sundanese ethnic only sells food products (stall, dumplings) at five locations. Betawi ethnic groups also only focus on food stalls and workshops in seven locations. On the other hand, there are only two generalists, namely Dayak and Chinese. Dayak sells eight products at five locations (ratio of 0.6), while Chinese sells six products at five locations (ratio of 0.8). This study correlates the total national ethnic population, the ethnic distribution in Central Kalimantan, the variety of products offered, and the ratio using the Spearman rho correlation. The results show that the number of ethnic populations was correlated with the number of distribution ( $\rho = 0.445$ ,  $p < 0.5$ ), indicating that the number of local distribution in Central Kalimantan reflected the number of distribution nationally. The ratio of distribution to product variation showed a significant correlation with ethnic populations ( $\rho = 0.567$ ,  $p < 0.01$ ) indicating that specialist marketing strategies were increasingly chosen by ethnic groups with large populations nationally. Ethnic distribution was correlated with the variety of products sold ( $\rho = 0.803$ ,  $p < 0.001$ ) indicating that the more ethnic groups live in Central Kalimantan, the more variety of products they sell.

Table 3. Statistics of Ethnic distribution in Central Kalimantan and marketing methods

Ethnicity	National Population	Distribution	Marketing	Ratio
Acehnese	4,091,451	3	2	1.5
Batak	8,466,969	5	2	2.5
Padang / Minang	6,462,713	13	2	6.5.
Malay	5,365,399	1	1	1.0
Palembang	5,119,581	2	1	2.0
Sundanese	36,701,670	5	1	5.0
Betawi	6,807,968	7	2	3.5
Javanese	95,217,022	10	6	1.7
Madurese	7,179,356	3	1	3.0
Dayak	3,009,494	5	8	0.6
Banjarese	4,127,124	3	1	3.0
Manado	1,237,177	1	1	1.0
Buginese	6,359,700	0	0	
Ambonese	2,203,415	0	0	
Papuanese	2,693,630	1	1	1.0
Balinese	3,946,416	3	3	1.0
Lombok / Sasak	3,173,127	2	2	1.0
Flores	4,184,923	0	0	
Toraja	7,634,262	1	1	1.0
Chinese / Tionghoa	2,832,510	5	6	0.8
Arabs	162,772	1	1	1.0

Source: BPS (2011a)

Table 4 shows that restaurant is the most widely found product with a frequency of 13, indicating that 72% of ethnic groups have restaurant as cultural product. Store was in the second place with six ethnic groups or 33% of the total ethnic groups in Central Kalimantan (excluding Bugis, Ambon, and Flores). The rest were ethnically specific products that only one or two ethnic group have it. Among those who only get two choices were house of worship (Batak churches and pagodas), the food industry, workshops, village names, companies, and drug stores. Cultural products found merely in one ethnic were street names, massage parlors, traditional councils, media, art galleries, souvenirs, student dormitories, photography, cemeteries, associations, and prosthodontist. These cultural products can be divided into two types, namely open products and closed products. Open products can be sold by any ethnicity because they are more neutral than closed products. Restaurants, shops, food industry, workshops, massage parlors, companies, drug stores, art galleries, student dormitories, photography, associations, and prosthodontist are open products. Street names, places of worship, names of villages, traditional councils, media, souvenirs and graves are closed products. ANOVA analysis did not show a significant correlation

between product types and the number of products marketed ( $F = 1.17, p > 0.05$ ).>

Table 4. Statistics of Cultural Product Types

Marketing	Total	Percentage	Type
Restaurant	13	72%	open
Street Name	1	6%	closed
House of worship	2	6%	closed
Store	6	33%	open
Food industry	2	11%	open
Workshop	2	11%	open
Massage	1	6%	open
Village name	2	11%	closed
Company	2	11%	open
Customary council	1	6%	closed
Media	1	6%	closed
Drug store	2	11%	open
Art gallery	1	6%	open
Souvenir	1	6%	closed
Student dormitory	1	6%	open
Photography	1	6%	open
Graveyard	1	6%	closed
Association	1	6%	open
Prosthodontist	1	6%	open

## 5 Discussions

The statistics provided by the Central Bureau of Statistics helped describe the cultural diversity that exists in Indonesian society (Jones, 2018). The results above reveal how in a society that seems homogeneous, there is a large cultural diversity shown by the various cultural products available in society. Multiculturalism and tolerance have been demonstrated in previous studies on the people of Central Kalimantan (Sutrisno et al., 2019). The results show that cultural diversity takes place in society as a place for sharing identity and mutual respect in a harmonious life.

