THE 'GLOBAL CONSUMER CULTURE':

AN EMPIRICAL STUDY IN THE NETHERLANDS

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ABSTRACT

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Globalization is spreading through the world, shaping people's daily lives and affecting their attitudes and behaviours. Global media, mass migration, advancements in technology and international business are creating a homogenized world market with similar preferences, needs and wants. Keeping in mind that past research has repeatedly demonstrated that culture exerts a very intense influence on consumer behaviour, the emergence of a global consumer culture is expected to be of predominant importance to marketing practitioners when deciding on whether to standardize or localize their marketing strategies.

The present study demonstrates that the global consumer culture has emerged among the Dutch population and is affecting their consumption patterns. An investigation of the interplay of the global and local cultural influences on consumer behaviour revealed that people who have acculturated to the global consumer culture are more prone to purchase culture-free products, while people who have strongly maintained their ethnic identity are more susceptible to purchase culture-bound products. The present study's empirical data reveal that the acculturation to the global consumer culture (AGCC) and the ethnic identity (EID) constructs are negatively related. Moreover, significant correlations were found between the two first-order constructs of the study, namely AGCC and EID and such factors as materialism, ethnocentrism and some demographic variables.

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1.1 Marketing Challenges in Light of Globalization

Overview

Globalization has become a widely studied phenomenon in the Marketing field since it is changing human societies across nations, and consequently consumer behaviour. Globalization has been defined as the "crystallization of the world as a single place" (Robertson, 1987: 38). This phenomenon is creating a world that is increasingly interconnected and interindependent, and holds a strong influence on individuals and their behaviours (Cleveland, 2006). Accordingly, shifts in consumer behaviour represent one of the predominant challenges for organizations in today's marketplace. Marketing strategies, developed in response to globalization, have originally been undertaken by multinational companies that moved their businesses abroad and dealt with a diversity of foreign consumers. However, today's marketers have to deal with this diversity in their own countries. Smith (1991) estimated that at least 90% of countries are multiethnic. Globalization has decreased the homogeneity of consumer behaviour within countries (Cleveland & Laroche, 2007) and consequently, marketers have to decide whether to use a standardized, localized or hybrid strategy in foreign markets as well as their home country.

Standardization vs. Adaptation

The globalization of the marketplace is possibly the biggest challenge that organizations have to overcome to remain competitive in today's global market (Yip, 1995). The increased interdependencies of markets across the globe due to an increasingly open world economy, the homogenization of consumer tastes and the wide use of the worldwide commercial web (Furrer,

2006) have forced marketing managers to choose between standardizing their companies' marketing mix programs and adapting them to the various target markets they are serving.

Many researchers argue that multinational corporations should undertake standardized marketing strategies to reap the full benefits of conducting business across many countries (Elinder, 1965; Buzzell, 1968; Levitt, 1983; Hite and Fraser, 1988; Douglas and Craig, 1989; Ohmae, 1989; Hill and James, 1991; Shoham and Albaum, 1994; Shoham, 1996a, 1996b, 1999; Papavassiliou and Stathakopoulos, 1997). These benefits include taking advantage of economies of scale and scope, decreasing working capital and marketing expenditures (Van Mesdag, 2000), increasing operational efficiency (Waheeduzzaman, 2002), utilizing excess capacity, reducing the risk associated with being dependent on a single market, responding to global competition (Cleveland, 2006), decreasing time to market in foreign countries (Neff, 1999), maintaining a global corporate image worldwide (Laroche and Cleveland, 2006), exploiting a good idea on a worldwide scale (Quelch and Hoff, 1986; Ohmae, 1989) and ultimately, maximizing profits (Laroche et al., 2001). Another stream of research demonstrates that standardization presents various challenges to marketers which counterbalance its efficiency in terms of profit generation. Standardized product offerings, promotional mixes, prices, and channel structures do not consider the cross-country differences in distribution facilities, retail structure, climate, regulations governing marketing practices, technology developments, competitive factors and most importantly cultural features such as language, religion, traditions, values, norms, taboos and history (Van Mesdag, 2000; Calantone, 2004), all of which need to be reflected in the companies' marketing campaigns in order to meet local market conditions and appeal to the foreign consumer. Regarding relationship marketing, empirical studies demonstrate that when consumers perceive that their needs are being considered and satisfied by the marketing mix elements they become loyal to the brand and the corporation gains in profits (Helgesen, 2006). However, the major challenge of the adaptation strategy is the considerable expenditures associated with research, working capital and advertising.

Globalization provides multinational corporations with various new opportunities of growth and expansion (Keegan, 1989), however it also entails an increase in domestic and foreign competition, an increase in corporate expenditures, as well as an increase in market diversity and consumer empowerment (Sheth et al., 2000). Hence, it is crucial that the appropriate globalization strategy be selected (Furrer, 2006) in order to succeed on an international scale.

Advocates of Standardization

> *"The globalization of markets signals the end for the multinational corporation. The new global corporation will standardize what it sells and how it operates worldwide. What is needed is a confident global imagination that sees the world as a single marketplace entity."*
>
> *(Levitt, 1983: 92)*

Many researchers argue that consumers in different countries are similar in their tastes, needs and decision-making behaviours and can be approached with a universal marketing program (Elinder, 1965; Buzzell, 1968; Sorenson and Wiechmann, 1975; Levitt, 1983; Hite and Fraser, 1988; Ohmae, 1989; Hill and James, 1991; Wills et al., 1991; Usunier, 1996; Belk, 1996; Zou and Cavusgil, 2002; Ozsomer and Simonin, 2004). The standardization debate originated in 1965, when Elinder (1965) stated that marketing messages directed toward European consumers should be standardized as opposed to tailored to the national characteristics of each country. In the following years, the debate stimulated the emergence of many empirical studies, including the controversial article "The Globalization of Markets" by Theodore Levitt (1983), who boldly stated that the rapid advances in communication and transportation technology, human mobility and the homogenization of consumer preferences, needs and desires will soon allow international companies to sell their products at a relatively low price and high quality, in a uniform fashion everywhere in the world. Levitt admitted that "the systematic disregard of local or national differences" is not necessarily desirable (Levitt, 1983: 94) however he strongly supported that marketers should develop appropriately standardized products and promotions for the entire

world since consumers often compromise their preferences for consistent quality and low-priced products (Levitt, 1998). In the following years, many researchers sought to confirm Levitt's affirmation. In general, these studies demonstrated that international marketing strategies and advertising should be standardized whenever cultural, demographic, governmental, competitive, and infrastructural barriers are surmountable (Hite and Fraser, 1988).

Advocates of Adaptation

> *"Going global... It starts with recognizing that the world has no center...customers will differ from country to country and that they will expect you to respect those differences. Learn this or stay at home."*
> *(Champy, 1997: 25)*

Theodore Levitt's global marketing concept has inspired many researchers to follow in his foot steps, however it has also incited a great amount of criticism and an emphasis on the superiority of the adaptation strategy (Fournis, 1962; Killough, 1978; Lynch, 1984; Thackray, 1985; Kotler, 1986; Boddewyn et al., 1986; Douglas and Wind, 1987; Will et al., 1991; Vardar, 1992; Barker, 1993; Champy, 1997; De Mooij, 1998; Svensson, 2002; Singh et al., 2005). Kotler (1986) affirmed that even though a standardized approach could be effective in some circumstances, in general, a localized marketing strategy is superior and the majority of the most prominent international product failures were due to a lack of appropriate product and marketing activity adaptation. He countered Levitt's argument that companies such as McDonald's and Coca Cola have reaped great profits from undertaking a global approach, by pointing out that these companies have actually made variations in their products and other marketing mix elements (ie. labeling, packaging, pricing, colors, product features, product name, advertising appeals, media, and promotions) in order to succeed (Lynch, 1984). Supporters of the adaptation strategy argue that there are no two countries exactly the same, and that some adaptation is required to appeal to buyers and maximize profits (Quelsh and Hoff, 1986; Wills et al., 1991).

<u>A Compromise Solution</u>

A compromise solution has quickly appeared in the literature as authors such as Buzzell (1968), Quelch and Hoff (1986), Douglas and Wind (1987) and Yip (1989) promoted the efficiency of a flexible approach to standardization. They shifted their focus from the question: *do we standardize <u>or</u> localize?* to a question that encompasses an entire spectrum of solutions: *which marketing elements do we standardize and to what degree?*. Yip (1989) argued that "the most successful worldwide strategies find a balance between overglobalizing and underglobalizing" (p.40).

A number of frameworks (see *Appendix 1*) were developed over the years which indicate the optimal level of standardization with respect to a specific set of dimensions (Bartels, 1968; Quelch and Hoff, 1986; Douglas and Wind, 1987; Yip, 1989, Jain, 1989; Cavusgil et al., 1993; Shoham, 1995; Wang, 1996; Lages, 2000; Johansson, 2000; Theodosiou and Katsikeas, 2001; Laroche et al., 2001; Ozsomer and Simonin, 2004; Calantone et al., 2004; Okazaki, 2004; Koku, 2005; McCarty et al., 2007; Viswanathan and Dickson, 2007). In sum, these frameworks depict key factors that should be considered when deciding on a globalization strategy: Place, People and Product. Many of the authors have mentioned culture as being an underlying determinant for choosing a particular strategy (Jain, 1989; Shoham, 1995; Laroche et al., 2001; McCarty et al., 2007; Viswanathan & Dickson, 2007), implying that consumers' cultural values, and the extent to which they adhere to these values have an impact on how they evaluate and respond to marketing efforts.

Barlett et al. (2004) identified four generic marketing strategies used by marketers dealing with the global marketplace (Figure 1.1). The *international strategy* in which strategic and operational decisions about products and processes are made in the home country and later transferred to the host countries where they are adapted to the local markets. This strategy corresponds to the concept of "being global and acting local" (Wills et al., 1991); the *multinational strategy* in which strategic and operational decisions are made by each countries'

autonomous business units, allowing for an effective adaptation to local conditions – customer preferences, industry characteristics and government regulations; the *global strategy* in which strategic and operational decisions are made in the home country with the objective of developing products worldwide for a global market, while benefiting from economies of scale and scope; and the *transnational strategy* through which a company aims at achieving both sets of benefits – "global efficiency and local responsiveness" (Furrer, 2006) by coordinating and integrating activities across countries. In light of globalization and the convergence phenomenon, Furrer (2006) attested that most international companies from all regions are presently employing the transnational strategy.
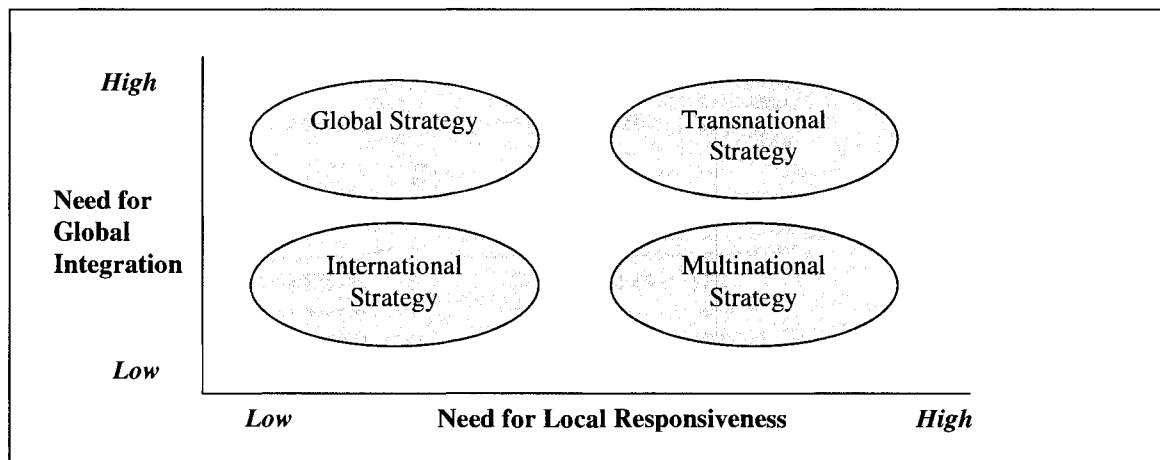
Figure 1.1: The Four Generic Marketing Strategies

Marketing Research

On one hand, the changes in the geopolitical landscape – eg. the unification of East and West Germany (1990), the collapse of the Soviet Union (1991), the formation of the European Union (1993), and the "opening up" of China (2001) (Koku, 2005), as well as the changes in the global transport, communications and technology industries are interacting to dissolve national and cultural boundaries (Cleveland, 2006), encouraging international trade and global marketing, and accelerating the emergence of a homogenous global culture (Cleveland, 2006). On the other hand, globalization strengthens the human desire to identify with their ethnic origins and avoid

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becoming a product of the global movement (Mueller, 1992; Ger, 1999). The lack of a consensus on the effects of globalization on consumer behaviour in the marketing literature presents an obvious problem for marketing managers who wish to select appropriate marketing strategies. It is suggested that researchers should study the "complex interplay between local context and global content, rather than arguing for the primacy of one over the other" (Wilk, 1995: 111).

Furthermore, most of the published international research originates in the United States (Doran, 2002), which leads researchers from around the world to base their studies on empirical findings and theories developed and validated in the North American setting, and induces marketing managers to rely on arguably biased knowledge presented in the marketing literature. While some theories of consumer behaviour might be applicable globally, others are highly culture-sensitive and need to be adequately adapted to the specific culture or context in order to yield valid results. Thus, in light of the globalization phenomenon, it is more crucial than ever to study the applicability of consumer behaviour theories across cultures, and generate a more globally-oriented marketing knowledge base applicable to managers from all parts of the world.

1.2 Research Questions and Objectives

Rationale for the Research

There is a void in the marketing literature regarding the study of the relationships between globalization, culture (as an interplay between global and local cultures), and consumer behaviour. Mark Cleveland (2006) has addressed this gap by developing a scale measuring a country's degree of Acculturation to the Global Consumer Culture (AGCC) and examining the integrated effects of the Global Consumer Culture (GCC) and Ethnic Identity (EID) on consumer behaviour in terms of the consumption of various product categories (ie. food and beverages, personal care products, clothing and accessories, household appliances, consumer electronics, communications and luxury goods). The study was conducted in eight different countries, namely India, South Korea, Sweden, Hungary, Greece, Canada, Mexico and Chile representing the three

continents of the developed world. His main findings revealed that some consumer behaviours are considerably affected by the joint effects of the global and local cultural influences while other behaviours are predominantly influenced by only one of the cultural constructs.

Employing an etic methodological approach, this study will examine the interplay between the local and global cultural influences and identify the nature of these influences and their effects on consumer behaviour of the Dutch population. The Netherlands is a highly diverse country in terms of ethnicity and it is positioned within a very globalized environment (European Union) and therefore it is very likely that the GCC has emerged among its population. Furthermore, this study will provide further validation of the AGCC scale, which has not been extensively used since its development.

<u>Research Questions</u>

1) Does the Global Consumer Culture influence consumer behaviour in the Netherlands – ie. are people acculturated to the GCC?

2) What are the characteristics of this GCC? Using Hofstede's cultural dimensions, does the GCC reflect North American values, or does it possess a more diverse nature?

3) Does the Local Consumer Culture influence consumer behaviour in the Netherlands – ie. are people strongly attached to the traditional Dutch culture?

4) What is the relationship between AGCC and EID, and how does the interplay of these two constructs affect consumer behaviour?

5) What are the relationships between Hofstede's cultural dimensions and the two cultural constructs (AGCC and EID)?

6) Are constructs, such as Materialism and Ethnocentrism significantly related to AGCC and EID? These findings can provide a more comprehensive view of the phenomenon of globalization and its effects on consumer behaviour.

7) Are AGCC and EID significantly related to such demographic variables as age, gender, education and income?

8) Do AGCC and EID influence (jointly or independently) the consumption of different product categories (culture-bound vs. culture-free products)?

<u>Research Objectives</u>

The present research explores whether the GCC has emerged in the Netherlands, and it identifies the degree to which the Dutch population has acculturated to this global culture. The study also examines the level of the Dutch people's attachment to their cultural roots. Furthermore, the relationships between AGCC, EID and various patterns of consumer behaviour are investigated.

The first objective of this study is to provide marketing managers with an understanding of the cultural influences in the Netherlands ('global' vs. 'local'), and predicting their effects on consumer behaviour (ie. product type frequency of usage). This understanding should aid managers in selecting the appropriate marketing strategies when dealing with the different segments of the Dutch market.

The second objective is to provide marketing academics with a more integrated picture of the impacts of globalization, by identifying the characteristics of the GCC with respect to Hofstede's cultural typology and by establishing relationships between the two cultural constructs under study (ie. AGCC and EID), consumer behaviour, and other related constructs such as materialism, ethnocentrism and some demographics variables.

1.3 Research Overview

The structure of the paper is as follows: Chapters 2 begins with a comprehensive literature review, depicting various marketing theories, empirical findings and conceptualizations relating to culture, the process of acculturation and ethnic identity. Chapter 3 continues describing

theoretical and empirical notions relating to cross-cultural marketing, while including a globalization perspective. Chapter 4 introduces other relevant constructs, such as materialism and ethnocentrism, and defines the research hypotheses. Chapter 5 focuses on describing the development of the research methodological instrument, namely the questionnaire. Chapter 6 articulates the data collection and coding procedures. Chapter 7 outlines the research analysis processes as well as the research findings. Finally, chapter 8 concludes the paper by providing a general discussion about the research results, and focusing on managerial implications, the study's limitations, and some suggestions for future research.

Chapter 2: Literature Review:
Culture, Ethnic Identity and Acculturation

2.1 Culture

> *"Much like a game where individuals improvise within the constraints of rules, consumer culture – and the marketplace ideology it conveys – frames consumers' horizons of conceivable action, feeling, and thought, making certain patterns of behaviour and sense-making interpretations more likely than others."*
>
> *(Arnould & Thompson, 2005: 869)*

> *"Culture is the man-made part of human environment."*
>
> *(Herskovits, 1955)*

> *"Culture has been likened to a giant, extraordinarily complex, subtle computer whose programs guide the actions and responses of human beings in every walk of life. Cultural programs will not work if crucial steps are omitted which happens when people unconsciously apply their own rules to another system."*
>
> *(Chai & Pavlou, 2004: 416)*

> *"Every person carries with him or herself patterns of thinking, feeling, and potential acting which were learned throughout their lifetime."*
>
> *(Hofstede, 1991: 4)*

The abundance of cross-cultural research in the marketing literature demonstrates the importance researchers attribute to cultural influences on consumer behaviour. Researchers all around the global are trying to establish which aspects of culture influence which features of consumer behaviour – how, where, when, who, how much, and why. A common finding is that culture has an impact on all aspects of human activity (Steenkamp, 2001; Singh, 2004; Craig & Douglas, 2005b; Cleveland & Laroche, 2007), however "it is so entwined with all facets of human existence that it is often difficult to determine how and in what ways its impact is manifested" (Craig & Douglas, 2005b: 322).

A critical consequence of culture that is of paramount importance to marketing practitioners is its influence on consumer needs and desires. The marketing mission of every multinational corporation relies on "...achieving organizational goals [which] depends on determining the needs and wants of target markets and delivering the desired satisfaction more effectively than competitors do" (Kotler et al., 2002: 18). Individual 'needs' are influenced by both culture and personality. These needs are translated into 'wants', which coupled with purchasing power, become 'demands' (Cleveland, 2006). Culture therefore is an important factor that has to be considered by marketers when developing their marketing programs, in order to be able to identify and satisfy the unique needs of their target markets.

Definition of Culture

Culture is a complex and abstract construct that consists of various implicit and explicit elements (Groeschl & Doherty, 2000), which makes it difficult for academics across disciplines to agree on a common definition. Over 160 definitions of culture have been found (Kroeber & Kluckholn, 1952) however the most widely known and used in the marketing literature, is the one formulated by Taylor in 1881, who defined culture as a "complex whole which includes knowledge, beliefs, arts, morals and law, customs and any other capabilities and habits acquired by man as a member of society" (Lindridge & Dibb, 2003). See *Appendix 2* for more definitions of culture found in the marketing literature. Some common aspects of 'culture' found among the list of definitions are that it is learnt through social interactions, it is not genetic, it is shared by members of a specific society, it is transmitted from generation to generation, (Hofstede, 1991), and it can be acquired by any individual who is "in the right place at the right time" (Hofstede & Bond, 1988: 7).

Operationalization of Culture

Based on a twenty-year review, Sojka and Tansuhaj (1995) identified three approaches to operationalize culture: values and belief systems, material culture and artifacts, and language and communication systems, each providing "a unique and distinct perspective and insight into a facet of culture" (Craig & Douglas, 2005b: 324), and each closely intertwined with the others, as demonstrated in figure 2.1.
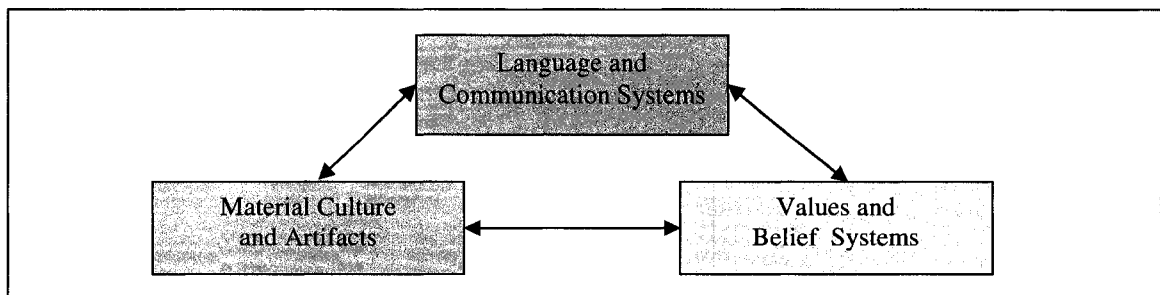
Figure 2.1: Components of Culture

Values and Belief Systems represent the intangible elements of culture which provide guidelines for behaviour in a particular society (Craig & Douglas, 2005b). Value systems have been studied at various levels: society, group, organization and individual, and represent the most popular approach to operationalize the concept of culture. A more thorough discussion of values and belief systems will be presented in the next section (2.2 Values).

Material Culture and Artifacts are the tangible elements of a society – each society being characterized by a unique vision of the world and a specific set of culturally constituted meanings for consumer goods (McCracken, 1986). Material culture consists of the rituals, artifacts, symbols, brands and institutions that bind a society together and establish rules of behaviour within that society. "Objects serve as the props on the theatrical stage of our lives and markers to remind ourselves of who we are" (Wallendorf & Arnould, 1988: 531).

Language and Communication Systems allow individuals within a society to transmit and interpret messages in the context of their reality. Language is a key element of communication

since it permits the encoding and decoding of messages, which in turn allows for successful interaction between the members of a group (Craig & Douglas, 2005b).

Communication and material objects, such as clothing and religious artifacts, provide the means to transmit belief systems from one person to another. Advertising influences personal tastes (Klein, 1999) and hence material consumption. Marketing communications manipulate people's value systems by promoting new core beliefs. In turn, individuals' value systems influence the type of communication and language they are exposed to and use (Craig & Douglas, 2005b). These intertwined components of culture establish the foundations of a society, and influence all aspects of daily life and human interaction of the members of that society. Culture is undoubtedly one of the most complex and ill-defined constructs in the marketing literature. Nevertheless, cross-cultural research is booming and a growing number of view points regarding cultural influences are emerging.

Schools of Thought about Culture

To understand how culture is learnt, interpreted and transmitted, it is important to analyze various schools of cultural thought. There are four main schools of thought found in the fields of anthropology, psychology and sociology, each independent of one another: structuralists (Levi-Strauss, 1963), interpretevists (Geertz, 1973), cognitivists (D'Andrade, 1984), and post-structuralists (Butler, 1990).

1) From the structuralists' perspective, culture is a "stable system", emphasizing symbols and texts which are transmitted from generation to generation. This approach does not consider the intracultural variation in societies (Strauss, 1963).

2) From the interpretevists' perspective, culture is the public transmission of "cultural objects" or symbols in society (Geertz, 1973). This approach, which emphasizes the importance of public external stimuli for cultural internalization, neglects the importance of psychological states that also play an important role in culture formation (Strauss & Quinn, 1997).

3) From the cognitivists' perspective, every individual has the capability to interpret and attribute meaning to world structures (Strauss & Quinn, 1997) and therefore "cultural analysis can not be separated from individual mental process" (Singh, 2004: 96).

4) From the poststructuralists' perspective, culture is an unstable construct – cultural meaning is not fixed in the public realm (interpretevists) nor in the psychological realm (cognitivists), rather it is "invented through performances and only temporarily stored in practices" (Singh, 2004: 96).

In Singh's (2004) synthesis of the four schools of cultural thought, culture should be seen from both the interpretevists' and cognitivists' perspectives. This viewpoint makes an important distinction between the self and society, it accounts for intracultural variations as well as for the public acquisition of meaning of objects and events. In addition, it highlights that culture is the outcome of the interaction between the external and the internal worlds – the "intrapersonal world of mental structures help us interpret, analyze and provide meaning to the extrapersonal world of objects, and the extrapersonal world of objects stores and transmits cultural meanings across generations and also serves as stimuli for cultural internalization" (Singh, 2004: 97). This viewpoint is also advocated by McCraken (1988), who described culture as influencing our world in two ways: as a lens through which the individual views and interprets phenomena, and as a blueprint that provides rules and structure to human activity.

The next section provides a more detailed description of how cultural meaning it transmitted and acquired by the external and internal structures in society.

Transfer of Cultural Meaning

> *"Consumer goods have a significance that goes beyond their utilitarian character and commercial value. This significance rests largely in their ability to carry and communicate cultural meaning."*
> *(McCracken, 1986: 71)*

McCracken (1986) established a framework, which explains the flow of cultural meaning from the culturally constituted world to the consumer good and the individual (figure 2.2).

Culturally Constituted World

Advertising   Fashion System

Consumer Good

Possession   Exchange   Grooming   Divestment
Ritual   Ritual   Rituals   Rituals

Individual Consumer

☐ Location of Meaning

→ Instrument of Meaning Transfer
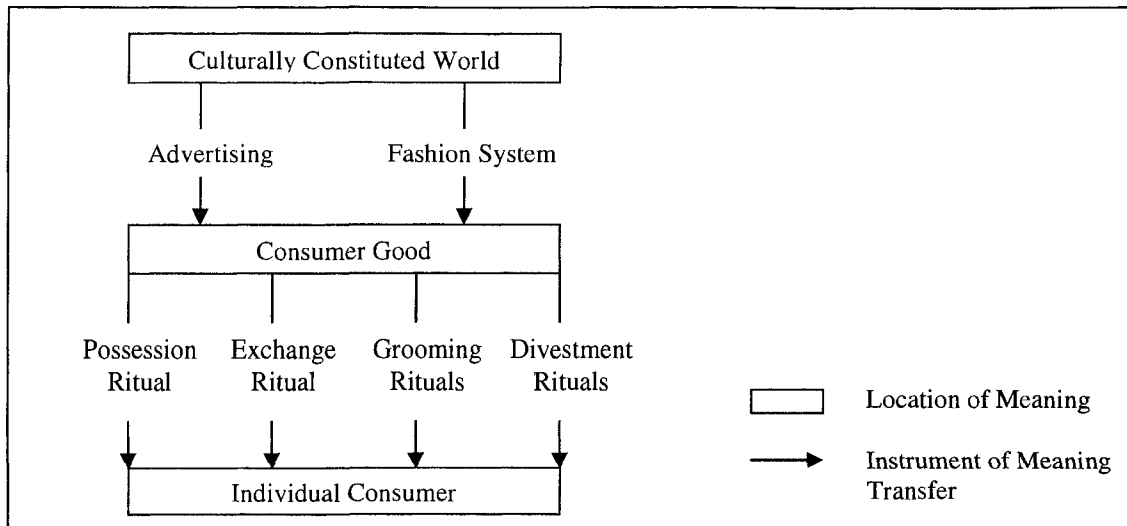
Figure 2.2: Movement of Cultural Meaning

Cultural meaning originates in the culturally constituted world, which is the world of everyday life where people possess a 'learnt' belief system which provides them with guidelines for everyday activities and distinguishes them from others (McCracken, 1986). Each culture has a unique vision of the world which influences the way its members think, reason, perceive and interpret everything around them, and consequently it influences the way they behave.

Cultural meaning is then transported into the consumer good via advertising and fashion systems. An advertisement allows creative directors to place within a single frame, a consumer good and a particular representation of the culturally constituted world, which together, reflect a cultural meaning that the target market seeks for that product (McCracken, 1986). Kozinets (2001) proposed that the 'consumer culture' is represented by a network of commercially produced images and objects that members of a society employ to make sense of their environment. The fashion system is a more complex and less studied agent of meaning transfer, and is divided into three categories: product designers which transfer meaning much like advertisements do, opinion leaders (generally from North America) who invent new cultural meanings in a discrete way, and individuals at the margins of society who radically reform cultural meanings. It is important to note, that the end consumer is an "active producer of meaning" (Witkowski, 2005: 18), and has the ability to resist and reinterpret marketing messages

in a way that fits his/her perception of the world. The consumer, in this sense, plays an important role in the meaning transfer process since the efficiency of such a process depends on how successfully the viewer decodes the advertisement or fashion statement, and makes the association between the product and the meaning (McCracken, 1986).

Now, the cultural meaning resides in the consumer good – clothing, transportation, food, "all serve as media for the expression of the cultural meaning that constitutes our world" (McCracken 1986: 78). The transfer process continues by relocating the meaning from the good to the life of the consumer, through four distinct channels: (1) exchange rituals, where one individual gives a product with an underlying meaning to another person; (2) possession rituals, where an individual claims his own possessions by cleaning, comparing and showing them off; (3) grooming rituals, where an individual continuously works on maintaining the symbolic properties of his/her possessions; and (4) divestment rituals, where an individual tries to eliminate a "possible confusion between consumer and consumer good" (McCracken, 1986: 80) either when buying a used product or when getting ready to dispense of an old possession.

The cultural meaning has arrived to its final destination: the individual consumer. It is at this point, that the majority of marketing research has focused on. Various studies demonstrate that "culture manifests itself materially" (Cleveland, 2006: 18), and that cultural meaning helps consumers fabricate their identities by appropriating the attributes of their possessions, which reflect the individuals' cultural values (McCracken, 1988; Belk, 1988).

Culture's Influence on Consumer Behaviour and Consumption

In the past decades, social sciences have seen an exponential growth in research regarding cultural influences on consumer behaviour and consumption (Ogden et al., 2004). In the marketing literature, "culture is considered to underlie every behavioural dimension" (Soares, 2004: 41) and it has been demonstrated that culture influences consumption in various ways and to various degrees. Soares (2004) categorizes the various view points regarding cultural

influences into the three following perspectives: The first perspective is advocated by standardization supporters, who claim that culture has no or minimum effect on consumer behaviour (Elinder, 1965; Levitt, 1983; Tan & Dolich, 1983; Ohmae, 1989; Berry et al., 1992; Alden et al., 1993; Douglas et al., 1994; Dawar & Parker, 1994; McGowan and Sternquist, 1998; LeBlanc and Herndon, 2001). These authors recognize that social and environmental factors might affect behaviour to some degree, however they accentuate on the universal and stable nature of human cognitive, psychological and behavioural processes, which are believed to be invariant across cultures. They affirm that individual factors are a more appropriate segmentation basis for consumer behaviour. Numerous academics have supported this idea of 'marketing universals', such as Tan and Dolich (1983), who concluded that people across cultures use word-of-mouth to a greater extent than they use mass media information in their purchasing decisions; Dawar and Parker (1994), who found that brand name, price, retailer reputation and physical appearance are universal signs of quality; McGowan and Sternquist (1998), who confirmed that the various price dimensions – price/quality paradigm, prestige sensitivity and value consciousness, are universal in nature and do not vary across cultures.

The second perspective of cultural influences on consumer behaviour, emphasizes that culture is dynamic and its influences are present or absent depending on the context (Fields, 1984; Briley et al., 2000; Briley & Aaker, 2006). Fields (1984) demonstrated that culture (Japanese vs. North American) affects consumer preferences, except when dealing with the youth market. Similarly, Briley et al. (2000) found that culture had an influence on decision-making, however only when the researchers asked the subjects to provide reasons for their decision choices.

The third perspective proclaims that culture has an influence on all aspects of consumer behaviour and that consumption is a cultural phenomenon, by which individuals consume products that carry and communicate cultural meaning (Sheth & Sethi, 1977; Alden et al., 1989; Verhage et al., 1990; McCracken, 1990; Clark, 1990; Sjolander, 1992; Murray & Manrai, 1993; McCort & Malhotra, 1993; Anderson & Venkatsen, 1994; Samli, 1995; Manrai & Manrai, 1996;

Usunier, 1996; Ford et al., 1997; Steenkamp et al., 1999; Luna & Gupta, 2001; Birgelen et al., 2002; Laroche et al.,2002; Yeqing et al., 2003; Ogden et al., 2004; Leo et al., 2005; Bjerke & Polegato, 2006; Harrmann & Heitmann, 2006; Orth et al., 2007). Theoretical and empirical research demonstrate that culture has an impact on an individual's cognitive functioning (perception, information processing, learning and memory, price/quality consciousness, perceived risk, self-concept, motivation, decision-making, attitude toward marketing), on an individual's purchasing and post-purchasing beheviours (involvement, adoption of innovations, exploratory consumption, satisfaction, complaining), and on the environmental influences on consumption behaviour (social class, urban versus rural consumption patterns, age, sex roles, time). These studies and many other theoretical and empirical studies found in the literature (see *Appendix 3 & 4*) demonstrate the all-encompassing nature of cultural influences on consumer behaviour, which arguably demonstrate that culture does in fact have a significant effect on consumer behaviour in various contexts and across the majority of countries.

Culture has three core functions: to establish rules of conduct, to set standards of performance, and to help individuals interpret the events and symbols in their environments (Cleveland, 2006). In this way, culture provides unique characteristics to specific groups of individuals which distinguishes them from other groups. The next section intents to determine whether culture serves as an adequate basis for market segmentation.

Culture as a Basis for Segmentation

According to Kotler (1980), market segmentation is defined as "the subdividing of a market into distinct subsets of customers, where any subset may conceivably be selected as a target market to be reached with a distinct marketing mix." The purpose of market segmentation is to identify and group similar consumers (Wedel & Kamakura, 1999) in terms of attitudes, preferences, demographics, and other variables that allow marketers to tailor their programs and serve their target markets more efficiently (Bonoma & Shapiro, 1983; Powers, 1991).

"A successful strategy for global marketing depends on a firm's ability to segment its market so that uniform sets of marketing decisions can be applied to specific groups that exist horizontally, ie. across nations or cultures."
(Sethi, 1971 in Lyn, 1993: 71)

Market researchers identified many variables which serve as efficient bases for segmentation, including geographic, demographic, psychographic and socioeconomic information, product usage profiles, benefits sought from product usage, and others. Each of these factors provide information about distinct characteristics of a market (Hall, 2001).

As mentioned earlier, culture is learnt, transmitted and shared (Laroche & Cleveland, 2007) originally by individuals at close geographic proximity (within nations) however today, culture is a moving concept that crosses national borders and continents. Some researchers still assume that "culture" and "country" are equivalent and use the terms interchangeably (Malhotra et al., 1996; Menon, 2004), however the general tendency in the marketing literature is to distinguish these two entities and use each term consciously, according to the context of the research (Hofstede, 1980a; Clark, 1990; Erez & Earley, 1993; Birgelen et al., 2000; Lenartowicz & Roth, 2001; Cleveland, 2006). The inappropriateness to use country as a cultural unit is based on the realities of today's marketplace: most countries are becoming increasingly heterogeneous; even within relatively homogeneous countries, individuals vary in the degree to which they identify with and adhere to cultural values; and an apparent homogenization process across countries is emerging (Hofstede, 1980a; Spielvogel, 1989; Firat, 1995; Furrer et al., 2000; Wedel & Steenkamp, 2002). An important question arises: "if culture no longer represents an equivalent term for country, does culture by itself constitute an appropriate basis for market segmentation?"

There are four requirements for a market segment to be useful: (1) measurability – ie. market must be measurable in terms of sales, size, profile, (2) substantiality – ie. market must be profitable enough to serve, (3) accessibility – ie. market must be reached without substantial problems, and (4) actionability – ie. marketing program must be developed to attract the market

without substantial problems (Kotler, 2003). Culture is measurable – there are various scales that measure an individual's membership to a specific culture (eg. Hofstede, Schwartz). Moreover, cultures are represented by their members, who are most often a substantial group of people who are easily accessible. Finally, marketing programs can and have been developed based on the cultural assessments of specific markets. For example, the results of this study will permit marketing managers to choose between a standardized or localized marketing campaign for their products sold in the Netherlands. Therefore, according to the four criteria postulated by Kotler, culture would represent an efficient basis for international segmentation.

Looking through the literature, the majority of cross-cultural studies found that various ethnic groups within and across countries have distinct needs, attitudes and responses toward advertising, therefore tailored marketing programs are deemed to be a more efficient strategy than standardization (Chai & Pavlou, 2004). Hence culture is believed by most marketing academics and practitioners to represent a solid basis for segmentation (Lagace, 1975; Yavas et al., 1992; McIntyre et al., 1992; Lyn, 1993; Hofstede et al., 1999; Craft, 2001; Bolton & Myers, 2003; Palumbo & Teich, 2004).

Summary

Culture holds a significant influence on people's preferences, needs, attitudes and behaviours. It helps individuals develop their identities by attributing meaning to their possessions and implementing a set of values into their mind sets, which help them make sense of their environments and provides them with guidelines for everyday activities. The next section focuses on the concept of values – their characteristics and how they affect consumer behaviour.

2.2 Values

"There are different "levels of depth" of cultural attributes, such as symbols, rituals, icons, however what lies at the core of culture are values."

(Hofstede, 1991: 8)

"These core values have a powerful influence on a country's characteristics and consumer behaviour."
(Watson et al., 2002: 923)

Rokeach (1973) defined values as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p.5). In other words, values represent abstract reflections about what is good, right and desirable, and are shared by members of a society (Hofstede, 1994). In fact, cross-cultural studies identify cultural groupings based on value similarities (Lenartowicz & Roth, 2001). Many of the frameworks developed to measure culture are based on values and belief systems that bind a particular group of individuals together.

Value Characteristics

Based on Sojka and Tansuhaj's model (1995), values and belief systems represent one of the three conceptualizations of culture. In their model, values are characterized as the intangible elements of culture, as factors that characterize societies and guide humans. Similarly, Seymen (2006) affirmed that individuals express their cultures through the values that they hold, which in turn affect their attitudes and behaviours. According to Smith and Schwartz (1997), values share the following features: (1) they are subjective and emotional beliefs, (2) they represent desirable goals and provide modes of conduct that promote these goals, (3) they transcend specific actions and situations, (4) they serve as guidelines to evaluate behaviour, and (5) they differ in how they are prioritized as an order system. In sum, values are the core intangible elements of culture that guide behaviour and distinguish one culture from another.

Values – Intracultural Variations

Lenartowicz and Roth (2001) affirmed that value structures are universal and apply to all human beings, however the importance people attribute to the different values constitutes the variation between cultural groups. Various cultural typologies have been developed over the

years, which use values as a measure for cultural identity. The two most cited value-dimension frameworks are those established by Hofstede (1980) and Schwartz (1994).

Hofstede initially developed a four-dimension cultural typology (Table 2.1) based on the largest cross-cultural business survey in history. His study was conducted between 1967 and 1973 and consisted of collecting data from over 100,000 IBM employees in 66 countries. Hofstede and his colleagues later added a fifth dimension (ie. long term orientation) after conducting a similar study on a smaller scale – 2,200 participants from 22 countries (Hofstede & Bond, 1988).

Dimensions	Descriptions
Individualism/Collectivism	Individualism implies that individuals take care of themselves and their immediate family only, while conservatism implies that individuals feel a tight bond to all the members of a group.
Power distance	The extent to which a society accepts the fact that power is distributed unequally among its members.
Uncertainty Avoidance	The extent to which a society feels threatened by uncertainty and ambiguous situations.
Masculinity	The extent to which the dominant values in a society are masculine (ie. assertiveness, acquisition of money and material possessions, and not caring for others, the quality of, life or nature), or feminine (ie. caring for others and an emphasis on the quality of life).
Long term orientation	The emphasis on the future, as opposed to the present or past.

Table 2.1: Hofstede's Cultural Typology

Hofstede also established national indexes, which rank the countries according to their scores on the cultural dimensions. Presently, on his website (http://www.geert-hofstede.com) he has posted the cultural scores and indexes of 56 countries.

Schwartz's cultural typology is based on a study conducted in 54 countries and implicating the participation of approximately 44,000 subjects (see Table 2.2).

Dimensions	Descriptions
Conservatism	The maintenance of the status quo and restraint of actions that might disrupt group solidarity (eg. social order, respect fro tradition, family security).
Intellectual autonomy	The independent ideas and the right of an individual to pursue his/her own intellectual directions (eg. curiosity, creativity, openness).

Affective autonomy	The individual pursuit of affectively positive life experiences (eg. pleasure, exciting life, diverse life).
Hierarchy	The legitimacy of an unequal distribution of power roles and resources (eg. social power, authority, humility, wealth).
Egalitarian commitment	The transcendence of selfish interests which serve the common good (eg. equality, social justice, freedom, responsibility, honesty).
Mastery	Getting ahead through self-assertion (eg. ambition, perseverance, success, competence).
Harmony	Fitting harmoniously into the environment (eg. unity with nature, being "environment-friendly").

Table 2.2: Schwartz's Cultural Typology

In the above cultural framework, the presence of a value dimension might prohibit the presence of another value type (Smith & Schwartz, 1997). For example, if a society scores high on conservatism, it will inevitably score low on autonomy. "This is necessary in order to ensure consistent socialization and reinforcement of behaviour and to foster smooth institutional functioning" (Schwartz, 1994: 98). Similarly to Hofstede, Schwartz ranked the countries according to the seven value types.

Value-based frameworks allow managers to identify the prominent cultural values of their target markets, which can indicate the meaning that consumers attribute to products, and the attitudes and behaviours they might exhibit toward marketing activities (Watson et al., 2002).

Values and the Individual

> *"Values that are important to a culture guide how members of that cultural group should lead their lives and are at the center of association of many cultural practices. Values are conceptions of what is preferable, desirable, or important. They provide the basis for affective evaluation of life experiences and act as guides or justifications of behaviours, preferences, and judgments."*
>
> *(Wan et al., 2007: 338)*

Values are learned through social interaction and everyday experiences (Schwartz, 1994), and are acquired by individuals who attribute a lot of importance to the particular values, and who

strongly identify with the culture that reflects these moral guidelines (Heaven, 1999; Jetten et al., 2002; Wan et al., 2007).

Human beings prefer to live in countries that are strongly associated with the set of values that are important to them. This association impacts on how strongly the individual identifies him/herself with the country he/she lives in. The next section will discuss the concept of ethnic identity and how it influences consumer behaviour.

2.3 Ethnic Identity

> *"On the surface, whether an individual identifies with a [country] is a personal choice, contingent on how important the [country's] identity is to the individual's self-definition, relative to other self-attributes or identities. Upon closer examination, this personal importance of the [country's] identity is also contingent on what values are generally believed to be the core values that define the [country's] way."*
> *(Wan et al., 2007: 337)*

> *"Neither culture nor ethnicity is 'something' that people 'have', or indeed, to which they 'belong'. They are, rather, complex repertoires which people experience, use, learn and 'do' in their daily lives, within which they construct an ongoing sense of themselves and an understanding of their fellows."*
> *(Jenkins, 1997: 14)*

> *"Ethnic identity describes individual divergences in feelings of ethnic belonging and pride, a secure sense of group membership, and positive attitudes toward one's ethnic group."*
> *(Phinney & Alipuria, 1996: 142)*

In the literature, ethnicity has been defined in two ways. From the objective perspective, ethnicity is represented by cultural traits, nationality, wealth, social status, political power and place of residence (Bennett, 1975; Keefe & Padilla, 1987). From the subjective perspective, ethnicity is viewed as a more complex construct (Laroche et al., 1998) and is defined as a "psychological phenomenon which can be expressed in any identity display" (Hraba, 1979: 83).

Definition of Ethnic Identity

The term 'ethnicity' comes from the Greek word 'ethnos' which means 'people' or 'nation' (Gordon, 1964). In the marketing literature, ethnic identity has been defined as a sense of shared ancestry based on common individual characteristics and socio-cultural experiences (Driedger, 1978; Frideres & Goldenberg, 1982). It has also been defined as a sense of shared values (White & Burke, 1987), as a feeling of belonging (Ting-Toomey, 1981; Phinney & Ong, 2007), as a form of social differentiation (Baker-Cristales, 2004), as a set of guidelines that establishes the correctness of one's own behaviour and that of others (Frideres & Goldenberg, 1982) and as the retention or loss of some aspects of one's culture of origin (Phinney, 1990). Ethnic identity is however not an inherited trait, but rather is acquired through the processes of exploration and commitment to a particular social group (Phinney & Ong, 2007).

Components of Ethnic Identity

Ethnic identity has been found to comprise various sets of dimensions (Christian et al., 1976; Rosenthal & Hrynevich, 1985; Comaroff & Comaroff, 1992; Phinney, 1992; Ashmore et al., 2004; Phinney & Ong, 2007). These dimensions represent a group's dominant characteristics with which its members identify (Christian et al., 1976; Rosenthal & Feldman, 1992). Various ethnic identity dimensions have been depicted in the marketing literature, including language, ethnic social interactions and attachment, religious affiliations, media usage and exposure, participation in organizations, food preferences, and traditional celebrations.

Development of Ethnic Identity

The development of ethnic identity begins in childhood and is described as a "training in national contrasts" (Lambert & Klineberg, 1967). Parents play the role of 'socializers' (Laroche et al., 1998) and teach their children about the differences between their group and other groups, and they instill in their children a sense of group membership (Rosenthal & Cichello, 1986). This sense of belonging helps the individual develop his/her ethnic identity by distinguishing the

important cultural values of the ingroup and making them part of his/her self identity (Harris, 1980). An ethnic group has been characterized as possessing the following traits: (1) a collective common name, (2) a myth of common ancestry, (3) shared historical memories, (4) some differentiating elements of common culture, (5) an association with a specific 'homeland', and (6) a sense of solidarity for important sectors of the population (Smith, 1991).

An ethnic identity starts to be acquired at the age of six, and undergoes a major developmental change between the ages of 18 and 24 (Aboud & Skerry, 1984). Ethnic identity is developed through two processes: differentiation of oneself and one's group from others, and integration of oneself and one's group to a specific group and society (Aboud & Skerry, 1984). It is a fluid and developmental process that is "achieved rather than simply given" (Phinney, 1990: 500). The concepts of differentiation and integration imply that ethnic identity is only meaningful when there are multiple groups in contact (Phinney, 1990). In order to develop a sense of ethnic identity, people have to possess knowledge about other ethnic groups to which they can compare their own and assess its differentiation and integration status.

By adulthood, most people have developed a relatively stable sense of ethnic identity, however some changes might occur through the acquisition of new experiences (Phinney, 2006). Hall and Gay (1997) do not describe identity in terms of "being" but rather in terms of "becoming" (p.3). The development of an individual's ethnic identity is a dynamic process and it changes over time and context (Phinney & Ong, 2007).

Ethnic Identity and Consumer Behaviour

The strength of an individual's ethnic identity affects the level of importance that the individual attributes to the values and norms associated with a specific ethnic group, and the degree of influence the group exhibits on the individual's attitudes and behaviours. (Hirschman, 1981; Hawkins et al., 1998). The development and maintenance of an ethnic identity is a cognitive process which influences consumer behaviour (Hirschman, 1981; Wallendorf & Reilly,

1983; Wilkes & Valencia, 1985; Penaloza & Gilly, 1986; Webster, 1990; Cross et al., 1991; Webster, 1992; Donthu & Cherian, 1992; Webster, 1994a; Deshpande & Stayman, 1994; Ueltschy & Krampf, 1997; Laroche et al., 1997a; Laroche et al., 1998; Kim & Kang, 2001; McCallister, 2001; Lee et al., 2002; Baba, 2003; Xu et al., 2004; Laroche et al., 2005; Vida et al., 2006; Cleveland, 2006; Sekhon, 2007). Many studies in the marketing literature focus on the relation between ethnic identity and such constructs as intention to purchase, information search, language preference, deal proneness, food consumption, and various other consumer-related behaviours. For a more complete list and descriptions of such studies, see *Appendix 5*.

Summary

Ethnic identity is a relative term which distinguishes people of one ethnic group from the people in a distinct ethnic group. People, who strongly identify with a particular group, follow specific norms and traditions that reflect their commitment to the group. However, once separated from the group and exposed to a new environment, people vary in the degree to which they maintain and practice their ethnic identity. An important determinant of this occurrence is the phenomenon of acculturation, which is discussed next.

2.4 Acculturation

> *"Acculturation describes changes in attitudes, values, or behaviours members of one cultural group manifest as they move toward the standard of another host-country group."*
> *(Conway Dato-on, 2000: 432)*

As mentioned in the previous section, an individual's ethnic identity is comprised of such elements as language, food, religion, media usage, social interactions, which are all susceptible to modification when the individual is exposed to a new culture and ethnic groups (Palumbo & Teich, 2004). Culture and ethnic identity are learned, acquired and transmitted, and this can be done through the process of acculturation.

Definition of Acculturation

The first definition of acculturation was devised by Redfield et al. (1936), who referred to the phenomenon of acculturation as that "... which results when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups" (p.149). Two decades later, the Social Science Research Council made the first major revision of the definition and described acculturation as the "culture change that is initiated by the conjunction of two or more autonomous cultural systems" (Palmer, 1954: 974). Many subsequent definitions have been generated over the years (see *Appendix 6*) with the following common denominators: (1) it involves individuals / groups from two or more distinct cultural backgrounds, (2) it requires continuous contact for an extended period of time of the two or more individuals / groups, and (3) it results in the adaptation of some cultural elements by one or more individuals / groups. While 'acculturation' is a general term, this study will focus on 'consumer acculturation', which is a subset of acculturation and is defined as the process through which individuals raised in one culture, acquire consumption-related values, attitudes and customs of a foreign culture, through direct or indirect exposure (Schiffman, 1981).

Components of Acculturation

Similarly to ethnic identity, acculturation is a multidimensional construct (Berry, 1980; Keefe and Padilla, 1987; Mainous, 1989; Mendoza, 1989), which requires an examination of various factors in order to assess its impact on an individual or a group of individuals. In fact, most of the acculturation measures found in the literature are identical in content to the measures used to assess ethnic identity (Rogler et al., 1991). Laroche et al. (1981) affirmed that the measures of the two constructs are very similar, however there is a substantial difference in the processes assessed: ethnic identity measures the maintenance of a culture of origin, while acculturation measures the acquisition of a foreign culture.

After conducting a thorough review of the literature, Laroche et al. (1997b) depicted four main dimensions of the acculturation construct: (1) host language fluency and usage, (2) host society interactions frequency and depth, (3) culturally linked habits and customs, and (4) host media usage and preference. Other indicators of acculturation found in the literature are marital relationships, reference group influence, length of time in the host country, religion, location of residence – rural or urban, ethnic composition of the individual's neighborhood, cultural distance between home and host culture, attitude toward host country, income, personality, gender, and age (Hirschman, 1981; Valencia, 1985; Lee, 1989; Penaloza, 1994; Zimmermann, 1995; Kara & Kara, 1996; Dato-on, 2000; Palumbo & Teich, 2004; Podoshen, 2007). Finally, and individual's strength of ethnic identity has also been found to impact the acculturation process (Hui et al., 1992; Jun et al., 1993; Webster, 1994b; Penaloza, 1994) however, the nature of this relationship is subject to much debate. Many researchers affirm that ethnic identity and acculturation are negatively related by which an individual acquires some of the host country's cultural traits and consequently loses some of the cultural traits he/she grew up with (Szaporcznik et al., 1980; Burnam et al., 1987; Penaloza, 1994). Other researchers presume that the two constructs are independent and that an individual can acquire some new cultural traits while maintaining his/her original traits (Berry, 1980; Mendoza & Martinez, 1981; Hui et al., 1992, Jun et al., 1993; Laroche et al., 1998; Rajagopalan & Heitmeyer, 2005). The next section (2.5) will discuss the relationship between these two constructs in greater detail.

Acculturation Process

Acculturation occurs through three forms of cross-cultural contact: actual migration (ie. immigrants moving to a different country/culture), mass mediation (person exposed to events, images and other information from a different culture through mass media), and vicarious mass migration (temporary migration through travel – either personally experienced or indirectly experienced through stories and photographs) (Appadurai, 1996).

Penaloza (1994) identifies three steps in the acculturation process: (1) *move*, where an individual immigrates to a host country, (2) *translate*, where the individual associates some of the host culture's concepts with his/her home culture concepts in order to make sense of his/her new environment, and (3) *adapt*, where the individual learns to live in the new society. These three steps of the acculturation process have been identified in various contexts – Hispanics, Blacks, European immigrants in the United States, and Muslims in Europe (Palumbo & Teich, 2004). It is worth mentioning that these steps do not follow a linear tendency. It is rather a complex, dynamic, cyclic and irregular process by which the immigrant first experiences foreclosure (ie. acceptance without questioning), then moves toward a period of crisis, and finally reaches moratorium (ie. questioning and experimenting). The individual can go back and forward through these phases before he/she achieves an identity (Erikson, 1976; Steenkamp, 2001).

The process of acculturation has been identified as a bi-directional process, wherein both the immigrant and the people in the dominant society influence each other and subsequently adjust their cultural traits, as a result of their interaction (Kim et al., 1990). This phenomenon is called "cultural interpenetration" (Andreasen, 1990), which is especially present in North America. "While there is an American culture, that culture is composed of bits and pieces of the cultures from which it has acquired its members" (Podoshen, 2007: 266). Nevertheless, most researchers agree that changes in cultural patterns is more likely to occur and occurs to a greater degree among immigrants or minority groups rather than to the host country's population (Keefe, 1980; Kim, 1985) due to the unbalanced number of people composing each group (Ogden, 2002).

There exist factors in the environment which can help an immigrant acculturate to the host culture, or slow down the acculturation process. These agents include family and friends, media and multinational corporations' marketing activities, and other institutions such as schools, religious organizations and leisure establishments such as stores or recreation centers (Penaloza, 1994) which permit social interactions and exposure to the new culture's norms and values. Once

the acculturation process has reached the third step and the immigrant adapts new cultural patterns, adjustments to his/her consumption behaviour follow.

Acculturation and Consumer Behaviour

An individual's level of acculturation has an impact on his/her attitudes, lifestyle, perceptions, and consequently on his/her behaviour (Choe, 1984; Lee, 1988; Boykin, 1993; Lee & Tse, 1994; Shim & Chen, 1996; Khairullah et al., 1996; Kara & Kara, 1996; Ganesh, 1997; Ownbey & Horridge, 1997; Seitz, 1998; Quester et al., 2001; Ogden, 2002; Ogden, 2005; Sandikci et al., 2005; Wilson, 2006; Swaidan, 2006; Ustuner & Holt, 2007). Many studies in the marketing literature focus on the relation between acculturation and such constructs as intention to purchase, product evaluations, food and media consumption, perceptions of product attributes' importance, attitude toward advertising appeals, and many other consumer-related behaviours. To see a more complete list and descriptions of such studies, see *Appendix 7*.

2.5 Ethnic Identity and Acculturation Combined

When an individual finds him/herself surrounded by a dominant culture other than the one he/she grew up in, that individual will simultaneously experience a desire to maintain some aspects of his original culture and adapt some aspects of the dominant culture. Ethnic identity and acculturation are two constructs that go hand in hand and need to be examined together in order to accurately identify their influence on consumer behaviour.

Some researchers have attempted to study the combined effects of ethnic identity and acculturation, and two predominant paradigms of ethnic change and acculturation have been identified. The traditional model reflects an assimilationist perspective (Laroche et al., 1998) and depicts a bipolar representation of the acculturation process, by which an immigrant or a member of a minority group acquires the dominant culture of his/her country of residence, while gradually loses his/her original cultural values, attitudes and behaviours until eventually he/she becomes

fully acculturated to the mainstream culture (Park & Burgess, 1969; Kim, 1978; Szaporcznik et al., 1980; Burnam et al., 1987; Caetano, 1987; Keefe & Padilla, 1987; Webster & Obert-Pittman, 1993). This model depicts a continuum on which acculturation (ie. learning and acquiring traits of a foreign culture) and ethnic identity (ie. maintenance of original culture) represent the two extremities. The implication drawn from this perspective is that the "strengthening of one requires a weakening of the other" (Phinney, 1990: 501), in other words, ethnic identity and acculturation have a strong negative correlation.

Recently however, with the growing acknowledgement of such concepts as 'multiculturalism' and 'cultural pluralism', many researchers are shifting their focus toward a bidimensional model of acculturation, composed of two distinct dimensions, namely acculturation and ethnic identification. This paradigm implies that the acquisition of new cultural values does not necessarily entail the lose of one's culture of origin (Mendoza, 1989; Phinney, 1990; Penaloza, 1994; Ryder et al., 2000; Laroche et al., 2005; Askegaard et al., 2005). According to this model, an individual can identify him/herself with multiple cultures and is capable to alternate between two or more identities.

Dual Ethnicity – Identity Conflict and Culture 'Swapping'

> *"Acculturation does not proceed on a all-or-none basis, it may be acquired by an immigrant on a relative basis, meaning that this process doesn't erase the immigrant's previous identity but rather adds another dimension to his/her original culture."*
> *(Chan, 1998: 12)*

Dual ethnicity is reflected in McFee's (1968) concept of the "150% man" where an individual supplements his/her native cultural traits with new ones (Laroche et al., 1998). This implies that people have the freedom to choose "how they fit in the pluralist culture" (Ogden, 2002: 23), and that they can select which traits they want to acquire from the dominant culture and which traits they wish to retain from their original culture. This phenomenon is explained by Quester and Chong (2001) who state that the "dominant culture may not have unequivocal value and

significance for the immigrant" (p.204) and therefore he/she would dismiss certain aspects of that culture during the acculturation process. In this respect, ethnic identity is viewed as a voluntary choice that an individual makes (Gans, 1979; Levine, 1997) although some constraints might be present (Askegaard et al., 2005), there is a shift in the traditional belief that consumers are 'culture bearers' and instead it is acknowledged that consumers are becoming 'culture producers' (Arnould & Thompson, 2005).

Berry (1980) identified four coping strategies that immigrants or ethnic minorities use to deal with the acculturation process (Table 2.3): integration, assimilation, separation/segregation and marginalization. Each strategy represents the combined effects of two dimensions: the degree to which an individual wants to retain his/her culture of origin and the degree to which he/she wants to acquire the cultural traits of a host country.

		Cultural Maintenance	
Contact and Participation		YES	NO
	YES	Integration	Assimilation
	NO	Separation / Segregation	Marginalization

Table 2.3: Berry's Acculturation Coping Strategies

The *integration* strategy consists of selectively adopting some aspects of the host culture, while retaining certain aspects of the original culture. The *assimilation* strategy entails a complete acceptance and adoption of the mainstream culture, while gradually losing all traces of the original culture. The *separation/segregation* strategy consists of a full retention of all ethnic cultural traits, while refusing to adapt to the mainstream culture. *Marginalization* results from alienating oneself from both the original culture and the dominant culture.

Berry (1990) advocated that the acculturation process may affect an individual's behaviours unevenly, meaning that people can manifest different levels of acculturation while playing different social and family roles (O'Guinn & Faber, 1985). Stayman and Deshpande (1989) support this notion by stating that the degree of an individual's acculturation is context-specific,

meaning that an individual can acquire some aspects of the mainstream culture when he/she deems them to be appropriate, and reject those same elements when he/she finds them no longer useful (Jun et al., 1994). Ethnic identity is not a fixed process but rather an adaptive response mechanism which helps individuals cope with their surroundings (Yancey et al., 1976).

Identity Conflict

Askegaard et al. (2005) conducted a study about the acculturation phenomenon among Greenlandic immigrants in Denmark. An apparent identity conflict seemed to stem from everyday consumption situations, when an individual found him/herself forced to choose between his/her culture of origin and culture of residence.

> **Box 2.1: Identity Conflict of a Greenlandic immigrant in Denmark**
> People [...] can't hold on to the Greenlandic culture 100% or change to the Western culture 100%, ... but one of the things causing problems is to find the right balance between the two cultures. (informant 12)

After conducting their study, Askegaard et al. (2005) depicted four identity positions that represent an alternative to Berry's (1980) model of acculturation. The first identity is called the '*Greenlandic Hyperculture*' where an immigrant or ethnic minority idealizes his/her cultural origin and becomes more Greenlandic than the authentic Greenlandic population through the excess consumption of 'Greenlandic' goods, such as foods and national costumes. The second identity is the '*Oscillating Pendulum*' where "a person experiences the alienations and attractions of both Greenland and Denmark" (Askegaardet al., 2005: 166) by alternating between the two cultures. The third identity is the '*Danish Cookie*' where an individual is enamored with all aspects of the host country's way of life and is excited about learning and trying new things. Finally, the '*Best-of-Both-Worlder*' is the fourth identity, where a person expresses positive feelings toward both environments and selects aspects of both cultures that fit his/her lifestyle. An illustration of Askegaard et al. (2005) model is depicted in *Appendix 8*.

Culture 'Swapping'

> *"Ethnicity is not just who one is, but how one feels in and about a particular situation. Thus one can think of ethnicity and related behaviour not only as a stable sociological state of individuals that is manifested in the same way at all times, but also as a transitory psychological state manifested in different ways in different situations."*
>
> *(Stayman & Deshpande, 1989: 361)*

Traditionally, marketing academics viewed ethnicity as a nominal variable based on an individual's last name, native language or place of birth (Seagert et al., 1985; Wallendorf & Reilly, 1993). However, in the last two decades, a stream of research, initiated by Stayman and Deshpande (1989) suggested that ethnic identity is a situation-dependent factor and influences consumption behaviour in different ways depending on the context.

> *"In consumer culture, ethnicity can be bought, sold and worn like a loose garment."*
>
> *(Douglas & Isherwood, 1978: 57)*

As mentioned previously, consumption can be viewed as a theatrical stage on which an individual plays out social and personal roles (Wallendorf & Arnould, 1988). Within this viewpoint, consumer goods take on different meanings as the individual moves between multiple cultural contexts and consequently changes identities (Oswald, 1999).

Every individual makes a strategic choice about his/her ethnic identity (Askegaard et al., 2005), however it has been demonstrated that advertising plays a crucial role in "driving consumer choice and branding consumer identity" (Oswald, 1999: 316). Marketing messages influence an immigrant's self-image and the perception he/she has about his/her new surroundings, which sometimes results in the immigrant's hyperacculturation to the new culture.

Hyperacculturation

Wallendorf and Reilly (1983) conducted a garbage-collecting study and discovered an interesting phenomenon. Their subjects, Mexican-Americans, Anglo-Americans and Mexicans

living in Mexico, exhibited significantly different consumption patterns, with surprisingly, the Mexican-Americans consuming the most 'American' products. They concluded that "Mexican-Americans may over-assimilate to prior perceptions of American cultural style and these conceptions of American life may originate from inferences drawn from the mass media" (Wallendorf & Reilly, 1983 in Conway Dato-on, 2000: 435). Similar findings were found among Korean-Americans (Lee & Um, 1991) and Italian-Americans (Celeste, 2006).

The cultivation theory suggests that people are brought up in a mass-mediated environment (Gerbner et al., 1980) and that immigrants arriving to a foreign country (especially to the United States) and learning the culture, rely more heavily on material symbols and indirect exposure (ie. through television), rather than on direct exposure and participation in culture-related events (Wallendorf & Arnould, 1988). Moreover, television viewing studies suggest that an individual with minimal direct social experiences is more likely to assume that the mass media portrayals of the host society are real (Conway Dato-on, 2000). Consequently, a significant amount of immigrants become over-assimilated to the host culture, based on false perceptions and the fictitious consumption cues they gather from televised programs.

Summary

The independent but highly intertwined nature of the relationship between ethnic identity and acculturation, strongly emphasizes the need to examine the separate and combined effects of these two constructs in cross-cultural studies.

In the next chapter, we will revisit all of the same concepts as discussed above, however they will be presented in the context of globalization and the changes that this phenomenon induces. A new construct will be added to the discussion, namely the Global Consumer Culture (GCC), which inevitably will add a new dimension to the study of ethnic identity and acculturation.

Chapter 3:   Literature Review:
Culture, Ethnic Identity and Acculturation
... in Light of Globalization

Globalization is a continuous and complex process that "breaks down barriers, reorganizes societies and replaces erstwhile 'certainties' (eg. about the nature of government, businesses, one's place in society, and the interrelations between each of the aforementioned) with uncertainties" (Cleveland, 2006: 39) at an accelerating pace (Scholte, 1997). Globalization has been defined as "the interconnectedness of different parts of the world... [through a] wide variety of economic, political and cultural practices" (Hesmondhalgh, 2002: 174). The process of globalization does not proceed in a linear and uniform fashion, but rather affects different regions in different ways, to different degrees, and at different speeds (King, 1990; Micklethwait & Wooldridge, 2000; Martinelli, 2007). This study will focus on the effects of globalization on the Dutch culture and consumption.

Globalization, as a single economic system has originated in the 16th century, however the contemporary globalization phenomenon can be characterized by several new and distinctive features (Martinelli, 2007). Firstly, the amplified use and advancements in information and communication technology have produced an increasingly interdependent world (Castells, 1996). The growing interdependence among people, societies and nations is demonstrated through the various cross-national treaties, international government institutions, the abundance of import and export activities, electronic communications, shared values and the multi-ethnic, multi-religious, multi-linguistic composition of today's nations. Secondly, a global culture is emerging and people are becoming increasingly aware of living in a single system and in a fragmented world simultaneously (Cowen, 2002).

3.1 Cultural Dynamics – Culture Change

> *"Values are never fixed. Traditions notwithstanding, in contemporary society, every value system is open to influences from and spreads its own influences to other value systems."*
> *(Gudykunst et al., 1996 in Lin, 2001: 84)*

> *"Culture is not static, but continuously evolving and changing."*
> *(Craig & Douglas, 2005: 329)*

In accordance to the poststructuralist perspective, many researchers agree that culture is an unstable construct that evolves and changes continuously (Berry, 1980; Wallendorf & Reilly, 1983; Appadurai, 1990; Costa & Bamossy, 1995; Laroche et al., 1998; Usunier, 2000; Lin, 2001; Hofstede, 2001; Craig & Douglas, 2005a; Laroche & Cleveland, 2007). According to Hofstede (2001), the major forces cultivating cultural change are trade, economic dominance and technological breakthroughs. In addition, Lin (2001) postulated that the practice of global advertising in conjunction with Western media, plays an increasingly important role in the speed and amount of cultural change occurring across the globe. In fact, Lee and Tai (2006) agreed that mass media contributes to the creation, sharing and learning of common consumption symbols, and that "traditional values are under great pressure everywhere as the multinational corporations promote the homogenization of consumer tastes and culture values" (p.222) and consequently introduce the global consumer culture to the world audience.

3.2 Global Consumer Culture (GCC)

> *"One conclusion still seems unanimously shared... the impressive variety of the world's cultural system is waning due to a process of 'cultural synchronization' that is without historical precedence."*
> *(Hamelink, 1983: 3)*

"Cultural influences are changing dramatically, as cultures are no longer dependent on local resources to formulate their characteristic tastes, preferences and behaviour and are increasingly linked across vast geographic distances by modern communication media. Membership in a culture is becoming more fluid as individuals travel widely and both adapt to new cultural contexts while transporting elements of one culture to another. New hybrid cultures are emerging, blending elements of different origins."

(Craig & Douglas, 2006: 338)

"Popular culture becomes deterritorialized. People, products, and ideas cross national borders and are no longer identified with a single place of origin. To children in Beijing, 'Uncle McDonald' is as Chinese as the mythical characters of their folklore."

(Witkowski, 2005: 18)

"...the impact of modern consumption culture cannot be denied. In the near future, the role played by marketing will be even more prominent in providing elements for identity making all over the world. And what is usually called 'the American lifestyle' is more familiar to more and more people on this planet. Even though they cannot always adopt the lifestyle in practice, there are many who adopt it in their dreams."

(Bouchet, 1995: 93

"The world's consumers are to be served by the same few global corporations, the same fast-food restaurants, hotel chains, and clothing chains: wear the same jeans and shoes: drive similar cars: receive the same films, music, and television shows: live in the same kind of urban landscape: and engage in the same kind of agriculture and industrial development schemes, while carrying the same personal, cultural, and spiritual values – a global monoculture."

(Cavanaugh & Mander, 2002: 23)

"Cultural interconnections increasingly reach across the world. More than ever there is a global ecumene. The entities we routinely call cultures are becoming more like subcultures within this wider entity, with all that this suggest in terms of fuzzy boundaries and more or less arbitrary delimitation of analytical units."

(Hannerz, 1992: 218)

*"Today's emerging global culture is tied to no place or period.
It is context-less, a true mélange of disparate components
drawn from everywhere and nowhere, borne upon the modern
chariots of global telecommunications systems."*

(Smith, 1990: 177)

*"What is emerging is a global society as a world association of
people, nation-states, supranational unions, international
organizations, and transnational communities, who share a
few core values of a cosmopolitan ethics and are integrated and
regulated by a poliarchic form of democratic global
governance."*

(Martinelli, 2007: 425)

*"More and more people come to live in a single world system; a
transnational civil society and an international public space
are growing; a global communitarian culture and a
cosmopolitan ethics are gaining ground."*

(Martinelli, 2007: 440)

*"The dynamic interactions between the local and the global
continuously produce new cultural forms."*
(Robertson, 1995 in Thompson & Tambyah, 1999: 219)

Migration, tourism, technology, global free trade of cultural products, mass media and the marketing efforts of multinational corporations expose people from all around the world to various cultures, which enable these individuals to pick and choose from a diverse assortment of cultural values, norms and behaviours, which they incorporate into their self-identity (Oswald, 1999). Wallendorf and Reilly (1983) suggested that an individual possessing a multi-identity can not be described as "a simple blending of [two cultures]" but rather, initiates the development of a unique and hybrid cultural style. This new hybrid culture, referred to as the global consumer culture, is a conflicting entity initiated by the globalization process; while on one hand the global culture is a result of reduced diversity among cultures through mass media and technology, on the other hand, it is the outcome of increased diversity among cultures through migration and mass media.

The Result of Cultural Changes: Global Consumer Culture

The culture construct is continuously evolving and the identification of the core of any particular culture is increasingly challenging (Craig & Douglas, 2006). Moreover, the boundaries between cultures are blurring (Andreasen, 1990) and people are more than ever exposed to a variety of distinct cultural elements through human mobility and mass media. As a consequence, there is an appearance of new hybrid cultures integrating elements of different origins (Craig & Douglas, 2006). These changes in cultural content are initiated by five global flows (Appadurai, 1990): (1) mediascapes, ie. flows of images and communication, (2) ideoscapes, ie. flows of political ideas and ideologies, (3) ethnoscapes, ie. flows of tourists, migrants, students and delegated workers carrying with them their cultural heritage, (4) technoscapes, ie. flows of technology, (5) finanscapes, ie. flows of capital and money. These flows allow individuals from around the globe to input similar symbols and meanings into their daily lives (Waters, 1995). Mediascapes and ethnoscapes have been described as the fastest, the most far-reaching and the most influential global forces affecting today's societies and eliminating the barriers between them (Craig & Douglas, 2005).

Traditionally, culture has been characterized by its geographic properties, however the abovementioned global flows have blurred culture's territorial boundaries. Consequently, cultural patterns and consumer behaviour are no longer bound to a specific territory, but rather, they interconnect across vast geographic areas (Craig & Douglas, 2005). Craig and Douglas (2005) identified five outcomes that result from the abovementioned global flows: (1) *Cultural interpenetration* occurs when "flows of information, ideas and products from one culture enter another transforming its nature" (Craig & Douglas, 2005: 330), meaning that cultural change is a two-way process that not only modifies the immigrant's cultural values, but also changes the host culture itself (Gentry et al., 1995). For example, a large number of Turkish immigrants, who moved to Germany and the Netherlands, retained a strong ethnic identity, produced a significant demand for their ethnic food, opened restaurants, and exposed the mainstream population to the

'doner kebap', which quickly became incorporated into the German and Dutch eating habits (Caglar, 1995). (2) *Deterritorialization* occurs when "a particular culture is no longer defined exclusively in terms of a specific geographic location" (Craig & Douglas, 2005: 330). Instead, cultural units are geographically scattered and linked together through modern communication technology (Hermans & Kempen, 1998). As a result, values, attitudes and behaviours are continuously changing as they come in constant contact with other cultures through the global flows. (3) *Cultural contamination* results from changing cultural boundaries and occurs when "a culture becomes tainted by elements of other cultures making it more difficult to identify the central 'ethnie' core of the culture" (Craig & Douglas, 2005: 330). The 'ethnie' has been defined by Featherstone (1990) as the "shared memories, myths, values and symbols woven together and sustained in popular consciousness" (in Craig & Douglas, 2005: 331). It no longer represents a common bond shared by members of a particular ethnic group, but rather it is broadly diffused across the general population through global mass media and the increased social interactions between ethnicities. (4) *Cultural pluralism* occurs when "individuals within a culture exhibit elements of multiple cultures" (Craig & Douglas, 2005: 330) and possess different identities contingent on the context. The nature of an individual's cultural pluralism depends on the extent to which he/she wants to acquire new cultural traits and retain old ones (Berry's acculturation strategies). (5) *Cultural hybridization* occurs when "a fusion of two or more elements from different cultures results in a new cultural element" (Craig & Douglas, 2005: 330). A popular example of such an occurrence is the fusion of various ethnic music types, such as Indian, Hispanic and African, resulting in the surfacing of "world music" (Featherstone & Lash, 1995). Cultural hybridization resulted in the emergence of the GCC, which is expected to affect consumer behaviour and consumption patterns.