Studies in marketing show that the marketing of a cultural product is influenced by brand choice, affinity for that culture, and cosmopolitanism. (Neto et al., 2019, 2020). The findings above indicate that cultural marketing reflected that the people of Central Kalimantan really like these products, had a positive attitude towards the culture, and were indeed open to different cultures. This will further lead to a positive external cultural image as well as the ideological and cultural influence of this culture on society (Neto et al., 2019).

Studies also show the important role of cultural compatibility between the culture of origin and the target culture in cultural marketing (Moon et al., 2016). This shows that to a certain degree, the ethnicities in Central Kalimantan society do have a cultural compatibility with the people of Central Kalimantan. This cultural fit is maintained by sustaining the stereotypes. Studies have shown that stereotypes also have a strong influence on the marketing of cultural products (Dangprapai et al., 2020; Tran, 2017). Stereotypes serve as a scheme or heuristic for society to take into account the various socio-cultural and economic impacts of actions taken by certain ethnic groups. (Fossati, 2019). Ethnic stereotypes in Indonesia have been formed at least at the beginning of the New Order when ethnic stereotypes were disseminated through commodification, education, infrastructure development, mass media, and bureaucratic centralization. (Goebel, 2017). However, since the New Order collapsed, stereotypes began to shrink and intercultural understanding has become stronger in Indonesia. (Goebel, 2016). From the data, we can see how a strong association remains with the Padang ethnic group, which almost always markets its cultural products through restaurants or the Palembang ethnic group with the pempek food industry.

However, stereotypes are not sufficient to explain the phenomenon that occurs in the marketing of cultural products in Central Kalimantan. 72% of ethnic groups in Central Kalimantan have cultural products in the form of restaurant. We can find Batak restaurants, Padang restaurants, Sundanese food stalls, Betawi soup and soto, Javanese food stalls, and Madura satay. This shows that gastronomy is the main method of cultural marketing in Indonesia's multicultural society. This is relatively in line with various opinions in the literature. For example, Timothy & Ron (2013) argued that food is an important marker of ethnic identity. Meanwhile, Dixit (2019) stated that gastronomy is a form of symbolic communication in society that contains messages of ethnicity, religion, status, and identity through sensory experiences. Food has many dimensions and one of which is a cultural determinant of society (Vivero-Pol, 2017). Therefore, food is the main method of multi-ethnic communities in marketing their respective cultural products as found in this study.

Another method of cultural marketing that was quite widely used was the shop. One third (33%) of ethnic groups own shops as a method of cultural marketing. This includes the Minang clothing shop,

the Malay photocopy shop, the Javanese shop, etc. Store is also a reasonable marketing vehicle and it is not specific to sell cultural goods. On the other hand, cultural commodities can be seen only in the brand of the shop, while the goods sold are everyday items. Shops that specifically sell cultural goods are owned by only one ethnic group, i.e. Dayak, as a local ethnic group that sells accessories and souvenirs. It is also not surprising that local ethnicities are the most generalists in marketing methods. They do cultural marketing using televisions, companies, restaurants, shops, traditional councils, drug stores, art galleries and souvenir shops.

Another generalist besides Dayak is Chinese/Tionghoa. Chinese markets their cultural products through cemeteries, restaurants, food industry, drug stores, houses of worship (pagoda), and communities. It is quite surprising that Chinese has a generalist character while other ethnicities apart from local ethnicities have specialist strategies. A possible explanation for this finding was that Chinese is an ethnic group that does not have a specific area of origin in Indonesia. This non-local aspect made the Chinese basically able to consider all regions in Indonesia as pseudo local areas. They are very assimilative in many societies. Some can speak Javanese, Malay, Manado, and so on. Chinese ethnic also opposes stereotypes in certain places like Singkawang where some of them are farmers and fishermen, rather than the stereotype of traders. In Central Kalimantan, one of the cultural marketing strategies is to form a Chinese-Muslim Community, another form of assimilation. As a result, they are both local and non-local and can adopt either marketing strategy from both sides. In this case, they chose a local strategy, i.e. generalists.

The success of the specialist strategy will depend on the type of acculturation of the customer. According to Dey et al. (2019), ethnic consumers have four possible types of acculturation: resonance, rarefaction, refrainment, and rebellion. The resonance type is choosing to consume the cultural products of other communities that are in line (resonate) with the cultural ethos of their ancestors. Rarefaction type is choosing to consume the cultural products of other cultures and preserving their ancestral culture without being fanatical about one of them. The type of refrainment is consuming other cultural products as long as it does not conflict with the cultural boundaries that he perceives. Rebellion type is consuming other ethnic cultural products regardless of the cultural constraints they have. Ethnic specialization strategy is the safest one when selling open products because they will reach all

types of public consumption. The products they sell will be perceived as neutral by the public and will be well received by all types of consumers. Meanwhile, ethnic groups with closed products can only be consumed internally if people tend to be of the refrainment type.

The success of this marketing strategy also lies in religious matters. Religion is an important factor in multicultural marketing. This study involved a lot of ethnic groups, namely: Acehnese, Padang, Malay, Palembang, Sundanese, Betawi, Javanese, Madurese, Bugis, Lombok, and Arab which are predominantly Muslim, while Batak, Manado, Papuan, Ambon, Flores and Toraja which are predominantly Christian. The majority of Balinese are Hindu. The Dayak and Chinese communities are relatively cosmopolitan with religions that are not strongly tied to cultural identities. Religion has a strong role in cultural marketing (Cruz et al., 2018), as well as for people in Indonesia in general.

The cultural products of people of one religion with different ethnicities can exchange. Religion facilitates ethnic groups to cross cultural boundaries, accumulate social capital, build intercultural competence, share cultural consumption rituals, and allow the flow of material resources (Cruz et al., 2018). This will be more difficult for people of different religions. This awareness may limit why some of the ethnic groups in this study adopted specialist strategies. Ethnic communities with low religious - cultural links, such as Dayak and Chinese, adopted generalist strategies to freely expand their cultural products to various domains. However, this is difficult to prove because at the same time, Dayak is a local ethnicity while Chinese is relatively pseudo-local.

Based on the findings, we can build a model of the marketing dimensions of cultural products in a collectivist society. This model is constructed by two dimensions, i.e. product openness (open, utilitarian vs. closed, exclusive and mixed) and the marketing strategy dimension (specialist vs. generalist). This model can be illustrated in Figure 1.

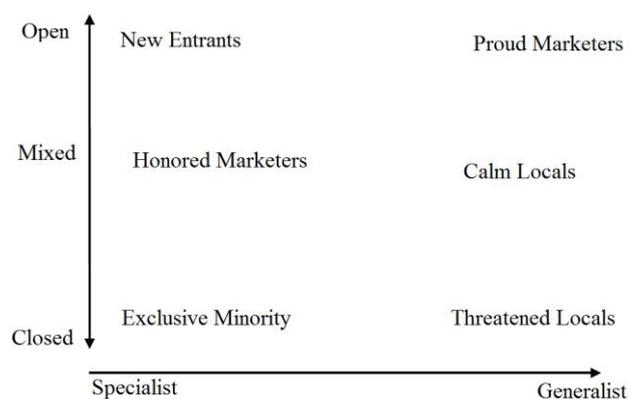


Figure 1. The marketing model of cultural products in a collectivist society

This study made six categories based on both dimensions. The six categories are new entrants, honored marketers, exclusive minority, threatened locals, calm locals, and proud marketers.

New entrants are an ethnic group that chooses to specialize in exposed products. They choose to specialize in open products because they maintain their cultural identity while building cross-cultural understanding with other communities, for example, the Padang and the Malay people.