Defining the Global Consumer Culture

The global consumer culture has been defined as a "cultural entity not associated with a single country, but rather a larger group generally recognized as international and transcending individual national cultures" (Alden et al., 1999: 80). Lee and Tai (2006) specified that from the consumption perspective, the global culture represents "the shared sets of consumption-related symbols such as product categories, brands, and common consumption activities" (p. 221). From a postassimilationist view point, Askegaard et al. (2005) suggested that the 'transnational consumer culture' is a "neutral cultural ground and an enrichment of consumption opportunities accessible to [the immigrants or ethnic minority and the mainstream population] alike" (p.169) representing a threat to the original and host cultures' authenticities. The global consumers have been defined as "segments of people who regard a product category in essentially the same way, regardless of their country of residence" (Domzal & Kernan, 1993: 17), and as people desiring similar consumption experiences "in order to act out imagined and real participation in the more cosmopolitan GCC communicated by the media" (Alden et al., 1999: 76).

The concept of the GCC is relatively new and has yet to find an accurate definition, however some conceptualizations have been found in the social science literature.

Conceptualizations of the Global Consumer Culture

While conducting a thorough and in-depth literature review, Ger and Belk (1996) discovered four distinct conceptualizations of the GCC. The first relates to the increased presence of influential multinational corporations that produce and market consumer goods on a worldwide scale. The second dimension relates to the spread of global capitalism characterized by country interdependencies. The third relates to 'global consumerism', meaning the "widespread and unquenchable desire for material possessions" (Ger & Belk, 1996: 275). And finally, the fourth dimension relates to the worldwide homogenization of consumption behaviour. The four

dimensions of the GCC construct need to be considered together in order to "capture the essence of both the phenomenon and nature of global consumers" (Cleveland, 2006: 53).

Nature of the Global Consumer Culture

According to Smith (1990), the GCC is "eclectic, timeless, technical, universal and cut-off from the past; unlike national cultures which were particular (ie. spatially-specific) and time-bound (ie. historically-specific)" (in Cleveland, 2006: 56).

It has been proposed that the GCC is emerging in the world unevenly across time and space (Legrain, 2002). The global cultural flows are asymmetric in nature, meaning that there is an evident "power imbalance that favors the greater influence of affluent Western cultures" (Ger & Belk, 1996: 271). This phenomenon is termed cultural imperialism, which is defined as the "one-way spread of a social system from the West across the globe" (Roedl, 2006:2) and it leads to the rejection of local, traditional values in favor of Western values. In the less affluent world, societies perceive Western lifestyles to be contemporary, sophisticated and materialistic and they view "Santa Clause, Coca Cola […] as symbols of that glittering consumer paradise widely imagined to exist in the United States" (Ger & Belk, 1996: 272). A contemporary example of the Western influence on the less affluent societies is the emergence of commercial holidays (eg. Halloween and St-Valentine) leading Non-Western populations to spend their time and incomes on new rituals and celebrations, not embedded in their traditions (Schlegel, 2000).

Ger and Belk (1996) contended that the creation of the global culture was highly dependent on the privatization and marketization of economies previously controlled by the state, and the increased amount of foreign goods and media exports. In fact, Firat (1995) affirmed that this new emerging culture is "increasingly becoming a consumable, marketable item" (p. 105) and that individuals no longer belong to a culture, but rather consume it. Many researchers suggest that multinational corporations implement similar habits and values into the daily lives of people all over the world. Most of these companies originate in the United States and propagate American

values. Business Week (2004) found in its annual survey of the world's 100 most valuable brands, that 8 of the top 10, and 58 of the top 100 brands are based in the United States. Watson (1997) conducted an ethnographic study among five East Asian cities and investigated McDonald's influence on the populations' attitudes and behaviours. The study revealed that McDonald brought about significant cultural changes, such as an acceptance for waiting in line, more equality between female servers and male customers, individual ordering, self-provisioning, and the use of hands to eat, all referred to as "American values" (Witkowski, 2005).

However, Giddens (1991) argued that globalization is more than a mere diffusion of the Western way of life, and that it is wrong to assume that the GCC reflects solely American values. It has been demonstrated through various empirical work that consumers in different cultures adapt all types of products to their own needs and frequently create unique uses and give different meanings to the goods they consume by combining the elements of various cultures. Turks for example use ovens to dry clothes (Ger & Belk, 1996), Indians consider motor scooters to be "family station wagons" (De Pyssler, 1992), and Jamaicans created reggae by combining African music with American jazz (Witkowski, 2005). Individuals all over the world use consumption as a means to express themselves freely and identify themselves with the world as a whole instead of being bound to a single set of cultural guidelines from a single country (Witkowski, 2005). People are their own producers of meaning and they can resist and reinterpret marketing activities dominated by Western influences. Martinelli (2007) added that the dominant power of the United States is increasingly counterbalanced by emerging regional powers, such as the European Union, China, Russia, India and Brazil.

The Drivers of the Global Consumer Culture

Many factors have contributed to the creation of the GCC, of which the following six have been identified most frequently: the global mass media, in particular television, which comprises both the medium and the message (Hirschman, 1988; Appadurai, 1990; Hannerz, 1992; Ger &

Belk, 1996; Walker, 1996; Wilk, 1998; Penaloza & Gilly, 1999; Alden et al., 1999; Castells, 2000; Lin, 2001; Legrain, 2002; Cross & Smits, 2005; Kjeldgaard & Askegaard, 2006; Lee & Tai, 2006; Craig & Douglas, 2006; Cleveland, 2006); the movement of people, either through migration or tourism (Lyer, 1989; Appadurai, 1990; Firat, 1995; Ger & Belk, 1996; Askegaard et al., 2005; Craig & Douglas, 2006; Cleveland, 2006); the globally widespread use of the English language (Tenbruck, 1990; Alden et al., 1999; Castells, 2000; Cleveland, 2006); the proliferation of 'transnational' individuals, namely cosmopolitans who truly emerge themselves in foreign cultures and relate their experiences to others (Turner, 1990; Hannerz, 1992; Belk, 2000; Skribs et al., 2004; Cleveland, 2006); the vast amount of intercultural marriages (Garcia, 2006); the trend to eat and shop ethnic (Nadeau, 2001; Rosolen, 2005); and an overall better education, opening people's minds to new things and ways of life. The next section will discuss how this emerging GCC is adopted by the world's population.

Acculturation to the Global Consumer Culture (AGCC)

AGCC relates to "how individuals acquire the knowledge, skills and behaviours that are characteristic of a nascent and deterritorialized GCC" (Cleveland, 2006: 59). It is a multifaceted construct composed of the following seven dimensions (Cleveland, 2006): (1) exposure to and use of the English language, (2) exposure to global and foreign mass media, (3) exposure to marketing activities of multinational corporations, (4) social interactions (ie. travel, migration, and contact with foreigners), (5) cosmopolitanism, (6) openness to an desire to participate in the GCC, and (7) self-identification with the GCC. The above dimensions should be considered at the aggregate level in order to extract an accurate representation of the AGCC construct.

Exposure to Global and Foreign Mass Media

> *"Whereas the media formerly relied on language and were*
> *therefore geared primarily to national audiences, they now can*
> *by their reliance on sounds and pictures easily jump across*
> *linguistic and cultural frontiers and thereby become the direct*
> *bearers of cross-cultural images and messages.. individual*

*cultures are losing their autonomy as they are being drawn into
the network of electronic mass media that are instrumental in
creating cross-cultural audiences, movements, issues, images,
and lifestyles."*

(Tenbruck, 1990: 205)

In the present era, the increased use of satellite television and the privatization of mass media

allow people from around the world to watch the same television shows and movies, listen to

similar music, and read the same news (Cross & Smits, 2005), consequently being exposed to the

same ideologies, messages and brands. The content of the media is predominantly Western and it

plays a major role in the development, acquisition and sharing of global consumption symbols

(Schiller, 1976; Alden et al., 1999). Western media has been depicted as the "teacher from which

Third World countries learn to assimilate" (Schiller, 1976 in Roedl, 2006: 3).

Walker (1996) indicated that worldwide access to television has lead to the establishment of a

global culture of consumption, referred to as the 'global mall' (p.42), which alters people's values

and increases their desire for Western products (Wilk, 1998). According to Hirschman (1988),

television plays a significantly influential role in the consumption ideology. It is in the human

nature to 'want what others have' especially the rich and famous portrayed in televised programs

(Douglas & Isherwood, 1978). People tend to associate themselves and form fictitious bonds with

movie stars. These associations influence individuals' attitudes, behaviours and consumption

patterns across continents. American television is increasingly available in all parts of the world

and has been described as the export agent of popular culture. In fact, the US film industry

dominates both the domestic and international markets, accounting for approximately 58 to 93

percent of the market in Western European countries (Hesmondhalgh, 2002). Even though the

United States hold an evident dominant position in the media industry, foreign movies and mass-

mediated programs are gaining in popularity (Hesmondhalgh, 2002). Some examples of

successful international movies are "Trainspotting" (UK, 1996), "Run Lola Run" (Germany,

1998), "Crouching Tiger, Hidden Dragon" (China, 2000), "Amelie" (France, 2001), "Volver"

(Spain, 2006). Moreover, American movies are increasingly culture-sensitive since they depend heavily on overseas revenues to cover their rising production costs (Pollack, 1999), which leads to the creation of culturally integrated mass-mediated elements (Roedl, 2006).

In addition, the perceived role of mass media has recently changed from an all-powerful, one-way communication system to an interaction between the sender and the receiver, where the message is interpreted in accordance to an individual's experiences, education, state of mind, and expectations (Castells, 2000). Thus the individual is no longer viewed as a passive object but rather an active subject in the communication process (Cleveland, 2006). This is especially true when talking about the Internet, a recently expanding medium, which is said to be "democratizing the spread of information" (Legrain, 2002: 313), allowing anyone, anywhere to access practically anything. It is said to be the fastest growing communication method in history, with 25 computers on the network in 1973, expanding to approximately 25 million users in 1995, over 1.5 billion users today and a projected 3 billion users in 2010 (Cleveland, 2006). Internet usage is unevenly distributed across regions, with developing countries and rural areas lagging far behind the advanced economies and urban neighborhoods. Moreover, there are significant gaps in Internet usage depending on the populations' characteristics: university educated, male and young individuals are the most prone to employ the Internet as a means to communicate. In addition to being Internet users, these individuals are also Internet producers "by providing content and shaping the web" (Castells, 2000: 382). The uneven penetration rates of populations into the Internet network leads to a further imbalance of the various cultures' influences in the creation of the GCC. This is demonstrated through the predominantly Western nature of the Internet's content, 75% of which is written in the English language (Gilsdorf, 2002).

Exposure to and Use of the English Language

Beyond its predominant presence on the Internet, television and in other forms of media, the English language, rooted in the Anglo-American culture, has secured its role as the linguistic

medium for the sciences (Tenbruck, 1990), business, tourism, aviation and diplomacy (Huntington, 1996), and as the symbol of modernism, internationalism and social (Ray et al., 1994; Alden et al., 1999; Graddol, 2000). The English language is spreading (Gilsdorf, 2002) and can be considered as the human society's 'world language'. Its compelling social and economic benefits incite many people around the globe to learn English (Legrain, 2002). In 2000, it was estimated that one fifth of the world population spoke English to some degree of proficiency and that there were more than a billion people learning the language (Graddol, 2000). It is projected that in 2010, the number of individuals who speak English as a second language will outnumber those that speak it as a native language (Graddol, 2000).

In the context of globalization, the English language infiltrates into diverse cultures "colonizing the space of other languages" (Cleveland, 2006: 66). However, local languages also affect the English language by changing pronunciation, adding words, combining meanings, and consequently creating new hybrid language varieties (Graddol, 2000). *Appendix 9* depicts the various types of English that exist in the world.

Exposure to Marketing Activities of Multinational Corporations

> "*... large multinational corporations will promote the same goods in every market, changing only the language of the labels and advertisements.*"
> *(Levitt, 1983 in Wilk, 1998: 316)*

In addition to mass media and language, marketing activities also cross national borders and influence consumer behaviour on a worldwide scale. Advertising is a mechanism through which marketers inform consumers about their products but above that, its purpose is to diffuse cultural values through 'meaning transfer' (McCracken, 1986). Today's brands are associated with "an image, a set of emotions, a way of life" and "are about meaning, not product attributes" (Legrain, 2002: 121 and 123). There is no doubt that we live in a world of 'global brands' (eg. Coca-Cola, Channel, Microsoft, BMW, Malboro), 'global logos' (eg. Nike 'swoosh', McDonald's 'golden

arches'), 'global icons' (Michael Jordon, Paris Hilton, James Bond), 'global products' (eg. cell phones, fast food, blue jeans, sushi), and 'global marketing campaigns' (eg. McDonald's 'Loving It!', Nike's 'Just Do It!') all diffusing elements of the GCC. Multinational corporations advertise their products mainly through branding and celebrity/movie endorsements (Tanner Franklynn, 2002). A popular example of a transnational company promoting its products on a world wide scale is Coca Cola, which portrays the consumption of its beverage as "America's promise of peace, freedom, prosperity, democracy, and shopping" (Tanner Franklynn, 2002: 42). Endorsement strategies have been used by companies such as Nike sponsored by Tiger Woods in the PGA golf tournaments, Rolex – the wristwatches of James Bond, and FedEx extensively promoted in various blockbuster movies such as "Cast Away", "Bowfinger" and "Spiderman".

Social Interactions

Social interactions occur through business and leisure travel, international studies, and migration. These people bring with them their cultural heritage, which they unconsciously diffuse into the mainstream population (Graddol, 2000). In addition, these same people returning home "act as walking displays for glittering consumer goods they bring back from their adopted cultures" (Ger & Belk, 1996: 281). Social interactions, through direct and indirect people contact, facilitate the propagation of the GCC (Appadurai, 1996).

Tourism is labeled as the largest industry in the world (Firat, 1995) and has expanded from 25 million international trips in 1950, to 700 million in 2000 (Legrain, 2002). In the modern world, travel is considered as a mainstream activity that has become less expensive, faster and accessible to the average individual. Migration is also considered as a common occurrence with an estimated 175 million people living outside their country of origin in 2000 (Doyle, 2004). The lower travel costs, relaxing barriers, advances in information and communication technology, better opportunities abroad, and the widespread use of the English language encourage and facilitate temporary and permanent migration (Doyle, 2004).

Cosmopolitanism

"The traveling trope renders cosmopolitanism as a state of intellectual freedom and independence based on nomadic travels that do not follow conventional paths."
(Thompson & Tambyah, 1999: 221)

As emphasized earlier, cultures are no longer territorially-bound and people belonging to these transnational cultures are characterized as frequent travelers, interacting with people from all around the globe in order to become part of the local social networks (Thompson & Tambyah, 1999). These individuals are labeled 'cosmopolitans' and are described as "intellectuals who are at home in the cultures of other peoples as well as their own" (Konrad, 1984: 209), as people who have the "willingness to explore and experience the panoply of transcultural diversity" (Thompson & Tambyah, 1999: 216), as individuals "participating in many worlds without becoming part of them" (Thompson & Tambyah, 1999: 220), as cultural gatekeepers "deciding on what gets in, and what will be kept out, ignored, explicitly rejected" (Hannerz, 1992: 258), and as "core agents of global cultural flow" (Cleveland, 2006: 71). It has been highlighted in the literature that cosmopolitans are distinct from tourists, who merely visit different countries and act as spectators, rather than participants in the distinct cultures (Hannerz, 1990). Cosmopolitans "want to be able to sneak backstage rather than being confined to the front stage areas" (Hannerz, 1990: 242). In order to be labeled as cosmopolitan, an individual needs to possess certain competencies and flexibility (ie. "cultural intelligence") that allow him/her to adequately experience world cultures. Cosmopolitanism is not an inherited personality trait, it is rather acquired through experience and training (Hannerz, 1990). *Appendix 10* provides a list of cosmopolitan motifs depicted by Lash and Urry (1994).

In the past few years, cosmopolitanism has been positively related to educational attainment (Robertson & Zill, 1997), high levels of motivation predisposing an individual to cosmopolitan consumption practices (Holt, 1998 in Thompson & Tambyah, 1999: 217), and frequent traveling (Santora, 2006). In today's reality, travel does not necessarily entail physical movement to

another country. Technology and mass mediated television programming present individuals with the opportunity to experience diverse cultures and become cosmopolitan, without leaving their country of birth (Hannerz, 1990).

Cosmopolitans use consumption as a means to integrate into the diverse societies they encounter. First, it allows them to live like the locals do, by eating the same foods, wearing the same clothing, listening to the same music, and enjoying the same leisure activities. Second, consumption provides the opportunity to establish a network of local friendships, which further facilitates integration into the mainstream culture (Thompson & Tambyah, 1999).

Openness to and Desire to Participate in the Global Consumer Culture

Globalization has created a single forum, where all of its members live their daily lives and pursue their goals in relative terms, comparing themselves with others (Robertson, 1992). It is in people's inherited nature to admire and envy the possessions of others. Many researchers have found that individuals who admire the lifestyles and consumption patterns of other countries will be more prone to desire the ownership of such goods themselves (Appadurai, 1990; Alden et al., 1999; Batra et al., 2000). However, individuals do not usually emulate all aspects of a foreign culture, but rather as Cleveland (2006) stated "the acculturation to the global consumer culture is believed to be a selective, contextual and adaptive process" (p.74).

It is important to mention, that one does not need to be cosmopolitan to express the desire to participate in the GCC. For example, the 'global youth' segment is believed to yearn consumer goods promoted through global media (Alden et al., 1999), however they do not necessarily integrate themselves into different world societies. Ji and McNeal (2001) explained that the younger generations are "less culture-bound and more open to Western lifestyles and accompanying products" (p.80) than the older generations. Schlegel (2000) stated that it is increasingly difficult to differentiate adolescents based on their nationality because they dress alike, have similar hair styles, listen to the same music, eat at the same restaurants and express

themselves similarly through manner and behaviour. It can also be argued that the youth population increasingly speaks the same language, namely English. Between 1987 and 1998, the percentage of the world population between the ages of 15 and 24 that could speak English, rose from 33% (Baker & Dallas, 1998) to 50% (Gilsdorf, 2002) and these numbers are rising further according to the European Union. Schlegel (2000) presented two reasons that explain the transportability of the global youth culture: first, the elements of such a culture are often banal and require little effort from the listener, viewer, eater and wearer (eg. fast food); second, this culture propagates universal concepts such as love, sex, fashion, wealth and power, which relate to adolescents everywhere, who simultaneously exhibit a strong need for belonging as well as seek their unique identity and place in this world.

Self-Identification with the Global Consumer Culture

In addition to being cosmopolitan, open to participate in the GCC, speak the English language, travel and be exposed to global influences, an individual needs to identify with the GCC in order to exhibit high levels of acculturation to this global culture. This recently discovered dimension (Cleveland, 2006) is defined as a "self-ascribed membership in, or outright identification with some form of global consumer culture" (Cleveland, 2006: 165).

As mentioned previously, people are exposed to a variety of foreign cultural elements through travel, mass media and global advertising. Subsequently, people are free to select the extent to which they want to identify with certain lifestyles and belief systems (Ogden et al., 2002), which consequently affects their patterns of thinking and behaving. It is important to mention that this freedom of choice is contingent on various individual factors such as accessibility, income, education and exposure. An individual's self-identification to the GCC allows him/her to go beyond the mere interest or desire to be part of the global segment, and actually leads the individual to behave in accordance to the values emanated by the GCC (ie. actively seek to purchase international products and become a global consumer).

Rebutting the Concept of the Global Consumer Culture

> *"Although the concept of global consumer is widely accepted, these individuals are generally shown to exist through anecdotal or surrogate evidence – there is virtually no direct empirical support in the marketing literature that demonstrates the existence of such a phenomenon."*
>
> *(Keillor et al., 2001: 2)*

The scarcity of empirical evidence supporting the presence of a GCC incites many researchers to be skeptical about the concept. The main reason for the prevalence of anecdotal versus empirical studies in the literature, is that cross-cultural research of this nature is difficult to conduct with respect to translatability, measure and sampling equivalence, as well as other methodological issues (Wilk, 1998). Nonetheless, some empirical evidence demonstrating various commonalities of lifestyles, attitudes and behaviours across horizontal segments demonstrate that a certain global force is present, which influences consumer behaviour (Wee, 1999; Maxwell, 2001; Belk et al., 2003; Bolton & Meyers, 2003; Zhou & Belk, 2004; Askegaard et al., 2005; Cleveland, 2006; Hung et al., 2007). For descriptions of these studies see *Appendix 11*.

One of the prevailing counter-arguments to the notion of a GCC is the belief that the world's populations are increasingly regaining a strong attachment to their original ethnic identities (Bouchet, 1995; Firat, 1995; Robertson, 1996; Oncu & Weyland, 1997; Askegaard et al., 2005). Oncu & Weyland (1997) argued that the homogenization process across national borders varies depending on the specific country's resistance to the adaptation of the Western values, norms and consumption patterns. The revival of interest in one's heritage and ethnic roots can be attributed to people's motivation and desire to "preserve something meaningful and tangible in the existing local culture in the context of profound universalizing tendencies" (Cleveland, 2006: 76).

Despite the scarcity of empirical evidence, the globalization of the world market is an accepted phenomenon and the adaptation of the new global culture by diverse societies scattered across the world is a reality that yields important implications for marketing practitioners. The decision to standardize or localize marketing strategies depends on the level of AGCC of a

particular target market. Empirical evidence suggests that, despite the presence of nationalism and ethnic reaffirmation, some degree of AGCC is observed. Moreover, to add to the complexity of the phenomenon, AGCC is a "selective, contextual and adaptive process" (Cleveland, 2006: 74) which affects many aspects of consumer behaviour around the world unevenly, and its influences depend on various moderating and mediating factors such as demographics, product type, EID, materialism, ethnocentrism, and many other relevant constructs.

The present study will examine the individual and combined effects of EID and AGCC on consumer product and media usage behaviours in the Netherlands. In addition, it will attempt to characterize the GCC construct in terms of Hofstede's five cultural dimensions (ie. individualism, power distance, uncertainty avoidance, masculinity and long-term orientation). Finally, the study will investigate the relationships between the global and local cultural influences and consumption behaviour, while controlling for such variables as materialism, ethnocentrism and some demographics. The following chapter presents the study's hypotheses.

Chapter 4:   Research Hypotheses

As discussed earlier, the phenomenon of globalization is changing many aspects of consumer behaviour. It has been empirically demonstrated that a global force is emerging, influencing people's values, lifestyles and behaviours across societies and gradually shaping a converging world. This global force is referred to as the Global Consumer Culture since it modifies the fundamental values and belief systems that humans acquire through their social surroundings and provides them with a set of guidelines that shape their thinking and behaviour patterns. Wee (1999), for example, found that the youth across various Asian societies is adapting a homogenous lifestyle reflecting Western values such as "living for the moment", hedonism, competition, individualism, and pessimism. Bolton and Meyers (2003) found a homogenous market segment in the service industry across Asia Pacific, Europe, and North America. Austin (2006) found evidence of global consumption patterns across the United States, Canada, Ireland, Australia and England. Moreover, global market segments have been empirically identified with respect to the efficiency of global advertisement appeals (Zhou & Belk, 2004), product and media consumption (Cleveland, 2006) and fashion-related consumption (Ko et al., 2007).

The Global Consumer Culture has not been studied in the Netherlands[1], while its presence in this highly diverse, advanced and modern country is strongly probable. The Netherlands is a constitutional monarchy located in Western Europe. It is a very densely populated country with 16.4 million inhabitants occupying 41,528 km^2 of land (ie. 484 inhabitants per square kilometer). The official language of the Netherlands is Dutch, however the majority of the population is at least bilingual and most often trilingual, with 70% of the population speaking fluent English and 60% speaking German.

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[1] Information about the Netherlands has been gathered from various sources: Wikipedia, Central Bureau of Statistics – ContinuVakantieOnderzoek, Vakantiebeurs, International Telecommunication Union.

The Netherlands has been part of the European Union since 1957. Over the years, 27 countries have joined this 'European Community' (Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, and the United Kingdom), which eliminates the legal and economic barriers between its members, meaning that people can travel, study, work and immigrate to the above mentioned countries without any restrictions. The Netherlands is considered to be a favorable destination for many Europeans because it has beautiful landscapes and tourist attractions, a booming economy (ie. 16th largest economy in the world, ranking 10th in GDP per capita), a low unemployment rate (ie. 4%), and because the English language is understood everywhere.

The Dutch population is often characterized by its eagerness to travel and has been referred to as "globetrotters", "travel-savvy" and "cosmopolitan". In 2004, 81% of the Dutch population spent Holidays outside the Netherlands at least once (with an average of 2.8 times). In total, over 17 million vacations are spent abroad. A destination that has become popular for Dutch travelers are the United States; there was an 8.2% increase in US travels between 2004 and 2005. The Dutch like to explore and experience the various countries to which they travel, which often requires multiple visits in order to immerse themselves in the foreign lifestyle.

Furthermore, the Netherlands rank as one of the most modern and advanced countries in the world. The Dutch population is constantly up-to-date with the most recent trends in fashion, high-technology, cars and other luxury goods. A potential explanation for the modern state of the country is that the Netherlands is one of the most densely cabled countries in the world; its internet usage rate in 2007 was 88.4% (ie. 14,544,400 Dutch were connected to the Internet).

The characteristics of the Netherlands described above reflect very adequately the dimensions of the Acculturation to the Global Consumer Culture construct – exposure to global and foreign mass media; exposure and use of the English language; exposure to marketing activities of

multinational corporations; social interactions (with foreigners); cosmopolitanism; openness to and desire to participate in the GCC; self-Identification with the GCC. This implies that the country's population is very prone to incorporate the Global Consumer Culture into their daily lives and consumption behaviours. Therefore, it is expected that the Dutch population will exhibit high levels of AGCC.

H1: The Dutch population is highly Acculturated to the Global Consumer Culture.

The AGCC is a relative construct that can only be adequately assessed when comparing multiple sets of samples. Therefore, in order to make this assessment, the aggregate AGCC score of the Netherlands will be compared to the scores obtain by Mark Cleveland, who examined the AGCC levels of eight countries (India, South Korea, Sweden, Hungary, Greece, Chile, Mexico and Canada).

The literature demonstrates that the constructs of Acculturation and Ethnic Identity can be independent and are not necessarily negatively correlated. This is true in terms of the values and belief systems that individuals learn through their life experiences. People incorporate these values into their daily lives, which allow them to develop their identities and provide them with a set of unwritten rules guiding their behaviours. As mentioned before, an individual who maintains his original ethnicity and simultaneously highly acculturates to one or a multiple of foreign cultures is flexible to "swap" between his/her identities depending on the situation and the surroundings. Within the consumption context, an individual might purchase a traditional cultural outfit for one type of event (eg. cousin's wedding), while purchase a "global brand designer" outfit for another type of event (eg. corporate Christmas party). However, within the spectrum of this study, it is presumed that either the global or local culture will have a dominant influence on an individual's behaviour. It is proposed that the Dutch population which exhibits a strong sense of Ethnic Identity will be less Acculturated to the Global Consumer Culture than the individuals exhibiting a weaker sense of Ethnic Identity. The literature does support this hypothesis, since

even though many researchers emphasize that the two constructs are independent, people usually select some aspects of the multiple cultures they adapt, while reject other aspects which do not fit their values and attitudes, meaning that while one might acculturate to some foreign culture and maintain their ethnic identity, some of both cultural elements will be lost in the process until an equilibrium is reached.

H2: AGCC is negatively related to EID.

Global Consumer Culture in relation to Hofstede's Cultural Dimensions

Hofstede defined culture as "the collective programming of the mind which distinguishes the members of one human group from another" (Hofstede, 1980a: 25). The *mind* refers to the head, heart and hands which allow individuals to think, feel and act (Tipuric et al., 2007) in accordance with their in-group's set of rules and procedures. As mentioned earlier, a society's culture provides its members with a guideline for appropriate conduct and consequently influences many aspects of human behaviour.

Hofstede established his scale measuring culture using data from over 100,000 surveys filled out by IBM employees from 66 countries in 20 languages between 1967 and 1973. His framework is the most widely known and used within the marketing literature.

Individualism-Collectivism (IND): Individualism "...implies a loosely knit social framework in which people are supposed to take care of themselves and of their immediate families only, while collectivism is characterized by a tight social framework in which people can distinguish between in-groups and out-groups: they expect their in-groups (relatives, clan, organizations) to look after them, and in exchange for that they feel they owe absolute loyalty to it" (Hofstede, 1980a: 45). Individualism-Collectivism is the most frequently used dimension in cross-cultural studies and reflects people's social behaviours. Individualistic societies focus on upholding the meaning of "I" by emphasizing the importance of taking care of themselves and their immediate

family only. They attribute a lot of importance to individual initiative and achievement, a private life and personal time, independence, freedom, and to abiding by universal value standards. Collectivist societies on the other hand, focus on the "we" by making group decisions, becoming integrated into cohesive in-groups, developing an identity based on specific standards and rules governing a specific group, developing long lasting friendships and becoming emotionally dependent on a group (Hofstede, 1980b). The United States (score: 91), Australia (90) and the United Kingdom (89) rank the highest on the Individualistic dimension, while Guatemala (6), Ecuador (8) and Panama (14) rank the highest on the collectivist dimension. The Netherlands' score is 80 (same as Canada) which signifies that the Dutch population is very individualistic.

Globalization has affected the world's societies at various levels – social, economic and more importantly the individual. People across the world are re-questioning their identities, values and cultural belongingness (Hall, 1996). Belk et al. (2003) affirmed that the increased marketization of societies across continents has lead to an emphasis on the "I" (individualism) rather than on the "we" (collectivism). Within the consumption context, it has been demonstrated that individualistic populations are more prone to seek variety, hedonistic experiences, novelty and individual gratification (Roth, 1995; Nakata & Sivakumar, 2001), all reflecting cosmopolitan attributes. Collectivist populations on the other hand, seek familiarity and patronage (Nakata & Sivakumar, 2001). In addition, it has been found that collectivist societies utilize less computer-based communications, are generally less proficient in English and travel less frequently than individualist societies since these types of activities weaken the group effect (Straub et al., 1997). Finally, a person's desire to emulate the GCC is an individual choice which is more likely to occur in individualistic societies where people have more freedom and are not required to sacrifice their preferences for those of the group (Strasser, 2003). Contrarily, collectivist societies emphasize the maintenance of tradition, language, rituals, value systems and local cultural norms. It is therefore proposed that:

H3a: People exhibiting individualistic traits will have acculturated to the GCC to a higher degree than people exhibiting collectivistic traits.

H3b: People exhibiting collectivistic traits will have a stronger desire to maintain their culture of origin (higher EID) than people exhibiting individualistic traits.

Power Distance (PD): is "the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally" (Hofstede, 1980a: 45). This dimension emphasizes the degree of inequality within a society and is defined in terms of dominance, stratification and rigidity, and affects such behaviours as decision making, delegation and cooperation. Societies which exhibit high power distance are composed of two distinct groups – the 'haves' and 'have nots' (Adler, 1991). The 'haves' represent the minority of the population who are independent, inaccessible, possess a great degree of authority, have privileges and are never blamed. They are usually selected based on birthright, favoritism and social class (Adler, 1991). The 'have nots' represent the subordinates who are dependent, not trusted, and are expected to be passively obedient. Cooperation between the two groups is generally not achieved (Hofstede, 1980b). Societies which exhibit low power distance are composed of interdependent individuals who attribute less emphasis on the distinction between the superior and the subordinate – all are "people like me" and have equal rights. Supervisors are accessible, trust the subordinates to make the right decisions and delegate the work based on merit, ability and drive. The two groups coexist in harmony and cooperate to achieve their common goals (Hofstede, 1980b). Contrarily, in high power distance societies a clear distinction is made between the two groups and people are segregated according to their social class. This hierarchical structure is expected and 'desired' by the populations. Slovakia (score: 104), Malaysia (104) and Guatemala (95) rank the highest on the Power Distance dimension, while Austria (11), Israel (13) and Denmark (18) rank the lowest on this dimension. The Netherlands' score is 38, which is fairly low and signifies that the Dutch treat each other as equals and place little emphasis on hierarchy.

In light of the globalization phenomenon, societies across the global adapt specific behaviours at various rates and to different degrees. Tipuric et al. (2007) found a significant negative relationship between a country's growth index and its power distance score. Straub et al. (1997) affirmed that societies with high power distance viewed computer-based media as modestly desirable and therefore did not use this type of media extensively. Similarly, Jones and Davis (2000) confirmed that high power distance populations were not very flexible which impeded innovation to a large extent. The lack of flexibility also prevents the population to accept new norms and instead abide by tradition and routine. On the other hand, low power distance societies have a decentralized hierarchy structure and follow flexible rules, allowing for experimentation and trial of new things.

H3c: People exhibiting low power distance traits will have acculturated to the GCC to a higher degree than people exhibiting high power distance traits.

H3d: People exhibiting high power distance traits will have a stronger desire to maintain their culture of origin (higher EID) than people exhibiting low power distance traits.

Uncertainty Avoidance (UA): indicates "the extent to which a society feels threatened by uncertain and ambiguous situations" (Hofstede, 1980a: 45). Hofstede and Bond (1988) defined an ambiguous situation as "novel, unknown, surprising, or different from usual" (p.11). Uncertainty avoidance relates to risk, change and new ideas (Nakata & Sivakumar, 2001). High uncertainty avoidance societies adapt strict regulations and procedures to retain control and minimize the emergence of uncertain situations, which if occur entail high levels of anxiety and stress. In addition, such societies are characterized by hard work, money orientation, aggressive behaviour, need for consensus, nationalism, concern for security and a focus on expertise and authority (Hofstede, 1980b). Low uncertainty avoidance societies are more tolerant and accepting of anything that is out-of-the-ordinary, do not show too much emotion, value fair play and common sense, are willing to take risks and incorporate flexibility into their daily lives (Hofstede, 1980b). Greece (score: 112), Portugal (104) and Guatemala (101) rank the highest on the

Uncertainty Avoidance dimension, while Singapore (8), Jamaica (13) and Denmark (23) rank the lowest on this dimension. The Netherlands' score is 53, which represents a neutral positioning with respect to this cultural characteristic.

The GCC is propagated through mass media, new technologies and mass migration, it is associated with the utilization of the English language and the adaptation of Western lifestyles. Straub et al. (1997) acknowledged that societies scoring high on uncertainty avoidance employ less electronic communication devices since these populations resist the employment of new technologies and prefer traditional face-to-face interaction. Zhao et al. (2007) confirmed that high uncertainty avoidance societies exhibit slower Internet diffusion rates. In addition, it is predicted that these populations' aversion toward trying new things prohibits them from frequent travels, from learning new languages (ie. English), and from adapting new lifestyles. Contrarily, low uncertainty avoidance societies possess a higher tolerance for change and risk, therefore it is hypothesized that they will be more prone to acculturate to the GCC.

H3e: People exhibiting low uncertainty avoidance traits will have acculturated to the GCC to a higher degree than people exhibiting high uncertainty avoidance traits.

H3f: People exhibiting high uncertainty avoidance traits will have a stronger desire to maintain their culture of origin (higher EID) than people exhibiting low uncertainty avoidance traits.

Masculinity-Femininity: expresses "the extent to which the dominant values in a society are 'masculine' – that is, assertiveness, the acquisition of money and things, and not caring for others, the quality of life, or people" (Hofstede, 1980a: 45). Hofstede's study suggested that men and women possess distinct values that guide their behaviour and therefore these values can be characterized along a masculine-feminine continuum. It is worth mentioning that this dimension does not relate to the biological nature of an individual, but rather refers to the nature of the learned set of belief systems an individual acquires throughout his/her life experience. Masculine societies tend to be aggressive, competitive, assertive, ambitious, money- and career-oriented, independent, possess high need for achievement and thrive on challenge. Sex roles are clearly

differentiated in these societies. On the other hand, feminine societies emphasize on the quality of life, self-recognition, security, caring for others, cooperation, interdependence, and are usually more humble, nurturing and people-oriented. Sex roles are fluid and the emphasis is on equality between the sexes (Hofstede, 1980). Slovakia (score: 110), Japan (95) and Hungary (88) rank the highest on the Masculinity dimension, while Sweden (5), Norway (8) and the Netherlands (14) rank the highest on the Feminine dimension.