Honored marketers are an ethnic group who prefer to specialize in blended products. Some of their products are open, while others are closed. They may market a closed product because of the acceptance from the local community, for example, the Acehnese and Batak communities in Central Kalimantan. The closed product of the Acehnese community is the name of the street. This product may exist because local people pay respect to Acehnese community leaders in their area. In the Batak community, the Batak church may exist because of acceptance from the local community. In some places in Indonesia, it will be difficult for minority houses of worship to be built without permission from the local community. The same thing can actually be found in several places in Europe.

Exclusive minority is an ethnic group that chooses to specialize in closed cultural products. This group will be much closed due to the nature of their products that cannot be consumed by other ethnic groups that were not found in the current study.

Threatened locals are ethnic people who are generalists but all their products are closed products. This can happen if they try to assert their identity in many places and in many contexts. They cannot or do not wish to be involved in open product marketing because of intense competition or their cultural pride. They are most likely local people

because there is very little possibility for immigrants to take a generalist position but with a closed product. This can cause social upheaval so that it is unstable and immediately eliminate the marketing of their products or become new entrants. Even if it is possible, this symptom requires assistance from the government, as took place in several countries. However, the current research found no threatened locals in the data collected.

Calm locals are generalists with mixed products. They are free to market any product because they have the status of the first community in the area. This also applies to pseudo-locals such as the Chinese community. They are said to be calm because it would make no sense if they sell an open product without any competitors in society. Monopoly cannot occur if the consumer is the seller himself.

The last category is proud marketers. They are ethnic with a generalist strategy but only on open products. Their products are diverse but all utilitarian. They are proud of their cultural identity and are well accepted by consumers. For example, ethnic Balinese are closely related to this category. They have shops, companies, and restaurants in three locations (ratio = 1), indicating that they tend to be generalists.

## 6 Conclusion

The marketing of cultural products is a much neglected topic in both the cultural and marketing literature. This research explicitly analyzes the cultural marketing methods used by various ethnic groups in Central Kalimantan to find out what strategies are used by various ethnic groups in regencies/municipalities in Central Kalimantan. These cultural products are marketed with the aim of preserving identity, promoting image and ideology, building cross-cultural societies and diplomacy, and supplying the member economy (Monaheng, 2016; Ochieng and Kim, 2019; Gao, 2019).

The emergence of the discourse on relocating the Indonesian capital to Kalimantan gives urgency to study the cohesion of a multicultural society. This study evaluates the existence of ethnic cultural products using the keyword of ethnic names as the closest proxy to the cultural identity of the product. This allows for an evaluation of how local communities accept on the one hand, and how newcomers use this acceptance to market their cultural products within open norms of local society on the other hand. This research did not find evidence that the more residents of a regencies/municipalities, the more ethnic groups can

market their cultural products in that location or the diversity of cultural marketing methods. However, rural and urban factors are clearly possible because in urban areas, the number of ethnic groups who can market cultural products is far more than in regencies/rural areas.

The empirical analysis in this study also shows that the number of ethnicities is correlated with the variation in the marketing method used, indicating the possibility of a product differentiation strategy. The number of ethnic populations also correlates with the distribution seen from the number of regencies/municipalities that have these ethnic cultural products. This correlation reflects the openness of the people of Central Kalimantan to accept the existing cultural diversity. Correlation was also found between the distribution and the type of marketing strategy, reflecting that the amount can be an important social capital for product diversification according to certain niches and segments. However, in general, ethnic groups can be classified into a specialist group and a generalist group. Specialist groups tend to use their stereotypes to market the same product in different places while generalist groups market products with various methods underpinned by their status as local residents or as residents who have long been part of the local population. It is not surprising that Dayaks are generalists and other ethnicities, except for Chinese and ethnicities with very low distribution and marketing, are specialists.