Globalization has propagated many Western values, such as the importance of status and money, determination, career-orientation and independence, all of which are highly valued by masculine societies. It has been found that masculine populations have a greater tendency to purchase new possessions as a means to demonstrate their achievement and social status (Rogers, 1983). Along the same lines, many researchers have asserted that masculinity positively affects consumer innovativeness and new technology adaptation (Steenkamp et al., 1999; Dwyer et al. 2005; Noel, 2005; Murphy & Scharl, 2007). Contrarily, feminine societies emphasize modesty, consensus and nurturing (Tellis et al., 2003) and attribute more importance to family and friends, rituals and gatherings, tradition and stability.

H3g: People exhibiting 'masculine' traits will have acculturated to the GCC to a higher degree than people exhibiting 'feminine' traits.

H3h: People exhibiting 'feminine' traits will have a stronger desire to maintain their culture of origin (higher EID) than people exhibiting 'masculine' traits.

The *Long-Term Orientation (LTO)* dimension reflects the extent to which a particular culture focuses on the future. Societies which score high on this dimension are characterized as persistent and perseverant, thrifty, as having respect for authority and status, as well as being future-oriented. On the other extreme, short-term oriented (STO) societies are described as focused on personal steadiness and stability, as having respect for tradition, reciprocating favors as well as 'protecting one's face' – values oriented towards the present and past (Hofstede & Bond, 1988). China (118), Hong Kong (96) and Taiwan (87) rank the highest on the Long Term Orientation

dimension, while Pakistan (0), Czech Republic (13) and West Africa (16) rank the lowest on this dimension. The Netherlands' score is 44, a slight STO, signifying that the Dutch population has an incline to focus on the present and past rather than the future.

The globalization phenomenon is focused on an extended time perspective rather than the present or the past (Srinivas, 1995; Cleveland, 2006). Today's global trend guides many multinational corporations to shift their focus from "production" to "marketing and services", representing an emphasis on building and maintaining relationships with customers, which requires planning and a long term focus (Low, 1988). In fact, Hofstede and Bond (1991) found a positive relationship between economic growth and the LTO cultural dimension. Moreover, it makes sense to assume that societies with a STO (ie. focus on present and past) are more inclined to abide by tradition and exhibit higher levels of ethnic identity.

H3i: People exhibiting high LTO traits will have acculturated to the GCC to a higher degree than people exhibiting low LTO traits.

H3j: People exhibiting low LTO traits will have a stronger desire to maintain their culture of origin (higher EID) than people exhibiting high LTO traits.

The Effects of the Global Consumer Culture on Consumer Behaviour

As mentioned in the introductory chapter of this paper, the standardization-adaptation issue in international marketing has been debated for decades. Theodore Levitt's (1983) controversial article affirmed that technology, communication and travel have yielded a new commercial reality: the emergence of global markets for standardized consumer products. Even though standardization entails many benefits, such as economies of scale and scope and global recognition, many researchers criticized Levitt's 'realities' as being too radical to be used in practice, and argued that a localized marketing strategy is more efficient at promoting a particular product to a particular market segment (Boddewyn et al., 1986; Quelch and Hoff, 1986).

This paper argues that a standardized marketing approach can be effective in light of the emergence of a GCC, which propagates universal values admired by the world population,

allowing marketing managers to depict these values in their campaigns and appeal to distinct societies around the world. Farley (1986) argued that the effectiveness of a standardized strategy depends on the degree of similarity in "consumer response patterns that transcend national boundaries" (p. 19). In order to group consumers into similar clusters, an appropriate market segmentation has to be achieved. As described earlier, the ultimate goal of market segmentation is to sort consumers into groups based on the similarity of their responses to some market stimuli (Baalbaki & Malhotra, 1993). Traditionally, solely environmental factors have been employed as segmentation bases (ie. geographic, political, demographic and cultural). Baalbaki and Malhotra (1993) proposed that other variables can also serve as adequate means for market segmentation, such as product, promotion, price and distribution. This paper will focus on categorizing consumer behaviour based on the product category.

Many product categorizations have been found in the literature with respect to the standardization-localization dilemma. Boddewyn et al. (1986) and Jain (1989) found that non-durable products, as opposed to durables, benefit from greater success when using a localized strategy since they appeal to preferences and lifestyles that are market specific. Wind and Douglas (1972) and Quelch and Hoff (1986) advocated that culture-bound products such as food and clothing usually require a greater degree of adaptation to specific markets, while culture-free products such as soft drinks and electronics benefit from standardized marketing efforts. Zhang and Gelb (1996) confirmed that culture influences people's evaluations of advertisements, but found that private-public consumption had a significant moderating effect on the above relationship. They concluded that privately consumed products could benefit from a standardized appeal since the anonymity of such a product's usage allows consumers to break from the accepted sets of values propagated by their cultural heritage. In addition, Huszagh et al. (1985) found that products perceived as essential also reap greater profits when employing a standardized approach. Moreover, the level and degree of consumer involvement with the product category is likely to differ between markets and affect the effectiveness of the marketing strategy

adopted in each market (Wills et al., 1991). Furthermore, some products might fulfill different needs or serve different functions in separate markets, and therefore the communication strategy needs to be adjusted accordingly (Britt, 1974; Woods et al., 1985). For example, while bicycles are mainly used for sport or recreation in the United States, they are a basic means of transportation in China. Finally, another product category factor that needs to be considered when selecting a marketing strategy is the life cycle stage of the product in each market. As Jain (1989) depicted, it is difficult to standardize a product across markets when it finds itself at different stages of its life cycle. A marketing strategy introducing a new product into the market should focus on providing enough information to develop awareness and demand, while a marketing strategy promoting a product in its maturity stage should emphasize on fighting competition and creating selective demand (Baalbaki & Malhotra, 1993). The product categorizations and their implications for marketing managers are listed in *Appendix 12*.

For the purpose of this study, consumer behaviour will be classified according to the frequency of usage of culture-bound vs. culture-free products. De Mooij (2004) advocated that in general, the older the product category, the stronger its tie to a specific culture. Consequently, the consumption behaviour of products that have been around for a long time are more influenced by local cultures than the emerging global culture.

As mentioned earlier, the two main constructs of this study, namely the AGCC and EID are not predetermined human responses but rather are susceptible to change according to the particular consumption context. This means that the impact of these two constructs on consumer behaviour depends on the various contextual variables that surround individuals in their consumption settings, one of which is presumed to be product category. The present research focuses on six product categories, which vary according to their degree of embeddedness in the traditional Dutch culture. At one extreme, food and clothing represent products that are very entrenched in any culture; personal care products and household appliances are positioned at the midpoint of the product spectrum; while consumer electronics and communication devices, as

well as luxury goods are relatively more modern products, of which consumption is less susceptible to be affected by local cultural influences.

Food consumption varies greatly across the world due to climate, economic, historical and cultural differences (de Mooij, 2004). It is a central part of a region's heritage (Tellstrom et al., 2006). Food has been consistently characterized in the marketing literature as an individual's expression of culture and oneself (Penaloza, 1994; Oswald, 1999; Tellstrom et al., 2006). Many researchers found that the eating habits of ethnic minorities are generally quite rigid and long lasting, demonstrating an evident resistance towards adopting new food consumption patterns (Hirschman, 1985; Kniazeva & Venkatesh, 2007). Placing aside a few exceptions, such as hamburgers, pizza and sushi, it is considered that food items are strongly influenced by culture and are least associated with the GCC (Cleveland, 2006). Similarly, clothing consumption differs across countries due to climate and income variations, as well as cultural differences (ie. individualism vs. collectivism, uncertainty avoidance, masculinity vs. femininity) and represents a means of self-expression (Penaloza, 1994). It is proposed that the abovementioned culture-bound products will have a stronger relationship with EID than AGCC, meaning that an individual's local culture, as opposed to the global culture, will have a stronger influence on his/her eating and clothing habits.

H4a: Food and clothing frequency of usage is more strongly related to EID than to AGCC.

Personal care products (ie. shampoo, toothpaste) and household appliances (ie. refrigerator, oven) have been produced and consumed for decades – hence are not characterized as modern, nor are they strongly associated with specific cultures. These products' consumption patterns show some degree of convergence, however also show some degree of divergence across the world (De Mooij, 2004). No significant relationship is expected to exist between the frequency of usage of personal care products and household appliances, and the two main constructs of EID

and AGCC, meaning that these products are consumed without any strong influence from the local or global cultures.

H4b: Personal care products' and household appliances' frequency of usage are not significantly related to EID nor AGCC.

Consumer electronics, such as cellular phones, cameras and computers, have been a part of the developed countries' consumption habits for a long time, however recently many high-technology and communication products have also integrated into the less developed societies (De Mooij, 2004; Cleveland, 2006). Presently, these products are consumed in a similar manner across the globe since they satisfy the same universal needs in different markets (Yip, 1995; Alden et al., 1999), that of superior technology (Cleveland, 2006). These high-technology products represent modernism and cosmopolitanism which brings together its users to form the global market segment (Alden et al., 1999). Similarly, luxury products have been found to be consumed to satisfy another universal need, that of status and recognition – values propagated worldwide through mass media (Dubois & Duquesque, 1993). Branded luxury products, such as Louis Vuitton purses and Burberry fragrances, are being purchased across the globe and "over time, certain brand symbols are likely to become dissociated with the United States [or France, Italy] per se, becoming associated with something that is larger than any single country – the global consumption set" (Alden et al., 1999: 78). It is proposed that the consumption of consumer electronics, communication devices and luxury products will be strongly influenced by the global cultural forces (ie. mass media, travel, social interactions) as opposed to tradition and the local culture.

H4c: Consumer electronics' and luxury items' frequency of usage is more strongly related to AGCC than to EID.

In summary, it is proposed that AGCC and EID will have variable impacts on consumer behaviour in relation to product frequency of use. Figure 4.1 illustrates the anticipated relationships. At the bottom of the list (ie. consumption of food and clothing), EID should have a

significantly stronger influence on consumption behaviour than AGCC, and as one moves up the list of product categories, AGCC's magnitude of effect increases until it reaches a maximum for luxury goods, while the impact of EID decreases.

Figure 4.1: Proposed Model Depicting the Relationships between AGCC, EID and Consumer Behaviour

Materialism & Ethnocentrism

Alden et al. (2006) proclaimed that people might be predisposed to acquire elements of the GCC. They support that such predispositions include materialism and ethnocentrism.

Materialism has been defined by Alden et al. (2006) as "the importance a consumer attaches to worldly possessions and the belief that he/she will derive pleasure and happiness from their ownership" (p. 231). It is a contextual individual trait which manifests itself to different degrees depending on the situation, as opposed to being a fixed human characteristic (Kleine & Baker, 2004). Materialism has originated in the affluent Western world, however it is increasingly extending to the developing countries through mass media, tourism and multi-national marketing (ie. agents of AGCC) (Belk, 1996). Ger and Belk (1990) affirmed that "consumer culture is beginning to create yearning for consumer goods even before households of the Third World have adequate nutrition" (p. 188). The global mass media propagates images of affluence, personal success and gratification, all reflecting materialistic success and the idly admired Western values (Holton, 2000). Lockwood and Kunda (1997) advocated that people who are highly exposed to global media are more likely to consider material possessions as an important part of life. Reviewing the marketing literature, it is evident that there is a strong association between

materialism and the emerging GCC (Belk, 1996; Chua, 2002; Ger, Belk & Askegaard, 2003; Johansson, 2004). On the other hand, Warren (2002) studied various universal values in relation to materialism and one finding revealed an inverse relationship between materialism and tradition, implying that people and societies which attribute a lot of importance to their heritage and ethnic identity do not thrive on accumulating material possessions.

H5a: Materialism is positively related to AGCC.

H5b: Materialism is negatively related to EID.

Ethnocentrism relates to "the universal proclivity for people to view their own group as the center of the universe, to interpret other social units from the perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves" (Shimp & Sharma, 1987: 280). Many researchers affirm that globalization has propagated many global values worldwide and has harmonized many societies into homogeneous entities (Levitt, 1983; Ger & Belk, 1996; Askegaard et al., 2005), however there is a growing body of knowledge demonstrating that globalization has also generated high levels of resistance towards becoming part of the global consumer segment (Cleveland, 2006). De Mooij (2004) affirmed that many individuals base their consumption patterns on long-time habits and that globalization will never erase this sense of cultural identity nor converge people's values. In the consumption context, ethnocentrism "represents consumer beliefs about the appropriateness, indeed morality, of purchasing foreign-made products" (Alden et al., 2006: 232). It has been shown that ethnocentrism influences an individual's response to global products and brands (Steenkamp et al., 2003). Highly ethnocentric consumers are likely to prefer products which originate from their own culture and reject goods imported from abroad (Shimp & Sharma, 1987). These individuals are willing to make economic sacrifices in terms of price and quality in order to "enjoy the psychological benefit of avoiding contact with the outgroup (ie. the global culture) by

purchasing local brands" (Steenkamp et al., 2003: 56-57). Contrarily, individuals with low levels

of ethnocentrism tend to exhibit higher levels of preference for global brands (Alden et al., 2006).

H5c: Ethnocentrism is negatively related to AGCC.

H5d: Ethnocentrism is positively related to EID.

Demographics

Socio-demographic variables are consistently considered when conducting consumer research.

The study of the phenomena of ethnicity and acculturation in relation to consumer behaviour has

expectedly generated significant relationships with various socio-demographic factors (Penaloza,

1994; Laroche et al., 1998; Cleveland, 2006). Some of these demographic factors, namely age,

gender, income and education, and their relationships with the main constructs of interest –

AGCC, EID, materialism and ethnocentrism, will be examined in this paper.

First of all, age seems to play a significant role within the context of globalization and the

emergence of a GCC. The younger generation has been consistently referred to as the

"prototypical example of a global segment" (Kjeldgaard & Askegaard, 2006: 231). Generation Y

(ie. born between 1976 and 2001) is perceived by many researchers as bearers of standardized

consumption behaviours (Abrams, 1959; Slater, 1997; Schlegel, 2000; Lukose, 2005; Kjeldgaard

& Askegaard, 2006), such as dressing styles, eating patterns and leisure habits. Kjeldgaard and

Askegaard (2006) attributed this homogenization process to the emergence of a universal youth

culture, which is increasingly influenced by the global cultural flows – ethnoscapes,

technoscapes, finanscapes, mediascapes, and ideoscapes (Appadurai, 1990). Moreover, Maira

(2004) introduced the concept of "youthscape" which represents a site for local youth identity

articulation. This site allows the younger generation to express and perform glocalized versions of

the universal youth culture, by integrating global cultural meanings and practices into their local

realities. Ji and McNeal (2001) found that Chinese children are less culture-bound than their

parents, and that they have higher aspirations for Western lifestyles. Similarly, Lee and Tai

affirmed that the Kazakh youth tends to hold a favorable attitude toward Western products, especially global brands. On the other hand, older individuals are less prone to change behaviours, are more committed to their acquired lifestyles, and therefore are less susceptible to acculturate to the GCC (de Mooij, 2004). In addition, it has been empirically demonstrated that age is positively related to national identity, meaning that the older people get, the more inclined they are to retain their ethnic identity (Keillor et al., 2001). Finally, various studies have concluded that age is inversely related to materialism (Lerman & Maxwell, 2006). This notion ties in to the fact that today's youth, as opposed to the older generations, is more prone to acquire aspects of the GCC, which is strongly influenced by Western materialism.

H6a: Age is negatively related to AGCC.

H6b: Age is positively related to EID.

H6c: Age is positively related to Ethnocentrism.

H6d: Age is negatively related to Materialism.

There are a limited amount of empirical studies relating gender to the GCC and the relating constructs investigated in the present paper, implying that such an assessment would provide a worthy contribution to the present literature. Schwartz and Rubel (2005) stated that gender predicts human value priorities (such as tradition and hedonism) to a lesser extend than age does, and to an even smaller extent than culture does. However, some studies have been conducted which can provide insight for our hypotheses formulations.

There are no studies directly relating gender to the likelihood of acculturating to the GCC, however some authors have studied the relationships between sex and some of the six AGCC dimensions. Gustafson (2006) found that men spend considerably more time business-traveling than women do in Sweden. Business Travel News (2003) reflected similar findings in the North American market, stating that the general male population spends more earnings on travel than women do. Beiser and Hou (2000) found that women were less likely to speak and learn English

in Southeast Asia, and Mora and Davila (1998) affirmed that female immigrants studying in a foreign country were less proficient in English. Moreover, Gefen and Straub (1997) found that men have a greater facility and feel more at ease with computers even though they did not find a significant difference in the use of email between the two genders. Similarly, Harris and Davison (1999) established that women and men differ considerably in their levels of computer anxiety and involvement. Furthermore, it has been concluded that females are more aware of their self-identity, are more likely to search for authenticity and attribute a lot of importance to "connectedness" while their male counterparts are more focused on "hierarchical dominance" (O'Connor, 2004). Amen and Hovey (2007) empirically demonstrated that women exhibit a higher level of ethnic identity and religious affiliations in Arab countries. Martinez and Dukes (1997) reached the same conclusion when studying Black and Asian women, however yielded insignificant results among White women. Furthermore, Lee et al. (2003) conducted a study among the American market after "September 11" and concluded that American women are more ethnocentric than men. Finally, various empirical studies demonstrated that men are generally more materialistic than women (Lipscomb, 1988; Kleine & Baker, 2004; Kamineni, 2005).

H7a: Men exhibit higher levels of AGCC than women.

H7b: Women exhibit stronger EID than men.

H7c: Women exhibit higher levels of Ethnocentrism than men.

H7d: Men exhibit higher levels of Materialism than women.

Education shapes people's perspectives and knowledge, on which they base their decisions. Keillor et al. (2001) stated that educated individuals "are less likely to succumb to [local] cultural pressures, making them more global as consumers" (p. 14). Furthermore, it has been found that educated people are more curious about other cultures and spend more time outside their country of origin than non-educated people (Kang & Rohde, 2002). Conversely, an individual's level of education has been negatively linked with ethnic identity, meaning that people with higher levels

of education do not feel a strong attachment to their ethnic roots, predisposing them to a greater likelihood of experiencing global trends and purchasing global brands (Schmidt, 2006). Shin (1993) and Caruana (1996) found a significant negative relation between an individual's level of education and ethnocentrism in Korea and Malta respectively. Finally, Jiuan et al. (2001) found that less educated people are more money-oriented and materialistic than highly educated people, and perceive that money is directly associated with an individual's achieved success in life. This negative relationship between education and materialism could be attributed to the fact that today's life goals are changing, with a shift of focus from education to business and money (Easterlin & Crimmins, 1991).

H8a: Level of Education is positively related to AGCC.

H8b: Level of Education is negatively related to EID.

H8c: Level of Education is negatively related to Ethnocentrism.

H8d: Level of Education is negatively related to Materialism.

Income is another demographic variable that is predicted to influence an individual's likelihood to acculturate to the GCC. Cleveland (2006) found that this relationship is significantly positive, which makes intuitive sense since people with higher levels of disposable income can afford to travel, learn English and purchase global brands. Conversely, income has been found to be inversely associated with ethnic identity (Mason, 2001; Cleveland, 2006). Mason (2001) investigated the Mexican population in the United States and found that those who acculturated to the Western lifestyle earned more than those who exhibited a strong ethnic identity. Moreover, an individual's income level has been negatively associated with ethnocentrism among Poles, Russians and Americans (Good & Huddleston, 1995; Lee et al., 2003). Finally, Heward (1974) and Ng and Wang (2001) found a positive relationship between income and materialism, implying that people with money like to spend it on material possessions.

H9a: Income level is positively related to AGCC.

H9b: Income level is negatively related to EID.

H9c: Income level is negatively related to Ethnocentrism.

H9d: Income level is positively related to Materialism.

Conceptual Model

Based on the study's hypotheses, figure 4.2 depicts a conceptual model which will be empirically tested among the Dutch population. The primary research question which this study attempts to answer is whether a GCC is present in the Netherlands and to establish its characteristics. The study will also investigate the combined influence of the 'global' and 'local' cultures on consumer behaviour with respect to product usage frequency. Based on the extended literature on culture in light of the globalization phenomena, AGCC is predicted to be composed of the following seven dimensions: (1) cosmopolitanism; (2) exposure to and use of the English language; (3) exposure to the global mass media; (4) exposure to the marketing activities of multinational corporations; (5) travel and social interactions; (6) openness and desire to emulate the GCC; and (7) self-identification with the GCC, while EID is expected to consist of: (1) local language usage; (2) local media usage; (3) local interpersonal relationships; (4) desire to maintain own culture; (5) self-identification with own culture and pride; (6) attachment to local customs, habits and values; and (7) family structure and sex roles. It is predicted that the constructs of AGCC and EID will have an inverse effect on product consumption. More precisely AGCC will have a strong influence on the consumption of luxury goods, consumer electronics and communication devices, a smaller influence on personal care products and household appliances and an even smaller influence on food and clothing consumption. Conversely, EID will have a strong influence on the consumption of food and clothing, a mild influence on personal care products and household appliances and an even smaller influence on the consumption of luxury goods, consumer electronics and communication devices. It is also hypothesized that individuals

exhibiting high levels of AGCC will also exhibit the following cultural traits: individualism, low power distance, low uncertainty avoidance, masculinity and long-term orientation. Moreover, it is proposed that AGCC and EID are inversely related, implying that individuals with high AGCC will not reveal a desire to maintain their ethnic identity, and consequently the individuals who do exhibit high EID will be described as possessing the opposite dimensions from those listed above, meaning that they will tend to be more collectivist, with high power distance, high uncertainty avoidance, feminine and with a short-term orientation.

With regards to the second research question, which relates to the relationships between materialism, ethnocentrism, some demographic variables, AGCC, EID and consumer behaviour, it is proposed that AGCC is positively related to materialism, negatively related to ethnocentrism, is less likely to occur as an individual ages, is more likely to exhibited among a male population, and is positively related to an individual's education level and income. On the other hand, EID is predicted to be negatively related to materialism, positively associated with ethnocentrism, is more likely to be exhibited by an older and female population and is inversely linked to an individual's education level and income.

The following chapters will describe the study's methodology, analyses and results, they will provide answers to the research questions, verify the hypotheses and consequently provide insightful conclusions for marketing practitioners and academics. However, no study is without its limitations. The last chapter will describe some concerns about the applicability of the findings as well as provide astute ideas for future research.

Cultural Values   **Consumer Behaviour**

7 dimensions of AGCC

Individualism

Power Distance

Uncertainty
Avoidance

Masculinity

Long-Term
Orientation

AGCC

EID

Materialism

Ethnocentrism

7 dimensions of EID

AGCC

Luxury Goods

Electronics

Household
Appliances

Personal Care
Products

Clothing

Food & Beverages

EID

→ predicted positive relationship
⇢ predicted negative relationship

Figure 4.2: Conceptual Model depicting the Dynamic Influence of AGCC and EID on Consumer Behaviour

Chapter 5:   Questionnaire Development

5.1 Measuring Culture

Culture is one of the most influential factors that affects all aspects of human behaviour; it influences how individuals eat, work, socialize, spend leisure time, raise children, as well as how they consume various goods and services. This all-encompassing role of culture makes it difficult to establish a clear-cut definition. Buzzell (1968) defined culture as "a convenient catchall for the many differences in market structure and behaviour that cannot be explained in terms of more tangible factors." Isolating cultural effects from other macro-environmental influences, such as economic, political, linguistic, religious, educational, and technological is unfeasible, even though culturally patterned behaviours are distinct from behaviours influenced by these other macro-environmental factors (Sekaran, 1983).

The lack of such a definition does not impede cross-cultural research (Soares, 2005). Over the years, many researchers have attempted to operationalize culture by developing various scales and matrices (Inkeles & Levinson, 1969; Hofstede, 1980, 1984; CCC, 1987; Dorfman & Howell, 1988; Clark, 1990; Schwartz, 1994; Smith et al., 1996; Trompenaars, 1997; Triandis & Gelfand, 1998; Keiller & Hult, 1999; Furrer et al., 2000; Steenkamp, 2001; Yoo et al., 2001; House et al., 2004). Despite the multiple frameworks available, not one has been acknowledged as a universal, reliable and valid scale that measures culture adequately in a variety of cross-cultural situations.

Undoubtedly, the most influential cultural typology is that of Geert Hofstede (Kirkman et al., 2006; Yoo et al., 2001), whose scale is widely applied in psychology, sociology and in business-related research (Steenkamp, 2001). Despite its popularity, Hofstede's cultural classification has been fiercely criticized over the past two decades. The major criticism pertains to the country-level nature of the scale and the assumption that all individuals within one country share the same values (Furrer et al., 2000; Jacob, 2005; Bearden et al., 2006; Kirkman et al., 2006; Soares et al.,

2007; Yoo et al., 2001). His conceptualization of culture is intended solely for studies which employ the nation as the unit of analysis (Kirkman et al., 2006) since his cultural dimensions were not tested for aggregability and are simply the averages of individual responses in each country (Javidan et al., 2006). However, since it has been affirmed that there is no such thing as "cultural purity" whereby all individuals within one nation exhibit identical cultural patterns (Jacob, 2005), it is no longer appropriate to examine cultural differences using aggregated national scores (Magala, 2005). Many researchers encourage the use of individual-level analysis to capture a more realistic view of cross-cultural differences among societies and individuals (Soares, 2005; Bearden et al., 2006; Kirkman et al., 2006). It is important to mention that individual-level and country-level analyses are statistically independent of one another and can produce distinct patterns (Triandis & Gelfand, 1998).

Other criticisms regarding Hofstede's cultural framework relate to methodological issues, such as the data being collected from a single American multinational company, and the sample being mostly male, middle-class and with similar occupations (mainly in marketing and servicing) (Lenartowicz & Roth, 2001; Schwartz, 2004; Chiang, 2005). Many researchers question the generalizability of Hofstede's findings (Shackleton and Ali, 1990; Schwartz, 1994). However, Hofstede argued that his objective was to find differences between national cultures and that "any set of functionally equivalent samples from national populations can supply information about such differences" (Hofstede, 2001: 73).

Another popular debate over Hofstede's typology is whether it can be assumed that the cultural scores of the 66 nations measured more than three decades ago have remained stable over time (Spector et al., 2001; Chiang, 2005; Soares, 2005; Kirkman et al., 2006). Although cultures do change, Sivakumar and Nakata (2001) claimed that this happens very slowly. Hofstede added that the occurrence of a substantial cultural change that might invalidate his framework's index scores is predicted to take place in approximately 2100 (Hofstede, 2001).

"National cultural value systems are quite stable over time; the element of national culture can survive amazingly long, being carried away forward from generation to generation. For example countries that were once part of the Roman Empire still share some common value elements today, as opposed to countries without a Roman cultural heritage"
(Hofstede and Usunier, 1999: 120)

As mentioned earlier, despite the abundant criticism, Hofstede's cultural typology is extensively used by researchers in cross-cultural studies for several reasons. First, large-scale studies conducted after Hofstede's cultural conceptualization have sustained and amplified Hofstede's conclusions rather than contradicted them (Chandy and Williams 1994; Yoo et al., 2001; Soares, 2005; Kirkman et al., 2006). Many studies that examined country differences based on Hofstede's national index scores were supported (Kirkman et al., 2006). In addition, many competing cultural typologies have been developed by different researchers and in different settings, and while some useful contributions have been made, the major benefit of these studies is that several similar dimensions have been found, which further validates Hofstede's work (Chiang, 2005). Furthermore, Hofstede's cultural typology has been empirically developed and is conceptually sound, while most of the other scales remain in the conceptualization stage (Yoo et al., 2001; Soares, 2005; Chiang, 2005). Finally, Hofstede's metric has been useful in various social science fields, where researchers found important relationships between culture and various demographic, geographic, economic and political factors in a society (Kale & Barnes, 1992), amplifying the usefulness and contributions Hofstede's framework has provided to the literature.

5.2 Selecting Questionnaire Scales

Culture Typology

The first scale that was chosen to be employed in the present study, is the one developed by Furrer et al. (2000) (see *Appendix 13*), which operationalizes Hofstede's cultural dimensions at the individual level rather than the country level. Upon contacting Dr. Furrer, he described the

steps he and his colleagues undertook to develop the scale. First, they selected items proposed by Hofstede (1991) to describe the key differences between the two poles of each cultural dimension in terms of general norms. Second, they pretested these items with a culturally diverse sample of students and as a result, they made small modifications. They did not employ a more complete development process because the items were already validated by Hofstede's studies. As mentioned, Hofstede's cultural typology is "conceptually sound, grounded in the literature and empirically validated" (Soares, 2005: 54) and therefore it is deemed appropriate to use a revised version of such a framework. In addition, the use of this scale helps avoid ecological fallacy by abstaining from interpreting country-level relationships as individual-level ones.

The conceptualization and measurement of culture is a complicated task and many researchers urge to employ competing and complementary cultural typologies to get a better understanding of culture and to be able to uncover all aspects of a nation's cultural patterns (Soares, 2005).

Therefore, a second scale measuring culture was selected, namely the Cultural Values Scale (CVSCALE) developed and validated by Yoo, Donthu and Lenartowicz (2001) (see *Appendix 14*). They argued that Furrer et al.'s (2000) 20-item scale has unknown psychometric properties and therefore they decided to develop and validate their own scale of cultural values that is psychometrically sound (personality-centered). Further advantages of the CVSCALE are that it applies to general contexts, rather than solely to work-related situations, it measures culture at the individual level and it retains Hofstede's five-dimensional typology of culture (Yoo et al. 2001).

The majority of the 26 CVSCALE's items are modified versions of Hofstede's original scale items that reflect non-work related situations. In addition, the authors included some items from non-Hofstede works that conveyed the core meaning of the five dimensions as defined by Hofstede. The initial version of the scale was tested on three student samples – American, South Korean and South Korean-American. The five factor solution accounted for 44.5% of the total variance, which is deemed acceptable since it is similar to Hofstede's (2001) model fit of 49%. The results of both the exploratory and the confirmatory factor analyses revealed that all items

loaded highly on the appropriate dimensions and there were no significant cross loadings, demonstrating dimension independence and a strong support for the scale's validity. The CVSCALE was further validated using non-student adult samples (Americans and South Koreans) and cross-country samples (Brazil and Poland), which established the cross-sample and cross-national generalizability of the scale's application. Furthermore, the convergent validity of the scale was examined by comparing six country pairs and their cultural dimensions (30 combinations). 24 of these combinations (80%) were found to be consistent to the expected differences based on Hofstede's indices. Finally, to establish nomological validity (ie. degree to which a construct behaves as it should within a system of related constructs), the authors examined the relationships between the five cultural dimensions and two relevant constructs, namely consumer ethnocentrism and consumer attitudes toward marketing norms. The CVCSALE was significantly associated with both constructs. The scale's validity and reliability are therefore deemed satisfactory.

The use of a newly developed scale runs the risk of producing invalid results because of its limited validation procedures. However, Soares (2005) proclaimed that it is recommended to use multiple methods to assess culture, even though there is a lack of validated instruments to measure cultural values. Hence, in the absence of better (validated) alternatives, the selection of the CVSCALE for this study is judged acceptable.

In addition, there are two main advantages of employing the CVSCALE. First, it provides the same five dimensions as Hofstede's cultural typology, making it possible to compare results with past and potentially future findings (keeping in mind that Hofstede's cultural dimensions are the most widely used in cross-cultural marketing research). Second, the fact that the CVSCALE relates to general situations and provides individual-level information is pertinent for global cultural studies (Yoo et al, 2001). The authors recommended to use this scale when providing

recommendations for global product and brand management strategies (eg. standardizing or tailoring marketing campaigns).

In sum, two scales measuring culture have been selected for this research. Furrer et al.'s (2000) scale benefits from the original scale's empirical validity, while assessing culture at the individual level. Yoo et al.'s (2001) CVSCALE also measures culture at the individual level, while in addition, it is psychometrically sound, and assesses cultural values that are more relevant to the marketing field. Furthermore, its employment of Hofstede's five-dimensional cultural typology allows it to profit from its established validity and reliability.

The 'Acculturation to the Global Consumer Culture' (AGCC) Scale

The AGCC scale was developed by Mark Cleveland (2006), who meticulously followed Churchill's widely accepted paradigm for scale development (see *Appendix 15*). He first defined the construct of AGCC by conducting an in-depth literature review from various fields including marketing, economics, organizational behaviour, psychology, anthropology and international business, and specified the domain of the construct by yielding six dimensions: (1) exposure to global and foreign mass media (GMM); (2) exposure to and use of the English language (ELU); (3) exposure to marketing activities of multinational corporations (EXM); (4) social interactions and travel (SIN); (5) cosmopolitanism (COS); and (6) openness to and desire to participate in the global consumer culture (OPE). The second step was to generate items characterizing AGCC's abovementioned dimensions, which Cleveland did through a further review of the literature, semi-structure interviews and focus groups, as well as expert opinion surveys. The interviews and focus groups consisted of 12 individuals drawn from a convenience sample: 7 women, 5 men; 9 Canadian-born, while the others were from England, France and Brazil; the age of the respondents ranged from 23 to 57; 9 subjects were university educated, 2 finished college and one attained a high-school education level; most traveled extensively and all were at least bilingual. The questions related to the informants' opinions about globalization, media, the Internet,

cosmopolitanism, the use of the English language, etc. The expert opinion surveys were completed by 25 university marketing faculty members and marketing PhD candidates. In total, the three techniques gathered a list of 326 unique items describing the AGCC construct (44 GMM, 57 ELU, 61 EXM, 45 SIN, 59 COS and 60 OPE).

The following steps in the scale development process were to collect data and purify the initial list of items intended to measure the AGCC construct across different countries. Cleveland (2006) distributed a pre-tested questionnaire to a convenience sample living in Montreal, and gathered 147 complete surveys. The respondents were in majority female (56%), students (87%), between the ages of 20 and 29 (75%), Anglophone (44%), Canadian-born (70%), and most were employed either part-time (44%) or full-time (25%). This step reduced the number of items to 182, which subsequently went through a number of factor and reliability analyses, further filtering the set of measures and yielded a list of 65 items, accounting for 53.5% of the total variance. In addition to the six AGCC dimensions a priori defined based on the literature review, a seventh dimension appeared, namely that of self-identification with the GCC (IDT). This seventh dimension contained several items originally ascribed to OPE, EXM and GMM, and it appeared to "connote self-ascribed membership in, or outright identification with some form of global consumer culture" (Cleveland, 2006: 165). To assess the scale's reliability and validity, Cleveland (2006) conducted a second study which generally confirmed his previous findings. He distributed a pre-tested questionnaire to a second convenience sample living in Montreal, and obtained 392 complete surveys. The respondents were in majority female (54%), students (87%), between the ages of 20 and 29 (79%), Anglophone (45%), Canadian-born (64%), and most were employed either part-time (50%) or full-time (12%). Another set of exploratory, confirmatory factor and reliability analyses were conducted on the remaining 65 items, which yielded a seven factor solution consisting of 57 items (8 items removed because of poor psychometrics) and accounting for 52.4% of the total variance (9 GMM, 8 ELU, 10 EXM, 6 SIN, 11 COS, 5 OPE and 8 IDT).

The final AGCC scale composed of a seven-factor solution and its 57 items is depicted in *Appendix 16.*

Further, the scale was validated through its use in an international study, collecting data from eight countries, namely Canada, Mexico, Chile, Greece, Hungary, Sweden, India and South Korea. The study allowed Cleveland (2006) to assess the scale's suitability in a cross-country setting (ie. verify its external validity). The present study aims to validate the AGCC scale further by employing it in the Netherlands.

The 'Ethnic Identity' (EID) Scale

In the present study, ethnic identity reflects an individual's perspective of how he/she relates to a specific group, which is distinct from other groups in the society as a whole. In opposition to the acculturation construct (ie. acquisition of alternative cultural traits), ethnic identity refers to the degree to which a person retains or losses some aspects of his/her culture of origin and represents a continuous variable, composed of multiple dimensions (Reilly & Wallendorf, 1984; Keefe & Padilla, 1987; Mendoza, 1989; Laroche et al., 1993; Kim et al., 2001). The multidimensional nature of the ethnic identity construct implies that some individuals may retain some aspects of their cultural heritage, which reject others, allowing for the acquisition of new cultural traits (Keefe & Padilla, 1987).

Many researchers have thoroughly studied the concept of ethnic identity and the following dimensions have been uncovered:

(1) *Native Language Use* (Olmedo, 1979; Valencia, 1985; Bergier, 1986; Caetano, 1987; Keefe & Padilla, 1987; Laroche et al., 1990; Lee & Tse, 1994; Penaloza, 1994; Felix-Ortiz de la Garza et al., 1995; Hui et al., 1998).

(2) *Local Media Consumption* (Garcia & Lega, 1979; Keefe & Padilla, 1987; Caetano, 1987; Lee & Tse, 1994; Laroche et al., 1996, 1997, 1998; Kim et al., 2001).

(3) *Local Interpersonal Relationships* (Connor, 1977; Garcia & Lega, 1979; Makabe, 1979; Bergier, 1986; Mendoza, 1989; Laroche et al., 1996, 1997, 1998).

(4) *Self-Identification and Pride Associated with Local Culture* (Driedger, 1978; Hirschman, 1981; Laroche et al., 1996, 1997, 1998).

(5) *Desire to Maintain One's Own Culture* (Ting-Toomey, 1981; Laroche et al., 1996, 1997).

(6) *Local Customs, Habits and Values* (Garcia & Lega, 1979; White & Burke, 1987; Phinney, 1990; Laroche et al., 1997, 1998).

(7) *Family Structure and Sex Roles* (Webster, 1994; Laroche et al., 1998).

(8) *Religious Affiliations* (Dashefsky & Shapiro, 1974; Laroche et al., 1998).

The above listed EID dimensions are predicted to capture an individual's level of attachment to tradition and local cultural values. In the context of this study, religious affiliations will be omitted from the EID scale since the Netherlands is composed of a diverse assortment of religious memberships and therefore it would be difficult to analyze and interpret data measuring different degrees of religious affiliations to different religions. 45% of the Dutch population is not associated with any religious community, while the remaining 55% of the population is distributed among the Roman Catholic (27%), Protestant (17%), Islam (6%), Hinduism (1%), Buddhism (1%), Judaism (<1%), Orthodox (<1%) and other religions.

The EID scale employed in this study is the same as that used by Cleveland (2006), who examined the effects of the interplay between the local and global cultures on consumer behaviour across eight countries. Since the same type of relationships will be examined in this study, the use of the same scale is deemed appropriate. The scale measures are depicted in *Appendix 17.*

The Ethnocentrism Scale

The term ethnocentrism was introduced in 1906 by Sumner and signifies the "universal proclivity for people to view their own group as the center of the universe, to interpret other

social units from the perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves" (Shimp & Sharma, 1987: 280). In the marketing literature, 'consumer ethnocentrism' has been introduced to represent a specific type of national pride. Ethnocentric individuals believe that people should not purchase foreign products since it hurts the national economy, causes people to lose jobs, and that it is unpatriotic. Non-ethnocentric consumers, on the other hand, believe that all products should be evaluated based on their performance and quality regardless of their place of origin. Shimp and Sharma (1987) defined consumer ethnocentrism as an individual's "sense of identity, feeling of belongingness and most important, an understanding of what purchase behaviour is acceptable or unacceptable to the ingroup" (p. 210).

The 'consumer ethnocentrism' scale (CET-SCALE) was developed and validated by Shimp and Sharma in 1987, who also used Churchill's paradigm for scale development. They established the scale items using their own intuition, consumer input, and an extensive literature review. The purification process consisted of a judgmental panel and two sets of mail surveys which were administered in four geographic areas in the United States. After conducting a series of factor analyses, the 17-item CET-SCALE (see *Appendix 18*) was tested for reliability and validity which yielded satisfactory results. Once the scale was developed, the researchers conducted another series of studies to further validate their work. Their findings revealed a negative relationship between CET and consumer attitudes toward foreign-made products, as well as a strong positive relationship between CET and the likelihood that an individual will own or have the intention to purchase a domestic-made product.

Since its development, many researchers employed the CET-SCALE in their studies, confirming its applicability in different contexts and providing support for its nomological validity (Hult et al., 1999). An important issue for the present study is the cross-cultural relevance of the CET-SCALE which was confirmed by many academics (Netemeyer et al., 1991; Kaynak & Kara, 2002; Klein, 2002).

Considering the already lengthy questionnaire, the present study will employ a subset of four of the original CET-SCALE items (see *Appendix 18*), which have been previously tested for unidimensionality and internal consistency (Klien, 2002), and have been employed by other researchers (Steenkamp et al., 1999; Batra et al., 2000; Klein, 2002; Cleveland, 2006).

The Materialism Scale

In the Oxford English Dictionary, materialism is defined as a "devotion to material needs and desires, to the neglect of spiritual matters; a way of life, opinion, or tendency based entirely upon material interests". The original 18-item Material Value Scale (MVS) developed by Richins and Dawson (1992) considers materialism as a "value that influences the way that people interpret their environment and structure their lives" (Richins, 2004: 209). Richins and Dawson (1992) conceptualized materialism in terms of three dimensions: (1) the use of possessions to judge one's own success and that of others; (2) the importance of possessions as part of one's life; and (3) the belief that the acquisition and ownership of material goods brings happiness and satisfaction. Over the years, many researchers have employed the MVS, yielding inconsistent findings (Browne & Kaldenberg, 1997; Rindfleisch, Burroughs & Denton, 1997; Fitzmaurice & Comegys, 2006; Lerman & Maxwell, 2006; Watchravesringkan & Yurchisin, 2007). Richins (2004) reevaluated the original MVS by examining the scale's internal consistency, dimensionality and response bias. He conducted an in-depth literature review and selected 44 past studies employing the MVS, as the data for his analysis. The internal consistency of the scale seemed adequate according to the standards established in the psychometric literature. However, of the 44 reviewed studies, only 10 reported their factor analysis results, out of which only two obtained similar factor loadings as Richins and Dawson, while others conveyed problems of varying degrees. This finding indicated a potential problem with MVS's dimensional purity. Furthermore, the MVS was found to be susceptible to response bias contamination, since many researchers found a significant correlation between the social desirability bias and materialism (Mick, 1996;

Burroughs and Rindfleisch, 2002). Finally, Richins (2004) found that many researchers shortened the scale in an ad hoc manner (10 out of 13 studies examined), using only 6 or 7 items out of 18 original MVS items. This finding demonstrated a general desire for a shorter form of the scale.

Richins (2004) conducted a series of studies using 15 raw data sets in order to address the issue of dimensionality, response bias and shortening the scale (using Stanton et al. (2004) procedure to select items for the shorter scale version). His findings revealed that a nine-item scale represented the materialism construct most appropriately in terms of the Cronbach's Alpha score (.82), compared to a six (.75) and three (.63) item scale version. In addition, the nine-item scale's model fit and dimensional structure was satisfactory and superior to those for the original 18-item scale. Finally, the correlation between materialism and social desirability responding diminished. Two validity assessments of the modified scale generated supporting results. The scale is depicted in *Appendix 19*.

Social Desirability Scale

There exist many factors that could compromise a research's reliability and validity, one of which is the social desirability bias. Social desirability is defined as the "need for social approval, or acceptance, and the belief that this approval or acceptance can be achieved through culturally acceptable and appropriate behaviours" (Keillor et al., 2001: 63). This specific bias causes an individual to respond questions based on something other than the specific item content. Both the scales of materialism and ethnocentrism have been found to be consistently correlated with the social desirability tendency (Keillor et al., 2001; Richins, 2004). In addition, there is a potential that the scales measuring AGCC and EID could also be contaminated by this specific response bias, depending on the individual's perspective of what are socially acceptable behaviours.

It has been established that culture has a strong influence on people's response patterns (Middleton & Jones, 2000). Socially desirable responding is most likely undertaken by people living in high power distance, high uncertainty avoidance, feminine, collectivist societies with

long-term orientations (Middleton & Jones, 2000). The Netherlands possesses, in majority, the opposite cultural dimensions (with the exception of feminism) and therefore the Dutch population is not expected to respond in an extensively socially desirable fashion.

The social desirability bias will be measured using a short form of the Marlowe-Crowne Social Desirability (MCSD) scale developed in 1967 (see *Appendix 20*). Its extensive use has validated its applicability in various contexts and cultures (Kohatsu et al., 2000; Thompson & Phua, 2005; Lopez et al., 2006). Ray (1984) affirmed that the short versions of the original 33-item scale have satisfactory reliabilities when employed among general population samples. An 11-item version of the scale has been selected for this study (see *Appendix 20*) for the main reason that the questionnaire is already composed of over 250 questions, and therefore caution must be used when adding further scales to prevent respondent fatigue as much as possible.

The Product Categories Reflecting Consumer Behaviours

It has been theoretically and empirically demonstrated that an individual's consumption patterns are influenced by culture (Tse et al., 1988; Raju, 1995; Samli, 1995; Usunier, 1996; Manrai & Manrai, 1996; Ogden et al., 2004; Wan et al., 2007). More specifically and within the context of this study, consumption behaviours are influenced by the individual's level of attachment to his/her culture of origin (Wallendorf & Reilly, 1983; Kim & Kang, 2001; Xu et al., 2004; Laroche et al., 2005; Vida et al., 2006), and by his/her level of acculturation to a foreign culture (Choe, 1984; Lee, 1988; Boykin, 1993; Shim & Chen, 1996; Wilson, 2006; Ustuner & Holt, 2007). In the present study, consumer behaviour is described as the acquisition and frequency of use of culture-bound vs. culture-free products (ie. luxury goods, consumer electronics & communication devices, personal care products, household appliances, clothing and food). Based on Cleveland's (2006) study measuring the impact of AGCC on product consumption as well as some additional literature review, a total of 70 different consumer behaviours have been selected to measure the dependent variables (see *Appendix 21*).

5.3 Questionnaire Description

The study questionnaire, consisting of all the measures described above, counted 12 pages and 276 items. In addition, a cover page was inserted, explaining to the participants the context of the research objective as well as how to fill out the questionnaire, and thanking them for their contribution. The survey was organized in six parts. The first three parts contained the measures for culture, AGCC, EID, MAT, CET and social desirability. The 169 measures included in these parts were expressed on seven-point Likert scales with endpoints of "strongly disagree" and "strongly agree". The measures associated with the Global Mass Media Exposure (GMM) and Openness to and Desire to Emulate the GCC (OPE) dimensions were devised as to include the American, European and Asian influences on the respondents' consumption tendencies. For example, the item "I often watch American television programs" was replicated using "European" and "Asian" as the adjective in the question. Part four contained 70 measures representing consumer behaviours. These were also expressed on seven-point Likert scales, however their anchors were expressed contingent on the type of behaviour the respondents were rating. Part five contained the English Language Usage as well as the Dutch Language Usage scales (24 items), also expressed on seven-item Likert scales (anchored "strongly disagree" and "strongly agree"). The two sets of measures were formulated in a parallel fashion, asking the same set of questions relating to the two distinct language usages. Finally, part six consisted of some demographic information requests (13 items), including country of birth (if other than the Netherlands, the respondents were asked to specify place of birth and how long they have lived in the Netherlands), city of residence, gender, age range, family size (in household), current employment status, annual family income (for household), civil status, level of educational attainment, and if the participants were currently studying, they were asked about whether they still lived with their parents, their field of study and the year/degree of study.

5.4 Questionnaire Pretest

Before mass distribution, the questionnaire was given out to a convenience sample of 20 Dutch natives for a pre-test. The objective of the pre-test was to verify that every question was properly understood and interpreted by the average Dutch person. The English language is considered as a universal language, however important nuances in its employment across countries might affect research results. 17 of the 20 surveys were returned, shedding light on some significant problems of misunderstanding and confusion with the English language employed in the questionnaire. In addition, most of the respondents were confused about rating a negatively-worded item on an 'agree' or 'disagree' scale. For example, the most misunderstood questions of the pre-tested survey were "I have never intensely disliked anyone" and "when I don't know something, I don't at all mind admitting it". Wong et al. (2003) empirically established the presence of a measurement confound when employing negatively-worded items in cross-cultural studies. Even though the nature of this confound has not been identified, the authors caution all researchers to avoid the use of such questions. For that reason, all negatively worded questions were reformulated and expressed in a positive manner. In addition, many words, such as *acquisition, striving, courteous, resentful, ambiguous,* and *thrift* were not understood by the average Dutch and therefore required an additional explanation or had to be replaced with a more commonly used synonym. In total, 22 modifications (see *Appendix 22*) were made to the initial survey questions to yield the final questionnaire (see *Appendix 23*), ready to be distributed to the general Dutch population.

Chapter 6: Data Collection and Coding Procedures

6.1 The Netherlands

The Netherlands[2] is part of the Kingdom of the Netherlands, which also includes the Netherlands Antilles and Aruba in the Caribbean. It is a geographically low-lying and densely populated country, renowned for its rich cultural heritage and characterized by such elements as its windmills, tulips, clogs, cheese and old-style bicycles. However, in today's era of globalization, the Netherlands is recognized as one of Europe's most modern, advanced and open societies.

In 2007, The Economist ranked the Netherlands as the third most democratic country in the world, in terms of a free and fair election process, civil liberties, functioning of government, political participation and political culture. The Netherlands is also recognized for its high level of social tolerance and its unconventional liberal policies toward recreational drugs, prostitution, homosexuality, abortion, and euthanasia. The country is a mosaique of various cultures, religions and languages.

Even though the majority of the Dutch population still remains indigenous Dutch (80.9%), various other cultures represent a significant portion of the Dutch society: Indonesian (2.4%), German (2.4%), Turkish (2.2%), Surinamese (2.0%), Moroccan (1.9%) and other (6.8%). The official language in the Netherlands is Dutch. The second official language is West Frisian, which is spoken in the Northern province of Friesland. Another official language is the Limburgish, which is spoken in the Southeastern province of Limburg. Various other regional languages are spoken by the numerous geographically dispersed societies in the Netherlands. In addition, the country holds a long tradition of learning foreign languages, and the majority of the population is multilingual: 70% of the population speaks English, 55-59% speaks German, and 19% speaks

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[2] Information about the Netherlands has been found on Wikipedia's and Eurostat's (Statistical Office of European Communities) website and in "The Economist".

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French. Finally, as mentioned previously, the Netherlands has an extensive history in religious tolerance.

The Netherlands has a strong and open economy. It is ranked as the 16th largest economy in the world. Its major industries are food processing (eg. Unilever and Heineken), chemicals, petroleum refinery and electrical machinery. Between 1998 and 2000, the Dutch economy grew at an annual average rate of 4% (well above the European average). Growth declined minimally between 2001 and 2005, and accelerated to 4.1% in the third quarter of 2007. The Dutch unemployment rate is the lowest among the European Union members – 2.9%. The Netherlands is a prosperous country with a healthy economy and therefore represents an attractive market for international business.

Selected Cities for Data Collection

The research data was collected in the Randstad, an urban area on the West coast, composed of the four largest cities in the Netherlands, namely Amsterdam, Rotterdam, The Hague and Utrecht, and its surroundings.

Amsterdam is the capital and the largest city in the Netherlands, counting close to 750,000 inhabitants (1.5 million when including surrounding areas), and comprising at least 172 nationalities. In the 20th century, the first mass migration wave came from Indonesia in the 1940s. In the 1960s, Turkish, Moroccan, Italian and Spanish guest workers arrived to settle in the capital. In the 1970s a large number of Surinamese migrated to Amsterdam and finally other immigrants from Europe, America, Asia and Africa followed. Non-Western immigrants represent approximately one third of the Amsterdam population and this ratio is quickly growing. Amsterdam's largest religious groups are the Calvinists followed by Islam.

Amsterdam is the financial and business capital of the Netherlands, which houses the headquarters of many large Dutch corporations, such as Heineken International, ING Group and Philips, as well as numerous multinational global companies. It is ranked as the 5th most popular

European destination for tourists and welcomes more than 4.2 million international visitors per year. Amsterdam Schiphol Airport is the third busiest airport in the world. Amsterdam is an attractive destination for tourists because of its reputation as a liberal city (ie. the Red Light District, the cannabis-selling 'coffee shops'), its picturesque canals housing many 'boat houses' and surrounded by narrowly shaped apartments, and its numerous museums (eg. Van Gogh, Rembrandt House Museum, Anne Frank House).

Rotterdam is the second largest municipality in the Netherlands, after the capital Amsterdam and counts roughly 588,000 inhabitants (3.5 million when including surrounding areas). Approximately 50% of its population are non-native Dutch or at least have one parent born outside the country. In the Netherlands, Rotterdam has the highest percentage of immigrants from non-industrialized countries. Rotterdam is recognized for having the largest port in Europe. The port's main activities are general cargo handling and transshipment. The harbor functions as an important transit point for bulk materials between Europe and overseas.

The Hague is the third largest city in the Netherlands, counting over 475,000 inhabitants (600,000 when including surrounding areas). It is know to be the country's second capital, housing the seat of government. Queen Beatrix of the Netherlands lives and works in the city. All national government ministries as well as foreign embassies are found in The Hague. In addition, The Hague houses over 150 international (legal) organizations, such as the International Court of Justice, the International Criminal Court, the European Police Office, and the European Patent Office. Moreover, many multinational corporations have their head offices in the city, namely Royal Dutch-Shell, Siemens and TNT Post.

Utrecht is the fourth largest city in the Netherlands, counting almost 290,000 inhabitants (820,000 when including surrounding areas). Since the eighth century, it is recognized as the religious centre of the country. Currently it is home to the Archbishop of Utrecht, the most important Roman Catholic leader in the Netherlands. Utrecht also houses the main offices of the Protestant church. Utrecht is renown for its intense student life and reputable universities,

including the largest university in the Netherlands, the Utrecht University. Majoritarly composed of students, the Utrecht population have various ethnic backgrounds, including Moroccan, Turkish, Surinamese, Dutch Caribbean and Western. As a result of such a young and diverse population, Utrecht has a very active cultural life – its residents enjoy seeing theater plays, film festivals, music concerts, art exhibitions and football games on a regular basis. Utrecht aims to become the cultural capital of Europe by 2018.

The four selected cities and its surroundings count over 6.5 million people, representing 40% of the entire Dutch population (16.4 million).

6.2 Data Collection

The data collection was conducted through street intercepts during the months of July and August of 2007. The researcher walked in the central parts of the four selected cities and inquired among the general population whether they would be interested in filling out the survey and contributing to the completion of the researcher's Master's degree. After a brief introduction of herself and the research topic, and upon the determination of the subjects eligibility to participate in the research, they were handed the 13-page survey with a stamped and addressed envelop that they could fill out at home and send back before a pre-determined date (August 25th, 2007). Each participant was assured that their responses would remain completely confidential and that they would be used in an aggregate fashion for statistical purposes only. The three elements qualifying the respondents to participate in the study were that (1) they needed to be native Dutch (or at least live in the Netherlands for over 20 years), (2) speak English at an adequate level of proficiency, and (3) be at least 18 years old. The researcher distributed the surveys with caution, trying to get a representative sample with respect to gender and age.

The surveys were distributed among the four Dutch cities as follows: 221 in The Hague, 188 in Rotterdam, 174 in Amsterdam and 157 in Utrecht, for a total of 740 questionnaires handed out. 265 questionnaires were sent back to the researcher, yielding a 36% response rate. Of the returned

surveys, 18 were discarded due to incompleteness, or because the respondents did not abide by the qualifying factor of living in the Netherlands for more than 20 years. A total of 247 data sets were processed for analysis (Chapter 7).

Sample Characteristics

The study's respondents lived in 57 different regions of the Netherlands (mostly suburbs of the main four Dutch cities under investigation). The majority were nonetheless concentrated in The Hague (26%), Amsterdam (12%), Rotterdam (12%), and Utrecht (15%). Almost all of the participants were native Dutch (96%) while the remaining of the sample (4%) lived in the Netherlands for over 20 years. More than half of the respondents were female (57%), married (58%) and full time workers (66%). The sample was proportionally distributed with regards to age, with the largest group being between 25 and 29 years old (17%). Most of the respondents lived in households composed of one (26%) or two (34%) people. 54% of the sample had an annual income between 30,000 and 89,999 euros: 30,000-39,999 (13%); 40,000-59,999 (24%); 60,000-89,999 (17%). The most common level of educational attainment was either an undergraduate degree (29%) or a graduate degree (31%). A more detailed description of the study sample is provided in *Appendix 24*.

6.3 Data Coding

All scales in the first five parts of the survey were of the same format – seven-point Likert scales, therefore no additional coding needed to be done in order to make the data usable for analysis. However, the sixth part of the questionnaire consisted of demographic items, measured through nominal scales, which required the creation of dummy variables (see *Appendix 25*).

Finally, before submitting the data for analysis, some of the scores had to be reversely coded in order to maintain consistency of measurement.

The 247 properly coded data items are finally ready to be subjected to a thorough analysis, which will identify whether the Dutch population has acculturated to the GCC, whether this GCC is a mimic of the Western culture or whether the two are distinct entities, whether the Dutch people feel a strong desire to maintain their ethnic identity, and how do AGCC and EID affect consumer behaviour. In addition, the findings reveal whether materialism and ethnocentrism relate to the abovementioned constructs. The analysis process and results are described in the next chapter.

Chapter 7:   Research Analysis and Results

The SPSS software package was employed for this study's analysis. Firstly, exploratory factor analyses were conducted in order to identify and quantify the main constructs, namely AGCC and EID, as well as materialism, ethnocentrism, and Hofstede's cultural dimensions. Reliability assessments were realized to assure consistency of the measures. Further, once the constructs have been conceptualized and the mean scores calculated, correlation and regression analyses were performed to examine the hypothesized relationships between the study's constructs and their effects on consumer behaviour, using the product category usage measures as the dependent variables.

Exploratory Factor and Reliability Analyses: AGCC and EID

The first step of the analysis process was to define the AGCC and EID constructs. A series of exploratory factor analyses (EFA) were conducted on the measures predicted to compose the dimensions of the two constructs under study. The reliability of the items was measured using Cronbach's alpha.

For AGCC, separate EFAs were conducted on the predicted 7 dimensions: Cosmopolitanism (COS), Openness and Desire to Emulate the Global Consumer Culture (OPE), Exposure to Marketing Activities of Multinational Corporations (EXM), Social Interactions and Travel (SIN), Global Mass Media Exposure (GMM), Exposure and Usage of the English Language (ELU) and Self-Identification with the GCC (IDT). The results of these analyses are shown in *Appendix 26* and described below.

The COS dimension was composed of 9 items, all of which loaded between 0.550 and 0.890 (most loaded above 0.70). The OPE dimension was composed of 11 variables, from which only 3 loaded at above 0.5 (more precisely they loaded between 0.556 and 0.621). The EXM dimension was composed of 11 variables, of which 8 loaded at above 0.5 (between 0.524 - 0.814). The SIN

dimension was composed of 6 items, all of which loaded at above 0.5 (between 0.711 - 0.892).

The GMM dimension was composed of 18 variables and yielded a three factor solution, separating the Global into European, Asian and American mass media exposure. 6 items loaded on the American factor at above 0.5 (between 0.572 - 0.787), 6 items loaded on the Asian factor at above 0.5 (between 0.728 - 0.809), and 4 items loaded on the European factor at above 0.5 (between 0.560 - 0.846). The ELU dimension was composed of 12 variables, of which 7 loaded at above 0.5 (between 0.614 - 0.811). The IDT dimension was composed of 8 variables, of which 7 loaded at above 0.5 (between 0.624 - 0.772).

The items with poor psychometric properties (ie. poor loadings of under 0.5 and/or cross-loadings) were removed from further analysis (ie. 19 items). Another EFA was conducted on all the remaining items (56 items). A 7 factor solution was initially requested, however the GMM items loaded on three distinct factors (Asian, American and European). Therefore, a 9 factor solution was requested and after 21 iterations, the following results were obtained (Table 7.1).

	Components								
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
A_COS1	**.758**	.014	.066	.057	.044	.086	.093	.175	.028
A_COS2	.442	.049	-.055	.006	-.030	.095	-.121	.129	.057
A_COS3	**.716**	.072	-.046	.038	.085	-.087	.011	.067	.036
A_COS4	**.810**	.029	-.100	.005	-.002	.082	.137	.025	.040
A_COS5	**.776**	-.012	-.024	.025	.184	.156	.127	-.027	-.017
A_COS6	**.825**	-.033	-.012	.050	.079	.044	.072	.095	-.011
A_COS7	**.723**	-.040	-.020	.019	-.008	-.069	-.098	.025	-.192
A_COS8	.478	-.189	.068	-.028	.134	-.268	-.079	.332	-.235
A_COS9	.198	-.029	-.022	.049	.122	-.039	-.040	**.594**	.048
A_OPE4A	-.061	-.053	.116	.344	.145	.386	-.248	-.016	.079
A_OPE6E	.090	-.038	-.027	-.080	-.054	**.676**	.027	.073	-.228
A_OPE7E	.151	.046	.070	-.136	-.127	**.615**	-.228	.017	-.164
A_EXM1	.120	-.087	-.420	-.089	.085	.272	-.359	-.063	-.007
A_EXM3	.099	.032	**-.533**	-.012	.127	.052	.041	.015	.137
A_EXM5	.105	.045	**-.715**	-.011	-.023	.074	.072	-.077	.028
A_EXM6	-.082	-.075	**-.672**	.025	-.009	-.062	-.103	.098	-.028
A_EXM7	.031	-.089	**-.748**	.105	.013	.125	-.175	.058	-.039
A_EXM8	.066	.088	**-.698**	-.001	-.033	-.218	.046	-.014	.032

A_EXM9	-.130	.045	**-.714**	.015	.000	-.013	-.085	.068	-.154
A_EXM10	-.014	.054	**-.779**	-.002	.005	-.069	.067	-.020	-.182
A_IDT1	.319	-.001	.082	.108	-.205	.042	**-.591**	-.117	.017
A_IDT2	-.147	.145	.040	-.119	.102	.127	**-.665**	.034	-.028
A_IDT3	-.004	.033	-.060	-.063	.163	.075	**-.620**	.101	.102
A_IDT4	.034	-.068	.121	-.055	.136	-.070	**-.628**	.144	-.142
A_IDT6	.239	.215	-.083	.124	-.192	-.081	-.486	-.112	.063
A_IDT7	-.235	.095	-.126	.057	-.016	.015	**-.715**	.055	-.126
A_IDT8	-.132	.067	-.238	.067	-.011	.021	**-.656**	.026	-.040
A_SIN1	-.115	.141	-.020	-.008	.039	.067	.007	**.835**	.018
A_SIN2	.095	.076	-.020	-.029	.152	-.081	-.100	**.661**	.138
A_SIN3	.493	-.110	-.026	-.055	-.063	-.193	-.198	.410	-.135
A_SIN4	.229	.042	.019	.055	-.032	-.105	-.126	**.755**	-.006
A_SIN5	.264	-.023	-.065	.017	.019	-.085	-.129	**.652**	-.064
A_SIN6	.013	.051	-.028	.061	-.084	.213	.131	**.756**	.069
A_GMM1US	-.022	**.591**	-.125	.005	-.121	.033	.100	.169	-.245
A_GMM2US	.051	**.755**	-.076	-.018	-.001	.020	.044	.116	.107
A_GMM3US	-.100	**.721**	-.082	-.065	.062	.051	.014	.160	-.030
A_GMM4US	-.024	**.670**	.178	.107	-.102	-.017	-.256	-.108	-.089
A_GMM5US	.061	**.587**	.044	-.020	-.067	-.141	-.108	.031	-.308
A_GMM6US	.100	**.542**	.001	.128	.217	-.070	-.195	-.169	-.054
A_GMM7A	-.005	-.055	-.102	**.790**	.030	.066	.002	.022	-.038
A_GMM8A	-.012	.192	.016	**.761**	.080	.019	.048	-.020	.178
A_GMM9A	.112	.172	.033	**.769**	-.047	-.159	-.036	-.077	.146
A_GMM10A	.021	-.242	-.049	**.732**	-.027	-.104	.045	.136	-.207
A_GMM11A	.037	-.123	-.036	**.757**	-.030	.255	.112	.144	-.184
A_GMM12A	.013	.156	.059	**.693**	-.014	-.305	-.091	-.112	.048
A_GMM13E	.117	.074	-.034	-.035	-.166	.002	-.145	.026	**-.550**
A_GMM15E	.059	.035	-.136	.064	.115	.100	.067	-.099	**-.740**
A_GMM16E	-.019	.109	.031	.000	.148	.128	-.008	-.113	**-.765**
A_GMM18E	-.110	.270	-.168	.023	.060	.145	.005	.008	-.474
A_ELU1	.062	.123	.047	-.041	**.770**	.026	-.035	.080	.093
A_ELU2	.042	.019	.080	.049	**.533**	-.053	-.056	-.004	-.159
A_ELU5	.157	.066	.008	-.091	**.602**	.192	.005	.175	.070
A_ELU7	-.021	-.033	-.100	-.004	**.821**	-.163	-.047	.019	.062
A_ELU10	.077	-.136	-.118	.075	**.721**	-.042	.035	-.036	-.116
A_ELU11	.053	.053	-.192	.158	.458	.349	.143	.029	.025
A_ELU12	-.022	-.045	-.010	-.030	**.857**	-.030	-.040	-.023	-.017

Table 7.1: Exploratory Factor Analysis on the AGCC Construct: Pattern Matrix of Factor Loadings

The COS dimension was reduced to 6 items loading between 0.716 and 0.825 with a reliability

of 0.9050. The OPE dimension was reduced to 2 items with loadings of 0.615 and 0.679 and with

a reliability coefficient of 0.6806. The EXM dimension was reduced to 7 items loading at above 0.5 (between 0.533 - 0.779) with a reliability of 0.8496. The SIN dimension was reduced to 5 items loading at above 0.5 (between 0.652 - 0.835) with a reliability of 0.8600. The GMM dimensions were separated between American, Asian and European mass media exposure. The American dimension retained all 6 items with loadings at above 0.5 (between 0.542 - 0.755) and a reliability of 0.7916. The Asian dimension also retained all 6 items with loadings between 0.693 and 0.790 and a reliability of 0.8465. The European dimension was reduced to 3 items loading at above 0.5 (between 0.550 - 0.765) and with a reliability coefficient of 0.7111. The ELU dimension was reduced to 6 items with loadings at above 0.5 (between 0.533 - 0.857) with a reliability of 0.8548. Finally, the IDT dimension was reduced to 6 items with loadings at above 0.5 (between 0.591 - 0.715) and with a reliability of 0.7868.

The overall AGCC construct is composed of 9 dimensions and 47 items accounting for 59.138% of the variance, with a reliability coefficient of 0.6285. A 9 factor solution for AGCC was confirmed by a scree plot which indicated an "elbow" at the 8th -9th dimension. The dimensions are related to each other, however remain distinct factors as demonstrated by the correlation matrix (see *Appendix 27*). The highest correlation exists between COS and SIN (0.539) which implies that if an individual is cosmopolitan, he/she will have a tendency to travel frequently and interact with local populations, which makes intuitive sense since cosmopolitans like to participate in foreign cultures and temporarily adapt different lifestyles, and this requires traveling and regular interactions with the locals.

The same procedures were employed for the EID construct, composed of the following dimensions: Desire to Maintain National Culture (MAIN), Family Structure (FAM), Practice of National Customs and Rituals (CUS), Local Interpersonal Relationships (INTER), Self-Identification with the National Culture (ID), Exposure to National Media (MED), and Usage of National Language (LANG). *Appendix 28* depicts the results of the EFAs conducted on each

distinct dimension. The reliability of the following items was measured using Cronbach's alpha. The MAIN dimension was composed of 6 items, of which 5 loaded at above 0.5 (between 0.714 - 0.824). The FAM dimension was composed of 6 items, of which only 3 loaded at above 0.5 (between 0.673 - 0.703). The CUS dimension was composed of 6 items, all of which loaded at above 0.5 (between 0.525 - 0.751). The INTER dimension was composed of 6 items, all of which loaded at above 0.5 (between 0.563 - 0.792). The ID dimension was composed of 7 items, all of which loaded at above 0.5 (between 0.608 - 0.852). The MED dimension was composed of 6 items, of which 5 loaded at above 0.5 (between 0.608 - 0.830). Finally, the LANG dimension was composed of 12 items, of which 8 loaded at above 0.5 (between 0.502 - 0.767).

Once all the items which did not load adequately on their factors were removed (9 items), another EFA was conducted on all the remaining items (40 items) composing the EID construct. A 7 factor solution was initially requested, however there emerged a significant problem of cross-loadings between the MAIN and ID items. After combining the latter dimensions, a subsequent EFA yielding a 6 factor solution generated another significant problem – the FAM dimension had a low reliability coefficient of 0.4601 and therefore, it was decided to remove the entire dimension, counting 3 items. A final EFA was conducted on the EID items which yielded a 5 factor solution, converging after 11 iterations (Table 7.2). A 5 factor solution is deemed adequate based on the scree plot, which presents an "elbow" between the 5th and 6th dimension.

	Components				
	1	**2**	**3**	**4**	**5**
E_MAIN1	.786	-.022	.189	.194	-.024
E_MAIN2	.725	-.044	-.045	.091	-.094
E_MAIN3	.738	.066	.082	.010	.133
E_MAIN4	.756	-.016	.120	.084	-.039
E_MAIN6	.672	.003	.079	.029	-.038
E_ID1	.815	.070	.055	.124	.073
E_ID2	.743	.009	-.044	.017	-.180
E_ID3	.685	-.005	-.185	-.220	-.045
E_ID4	.267	.025	.163	-.469	-.177

E_ID5	.529	.105	-.076	-.131	-.022
E_ID6	.641	.078	.068	-.210	-.158
E_ID7	.313	.258	-.030	-.335	-.348
E_CUS1	.532	-.006	.013	-.071	.127
E_CUS2	.607	-.013	.050	-.184	-.005
E_CUS3	.315	.120	-.071	-.104	-.611
E_CUST4	.301	.094	-.130	-.146	-.620
E_CUST5	.329	.028	.102	-.120	-.067
E_CUST6	.735	-.056	-.053	.051	.005
E_INTER1	.292	.045	-.165	-.428	.398
E_INTER2	.084	.136	.236	-.582	-.208
E_INTER3	.135	.013	-.248	-.654	.305
E_INTER4	-.072	.001	.104	-.685	-.181
E_INTER5	.069	.094	.067	-.725	-.039
E_INTER6	.439	-.079	.133	-.269	-.050
E_MED2	-.107	.069	.626	-.224	-.075
E_MED3	.143	.018	.641	.248	.030
E_MED4	.119	-.010	.795	-.015	.085
E_MED5	-.053	.008	.476	-.380	-.067
E_MED6	.204	-.049	.671	.022	.109
E_LANG1	.041	.755	-.133	.141	.016
E_LANG2	-.026	.503	.024	-.003	-.159
E_LANG5	.167	.715	-.127	.047	.243
E_LANG6	-.069	.792	.021	.073	-.275
E_LANG7	-.018	.576	.113	-.108	.376
E_LANG9	-.016	.821	.010	.019	-.178
E_LANG10	-.029	.453	.224	-.306	.059
E_LANG12	-.074	.636	.184	-.247	.175

Table 7.2: Exploratory Factor Analysis on the EID Construct: Pattern Matrix of Factor Loadings

The MAIN and ID combined dimension (MAINID) was composed of 10 items loading at above 0.5 (between 0.529 and 0.815) and with a reliability of 0.9141. Three items of the CUS dimension loaded on the first factor (MAINID), while two other items loaded on a distinct dimension with loadings of 0.611 and 0.620. The three former items were discarded, while the two latter ones formed the CUS dimension with a reliability coefficient of 0.7815. The INTER dimension was reduced to 4 items with loadings at above 0.5 (between 0.582 and 0.725) and a reliability of 0.7427. The MED dimension retained 4 items with loadings between 0.626 and

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0.795 and a reliability of 0.7194. Finally, the LANG dimension was composed of 7 items with loadings at above 0.5 (between 0.503 and 0.821) with a reliability of 0.7923. The overall EID construct is composed of 5 dimensions and 27 items accounting for 52.862% of the variance, with a reliability coefficient of 0.6192. The 5 dimensions are correlated to various degrees, however remain distinct factors as demonstrated by the correlation matrix (see *Appendix 29*). The highest correlation exists between MAINID and CUS (0.439) which could have been suspected when three of the initial CUS dimensions loaded on the MAINID factor solution at above 0.5. This implies that an individual who possesses a strong desire to maintain a local culture and self-identifies with national cultural values, will also participate in the traditional celebrations, customs and rituals of the culture.

Appendices 30 and 31 list the items that load on the factors representing the AGCC and EID constructs respectively.

HYPOTHESIS 1: The Presence of the Global Consumer Culture among the Dutch Population

The Dutch people are presumed to have acculturated to the GCC to a relatively high degree since it is a country with a booming economy, it is open to international business, it is extensively exposed to global mass media and the marketing activities of various multinational corporations, and it is composed of a cosmopolitan population which travels frequently and possesses a high proficiency of the English language. To establish whether the Dutch society has acculturated to the GCC, the mean scores of each unweighted composite AGCC dimensions were combined (Table 7.3). The aggregate score for the higher-order construct is then compared with the AGCC mean scores of eight different countries found by Cleveland (2006) (Table 7.4), who used the same AGCC scale. It should be noted, that his analysis revealed somewhat different items representing the AGCC construct (see *Appendix 32*), however overall, the aggregate scores for the higher-order construct are deemed comparable since they consist of the same dimensions and

measure the same broad aspects of human life (ie. exposure to the marketing activities of multinational businesses, proficiency and usage of the English language, cosmopolitanism, etc.).