This study found that restaurant is the most common marketing method. 72% of ethnic groups in Central Kalimantan market their cultural products using typical restaurants or snacks. This can be due to the universal nature of gastronomy which can be enjoyed not only by internal groups, but also by external groups. For the same reason, shop is also a commonly adopted cultural marketing method at 33%. Other marketing methods are very specific and some are not within the control of the marketer. The street name or the village name is a method that is more caused by the local community because they give the name of the street or village based on a certain ethnicity. The methods of marketing houses of worship, traditional councils, media, art galleries, souvenirs, student dormitories, and cemeteries are very specific methods and are almost impossible to use by any other ethnic group than the existing one. This irreparability is due to the great cultural superiority of the ethnic groups that hold it today. For example, it is impossible for Sundanese ethnics to use houses of worship for cultural marketing because the religious institutions they believe do not allow for this. Likewise, it is impossible for other

ethnicities besides Dayak to market their products by creating a customary council because they informally cannot build customary institutions in other ethnic areas, at least for external problems. On the other hand, there are several marketing methods that are actually open, but are not penetrated by the existing ethnic groups. The food industry, workshops, massage, companies, drug stores, and photography are cultural marketing methods that are open to all ethnicities but only one or two ethnicities use this method for their cultural marketing. This can be due to the tendency to take advantage of stereotypes to ensure their cultural products can be sold well in the market.

A number of theoretical implications can be drawn from this research. First, this research expanded the cultural marketing literature in a multicultural society. The cultural products offered by migrants are specialist in nature while the cultural products offered by indigenous people are general and varied. Furthermore, immigrant ethnic communities prefer open cultural products in their specialties. They do not take advantage of the many marketing opportunities for cultural products that are open in multicultural markets.

Second, the results of this study also revealed the tendency to market gastronomic products as cultural products of immigrant communities. In line with the important function of gastronomy, immigrant ethnic exploit gastronomic products by opening various restaurants and selling specialties in various places. Their gastronomic cultural heritage is very helpful in maintaining their identity in wandering areas. In short, the present research addressed whether gastronomy is an important factor in the cultural product marketing process of an immigrant ethnic.

Third, this study suggested the need to explore the marketing patterns of cultural products with different methods. This research contributed to using a geographic-based approach using Google Earth. This method was able to identify various place-based cultural products in various areas in regency/municipality capitals. This was not possible in the past when geographic information data were very limited. However, further research needs to use other, more traditional approaches such as surveys, interviews, or field observations. This will enrich perspectives on cross-cultural trade in collectivistic societies such as Indonesia. Moreover, this study clearly contains limitations that could bias the results of this study. Reliance on geographic data rests on the input provided by the community in marking locations in a place. Several other cultural products may be available but are not recorded in

the Google Earth database and therefore cannot be detected in the data collection process.

This research analysis can help multicultural communities around the world build a cross-cultural communication that is constructive and conducive to sustainable economic development. Regions of the world that are currently faced with the problem of multicultural integration can start with a gentle and moderate approach to cultural production, rather than extreme or none. A developed society is characterized by openness to cultural products from various cultures (Benzecry & Collins, 2014). This is only possible if society is exposed to these cultural products and develops tolerance for them. Likewise, realizing the importance of mutual progress, immigrant ethnic can be gentler in developing their cultural products by taking on the role of specialists or choosing products that are open to nature. Local ethnicities can take closed cultural products and this must be done to enrich the variety of their cultural products to encourage many positive benefits from them, including in encouraging tourism development. (Kunasekaran, Ramachandran, & Gill, 2016; Rhama, 2020).

In addition, the results of this study also offer views on the marketing practices of cultural products, especially for people who wish to migrate to certain foreign markets. Communities can market their cultural products oriented towards food and restaurant products because this does not only preserve cultural identity, but also attracts interest from people with the same ethnic background and helps build a positive ethnic image in society. In addition, restaurant products can build connections between local people and migrants as long as they conform to the cultural norms they believe in. If the community visited is a fairly individualistic society, immigrants can more freely market cultural products of various types, including those that are closed (exclusive) such as ethnic associations. Conversely, if the community is classified as a collective like the people of Indonesia, Southeast Asia, and East Asia, the product differentiation approach must be more careful and as far as possible only cover cultural products that are open (utilitarian).

## 7 Biodata

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