	Minimum	Maximum	Mean	Std. Deviation
A_COS	2.17	7.00	**5.5633**	.90675
A_OPE	2.00	7.00	**5.0850**	.92660
A_EXM	2.29	7.00	**4.8353**	.95181
A_SIN	2.00	7.00	**5.6923**	1.08691
A_IDT	1.00	6.00	**3.4804**	1.06778
A_GMM_EU	1.00	7.00	**5.0074**	1.06095
A_GMM_A	1.00	7.00	**1.9671**	.98804
A_GMM_US	1.00	7.00	**4.3552**	1.08202
A_ELU	1.17	7.00	**3.3696**	1.33486
AGCC (unweighted)	2.79	5.63	**4.3733**	.53217
A_GMM	1.67	6.11	**3.7766**	.69108
AGCC* (weighted)	2.99	5.92	**4.5441**	.56217

Table 7.3: Descriptive Statistics depicting the Means Scores of the AGCC Dimensions and AGCC Construct

From the above table (7.3), it can be concluded that the Dutch population is very cosmopolitan, open to emulate the GCC, travels a lot and interacts with foreigners, as well as listens to the European media. However, they do not particularly identify themselves to the GCC, they do not use the English language extensively and they do not watch, read nor listen to Asian mediated programming. If the AGCC score were calculated using a weighted composite scheme of the dimensions and combined the three GMM scores as an equivalent score to the other dimension scores, the AGCC construct would have a 4.5441 mean score with a standard deviation of 0.56217. This approach is used in order to avoid attributing three times more importance to the GMM dimension than to any other, such as COS or ELU.

	ALL	Canada	Mex-ico	Greece	South Korea	Hung-ary	India	Chile	Swe-den
AGCC* MEAN	**4.31**	4.61	4.28	4.26	4.04	4.20	4.53	4.25	4.28
Sample size (n):	1752	241	231	276	137	332	177	113	245
Std. deviation	**0.63**	0.55	0.57	0.60	0.57	0.61	0.67	0.61	0.65

Table 7.4: Comparison Table of AGCC Scores across Nine Countries

Relatively to other countries (see Table 7.4), the Netherlands has an above average score on the AGCC construct (t-test; p<0.005 – statistically significant differences were found between the AGCC mean score of the Netherlands and the average score of the eight countries as well as between the mean score of the Netherlands and each individual country except for Canada)[3]. It can be concluded that the Dutch population is acculturated to the GCC to a higher extent than other societies, which supports the first hypothesis.

HYPOTHESIS 2: The Relationship between AGCC and EID

It is hypothesized that AGCC and EID are negatively correlated. In order to examine this relationship, the EID scores have to be calculated (Table 7.5).

	Minimum	Maximum	Mean	Std. Deviation
E_MAINID	1.00	7.00	4.6274	1.02356
E_CUS	2.25	7.00	5.3964	.96347
E_INTER	1.00	6.75	3.6380	1.20742
E_MED	3.40	7.00	6.8284	.43262
E_LANG	1.00	7.00	4.2085	1.40051
EID	2.84	6.49	4.9365	.67425

Table 7.5: Descriptive Statistics depicting the Means Scores of the EID Dimensions and EID Construct

The Dutch population watches, reads and listens almost exclusively to national media and are very keen on participating in traditional customs and rituals. On the other hand, they do not attribute a lot of importance on maintaining interpersonal relationship with Dutch people.

	ALL	Canada	Mex-ico	Greece	South Korea	Hung-ary	India	Chile	Swe-den
EID MEAN	5.29	4.72	5.59	5.57	5.33	5.50	4.96	5.34	5.13
Sample size (n):	1752	241	231	276	137	332	177	113	245
Std. deviation	0.74	0.85	0.56	0.66	0.66	0.63	0.68	0.75	0.66

Table 7.6: Comparison Table of EID Scores across Nine Countries

Compared with other countries (see Table 7.6), the Netherlands has a bellow average score on the EID construct (t-test; p<0.005 – statistically significant differences were found between the

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[3] T-test scores calculated through the QuickCalcs software: www.graphpad.com/quickcalcs/ttest1.cfm

EID mean score of the Netherlands and the average score of the eight countries as well as between the mean score of the Netherlands and each individual country except for India). It is worth mentioning, that for all countries, EID is scored higher than AGCC, meaning that the world population exhibits a relatively greater desire to maintain an ethnic identity than acquire elements of the emerging global culture.

Referring to the correlation matrix in Table 7.7, the AGCC and EID constructs are inversely related at the 0.05 significance level, supporting H2. With respect to the individual dimensions, COS, SIN and ELU are significantly and negatively related to the EID dimensions and construct. Surprisingly OPE, is significantly but positively related to the EID construct (as well as to the MAIN, INTER and CUS dimensions), implying that an individual who is open to participate in the GCC is also strongly attached to his/her ethnic origins (ie. maintains his ethnic identity, interacts with natives and practices traditional customs). On the other hand, MED is the only individual EID dimension significantly related to the AGCC construct. However, many significant correlations appear between the individual EID and AGCC dimensions. Most of the correlations are negative as hypothesized, while some are unexpectedly positive. For example, MAIN is positively related to OPE and IDT, and INTER and CUS are positively related to OPE.

Out of the 35 correlations between the AGCC and EID dimensions (7 x 5 dimensions), only 12 were positive and significant at the 0.05 level. This finding lends support to the argument that the AGCC and EID constructs and their individual dimensions are somewhat related however are overall independent, meaning that an individual can acquire some aspects of the GCC, while retain some aspects of his/her ethnic identity.

	C O S	O P E	E X M	I D T	S I N	G M M	E L U	A G C C	M I D	I N T	M E D	L A N	C U S	E I D
COS	1													
OPE	.143*	1												
EXM	.223**	.173**	1											
IDT	.079	.288**	.196**	1										
SIN	.539**	.121	.225**	.170**	1									
GMM	.208**	.200**	.330**	.363**	.141*	1								
ELU	.267**	.024	.134*	.108	.325**	.064	1							
AGCC	.615**	.467**	.551**	.554**	.662**	.508**	.568**	1						
MID	-.090	.249**	.022	.150*	-.120*	.026	-.200**	-.025	1					
INT	-.084	.191**	.119	-.037	-.017	-.007	-.365**	-.085	.387**	1				
MED	-.284**	-.069	-.206**	.019	-.219**	-.139*	-.455**	-.363**	.288**	.268**	1			
LAN	-.063	.033	.074	-.055	-.008	.044	-.250**	-.084	.148*	.393**	.154*	1		
CUS	-.199**	.175**	-.083	.076	-.199**	-.053	-.151*	-.120	.439**	.322**	.122	.220**	1	
EID	-.233**	.178**	-.049	.072	-.202**	-.059	-.433**	-.220*	.735**	.686**	.598**	.439**	.715**	1

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)
Table 7.7: Correlation Matrix of the AGCC and EID Dimensions and Constructs

HYPOTHESIS 3: Relating the AGCC and EID Constructs to Hofstede's Cultural Typology

Many scales measuring Hofstede's cultural typology have been developed, each with its set of limitations. The present study employed two versions of the scale, in order to yield a more accurate and reliable set of data.

The findings from the EFA conducted on Furrer's (2000) scale measuring culture supported Yoo et al.'s (2001) criticism that the scale is unreliable and has poor psychometric properties. Out of the 20 scale items, only 14 loaded at above 0.5 (Cronbach's alpha). In addition, the scale exhibited significant problems of cross-loadings and low reliabilities (see *Appendix 33*).

Subsequently, an EFA was conducted on Yoo et al.'s (2001) scale, which generated a more appropriate set of results. First, an EFA was ran for each individual dimension and then on the entire scale measuring Hofstede's cultural typology. Power Distance (PDI) was composed of 5 items, each loading at above 0.5. Individualism (IND) was composed of 6 variables, each loading at above 0.5. Uncertainty Avoidance (UAV) was composed of 5 items, each loading at above 0.5. Masculinity (MAS) was composed of 4 items, each loading at above 0.5. Finally, Long Term Orientation (LTO) was composed of 6 variables, of which 5 loaded at above 0.5. *Appendix 34* depicts the results of the EFAs conducted on each distinct cultural dimension.

Next, an overall EFA was conducted on the 25 remaining items (excluding the one item loading below 0.5). A 5 factor solution was requested, which yielded the following output after 10 iterations (Table 7.8).

	Components				
	1	**2**	**3**	**4**	**5**
PDI21	-.058	**.616**	.092	.065	-.067
PDI22	.039	**.699**	-.133	.024	.109
PDI23	.037	**.680**	.118	-.041	-.064
PDI24	.067	**.704**	.011	-.021	.006
PDI25	-.082	**.638**	-.064	.022	-.273
IDV21	**-.704**	.083	.031	-.066	-.176
IDV22	**-.541**	-.048	-.045	-.221	-.124
IDV23	**-.572**	.055	-.031	-.046	.313
IDV24	**-.665**	-.006	.029	.194	.181
IDV25	**-.634**	-.229	-.031	-.109	-.217
IDV26	**-.689**	.017	-.037	.053	.072
UAV21	.353	-.033	.003	.498	-.050
UAV22	-.100	-.271	.059	**.591**	-.504
UAV23	-.110	.038	.138	**.786**	.039
UAV24	.170	-.033	.115	**.732**	-.055
UAV25	.071	.235	-.185	**.553**	.070
MAS21	.084	.271	.078	-.139	**-.514**
MAS22	.000	.115	-.327	.184	-.419
MAS23	.042	.148	.011	.042	-.486

MAS24	-.055	.438	.121	.022	**-.510**
LTO21	-.099	.091	**.691**	.041	.156
LTO22	.009	.069	.489	.312	.011
LTO24	.060	.039	**.664**	.111	.074
LTO25	.163	-.118	**.606**	-.113	-.298
LTO26	-.005	-.014	**.777**	-.087	-.104

Table 7.8: Hofstede's Cultural Dimensions

The PDI dimension retained its 5 items loading between 0.616 and 0.704 with an alpha reliability coefficient of 0.7463. The IDV dimension also retained its 6 items loading between 0.541 and 0.704 with a reliability of 0.7324. The UAV dimension was reduced to 4 items loading between 0.553 and 0.786 with a reliability of 0.6536. However, upon the removal of one item, the reliability increased to 0.7060. The MAS dimension was reduced to only 2 items with loadings of 0.510 and 0.514 with a reliability of 0.4736. Interestingly, the reliability of the factor increased to 0.5453 once all 4 initial items were included as part of the dimension (the 2 remaining items loaded at 0.419 and 0.486). Finally, the LTO dimension was reduced to 4 items loadings between 0.606 and 0.777 with a reliability of 0.6921. The final analysis revealed a 5 factor solution, counting 23 items explaining 51.568% of the total variance (see *Appendix 35* for the list of items loading significantly on the 5 cultural dimensions).

The 5 dimensions of Hofstede's cultural framework are related to each other however remain distinct factors as demonstrated by the correlation matrix (see *Appendix 36*). The highest correlation exists between PDI and MAS (0.472), which implies that individuals who abide by masculine values of assertiveness, independence and materialism support the hierarchical structure of a society, while those who adhere to feminine values of caring for others and preservation believe in equal rights and opportunities for all members of a society.

In the present study, the Dutch respondents scored fairly high on the UAV, LTO and IDV dimensions, low on the PDI dimension and scored average on the MAS dimension (Table 7.9). These scores differ from Hofstede's national cultural scores collected over three decades ago. According to Hofstede's data set, the Dutch population scored highest on the IDV dimension

(80), than scored fairly high on the UAV (53), LTO (44) and PDI (38) dimensions and scored low

on the MAS dimension (14)[4]. Keeping in mind that the two sets of scores were measured on

different scales, only a tentative comparison can be made. Among many possible reasons for the

score inconsistencies, the divergent results might be an indication that cultural values are

changing and that the GCC is establishing its influences among the Dutch population.

	Minimum	Maximum	Mean	Std. Deviation
PDI	1.00	5.20	**2.5013**	.94204
IDV	2.00	7.00	**4.2640**	.85740
LTO	1.00	7.00	**4.6899**	.91835
UAV	2.00	7.00	**4.9406**	.82808
MAS	1.00	6.75	**3.6410**	1.03445

Table 7.9: Descriptive Statistics of the Cultural Dimensions Exhibited by the Dutch Population

Compared to Hofstede's original scores, the present data set exhibits a high score on the MAS

dimension, which is consistent with the study's supposition that the GCC reflects masculine

values rather than feminine. In addition, the present sample expresses a higher score for LTO than

was found by Hofstede, which also supports the proposition that individuals acculturated to the

GCC are more oriented toward the future rather than have a past- or present-orientation.

Interestingly, the present study's data reflects a slightly above average score for IDV (rather than

a high score as was found in Hofstede's original study), which might imply that the GCC reflects

a milder degree of individualistic values than presumed.

The above speculations are verified by analyzing the correlation matrix between the cultural

dimensions, AGCC and EID (Table 7.10).

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[4] The above cultural national scores are scored on a hundred

	AGCC	EID	PDI	IDV	LTO	UAV	MAS
AGCC	1						
EID	-.220**	1					
PDI	-.090	.155**	1				
IDV	.050	-.169***	-.159**	1			
LTO	.074	-.066	.039	-.156**	1		
UAV	-.063	.123*	.127**	-.205***	.162**	1	
MAS	-.083	.156**	.472***	-.146**	.069	.168***	1

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*
Table 7.10: Correlation Matrix between AGCC, EID and Hofstede's Cultural Dimensions

Surprisingly, the AGCC construct was not significantly correlated with any of the five cultural dimensions at the 0.05 significance level, even though all the correlations were of the appropriate sign, except for MAS/AGCC, which implies that people who have acculturated to the GCC exhibit feminine tendencies rather than masculine. Overall, the set of hypotheses 3 relating to AGCC were not supported with significant results. On the other hand, the EID construct was positively associated with PDI and MAS at the 0.05 level, and negatively associated with IDV at the 0.01 level, which provides support for hypotheses H3b and H3d, however provides opposite findings with regards to H3h, which stated that people with a strong desire to maintain their ethnic origin would be more feminine rather than masculine – the findings of the present study support the opposite. In addition, EID was positively related to UAV at the 0.10 significance level, supporting H3f. The set of hypotheses 3 relating to the EID construct yielded partially supporting results.

To further analyze the relationships between the established five cultural dimensions and the study's two first-order constructs (ie. AGCC and EID), the data set was split between those that scored high and those that scored low on both constructs (1/3 of the sample was distributed into each group: n ≈ 82). The low AGCC group consisted of individuals who scored low on the AGCC items – between 1.00 and 4.28 (n: 82), while the high AGCC group had a mean score between 4.79 and 7.00 (n: 83). The low EID subsample consisted of people with a mean EID

score between 1.00 and 4.77 (n: 82), while the high EID group had a mean score between 5.25 and 7.00 (n: 83).

Table 7.11 depicts the mean scores of each cultural dimension for the high vs. low AGCC clusters. The differences in the mean scores are not statistically significant at the 95% confidence level and therefore, the set of hypotheses H3 are not supported, implying that Hofstede's cultural dimensions are not amenable to describe the emerging GCC in the Netherlands.

Cultural Dimensions	Low / High AGCC	Mean	Std. Dev.	T-test score	p-value
PDI	Low High	2.5866 2.4390	0.91355 0.97040	1.0000	0.319
IDV	Low High	4.2419 4.3146	0.85713 0.93565	0.519	0.604
LTO	Low High	4.5539 4.7530	0.85811 0.99806	1.370	0.172
UAV	Low High	5.0610 4.9268	0.76107 0.83317	1.076	0.283
MAS	Low High	3.7175 3.5122	1.0147 1.1791	1.195	0.234

Table 7.11: Mean Scores of the Five Cultural Dimensions Segregated between High and Low AGCC Samples

Table 7.12 depicts the mean scores of each cultural dimension for the high vs. low EID clusters. The high EID subsample scored significantly higher on the PDI dimension meaning that individuals who exhibit higher levels of ethnic identity also value higher levels of inequality in a society. This finding provides support for H3d. The remaining mean score differences are not significant at the 95% confidence level, therefore H3b, H3f, H3h, H3j are not supported by the present data set. This lack of significant results implies that an individual's strength of ethnic identity is not affected by the cultural dimensions of the society he/she lives in.

Cultural Dimensions	Low / High EID	Mean	Std. Dev.	T-test score	p-value
PDI	Low	2.2698	0.85402	2.674	0.008*
	High	2.6569	0.98840		
IDV	Low	4.4152	0.92069	1.551	0.123
	High	4.2088	0.77906		
LTO	Low	4.7932	0.94686	1.206	0.230
	High	4.6104	0.99270		
UAV	Low	4.8426	0.87573	1.372	0.172
	High	5.0241	0.80779		
MAS	Low	3.4969	1.06763	1.844	0.067
	High	3.7932	0.98939		

Table 7.12: Mean scores of the Five Cultural Dimensions Segregated between High and Low EID Samples

Since the first-order construct of AGCC had no significant correlations with Hofstede's five cultural dimensions, it is worth verifying whether significant correlations appear among the individual AGCC factors and the cultural dimensions (Table 7.13). Out of 45 possibilities, only 11 combinations of dimensions have a significant correlation at the 0.10 level: 6 correlations are negative, namely COS - MAS, EXM - PDI, EXM - UAV, SIN - PDI, SIN - MAS, GMM_A - IDV, and the remaining 5 correlations are positive, namely IDT - PDI, IDT - LTO, SIN - IDV, GMM_US - IDV, ELU - LTO. The mix of positive and negative correlations and the low number of significant correlations at the second-order level might explain the insignificant results with regards to the relationships between the AGCC construct and Hofstede's cultural dimensions.

The only significant correlation at the p: 0.000 level is the negative relation between COS and MAS, which implies that individuals who exhibit high levels of masculine traits are less likely to be cosmopolitan. This finding does not support previous research nor the study's hypothesis, which stated that cosmopolitanism is a trait that is more likely to be acquired by masculine societies, which are more assertive, perseverant and tolerant to risk, as opposed to feminine societies, which are more traditional and family oriented. Most of the other significant correlations support the study's propositions, meaning that PDI is negatively associated with

AGCC (EXM and SIN), and that LTO and UAV are positively associated with AGCC (IDT and

ELU, and EXM respectively).

	PDI	IDV	LTO	UAV	MAS
COS	-.113	-.027	-.005	.069	-.225***
OPE	-.016	-.004	.082	.061	.067
EXM	-.139**	-.030	.012	-.104*	-.016
IDT	.149	.068	.125**	-.102	.064
SIN	-.159**	.108*	-.049	-.082	-.154**
GMM_US	.014	.124*	.023	.023	.008
GMM_A	.010	-.128**	.017	.012	-.058
GMM_EU	-.072	.023	-.080	-.006	.002
ELU	-.070	.043	.104*	.065	-.036

*** Correlation is significant at the 0.01 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
* Correlation is significant at the 0.10 level (2-tailed)
Table 7.13: Extract from the Correlation Matrix between the Individual Dimensions of Culture and AGCC

A correlation matrix was established assessing the relationships between the EID dimensions

and the five cultural dimensions (Table 7.14). Out of 25 possibilities, 9 correlations were

significant at the 0.05 level, of which 4 were positive (MAINID - PDI, INTER - UAV, MED -

PDI, CUS - MAS) and 5 were negative (MAINID - IDV, MED - LTO, LANG - PDI, LANG -

LTO, CUS - IDV). Most of the significant correlations support the study's hypotheses (ie. PDI -

MAINID, PDI - MED, IDV - MAINID, IDV - CUS, LTO - MED, LTO - LANG and UAV -

INTER). The only two correlations that do not support the hypotheses are LANG - PDI (negative)

and CUS - MAS (positive). The above correlations imply that people from high power distance

societies, speak less in their native language than people in low PDI societies, and that people

from masculine societies focus more on participating in native celebrations and rituals than

people from feminine societies. According to past research, it's the former group that should

attribute more importance to the preservation of traditional values and habits.

	PDI	IDV	LTO	UAV	MAS
MAINID	.137**	-.224***	.061	.067	.079
INTER	-.021	-.079	-.063	.190***	.056
MED	.263***	.023	-.164**	.045	.106
LANG	-.139**	.101	-.188***	.023	-.014
CUS	.097	-.225***	.067	.094	.227***

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*
Table 7.14: Correlation Matrix between the Individual Dimensions of Culture and EID

HYPOTHESIS 4: Cultures Influences on Consumer Behaviour

It is predicted that the EID and AGCC constructs have differentiating effects on consumer behaviour depending on the product category that is being consumed. In this study, products are classified as follows: food and beverages, clothing and accessories, personal care products, household appliances, consumer electronics and communication devices, and luxury goods. As one goes down the list of products, it is hypothesized that AGCC will have an increasing influence on their consumption patterns, while EID will have a decreasing effect.

A manipulation check was conducted to verify whether the products listed in the questionnaire are actually perceived by the Dutch population as belonging to the product categories as intended by the author. A 'post-study' questionnaire (see *Appendix 37*) was sent out to 15 native Dutch individuals, of which 11 were sent back and analyzed. Surprisingly, many items were deleted from further analysis because they were not significantly perceived as belonging to a specific product category (ie. mean score threshold of 5 on 7-item Likert scales). *Appendix 38* depicts the items that compose the six product categories under study. Food is composed of 'traditional foods' (3 items with a reliability of 0.6947) and 'global foods' (9 items with a reliability of 0.7393). Clothing is also made up of two subcategories, namely 'traditional clothing' (1 item) and 'global clothing' (4 items with a reliability of 0.6070). 'Personal care products' is composed of 4 items with a reliability of 0.4399, 'household appliances' is composed of 5 items with a reliability

of 0.6390, 'consumer electronics and communication devices' is composed of 9 items with a reliability of 0.7219, and 'luxury goods' is composed of 6 items with a reliability of 0.7412.

To demonstrate the nature of the AGCC and EID impact on consumer behaviour, a set of regressions were run treating the individual product categories as dependent variables, and the two first-order constructs as the independent variables. Figures 7.1, 7.2 and 7.3 reveal the results of the regressions.

Overall, Hypothesis 4 is supported, as demonstrated by the significant beta coefficients between EID and Foods & Clothing, while the beta coefficients between AGCC and Foods and Clothing are insignificant. Similarly, the beta coefficients between AGCC and Consumer Electronics, Communication Devices and Luxury Goods are significant, while the beta coefficients between EID and Consumer Electronics, Communication Devices and Luxury Goods are insignificant. This implies that EID has a stronger influence on the consumption of products which are embedded in the cultures of distinct societies (ie. foods and clothing), while AGCC has a more powerful influence on the consumption of products which are described as modern and culture-free (ie. consumer electronics, communication devices and luxury goods).

In figure 7.1, it is evident that EID dominates the influence on Food and Clothing consumption. AGCC has a significant (p: 0.05) beta coefficient for global food and global clothing, as might have been expected. Also, it has a significant but negative beta coefficient in relation to traditional clothing, meaning that the more acculturated an individual becomes to the GCC, the less likely he/she is to purchase traditional clothing. Overall, the ability of AGCC to predict a change in variance in the consumption patterns of food and clothing (ie. combining traditional and global) is insignificant. Conversely, EID is positively and significantly linked to both the food and clothing product categories, and it is worth observing that the beta coefficient connecting EID with food is larger than the one linking EID with clothing.
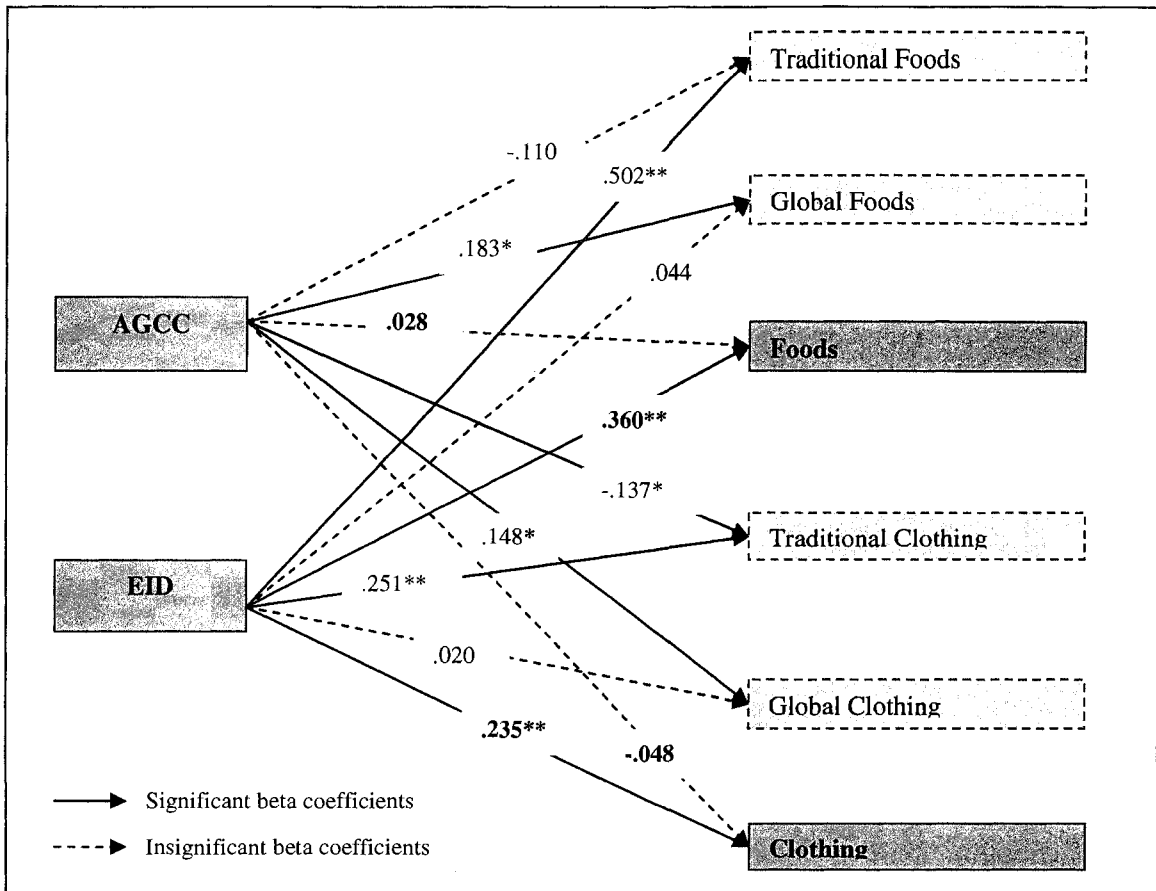
** *Regression is significant at the 0.001 level*
* *Regression is significant at the 0.05 level*
Figure 7.1: Regression Results: Foods and Clothing

In figure 7.2, it is less clear which of the two higher-order constructs better predicts the variance in the consumption of personal care products and household appliances. AGCC has a higher beta coefficient with respect to the consumption of Personal Care Products, while EID has a higher beta coefficient with respect to the consumption of Household Appliances. Both beta coefficients are only significant at the 0.05 level.

In figure 7.3, it is evident that AGCC has a stronger impact than EID on the frequency of usage of Consumer Electronics, Communication Devices and Luxury Goods. While it is hypothesized that this influence is stronger for luxury goods (since it is the item posted at the top of the pyramid), the results demonstrate that AGCC has a stronger predictive power on consumer electronics and communication devices (ß: 0.333) than luxury goods (ß: 0.192).
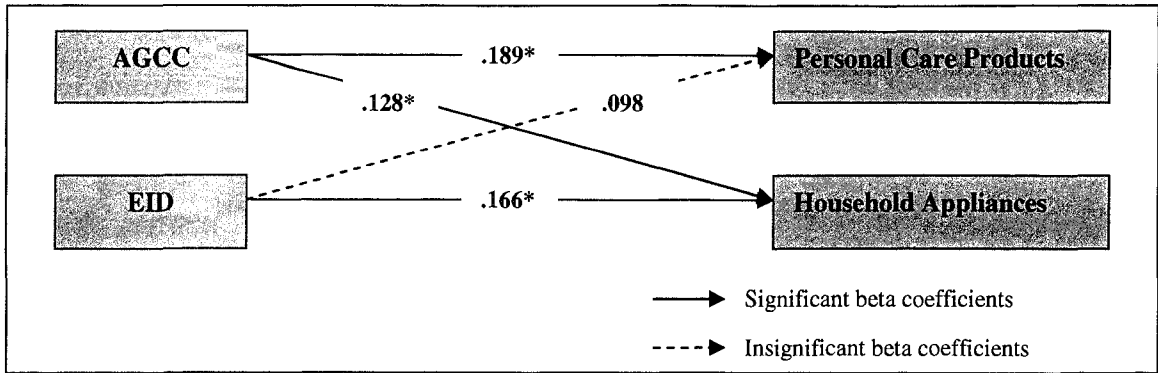
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** *Regression is significant at the 0.001 level*
* *Regression is significant at the 0.05 level*

Figure 7.2: Regression Results: Personal Care Products and Household Appliances
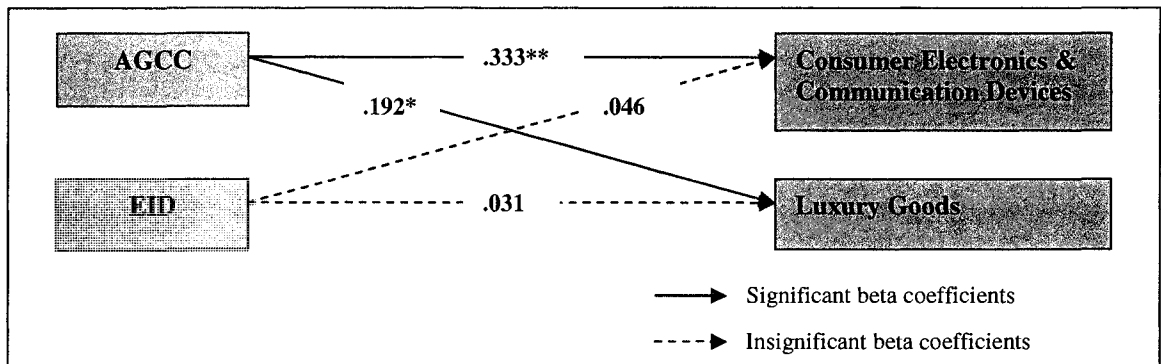
** *Regression is significant at the 0.001 level*
* *Regression is significant at the 0.05 level*

Figure 7.3: Regression Results: Consumer Electronics & Communication Devices and Luxury Goods

The coefficient of determination (R^2) of the above regressions are relatively low: luxury goods (0.037), consumer electronics and communication devices (0.111), household appliances (0.035), personal care products (0.036), clothing (0.055), and food (0.130). These represent the proportions of variability in the present data set that is accounted for by the regression model. This first set of results lends support for H4a, H4b and H4c (even though the order of the products in the pyramid has not been maintained, demonstrated by the finding that AGCC has a stronger influence on consumer electronics & communication devices rather than luxury goods).

To illustrate these findings, figure 7.4 depicts a scatter plot constructed with the use of the standardized beta coefficients found above. The Y-axis represents the beta values, while the X-axis represents the product categories. The figure illustrates that as one goes further from the

intercept (or up the product category pyramid), the weaker the influence of EID on a particular

consumption behaviour, while the magnitude of the impact of AGCC increases. Conversely, as

one goes towards the intercept, the influence of EID on consumption increases, while the

magnitude of the impact of AGCC weakens gradually.
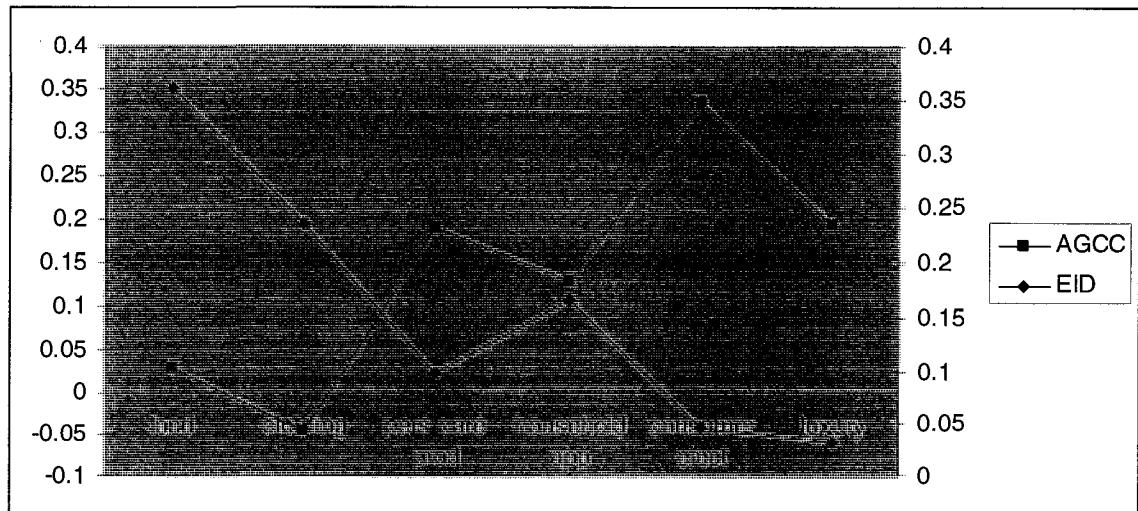
Figure 7.4: Scatter Plot demonstrating the Magnitude of AGCC and EID Influences on Consumer Behaviour

In order to verify whether there is a significant interaction effect of AGCC and EID on

consumer behaviour (which is not anticipated), whether there are any covariates affecting the

relationships stated above, and whether the social desirability bias has contaminated the results, a

series of ANOVAs were run. A simple series of ANOVA including AGCC, EID and AGCC*EID

as the independent variables, reconfirm the findings found previously (Table 7.15).

PRODUCT CATEGORY	INDEPENDENT VARIABLE	F-VALUE	SIGNIFICANCE	Scheffee Comparisons	R^2
Traditional Foods	AGCC	2.391	0.094	1:3, 2:3	
	EID	22.191	0.000**	1:2, 1:3	0.212
	AGCC*EID	0.882	0.475		
Global Foods	AGCC	4.417	0.013*	1:2, 2:3	
	EID	0.046	0.955	Ns	0.051
	AGCC*EID	0.643	0.632		
Foods	AGCC	1.263	0.285	Ns	
	EID	**10.866**	**0.000****	**1:2, 2:3**	0.110
	AGCC*EID	0.471	0.590		

Traditional Clothing	AGCC	2.114	0.123	1:3	
	EID	9.794	0.000**	1:3, 2:3	0.123
	AGCC*EID	0.704	0.590		
Global Clothing	AGCC	1.808	0.166	Ns	
	EID	0.021	0.980	Ns	0.027
	AGCC*EID	0.538	0.708		
Clothing	AGCC	0.592	0.554	Ns	
	EID	0.021	0.001**	1:3, 2:3	0.084
	AGCC*EID	0.538	0.494		
Personal Care Products	AGCC	2.115	0.123	Ns	
	EID	1.435	0.240	Ns	0.033
	AGCC*EID	0.147	0.964		
Household Appliances	AGCC	2.149	0.119	Ns	
	EID	2.695	0.070	Ns	0.056
	AGCC*EID	1.469	0.213		
Consumer Electronics & Communica-tion Devices	AGCC	14.160	0.000**	1:2, 1:3	0.129
	EID	0.033	0.968	Ns	
	AGCC*EID	0.825	0.510		
Luxury Goods	AGCC	5.386	0.005*	1:3	0.058
	EID	0.235	0.790	Ns	
	AGCC*EID	0.718	0.580		

Table 7.15: ANOVA Analysis: AGCC, EID, AGCC*EID and Consumer Behaviours

EID explains more of the variance in the consumption of foods (F-value: 10.866, p: 0.000) and clothing (F-value: 6.837, p: 0.001), while AGCC has insignificant effects. Neither AGCC nor EID have significant influence on personal care products nor household appliances, and AGCC explains more of the variance in the consumption of consumer electronics and communication devices (F-value: 14.160, p: 0.000) and luxury goods (F-value: 5.386, p:0.005), while EID has insignificant effects. The interaction AGCC*EID had no significant influence on the consumption of any of the 6 product categories at the 95% confidence level, meaning that the impact of AGCC on the Dutch population's consumption behaviour does not depend on the level of EID an individual exhibits and vice versa – the two effects are additive as expected. Moreover, the Scheffe comparison tests indicate that the main regressions under study represent significant differences in mean scores between low, medium and high AGCC or/and EID individuals,

meaning that an individual's level of AGCC and EID has a significant influence on his/her consumption behaviour.

Another series of ANOVAs were executed, which included additional variables to the previous analysis: MAT, CET, SEX, AGE, INCOME and EDUCATION as possible covariate variables that provide additional insight about consumption behaviour in light of globalization (Table 7.16). In addition, the social desirability bias was investigated as an additional variable in the equation.

PROD CAT		MAT	CET	SEX	AGE	INC-OME	EDU	EID	AGCC	AGCC* EID	SD
Tradit. Foods	F-val	0.230	6.452	5.450	7.425	0.591	1.226	11.299	2.462	0.781	1.933
	Sig.	0.632	0.012	0.021	0.007	0.472	0.269	0.000	0.088	0.539	0.166
	R^2	0.270									
Global Foods	F-val	1.789	0.918	10.23	16.69	0.863	13.308	0.201	1.353	1.294	1.302
	Sig.	0.183	0.339	0.002	0.000	0.354	0.000	0.818	0.261	0.274	0.255
	R^2	0.210									
Foods	F-val	0.161	**5.295**	**11.50**	**17.24**	1.029	**7.736**	**4.417**	0.808	0.991	2.556
	Sig.	0.688	0.022	0.001	0.000	0.312	0.006	0.013	0.447	0.413	0.111
	R^2	0.244									
Tradit. Cloth.	F-val	0.251	1.281	0.456	1.361	1.233	3.928	6.086	2.657	0.474	0.488
	Sig.	0.617	0.259	0.500	0.245	0.268	0.049	0.003	0.073	0.755	0.486
	R^2	0.173									
Global Cloth.	F-val	0.002	3.183	0.509	10.69	0.613	2.817	0.638	1.090	0.444	0.283
	Sig.	0.962	0.076	0.477	0.001	0.435	0.095	0.529	0.338	0.776	0.595
	R^2	0.133									
Cloth.	F-val	0.211	3.335	0.855	**6.528**	0.359	**6.338**	**3.176**	0.865	0.715	0.738
	Sig.	0.647	0.069	0.356	0.011	0.549	0.013	0.044	0.423	0.582	0.391
	R^2	0.170									
PCP	F-val	0.697	0.536	4.424	3.704	0.946	1.018	1.035	0.162	0.218	0.169
	Sig.	0.405	0.465	0.037	0.056	0.332	0.314	0.357	0.850	0.928	0.681
	R^2	0.094									
HH App.	F-val	**9.165**	1.656	0.936	0.758	**21.88**	0.805	2.990	1.647	0.612	0.022
	Sig.	0.003	0.200	0.335	0.385	0.000	0.371	0.052	0.195	0.654	0.882
	R^2	0.235									

Elect. & Comm	F-val	**6.622**	3.072	0.128	**4.591**	2.241	0.198	0.085	**4.934**	0.565	0.237
	Sig.	0.011	0.081	0.721	0.033	0.136	0.657	0.919	0.008	0.688	0.627
	R^2	0.230									
Lux. Goods	F-val	**16.680**	0.185	**9.928**	**3.906**	**7.531**	**6.034**	0.594	1.950	0.952	3.070
	Sig.	0.000	0.667	0.002	0.049	0.007	0.015	0.553	0.145	0.435	0.081
	R^2	0.264									

Table 7.16: ANOVA Analysis: AGCC, EID, AGCC*EID and Consumer Behaviours + Covariate Influences

The first thing to observe, is that food and clothing consumption is significantly influenced by EID, while insignificantly impacted by AGCC. Personal care products and household appliances are not significantly influenced by either AGCC or EID. Consumer electronics consumption is significantly affected by AGCC while insignificantly affected by EID. However, the consumption of luxury goods is no longer significantly influenced by AGCC (nor EID). Instead, it appears that MAT, SEX, AGE, INCOM, and EDUC have a significant impact on the consumption of luxury products, and by accounting them in the equation, AGCC does not significantly explain additional variance in the dependent variable. According to this table, H4a and H4b are supported, while H4c is partially supported.

Table 7.16 also reveals that the interaction between AGCC and EID does not significantly affect consumer behaviour (for any of the six product categories) at the 0.050 significance level. In addition, the social desirability bias does not seem to significantly affect the results of the present study (at p:0.050). Furthermore, by including the 7 covariate variables, the R^2 values have increased considerably: luxury goods (0.264), consumer electronics and communication devices (0.230), household appliances (0.035), clothing (0.170), and foods (0.244).

Finally, it is worth observing that materialism has a significant impact on the consumption of the products at the top of the pyramid (ie. household appliances, consumer electronics & communication devices and luxury goods) while ethnocentrism influences the consumption of the products at the bottom of the pyramid (ie. food). Gender, age and education seem to have some

effect on most consumption behaviours, while income influences the consumption of the products at the top of the pyramid (ie. consumer electronics, communication devices and luxury goods).

HYPOTHESIS 5: Materialism & Ethnocentrism

It is hypothesized that MAT and CET are significantly related to AGCC and EID. MAT is proposed to correlate positively with AGCC and negatively with EID, while CET is hypothesized to correlate negatively with AGCC and be linked to EID positively.

The MAT items loaded on a single factor at above 0.5 (between 0.522 - 0.776), with the exception of one item. After the removal of that particular item, the total variance explained by the remaining 8 items was 50.383%. The construct has a Cronbach's alpha reliability of 0.8554.

The CET items loaded on a single factor at above 0.5 (between 0.790 - 0.889) with an alpha reliability coefficient of 0.8379. The 4 items explained 68.798% of the total variance of the construct. *Appendix 39* depicts the EFA results and *Appendix 40* lists the items that significantly loaded on the two constructs.

The two constructs are significantly and positively correlated with each other (Table 7.17). The two construct are also significantly correlated with AGCC and EID. MAT is positively related to AGCC (p: 0.000) supporting H5c, and positively but less significantly related to EID (p: 0.031), negating H5b. CET is negatively related to AGCC (p: 0.004), providing support for H5c, and is positively related to EID (p: 0.000), confirming H5d. These sets of results imply that individuals who score high on AGCC attribute a lot of importance to material possessions and are not ethnocentric, while individuals who score high on EID are also materialistic (however to a lower extent) and are very ethnocentric.

MAT is also significantly and positively related to three cultural dimensions, namely PDI, LTO and MAS, while CET is positively related to PDI, MAS and negatively related to IDV. These significant relationships imply that culture has a significant influence on people's values, such as materialism and ethnocentrism.

	AGCC	EID	PDI	IDV	LTO	UAV	MAS	MAT	CET
AGCC	1								
EID	-.220***	1							
PDI	-.090	.155**	1						
IDV	.050	-.169***	-.159**	1					
LTO	.074	-.066	.039	-.156**	1				
UAV	-.063	.123*	.127**	-.205***	.162**	1			
MAS	-.083	.156**	.472***	-.146**	.069	.168***	1		
MAT	**.308*****	**.138****	.227***	.009	.141**	-.016	.184***	1	
CET	**-.185*****	**.406*****	.347***	-.188***	-.076	.009	.226***	**.245*****	1

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*
Table 7.17: Correlation Matrix between MAT, CET, AGCC, EID and Hofstede's Cultural Dimensions

When examining the correlations between MAT, CET and the individual AGCC and EID dimensions (see *Appendix 41*), it is possible to establish an in-depth understanding of the relationships between the four related constructs and to provide stronger support for the study's hypotheses (5a,b,c,d). Materialism is significantly and positively linked to 5 of the 9 AGCC dimensions (ie. OPE, EXM, IDT, GMM_US, GMM_E), it is less significantly (p: 0.100) but still positively correlated with ELU, it is significantly but negatively related to COS, and it is not linked to SIN and GMM_A. On the other hand, ethnocentrism is significantly and negatively linked to 3 of the 9 AGCC dimensions (ie. COS, SIN and ELU), significantly but positively related to IDT, and not related to OPE, EXM, GMM_US, GMM_A, and GMM_E. Relating to the EID construct, materialism is significantly and positively related to 2 of the 5 EID dimensions (ie. CUS and MAINID), while not linked to INTER, MED and LANG. Ethnocentrism is significantly and positively related to 3 of the 5 EID dimensions (ie. CUS, MAINID and MED), and is not correlated with INTER and LANG. Overall, MAT and CET are significantly correlated with AGCC and EID, MAT having a stronger correlation with AGCC, while CET having a stronger relation with EID.

HYPOTHESIS 6: Demographics – Age

It was hypothesized that as people grow older, they become more attached to their ethnic origins and are less susceptible to acculturate to the GCC. In addition, it is proposed that older individuals are more ethnocentric and less materialistic.

	MAT	CET	EID	AGCC	AGE
MAT	1				
CET	.245***	1			
EID	.138**	.406***	1		
AGCC	.308***	-.185***	-.220***	1	
AGE	-.328***	.121*	-.061	-.256***	1

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*
Table 7.18: Correlation Matrix of AGCC, EID, MAT, CET and AGE

The correlation matrix (Table 7.18) reveals that age is significantly and positively related to CET and negatively related to MAT and AGCC, supporting H6a, H6c and H6d. In this study, age is not significantly related to EID, meaning that as people age, their strength of ethnic identity does not vary.

To explore the insignificant relation between AGE and EID, a correlation matrix was deduced for the age variable and each of the EID dimensions (Table 7.19).

	AGE	CUS	MAINID	INTER	MED	LANG
AGE	1					
CUS	-.086	1				
MAINID	-.001	.439***	1			
INTER	-.133**	.322***	.387***	1		
MED	.100	.122*	.288***	.268***	1	
LANG	-.103	.220***	.148**	.393***	.154**	1

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*
Table 7.19: Correlation Matrix of EID Dimensions and AGE

The only significant relation that was found was a negative correlation between AGE and INTER, negating the hypothesized positive link between AGE and EID. The above finding implies that as people grow older, they attribute less importance to social interactions with people of the same ethnic background. This could be explained by the fact that as people grow older, they acquire more responsibilities and have less time to interact in general.

HYPOTHESIS 7: Demographics – Gender

It was hypothesized that men are more likely to acculturate to the GCC and that they are more materialistic than women. On the other hand, it was proposed that women hold a stronger sense of ethnic identity and are more ethnocentric than men.

A descriptive statistics table (Table 7.20) was generated to investigate the relationships between SEX and the main constructs of the study. By comparing the mean scores of the four constructs according to the participant's gender, it can be stated that men acculturate to the GCC to a higher extent than women do and are more materialistic, while women are more ethnocentric compared to men and exhibit a higher desire to maintain their culture of origin. However, the differences in the mean scores are not significant at the 95% confidence level and therefore, the set of hypotheses 7 are not supported statistically.

Constructs	Female (n:140) / Male (n:107)	Mean	Std. Dev.	T-test score	p-value
MAT	Female Male	3.6152 3.6799	1.05738 1.16202	0.457	0.648
CET	Female Male	2.6381 2.3621	1.07017 1.08497	1.996	0.047
EID	Female Male	4.9986 4.8554	0.69157 0.64510	1.660	0.098
AGCC	Female Male	4.5356 4.5552	0.53530 0.59841	0.271	0.787

Table 7.20: Descriptive Statistics According to SEX

HYPOTHESIS 8: Demographics – Education

It was hypothesized that as individuals attain a higher level of education, they are more likely to acculturate to the GCC, and feel a weaker desire to maintain their ethnic origins. Moreover, it was proposed that those individuals will be less ethnocentric and materialistic than people with lower educational backgrounds.

The correlation matrix of AGCC, EID, MAT, CET and education (Table 7.21) demonstrates that all the above stated hypotheses are correct at a significant level.

	EDUC	EID	AGCC	MAT	CET
EDUC	1				
EID	-.162**	1			
AGCC	.153**	-.220***	1		
MAT	-.116*	.138**	.308***	1	
CET	-.279***	.406***	-.185***	.245***	1

*** Correlation is significant at the 0.01 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
* Correlation is significant at the 0.10 level (2-tailed)
Table 7.21: Correlation Matrix of AGCC, EID, MAT, CET and Education

HYPOTHESIS 9: Demographics – Income

Finally, it was hypothesized that as individuals gain more income, they are more susceptible to acculturate to the GCC and are more materialistic, while those that acquire lower levels of income tend to maintain their ethnic identity and be more ethnocentric.

	INCOME	EID	AGCC	MAT	CET
INCOME	1				.
EID	-.116*	1			
AGCC	.009	-.220***	1		
MAT	-.005	.138**	.308***	1	
CET	.035	.406***	-.185***	.245***	1

*** Correlation is significant at the 0.01 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
* Correlation is significant at the 0.10 level (2-tailed)
Table 7.22: Correlation Matrix of AGCC, EID, MAT, CET and Income

The only significant correlation found was between EID and income (negative with a p: 0.079) (Table 7.22), which implies that as people acquire higher levels of income, they lose their desire to maintain their ethnic identity. The other hypothesized correlations are insignificant at the 0.100 level

To gain a better understanding of the relationship between income and EID, a correlation matrix was established depicting the links between income and the distinct EID dimensions (Table 7.23). The only significant correlation (negative) was found between income and INTER, implying that as an individual's income increases, he/she will participate in less interaction with people of the same cultural heritage. This might be attributed to the fact that people gaining higher incomes, usually work more hours and therefore have less time to interact socially, or they travel more frequently, and interact more with individuals of different cultural backgrounds than with people of their own ethnic community. This finding demonstrates the importance to conduct more research about the causality of the relationship between income and EID.

	INCOME	MAIN ID	INTER	MED	LANG	CUS
INCOME	1	-.031	-.212***	-.069	-.088	-.040

*** Correlation is significant at the 0.01 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
* Correlation is significant at the 0.10 level (2-tailed)
Table 7.23: Extract from the Correlation Matrix of EID Dimensions and Income

Another correlation matrix was developed for income and the individual AGCC dimensions. 4 out of the 9 relations were found to be significant at the 0.100 level (Table 7.24). Income is positively related to GMM_US and ELU, while negatively related to OPE and GMM_E, meaning that as people gain higher income levels, they tend to be more proficient in English and more exposed to American media, however they are less open to emulate the GCC and less exposed to European mass media. The positive and negative relationships might have counterbalanced their overall effects and have provided an insignificant correlation coefficient for income and the AGCC construct.

	INCOME	COS	OPE	EXM	IDT	SIN	GMM US	GMM A	GMM E	ELU
INCOME	1	-.046	-.123 *	-.003	.004	.105	.156 **	-.043	-.188 ***	.156 **

*** *Correlation is significant at the 0.01 level (2-tailed)*
** *Correlation is significant at the 0.05 level (2-tailed)*
* *Correlation is significant at the 0.10 level (2-tailed)*

Table 7.24: Extract from the Correlation Matrix of AGCC Dimensions and Income

Summary of Findings

Table 7.25 reports the main findings described in the present chapter. Concluding remarks and corresponding implications for researchers and marketing practitioners are presented in the following chapter, along with some limitations of the study and ideas for future research.

HYPOTHESES	FINDINGS
H1: AGCC present in the Netherlands	*Supported*: High AGCC score (in comparison to other countries)
H2: AGCC ↔ EID (-)	*Supported:* significant negative correlation at p: 0.05 level
Hofstede's Cultural Dimensions	
H3a: IDV ↔ AGCC	*Not Supported:* insignificant correlation
H3b: COL ↔ EID	*Supported:* significant correlation at p: 0.001
H3c: low PDI ↔ AGCC	*Not Supported:* insignificant correlation
H3d: high PDI ↔ EID	*Supported:* significant correlation at p: 0.050
H3e: low UAV ↔ AGCC	*Not Supported:* insignificant correlation
H3f: high UAV ↔ EID	*Supported:* significant correlation at p: 0.100
H3g: MAS ↔ AGCC	*Not Supported:* insignificant correlation
H3h: FEM ↔ EID	*Not Supported:* significant correlation at p: 0.05 but opposite sign, ie. MAS → EID
H3i: LTO ↔ AGCC	*Not Supported:* insignificant correlation
H3j: STO ↔ EID	*Not Supported:* insignificant correlation
Consumer Behaviour	
H4a: EID → Food and clothing	*Supported:* EID has a stronger influence on the consumption of food and clothing than AGCC. EID has a stronger impact on the consumption of food than clothing.
H4b: na → Personal care products and household appliances	*Supported:* Neither AGCC not EID have a strong influence on the consumption of personal care products and household appliances.

H4c: AGCC → Consumer electronics & communications and luxury goods	*Partially Supported:* AGCC has a stronger influence on the consumption of consumer electronics & communication devices than EID, and has a significant influence on the consumption of luxury goods (if demographics and other latent variables are not included in the equation). However, AGCC has a stronger influence on the consumption of consumer electronics and communication devices rather than luxury goods.
Materialism and Ethnocentrism	
H5a: MAT ↔ AGCC (+)	*Supported:* significant correlation at p: 0.001
H5b: MAT ↔ EID (-)	*Not Supported:* significant correlation at p: 0.05 but opposite sign
H5c: CET ↔ AGCC (-)	*Supported:* significant correlation at p: 0.001
H5d: CET ↔ EID (+)	*Supported:* significant correlation at p: 0.001
Demographics	
H6a: Age ↔ AGCC (-)	*Supported:* significant correlation at p: 0.001
H6b: Age ↔ EID (+)	*Not Supported:* insignificant correlation
H6c: Age ↔ CET (+)	*Supported:* significant correlation at p: 0.100
H6d: Age ↔ MAT (-)	*Supported:* significant correlation at p: 0.001
H7a: Men ↔ AGCC	*Not Supported:* insignificant correlation
H7b: Women ↔ EID	*Supported:* significant correlation at p: 0.100
H7c: Women ↔ CET	*Supported:* significant correlation at p: 0.050
H7d: Men ↔ MAT	*Not Supported:* insignificant correlation
H8a: Educ ↔ AGCC (+)	*Supported:* significant correlation at p: 0.050
H8b: Educ ↔ EID (-)	*Supported:* significant correlation at p: 0.050
H8c: Educ ↔ CET (-)	*Supported:* significant correlation at p: 0.001
H8d: Educ ↔ MAT (-)	*Supported:* significant correlation at p: 0.100
H9a: Income ↔ AGCC (+)	*Not Supported:* insignificant correlation
H9b: Income ↔ EID (-)	*Supported:* significant correlation at p: 0.100
H9c: Income ↔ CET (-)	*Not Supported:* insignificant correlation
H9d: Income ↔ MAT (+)	*Not Supported:* insignificant correlation

Table 7.25: Summary of Research Findings

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Chapter 8: Conclusions and Discussion

Globalization is a worldwide and complex phenomenon that represents today's reality of the marketplace. An important outcome of the globalization process is the emergence of a global consumer culture, which affects many aspects of consumption behaviour (Ger & Belk, 1996; Wee, 1999; Maxwell, 2001; Belk et al., 2003; Bolton & Meyers, 2003; Zhou & Belk, 2004; Askegaard et al., 2005; Cleveland, 2006; Austin, 2006; Hung et al., 2007; Ko et al., 2007). Within the spectrum of this reality, marketers have to determine whether to implement standardized, localized or some form of hybrid marketing strategy for their campaigns.

The last few decades have seen an increasing amount of cross-cultural research depicting the countless influences that culture exhibits on consumer behaviour across the globe. Most of this research has studied the changes in behaviour of immigrants being exposed to a foreign culture. The processes of acculturation through integration, assimilation, separation and marginalization (Berry, 1980) have been demonstrated in various cultural settings and consumption situations (Lee & Tse, 1994; Laroche et al., 1998; D'Rozario & Choudhury, 2000; Quester & Chong, 2001; Conway Dato-On, 2001; Ogden et al., 2004; Barry, 2005; Askegaard et al., 2005). The present study contributes to the body of knowledge regarding the acculturation process, and differs from previous research by focusing on the influences of the global cultural flows on consumer behaviour. Instead of concentrating on the changes in consumer behaviour experienced by immigrants exposed to a foreign culture, this study investigates the effects of the global consumer culture on the behaviour of natives living in their own country. To measure the 'Acculturation to the Global Consumer Culture' construct, Mark Cleveland's (2006) recently developed AGCC scale was employed. Consistent with his findings, the AGCC construct was found to be composed of seven dimensions: (1) cosmopolitanism, (2) self-identification with the global consumer culture, (3) openness and desire to participate in the global consumer culture, (4) English language proficiency and usage, (5) travel and social interactions, (6) exposure to global mass

media, and (7) exposure to the marketing activities of multinational corporations. The study intended to relate the AGCC construct with Hofstede's cultural typology in order to determine the nature of this emerging global culture. Previous research proclaims that the global culture has a Western flavor and reflects the North American cultural dimensions of individualism, low power distance, low uncertainty avoidance, masculinity and long term orientation. However, the results of the present study were inconclusive. Some possible explanations for the lack of significant results are depicted in the *limitations* section below.

To yield a comprehensive understanding of the cultural influences on consumer behaviour in light of globalization, the construct of ethnic identity was also studied. EID was found to be composed of the following five dimensions: (1) maintenance and identification with local culture, (2) interpersonal relationships, (3) exposure to local mass media, (4) proficiency and use of native language, and (5) participation in ethnic customs and traditions. People around the globe are being exposed to a magnitude of cultural elements originating from numerous parts of the world, and consequently, they have the opportunity to shape their identities based on an assortment of global, local and other cultural values.

The interplay between the global and local cultures and its effects on consumer behaviour are the main focus of this study. On one hand, the global consumer culture is said to be emerging and slowly changing consumer behaviour around the world (Cleveland, 2006), however, on the other hand, it has also been demonstrated that a strong resistance to the globalization phenomenon is growing and affecting how people approach purchasing decisions (Sklair, 1995; Klein, 2001; Kozinets & Handelman, 2004; Askegaard et al., 2005). This study provides insight about the magnitude of the global and local cultural influences, and their combined effects on the consumption of various product categories in the Dutch market.

The results of the present study reveal that the Dutch population is relatively highly acculturated to the global consumer culture. Nonetheless, their attachment to their local culture and traditions is still stronger than their identification with the global culture. Consistent with past

research, it has been found that the two main constructs of the study, namely EID and AGCC are negatively correlated, meaning that as individuals acquire some aspects of the global consumer culture, they gradually lose some elements of their local culture. It was proposed that the interplay between the local and global cultural influences is contingent on the product category that is being consumed. An evident pattern that has emerged in the study's results demonstrates that the local culture affects the usage of culture-bound products, such as food and clothing, while the global culture impacts the consumption of culture-free products, such as consumer electronics and communication devices. It was hypothesized that the consumption of luxury products is also influenced by the global consumer culture, however such an effect was only significant when its influence was isolated from other variables' impacts. After accounting for these other variables, such as materialism, education and income, which have a stronger predictive power with respect to the consumption of luxury goods, AGCC does not significantly explain additional variance in this particular consumer behaviour. Moreover, the consumption of personal care products and household appliances is not significantly influenced by either AGCC or EID. This makes intuitive sense, since no matter whether a person is exposed to global or local mass media, speaks English or his/her native language, socializes with locals or foreigners, is cosmopolitan, self-identifies with the global or local culture, travels frequently or maintains traditional customs, he/she will use shampoo regularly, brush his/her teeth daily and will use such household appliances as a refrigerator and washing machine. These two product categories are more susceptible to be influenced by economic factors, rather than culture.

The present study provides an additional cross-cultural validation of the recently developed AGCC scale, since the construct's dimensions found in this study are the same as those found in Cleveland's research, the study results are similar, and nomological validity is established by verifying the relationships between AGCC and some relevant constructs, namely ethnic identity, materialism and ethnocentrism. Consistent with past research, it was found that AGCC is positively related to materialism and negatively related to ethnocentrism. The relationships have

been found, however it is important to mention that the correlation analyses employed in this study do not determine causality. After such analyses, it is impossible to determine whether materialism causes an individual to acculturate to the GCC, or whether the acculturation to the GCC lends an individual to acquire materialistic traits. The same is true for the relationship between AGCC and ethnocentrism. An interesting finding was that materialism is positively related to ethnic identity, even though this relationship was hypothesized to be negative. This could be explained by the fact that the Netherlands has been a wealthy country for decades, and therefore the value of material possessions is entrenched in the population's core belief systems and is embedded in their local culture.

Finally, consistent with past research, AGCC and EID are significantly correlated to various demographic variables (ie. age, gender, income and education), further validating the AGCC scale and providing additional insight about the influences of the global and local cultures on consumer behaviour.

Study Limitations

The methodology employed in this international study carries a set of limitations that are unavoidable. Collecting data through surveys provides an estimation of a particular population's parameters and is useful in testing hypotheses. However, self-reported data is known to lack ecological validity (even though multi-item scales were used), is predisposed to misunderstandings (especially that the survey was in English) and inaccurate responses due to respondent inattention or fatigue when answering the questions (especially that the survey was relatively lengthy), and is contaminated with response biases (even though social desirability was controlled for, there are other response biases which could have infiltrated that data set, such as extreme responding, mid-point responding, acquiescence responding). Surveys also limit the quality of the data obtained. The data was analyzed in its raw state, without any insight on why respondents answered the way they did. Consequently, survey-based methodology does not allow

an accurate assessment of causality. The quantitative nature of this study prevents an in-depth understanding of the nature of the global consumer culture, or of the global and local cultural influences on consumer behaviour. Even though the statistics provide us with some understanding of the links that can be measured, it does not provide us with their meaning (Schwartz, 1996).

Furthermore, the data was collected from a convenience sample through street intercepts in four major cities of the Netherlands. Even though the study's participants are a fairly representative sample in terms of demographics, they might not adequately represent the rural, Eastern or other Dutch populations. Focusing on people living in metropolitan areas is likely to exaggerate the proportion of individuals who have acculturated to the global consumer culture, since these people have access to higher levels of technology, are highly exposed to global media and brands, interact with more foreigners and usually have attained higher education levels and gain more income, allowing them to travel frequently.

Another limitation of the study relates to the topic under examination, namely the global consumer culture. "Inherently, cultural constructs are highly abstract, and the more abstract a variable, to more difficult it is to validate" (Cleveland, 2006: 312). In addition, the AGCC scale has only recently been developed and has not been extensively validated by other researchers. These two arguments suggest that the authenticity of the results might be threatened, and further validation of the AGCC scale and the global culture concept is necessary. Nevertheless, most of the results obtained in this study were statistically significant and support previous research findings, implying that the present study provides at least a slight extension to the present knowledge.

Another important limitation of the present research is displayed in the study's results, namely the low R^2 values in the regression and ANOVA outputs. Even though the beta coefficients are significant and support the hypotheses, they explain small amounts of the variance in the dependent variables, meaning that although it has been empirically demonstrated that cultural influences have a significant impact on consumer behaviour, many other variables must be

considered to get a full understanding of why consumers purchase the products they do. Without considering these numerous factors, marketing managers might misdiagnose the importance of some characteristics of their target markets that shapes consumer behaviour.

Another limitation of the study is found in the categorization of the dependent variable. For reasons of parsimony and because the investigation of the global consumer culture's influences on consumer behaviour is still very exploratory in nature, the dependent variable, namely consumer behaviour has been defined in terms of the consumption of broad product categories (ie. food, clothing, personal care products, household appliances, consumer electronics, communication devices and luxury goods). The findings reveal that an individual's attachment to his/her ethnic identity greatly influences his/her consumption of food and clothing, while a person's degree of acculturation to the global consumer culture determines his/her consumption of consumer electronics and communication devices. The results were found to be significant and aligned with past findings, however they might not represent every individual product in the market. For example, some food products have an international flavor and could be characterized as global (ie. sushi, curry, pizza) and such foods' consumption is contingent on the level of the market's acculturation to the global consumer culture, rather than their strength of ethnic identity (refer to figure 7.1), which contradicts the general trend that the consumption of foods is influenced by the individual's local culture as opposed to his participation in the global culture. Similarly, clothing consumption also appears to be influenced by either the local or global culture, depending whether the clothing is characterized as 'traditional' or 'global'. Similar findings might apply to the other product categories depicted in this study, therefore it is important to continue this stream of research and acquire an in-depth understanding of the global and local influences on the consumption of more specific and defined product categories.

Furthermore, the study's findings revealed various discrepancies with respect to the hypothesized correlations between Hofstede's cultural dimensions and AGCC, and the actual results. There are three possible explanations for these discrepancies. First, Hofstede's original

scale was developed using data collected approximately 35 years ago. As argued by many researchers, his theory could be outdated and obsolete, measuring cultural values that no longer represent the predominant principles guiding today's consumer behaviour. For example, the only significant correlation with regards to Hofstede's cultural dimensions and the AGCC construct was found between COS and MAS, which surprisingly was negative. This might imply that the concept of "masculinity" might have to be redefined to reflect today's reality, where women are increasingly career-oriented and frequently exhibit such traits as assertiveness, competitiveness and perseverance, traditionally reserved for their male counterparts. Also, the scale might not be able to adequately measure the cultural principles of an emerging global world population. Sivakumar and Nakata (2001) agree that many countries are presently undergoing significant cultural changes due to the massive "global movement of people and products and advances in communication technologies [and therefore] there is a need to update Hofstede's cultural scores" (p.571). There is mounting evidence that such cultural changes no longer occur in a uni-directional fashion, propagating American values to the rest of the world, but rather circulate from different origins to distinct destinations. Especially today, with America's gloomy economy, various developing countries are gaining in economic and political power, which consequently allow them to spread elements of their culture through mass media, tourism and the marketing activities of multinational corporations. For example, India's Reliance, an entertainment company has only formed three years ago and is already considered as a potential threat to Hollywood, which movies represent a mere 3-5% share of the Indian box office. Bollywood (nickname given to the Indian company) appeals to the international market because of its ability to integrate various elements of different cultures to yield a product that people from around the world can identify with. Its new release, "Singh in Kinng" was filmed in Australia, Egypt and India, portraying a non-American viewpoint on life, however presents a theme song performed by Snoop Dogg (The Economist, June 21st 2008). Hofstede's cultural dimensions might have to be revised and 'modernized' in order to adequately assess the cultural changes occurring in today's

reality. Second, it is possible that Hofstede's cultural typology does not adequately measure a population's degree of cultural maintenance and acculturation, as opposed to a constant cultural state. Third, Kagitcibasi (1997) advocated that an individual does not necessarily hold an absolute position with respect to Hofstede's cultural dimensions, meaning that he/she could move along the continua representing each dimension, depending on the context. For example, he/she might exhibit individualistic values when being at work, but exhibit a high degree of collectivism when exposed to a more social context. If Kagitcibasi's explanation is valid, a society's cultural depiction should be measured using two separate continua for each dimension (eg. high vs. low collectivism and high vs. low individualism) in order to adequately assess its nature.

Practical Implications

Given the complex nature of the interplay of global and local influences on consumer behaviour across cultures, countries and contexts, marketing managers face a great challenge when deciding on their marketing strategies, whether they are promoting their products in a foreign country or at home. It is crucial that they understand the cultural characteristics of their target markets and the extent to which the global vs. local cultural influences come into play with respect to consumption behaviour.

The results of this study reveal that the global consumer segment is composed of individuals characterized as cosmopolitan, materialistic, they self-identify with global trends and practice global lifestyles, they are exposed to global mass media and multinational advertising campaigns, speak English and travel extensively, are generally young, highly educated and gain superior incomes than the majority. On the other hand, local consumer segments are characterized as individuals who maintain their ethnic identity, practice local rituals and customs, speak their native language, are exposed to local mass media and socialize with people of the same background. They are also materialistic, ethnocentric, majoritarily female with lower levels of education and income. A simple classification of the target market into the global vs. local

categories is however impossible. As mentioned previously, the AGCC and EID constructs coexist within a single market, meaning that both global and local cultures influence consumer behaviour depending on the context (Mendoza, 1989; Laroche et al., 1998; Oswald, 1999; Askegaard, 2005; Cleveland, 2006). For this reason, marketers need to determine to what extent each of the cultures influences the specific consumer behaviours of the target market in order to be able to select the appropriate strategy (ie. standardized vs. localized) that will reflect the values by which the market adheres to in that particular consumption situation.

Prior research has generally investigated the influences of one particular culture on consumption, whereas this study contributes to the cross-cultural literature by determining the integrative effects of the global and local cultures on the frequency of consumption of culture-bound vs. culture-free products among the Dutch population. The results suggest that local strategies should be employed when dealing with culture-bound products, such as food and clothing and a standardized strategy should be used when dealing with culture-free products, such as consumer electronics and communication devices. It is important to mention that not all products within the specific product categories used in this study follow the depicted linear trend of the local and global cultural influences on consumption behaviour. Marketing managers need to be cautious and carefully determine whether their specific products are characterized as 'local' or 'global', regardless of the product category it belongs to. For example, it was demonstrated in this study that some foods, such as sushi and hamburgers, are depicted as 'global' and even though they belong to the culture-bound product category (ie. food), they are dependent on global cultural influences, as opposed to local influences.

The present study's findings are not necessarily generalizable to other populations, product categories or across time. Further research is needed in order to establish a more comprehensive portrayal of the cultural influences on consumption behaviour in the globalization era.

Ideas for Future Research

Evidence of the emergence of a GCC is starting to accumulate in the marketing literature, however people hold a stronger attachment to their ethnic identity than to the global culture. A longitudinal study would have to be conducted in order to assess whether the influences of the GCC have not yet surpassed the influences of the local cultures and are still increasing, or whether the influences of the GCC are already on a decline. Witkowski (2005) stated that there exists a strong resentment towards the West, in part due to the Iraq occupation and that "mistrust and other negative feelings toward the United States are widespread and growing" (p.19). A popular example of such an 'anti-American / anti-globalization' movement occurred in 1999, when a series of McDonalds were vandalized in France. Subsequently, several other McDonalds were destroyed in Pakistan (2001), India (2001) and even in different parts of the United States.

The universal values are changing, redirecting their focus from the admiration of anything "American" to public health and environmental concerns, which ultimately affects consumption patterns around the world. For example, the dependence on fossil fuel is diminishing as people have become more environmentally friendly and turn to alternative energy sources. As a matter of fact, many think that alternative energy will experience a bigger boom than information technology has in the past two decades (The Economist, June 21st, 2008). This growth in alternative energy is clearly portrayed in the automobile industry. The American car market has experienced a robust decline in sales compared to last year, largely due to the increased fuel prices and to the general concern for the environment: Ford's sales dropped 19%, pick-up trucks and SUVs sales fell 30%, and Hummers sales plunged 62% (The Economist, June 7th, 2008). Conversely, the Russian car market is expanding due to its abundance of natural resources. In 2007, sales of new cars rose by 36% (The Economist, June 7th, 2008). Furthermore, the United States' gloomy economy gives the opportunity for other countries to acquire a higher stand in the economic, political, as well as social spheres. Countries such as Brazil, India, China and Russia, as well as the European Union are becoming more influential and threaten America's all-

powerful status. Nevertheless, some American companies have been able to follow the popular trends and adhere to the international markets' needs. Apple, for example has been recycling various electronic devices since 2006, portraying an "environment-friendly" image, which allowed them to uphold a strong position in the industry.

The growing bitterness towards the United States and its falling economy might change the character of the GCC. First of all, the GCC has not yet been defined, even though it is evident that it still does reflect the Western culture. Past research has not been able to describe the GCC in terms of Hofstede's cultural dimensions, therefore it is important that future research find a cultural typology that would be able to adequately assess the GCC's nature and a longitudinal study would be necessary to detect the changing nature of this global culture.

This study focused on the outcomes of the emerging GCC. However, it is just as important to examine the antecedents of this phenomenon. From a practical perspective, it is crucial to determine what makes a specific market susceptible to the effects of this global culture. It has been determined that the AGCC is situation-specific, therefore future research should focus on investigating the conditions that increase an individual's or society's proneness to acculturate to the GCC and/or maintain their EID. For example, future studies could answer such research questions as why do cultural changes lead to relatively quick alternations in some behaviours while other behaviours remain unchanged for long periods of time, or why do some societies acculturate to the GCC faster than others. This study has identified some individual traits, such as materialism, ethnocentrism, education and age that contribute to the global acculturation process, while further research could determine which economic, geographic (eg. rural vs. urban), technological and other individual traits (eg. individualism, self-image, social prestige) have similar impacts on this process. Furthermore, the phenomenon of globalization changes the way in which traditional cultural elements influence consumer behaviour, and these changes are contingent on a multitude of factors that need to be examined together in order to yield an accurate assessment of the GCC's influences on human consumption patterns. More studies need

to be conducted among different samples, using different methodologies, as well as examining the effects of different exogenous variables.

This study has conceptualized consumer behaviour in terms of the consumption of six distinct product categories, representing the extent to which the specific products are culture-bound vs. culture-free. However within the culture-bound product categories (ie. food and clothing), some of the products were labeled as 'global' and others as 'local' and contingent on their label, their consumption was either influenced by the global or local culture. Even though the main constructs representing food and clothing were more significantly influenced by the local cultural elements as opposed to the GCC, it is important to determine what makes a food or clothing 'global' vs. 'local' in order to decide on a adequate marketing strategy, and avoid inefficiency that would result if one was to tailor the marketing campaigns for all food and clothing items. It might be interesting to study the individual and combined effects of the local and global cultures on each individual product category depicted in this study. This would provide marketing practitioners with a more applicable knowledge base on which to found their marketing strategies.

In addition, the effects of the interplay between the global and local cultures on consumption should be investigated using different measures representing consumer behaviour. For example, different product categorizations, such as private vs. public consumption products, or utilitarian vs. hedonic products could provide additional insight about the context-specific effects of the GCC. Moreover, other behaviour measures, such as proneness to trial, price-sensitivity, attitude towards global vs. domestic brands and social influences could be experienced differently by global vs. local consumers. Such findings would allow marketing managers to accurately assess which cultural elements have the strongest impact on their target market and act accordingly. For example, the present study does not provide significant guidance for marketers promoting household appliances, personal care products or any other product category not included in the study, therefore further research is needed to assess which cultural influences have a strong impact on their consumption patterns.

Future research should also make the distinction between the cultural influences on the consumption of services vs. manufactured goods. The study of services in the context of market globalization is important, given that the service industry currently represents the highest growth sectors in developed nations and in the global economy (Strauss & Mang, 1999). In the literature, services are found to be evaluated in a different manner than physical goods across cultures (Yau, 1988). Therefore, the study of how the 'service' category moderates the relationships between AGCC, EID and consumer behaviour would represent a significant contribution. Many aspects of consumer behaviour with respect to the consumption of services can be examined, such as switching behaviour and loyalty, word of mouth communication, quality expectations of global vs. local brands, and the nature of the interpersonal relationship. The discrepancy in these behaviours between global and local consumers could be an insightful finding.

Furthermore, it would be worth investigating the influences of the global and local cultures in the business-to-business context. The great majority of cross-cultural research up-to-date has dealt with consumer goods, while industrial transactions represent a great input to the global economy. The business-to-business context, especially when dealing with international corporations, is expected to be influenced by the global cultural forces detected in the present study, however their degree of impact and situation-specificity could differ from that found in the consumer goods context. For example, such behaviours as risk taking, negotiations, and decision-making could be susceptible to the global vs. local cultural influences.

Another consumption context worth investigating with respect to the globalization phenomenon is on-line purchasing. Since the 1990s, on-line shopping has become a frequent event that emerged as part of people's daily lives, especially in the developed economies. It allows individuals to buy what they want, when they want, and provides them with diverse opportunities to develop their identities and become a global consumer. In the United States, e-commerce product sales reached almost $150 billon in 2006, representing approximately 6% of

the total national retail sales[5]. The effects of the global and local cultures on such behaviours as proneness to buy on-line, type of products bought on-line and frequency of purchasing via the Internet could represent a useful contribution to the cross-cultural marketing literature.

As mentioned before, the majority of previous cross-cultural marketing research has focused on the acculturation process of ethnic minorities living in a foreign country. Significant differences were found with respect to the foreign vs. ethnic cultures' influences on their behaviour. The present study emphasized on the individual and combined effects of the global and local cultures on consumption among native Dutch. The next logical step would be to investigate the effects of the ethnic, global and foreign cultures on the consumption behaviour of immigrants living in a foreign country and being exposed to all three cultures. Only after these distinctions have been made, can practitioners accurately assess the cultural influences affecting today's multiethnic world population.

Finally, theory is only useful if it is efficiently applied in practice. A comprehensive study should be conducted that would investigate the link between the consumer and company perspectives with regards to the globalization of the world markets. A key research question would be: whether and to what extent marketing strategies in high vs. low AGCC countries are more successful when employing a Globalized vs. Localized strategy. It would be hypothesized that marketing campaigns launched in high AGCC countries (ie. consumers highly acculturated to the global consumer culture) will be more successful when employing a globalized approach, while marketing strategies in low AGCC countries will be more successful when employing a localized approach. The link between the marketing theory and practice is an important bridge that needs to be build in order to demonstrate to marketing academics that theory is only worthy if applicable, and to provide evidence to marketing practitioners that success can depend on the efficient application of theory.

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[5] source: Wikipedia (http://en.wikipedia.org/wiki/Online_store)

Conclusions

The present study's findings represent an important contribution to the literature with respect to providing additional validation to the newly developed AGCC scale. In addition, the present research demonstrates the individual and combined effects of the local and global cultural influences on consumption behaviour among the Dutch market, and examines the relationships that exist between the AGCC construct and various relevant factors, such as ethnic identity, materialism, ethnocentrism and some demographic variables. Consistent with past research, the nature of the GCC in terms of Hofstede's cultural typology has not been identified. Future research will need to focus on determining the characteristics of this global culture and establish whether it reflects North American values, or holds a more international flavor. Globalization was once considered as a "traffic flow from the West to the 'Rest'" (Cleveland, 2006: 320), however today it is no longer portrayed as a unidirectional process, especially with the growing economic and political powers of such countries as China, Russia, India and Brazil. The determination of the global culture's makeup is important in order to track the changes in its nature and its impact on consumer behaviour.

The GCC is slowly infiltrating into the daily lives of various societies scattered across the globe. In the Netherlands, this global culture has an evident impact on the population's consumption patterns and other relevant behaviours, such as media and language usage, and social interactions. Consequently, the GCC has a significant impact on the efficiency of the marketing campaigns launched among this particular market, where standardized strategies might prove to be more beneficial than localized strategies depending on the product category.

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APPENDICES

Appendix 1

Frameworks for Optimal Level of Standardization

Authors	Dimensions	Authors	Dimensions
Bartels (1968)	Market Characteristics Industry Conditions Legal Restrictions	Johansson (2000)	Market (homogeneous needs, global customers) Competition Cost Government (trade policies)
Quelch and Hoff (1986)	Business Function Products Marketing Mix Elements Countries	Theodosiou and Katsikeas (2001)	Similarity Between Target and Home Market (economic, legal, customer characteristics, product life cycle)
Douglas and Wind (1987)	Product Markets Market Segments Market Environment Conditions Company Objectives and Structure	Laroche et al. (2001)	Similarity in Market Position (product image, competition) Environmental Conditions Decision Power of Subsidiary Familiarity with Foreign Context (general and business culture)
Yip (1989)	Market Participation Product Offering Location of Value-Added Activities Marketing Approach Competitive Moves	Ozsomer and Simonin (2004)	Customer Similarity (product usage, product life cycle stage, target market) Market Infrastructure Similarity (marketing regulations, advertising media availability)
Jain (1989)	Target Market (economic, country) Market Position (market development stage, market conditions, competition) Nature of Product (type of product and positioning) Environment (physical, legal, political, marketing infrastructure) Organization * total standardization not feasible	Calantone et al. (2004)	Marketing Organization and Practice Relevant Experience of Business Unit Environmental Similarity to Domestic Market
Cavusgil et al. (1993)	Company Product Industry Export-Market Characteristics	Okazaki (2004)	Product Consumer Characteristics Environmental Factors
Shoham (1995)	Convergence/Divergence of World Markets Attractiveness of Intra-/Inter-Market Segments Scale Economies' Magnitude Importance of Cultural Distance-Induced Friction	Koku (2005)	Level of Infrastructure (communications, roads, electricity) Level of Education Functionality of the Legal Systems
Wang (1996)	Product Country Consumer Characteristics	Viswanathan and Dickson (2007)	Homogeneity of Customer Response to the Marketing Mix Transferability of Competitive Advantage Variation in the Degree of Market Freedom
Lages (2000)	Previous Year's Performance Internal Factors (eg. competencies) External Factors (eg. industry)	McCarty et al. (2007)	Consumer Style (information search behaviour; price consciousness; shopping behaviour, etc)

Appendix 2

List of Definitions of Culture found in the Marketing Literature

Authors	Definitions
Taylor, 1881	"Culture is that complex whole which includes knowledge, belief, art, morals, custom and any other capabilities and habits acquired by man as a member of society"
Winston, 1933	"The totality of material and nonmaterial traits, together with their associated behaviour patterns plus the language which a society possesses"
Linton et al., 1936	"The total social heredity of mankind"
Herskovits, 1948	"Culture is the man-made part of the environment"
Parsons and Shills, 1951	"On a cultural level we view the organized set of rules or standards as such, abstracted, so to speak, from the actor who is committed to them by his own value-orientations and in whom they exist as need-dispositions to observe these rules. Thus a culture includes a set of standards. An individual's value-orientation is his commitment to these standards"
Kroeber & Kluckhohn, 1952	Culture consists of "whatever it is one has to know or believe in order to operate in a manner acceptable to its members. It is the form of things that people have in their mind, their models of perceiving, relating, and otherwise interpreting (material phenomenon)"
Kluckhohn, 1954	"Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (ie. historically derived and selected) ideas and especially their attached values"
Gordon, 1964	"the social heritage of man – the ways of acting and the ways of doing things which are passed down from one generation to another"
Ullman, 1965	"An inherited system of solutions to both unlearned and learned problems, all of which are acquired by members of a recognizable group and shared by them"
Buzzell, 1968	Culture is a "convenient catchall for the many differences in market structure and behaviour that cannot readily be explained in terms of more tangible factors"
Triandis, 1972	Culture is "a subjective perception of the human-made part of the environment. The subjective aspects of culture include the categories of social stimuli, associations, beliefs, attitudes, norms and values, and roles that individuals share"
Hofstede, 1984	"The collective programming of the mind which distinguishes the members of one human group from another"
Rohner, 1984	"The totality of equivalent and complementary learned meanings maintained by a human population, or by identifiable segments of a population, and transmitted from one generation to the next"

Authors	Definitions
Hall and Hall, 1990	"System for creating, sending, storing, and processing information"
Ferraro, 1990	"Everything that people have, think and do as members their society"
Sojka and Tansuhaj, 1995	"A dynamic set of socially acquired behaviour patterns and meanings common to the members of a particular society or human group, including the key elements of language, artifacts, beliefs and values"
Hill, 1997	"System of values and norms that are shared among a group of people and that when taken together constitute a design for living"
House et al., 1997	"Cultures are distinctive normative systems consisting of model patterns of shared psychological properties among members of collectivities that result in compelling common affective, attitudinal and behavioural orientations that are transmitted across generations and that differentiate collectivities from each other."
Penaloza and Gilly, 1999	Culture is "a construct at once pervasive, compelling, and elusive, from which a person's sense of reality, identity, and being emerge"
Vishwanath, 2001	Culture is "a dynamic force resulting from the interaction of humans with their environment such that both humans and the environment influence each other"
McGuire et al., 2002	Culture can be expressed as "widely shared beliefs and values in a specific society at a particular point in time" – however it is na a static concept
Watson et al., 2002	"Society's personality" or "Glue that binds people together"
Maznevski and DiStefano, 2002	"The pattern of deep-level values and assumptions associated with societal effectiveness, shared by an interacting group of people"
Seymen, 2006	Culture is "a mixture including knowledge, belief, art, law, morality and conventions shared by nearly all the members of a specific society and separating one group member from another; other skills and habits; also common attitude and responsibilities learned subsequently, such as original lifestyles, emotions, etc."

Appendix 3

Theoretical Research: Cultural Influences on Consumer Behaviour

Authors	Behavioural Dimensions Influenced by Culture
Sheth and Sethi, 1977	Propensity to change
Wills, Samli and Jacobs, 1991	Involvement, learning and diffusion
McCort and Malhotra, 1993	Perception, Information processing, value systems and self concept
Raju, 1995	Access: economic access, physical access; Buying behaviour: perceptions, loyalty, general attitudes toward marketing/ consumerism, deeper analysis of consumer psyche; Consumption characteristics: product versus service consumption in culture, cultural orientation, social class/ reference group influences, urban versus rural sector consumption patterns, disposal
Samli, 1995	Purchase behaviour; post purchase behaviour
Engel et al., 1995	Why people buy products – function; form and meaning Specific products people buy, the structure of consumption, individual decision making and communication
Usunier, 1996	Perception, motivation, learning and memory, group influence, age, self-concept, social class, sex roles, attitudes change, decision-making, purchase, post purchase
Manrai and Manrai, 1996	Product acquisition and consumption behaviour, adoption/diffusion of innovations, complaining/complimenting behaviour, responses to advertising/ marketing communication, responses to distributional aspects responses to pricing aspects
Luna and Gupta, 2001	Consumer behaviour – Cognition, Affect
Ogden et al., 2004	Consumer purchase decisions
Herrmann & Heitmann, 2006	Variety perception and variety seeking behaviour
Mooradian & Swan, 2006	Attitude toward interpersonal sources of product information (word-of-mouth)
Wan et al., 2007	Preference of life principles that guide behaviour

Appendix 4

Empirical Research: Cultural Influences on Consumer Behaviour

Authors	Countries	Behaviours	Conclusions
Engledow, Thorelli & Becker, 1975	U.S. & Germany	Information search	Presence of homogenous cross-cultural segment of information-sensitive consumers
Tan & Doolich, 1983	US & Singapore	Information search	Similarities in usage of information sources
Tse et al , 1988	China, Hong Kong & Canada	Decision making	Culture has a significant effect on decision making
Alden, Hoyer & Wechasara, 1989	West Germany, Thailand & US	Involvement	Higher levels of involvement lead to greater use of both affective and cognitive decision-making heuristics across all cultures
Cote & Tansuhaj, 1989	Jordan, Thailand & US	Intention formation	Cross-cultural differences are apparent in linear time orientation, internal locus of control and probabilistic thinking
Verhage, Yavas & Green, 1990	The Netherlands, Saudi Arabia, Thailand & Turkey	Perceived risk	Cross-cultural differences exist in the risk reduction strategy of brand loyalty
Lee & Green, 1991	Korea & US	Behavioural intentions	Korean place greater importance on social norms (Fishbein behavioural intentions model)
Jacobs et al, 1991	China, Korea, Japan & US	Colour associations	Some colours show cross-cultural consistency; others hold opposite meanings in different cultures
Sjolander, 1992	Poland & Sweden	Price/quality perceptions	The positive price-quality relationship correlation was not present in any of the cultures
Murray & Manrai, 1993	Ireland & US	Exploratory Consumption Behaviour	Cross-cultural differences exist regarding the need to engage in variety seeking behaviour and optimum level of consumption
Kustin, 1993	Israel & Australia	Product perception	Cross-cultural differences are apparent in terms of brand recognition, price and preference, and some support for the notion of a global product
Edget & Cullen, 1993	Canada & Scotland	Decision process-selection of a high involvement service	Cross-cultural differences exist in involvement levels and intensity of information search
Han & Shavitt, 1994	Korea & US	Persuasion	Different appeals used and different effectiveness of persuasion appeals
Alden, Stayman & Hoyer, 1994	US & Thailand	Evaluation strategies	Cross-cultural similarity in effects of product information incongruity with consumer expectations in the role of perceived risk
Anderson & Venkatsen, 1994	US, Mexico & New Zealand	Time	Cross-cultural differences in social time systems: different temporal patterns, orientation, perspectives and perceptions

Authors	Countries	Behaviours	Conclusions
Albers-Miller & Gelb, 1996	11 countries	Advertising content	The culture-reflecting quality of advertising was partially supported
Ford, LaTour & Honeycutt, 1997	New Zealand, Japan & Thailand	Sex role portrayals perceptions	Varying degrees of criticism with regard to sex role portrayals, company image and purchase intention
Fam & Merrilees, 1998	Australia & Hong Kong	Retailers' promotion preferences	Cross-cultural differences exist the preference for promotion tools
Milner & Collins, 1998	US, Australia, Mexico & Turkey	Sex role portrayals	Sex role differences
Singhapakdi et al, 1999	Malaysia & US	Marketing ethics perception	Significant cross-cultural differences detected in the perceptions of marketing ethics
Steenkamp, Hofstede & Wedel, 1999	11 countries of the EU	Innovativeness	Innovation orientation differs among countries
Furrer, Liu & Sudharshan, 2000	U.S, Asia & Switzerland	Perceived service quality	The perceptions of service quality vary across cultural groups
Birgelen et al, 2002	11 countries (10 European & U.S.)	Satisfaction	The perceived quality-satisfaction relationship is particularly moderated by national culture
Yoo & Donthu, 2002	US & Korea	Brand equity creation	Cultural contexts significantly moderate brand equity formation
Laroche et al., 2002	French - & English Canadians	Pro-environmental knowledge, attitudes, and behaviours	Significant cross-cultural differences were found in consumer knowledge and concern about ecological issues, the exhibition of environmentally friendly behaviours, recycling and paying premium prices for ecologically compatible products
Yeqing et al., 2003	US & China	Decision-making styles	Cross-cultural differences are apparent in consumer decision-making styles
Leo et al., 2005	Singapore & Australia	Consumer decision-making styles	Cross-cultural differences were found between the two populations for: brand consciousness, innovativeness and over-choice confusion, which suggests that some consumer decision-making styles differ due to cultural values
Singh et al., 2006	Germany, India & China	Attitude toward standardized vs. adapted web sites	All three cultures prefer tailored web sites rather than standardized web sites
Bjerke & Polegato, 2006	5 European cities	Images of health and beauty	This quantitative study revealed cross-cultural variation in ideal self-image in terms of healthy and beautiful beauty types
Orth et al., 2007	Croatia, The Czech Republic, Hungary & Poland	Consumer response to the framing of advertising messages	Cross-cultural differences were found in how positively vs. negatively framed advertisements are being processed by consumers

Appendix 5

The Effects of Ethnic Identity on Consumer Behaviour

Authors	Cultures Studied	Research Findings
Hirschman, 1981	American Jewish	Ethnic identity influences innovation diffusion and information transmission, as well as various other consumption behaviours.
Wallendorf and Reilly, 1983	Mexican Americans	Ethnic identification and acculturation both have an influence on food consumption, resulting in hybrid/unique eating patterns.
Wilkes and Valencia, 1985	Whites, blacks and Hispanics in the US	Ethnicity is an important factor that influences an individual's proneness to purchase generic brands.
Penaloza and Gilly, 1986	Hispanics in the US	Ethnic differences in family structure and composition represent variations in subcultural norms governing family behaviours, including family consumption behaviours.
Webster, 1990	Anglo-Americans and Spanish- & English-speaking Hispanics	Ethnic identity affects consumer attitude toward a wide variety of marketing practices (product quality, pricing, advertising, retailing or selling, satisfaction, and complaint behaviour).
Cross et al., 1991	Various ethnic minorities in the US	Attitudes and behaviours vary according to an individual's stage of ethnic development.
Donthu and Cherian, 1992	Hispanics in the US	Ethnic identity influences an individual's tendency to use coupons and store deals.
Webster, 1992	Hispanics in the US	Ethnic identification has a significant effect on consumer information search behaviour.
Webster, 1994a	Hispanics in the US	Ethnic identification has an impact on marital roles in the purchase decision process.
Deshpande and Stayman, 1994	Anglo-, Asian-, African-, and Hispanic-Americans	Ethnic identity influences an individual's perception of a spokesperson's trustworthiness and attitude toward a brand.
Ueltschy and Krampf, 1997	Hispanics in the US	Ethnic identification had a significant influence on consumer language preference.
Laroche et al., 1997a	French- and English-Canadians	Ethnic identity influences an individual's tendency to use coupons and store deals.
Laroche et al, 1998	Italian- and Greek-Canadians	Ethnic identity is significantly related to convenience versus traditional food consumption.
Kim and Kang, 2001	Blacks, Hispanics, and whites in the US	Ethnic identity impacts consumer decision-making patterns, such as informational influences (media and reference groups) and perception of store attributes' importance, in purchasing social clothes (value-expressive product) and small electronics (utilitarian product).

Authors	Cultures Studied	Research Findings
McCallister, 2001	Anglos and Hispanics in the US	The strength of ethnic identity influences an individual's likelihood to rely on reference group influence.
Lee et al., 2002	Latinos and Asians in the US	The strength of ethnic identity influences consumer apparel shopping orientations and retail format preferences.
Baba, 2003	Blacks in the US	Ethnic identity has a significant influence on sport consumption preferences among the student population.
Xu et al., 2004	Asian-American	Ethnic identity influences culture-specific consumer behaviour of youth.
Laroche et al., 2005	Italian- and Greek-Canadians	Ethnic identity tends to be positively related to the consumption of traditional foods and generally is negatively related to the consumption of convenience foods.
Vida et al., 2006	Bosniacs, Croats, and Serbs in the state of state of Bosnia and Herzegovina	Ethnic affiliation has a direct effect on consumer preferences for domestic products/brands.
Cleveland, 2006	Eight countries	The consumption of such goods as luxury products, communications, consumer electronics, household appliances, clothing and accessories, personal care products, and food and beverages is a function of a person's attachment to his/her ethnic identity.
Sekhon, 2007	Asian Indians in the UK	Ethnic background and cultural roots impact on consumer decision making and brand choice.

Appendix 6

List of Definitions of Acculturation found in the Marketing Literature

Authors	Definitions
Redfield et al., 1936	"those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups."
Social Science Research Council, 1954	"culture change that is initiated by the conjunction of two or more autonomous cultural system."
Broom & Selznick, 1963	Process by which a group takes on characteristics from the culture of another group, which occurs when continuous direct or indirect contact of groups of individuals having different cultures results in changes in the original culture patterns.
Padilla, 1980	Acculturation is really the modification of a group by adapting to, or borrowing traits from, another culture.
Schiffman et al., 1981	"acculturation is the social process by which social-cultural change takes place through face-to-face contacts between peoples of diverse cultures."
Penaloza, 1994	Acculturation is the general process of movement and adaptation to the cultural environment in one country by persons from another country.
Ownbey & Horridge, 1997	Process of learning and adopting cultural traits, different from the ones with which the person was originally reared.
Laroche et al., 1998	"acquisition of host culture traits."
Palumbo & Teich, 2004	"when an immigrant acquires a host country's cultural traits."
Romero, 2004	"process where individuals originating from a foreign country adopt portions of their host country's culture."
Sandikci et al., 2005	"dialogical process that involves a constant moving back and forth between incompatible cultural positions."
Laroche & Cleveland, 2007	"the process in which individuals learn and adopt the norms and values of a culture different than the one in which they grew up."

Appendix 7

The Effects of Acculturation on Consumer Behaviour

Authors	Cultures Studied	Research Findings
Choe, 1984	Koreans in the US	Acculturation influences food consumption.
Lee, 1988	Taiwanese, Taiwanese in the United States and Americans	Acculturation influences the adoption process of American consumption styles.
Boykin, 1993	Asian-Americans	Level of acculturation impacts food consumption.
Lee and Tse, 1994	Hong Kong Immigrants in Canada	An immigrant's level of acculturation influence his/her media consumption.
Kara and Kara, 1996	Hispanics in the US	Acculturation influences the type of product attributes consumers consider when making a purchase decision.
Khairullah et al., 1996	Asian-Indians in the US	Acculturation affects an individual's preference for advertising appeals.
Shim and Chen, 1996	China	Different acculturation levels impact an immigrant's apparel shopping behaviour.
Ownbey and Horridge, 1997	Chinese- and Filipino-Americans	Relationship exists between acculturation levels and shopping orientations.
Laroche et al., 1997a	French- and English-Canadians	Acculturation has a significant influence on an individual's deal proneness.
Laroche et al., 1997b	Italian- and English-Canadians	Acculturation levels influence the consumption of convenience goods.
Seitz, 1998	Hispanic, Asian and blacks in the US	Acculturation influences an individual's intention to purchase based on advertising viewing.
Quester et al., 2001	Chinese in Australia	Different levels of acculturation influence information search, product evaluations and purchase behaviour.
Ogden, 2002	Hispanics in the US	Acculturation levels influence consumer living.
Ogden, 2005	Hispanics and Anglos in the US	Acculturation influences husbands' influence on purchase decisions of household paint.
Chen et al., 2005	Chinese Canadians	Acculturation plays a significant mediating role between the ethnic identity construct and consumption.
Sandikci et al., 2005	Rural-to-urban migrants in Turkey	Acculturation has an impact on consumption practices related to the body and physical appearance.
Wilson, 2006	Hispanics in the US	Acculturation levels influence purchase behaviour and language preference in advertising.
Swaidan, 2006	Middle-Easterners and Asians in the US	Acculturation plays a role in shaping consumers' views of ethics.

Appendix 8

Askegaard, Arnould and Kjeldgaard's (2005) Model of Consumer Identity
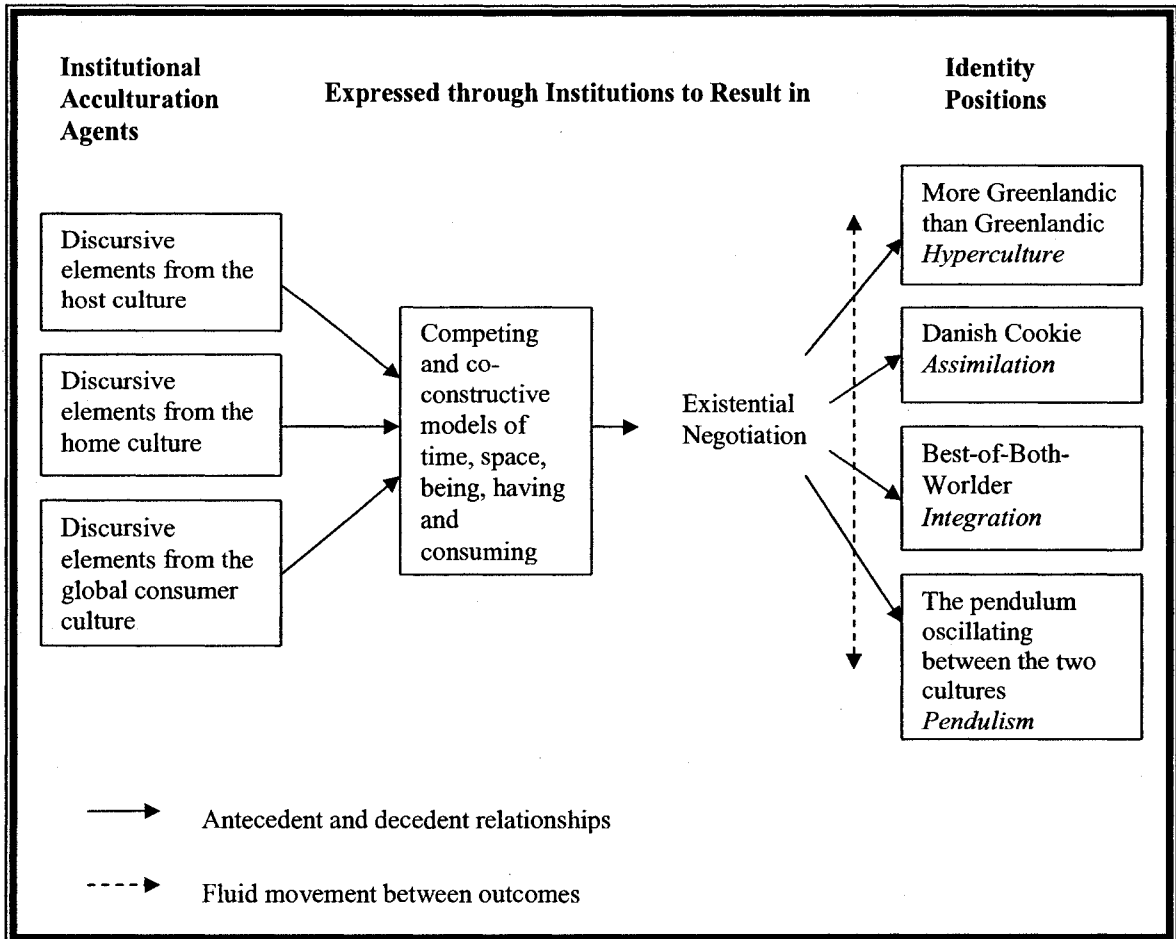
Appendix 9

"World Englishes" (Kachru, 1992)

The **"Expanding Circle"**

China	1,088.2 mil
Egypt	50.3 mil
Indonesia	175.9 mil
Israel	4.5 mil
Japan	122.6 mil
Korea	42.6 mil
Nepal	18.0 mil
Saudi Arabia	12.9 mil
Taiwan	19.8 mil
USSR	285.8 mil
Zimbabwe	8.9 mil

Nations presently increasing their use of English as an inter- or intra-national language of business, technology and government.

The **"Outer Circle"**

Bangladesh	107.7 mil
Ghana	13.7 mil
India	810.8 mil
Kenya	22.9 mil
Malaysia	16.9 mil
Nigeria	112.2 mil
Pakistan	109.4 mil
Philippines	58.7 mil
Singapore	2.6 mil
Sri Lanka	16.6 mil
Tanzania	23.9 mil
Zambia	7.3mil

Nations where the English language has taken strong root as an intranational official language or co-language.

The **"Inner Circle"**

USA	245.8 mil
UK	57.0 mil
Canada	25.9 mil
Australia	16.4 mil
New Zealand	3.3 mil

Nations for which English is predominantly the first language and from which English has spread to other countries

Note: Number is population of nation, not number of English speakers

Appendix 10

List of Cosmopolitan Motifs (Lash & Urry, 1994)

1. A sense of enacting a kind of global consumer citizenship through actual or simulated (via mass-media representations) travel to different cultures.

2. A curiosity about places, people, cultures, and their historical and anthropological contexts.

3. An openness toward and appreciation of cultural differences.

4. A willingness to engage new cultures outside of conventional tourist sites and settings.

5. An aspiration to understand the relative place of one's own society and culture in a broader global framework.

6. A cultivated skill at interpreting the signs that mark conventional tourist settings and at affecting a detached, intellectual stance toward their intended meaning.

Appendix 11

Empirical Evidence Supporting the Concept of the Global Consumer Culture

Studies	Research Findings
Ger & Belk, 1996	Conceptualization of the Global Consumer Culture and alternatives to dealing with it.
Wee, 1999	Emergence of global consumption patterns is demonstrated among the youth market, which reflects Western values propagated through mass media.
Maxwell, 2001	Emergence of global consumption patterns in the US and India with respect to brand quality perceptions and price consciousness. However, some differences between the two cultures still exist.
Belk et al., 2003	Emergence of global consumption patterns in The US, Denmark and Turkey with respect to material possession preferences.
Bolton & Meyers, 2003	Global market segments are emerging in Asia Pacific, Europe and North America with respect to industrial customers' price elasticities for service offerings which have been found to depend on service quality, service type and level of service support.
Zhou & Belk, 2004	Global advertising images and foreign appeals have been studied among the Chinese market, where about half of the study's participants demonstrated a desire for global cosmopolitanism and materialism, while the second half conveyed a strong nationalistic tendency and preferred advertisements reflecting Chinese values.
Askegaard et al., 2005	Emergence of global consumptions patterns in Denmark and Greenland resulting in four identity positions: Greenlandic hyperculture, Oscillating pendulum, Danish cookie and Best-of-both-worlder; the latter representing an adaptive process by which an individual selects elements from both cultures, forming a hybrid (ie. somewhat global) culture that fit his/her lifestyle.
Cleveland, 2006	Emergence of global consumptions patterns in India, South Korea, Sweden, Hungary, Greece, Chile, Mexico and Canada with respect to product and media usage. The study found different levels of AGCC among the countries.
Austin, 2006	Emergence of global consumptions patterns in United States, Canada, Ireland, Australia and England with respect to ethics and aesthetics.
Hung et al., 2007	Chinese women have a modern perception of the new "woman in advertising" which reflects global images with an adjustment contingent on the Chinese culture.
Ko et al., 2007	Emergence of global consumption patterns in Europe, Korea and the US with respect to the fashion industry.

Appendix 12

Product Categories as a Market Segmentation Basis

Product Category	Recommended Marketing Strategy
Industrial (vs. Consumer) products	Standardization (vs. Adaptation)
Consumer non-durables (vs. durables) products	Adaptation (vs. Standardization)
Culture-bound (vs. Culture-free) products	Adaptation (vs. Standardization)
Perceived as Essential (vs. non-Essential) products	Standardization (vs. Adaptation)
Strong Competition (vs. Weak competition)	Adaptation (vs. Standardization)
When many (vs. few) Close Substitutes	Adaptation (vs. Standardization)
Products at different life stages in different markets	Adaptation (vs. Standardization)
Products with different rates of diffusion in different markets	Adaptation (vs. Standardization)
Products with different ways of consumption (pattern, level, intensity, loyalty) in different markets	Adaptation (vs. Standardization)
Products with different consumer involvement in different markets	Adaptation (vs. Standardization)
Products with different usages in different markets	Adaptation (vs. Standardization)
Product with different need-fulfillment functions in different markets	Adaptation (vs. Standardization)
Product with different levels of attribute importance in different markets	Adaptation (vs. Standardization)

Source: Baalbaki, Imad B. and Naresh K. Malhotra (1993), "Marketing Management Bases for International Market Segmentation: An Alternate Look at the Standardization/Customization Debate," *International Marketing Review*, 10 (1), 19-45.

Appendix 13

Furrer, Liu and Sudharshan's Scale measuring Culture (2000)

Power Distance

- Inequalities among people are both expected and desired.
- Less powerful people should be dependent on the more powerful.
- Inequalities among people should be minimized. *(reversed)*
- There should be, and there is to some extent, interdependencies between less and more powerful people. *(reversed)*

Individualism

- Everyone grows up to look after him/herself and his/her immediate family only.
- People are identified independently from the group they belong to.
- An extended family member should be protected by other member in exchange for loyalty. *(reversed)*
- People are identified by their position in the social networks to which they belong. *(reversed)*

Masculinity

- Money and material things are important.
- Men are supposed to be assertive, ambitious and tough.
- Dominant values in society are the caring for others and preservation. *(reversed)*
- Both men and women are allowed to be tender and to be concerned with relationships. *(reversed)*

Uncertainty Avoidance

- High stress and subjective feeling of anxiety are frequent among people.
- Fear of ambiguous situations and of unfamiliar risks is normal.
- Uncertainty is a normal feature of life and each day is accepted as it comes. *(reversed)*
- Emotions should not be shown. *(reversed)*

Long Term Orientation

- Willingness to subordinate oneself for a purpose is normal.
- People should be perseverant toward long-term results.
- Traditions should be respected. *(reversed)*
- Social obligations should be respected regardless of cost. *(reversed)*

Appendix 14

Yoo, Donthu and Lenartowicz Scale measuring Culture (2001)

Power Distance ● People in higher positions should make more decisions without consulting people in lower positions. ● People in higher positions should not ask the opinions of people in lower positions too frequently. ● People in higher positions should avoid social interaction with people in lower positions. ● People in lower positions should not disagree with decisions made by people in higher positions. ● People in higher positions should not delegate important tasks to people in lower positions.
Individualism ● Individuals should sacrifice self-interest for group (either at school or at the work place). *(reversed)* ● Individuals should stick with the group even through difficulties. *(reversed)* ● Group welfare is more important than individual rewards. *(reversed)* ● Group success is more important than individual success. *(reversed)* ● Individuals should only pursue their goals after considering the welfare of the group. *(reversed)* ● Group loyalty should be encouraged even if individual goals suffer. *(reversed)*
Masculinity ● It is more important for men to have a professional career than it is for women. ● Men usually solve problems with logical analysis; women usually solve problems with intuition. ● Solving difficult problems usually requires an active, forcible approach, which is typical of men. ● There are some jobs that a man can always do better than a woman.
Uncertainty Avoidance ● It is important to have instructions spelled out in detail so that I always know what I'm expected to do. ● It is important to closely follow instructions and procedures. ● Rules and regulations are important because they inform me of what is expected of me. ● Standardized work procedures are helpful. ● Instructions for operations are important.
Long Term Orientation *How important are the following values to you?* ● Careful management of money (Thrift). ● Going on resolutely in spite of opposition (Persistence). ● Personal steadiness and stability. ● Long-term planning. ● Giving up today's fun for success in the future. ● Working hard for success in the future.

Appendix 15

Churchill's Paradigm for Scale Development

1. Specify Domain of Construct	Literature Search
2. Generate Sample of Items	Literature Search, Experience Survey, Insight Stimulating Examples, Critical Incidents, Focus Groups
3. Collect Data	
4. Purify Measure	Coefficient Alpha, Factor Analysis
5. Collect Data	
6. Assess Reliability	Coefficient Alpha, Split-Half Reliability
7. Assess Validity	Multitrait-Multimethod Matrix, Criterion Validity
8. Develop Norms	Averages and Other Statistics Summarizing Distribution of Scores

Source: Churchill, Gilbert A. (1979), "A Paradigm for Developing Better Measures of Marketing Constructs," Journal of Marketing Research, 14 (1), 66-73.

Appendix 16

The 'Acculturation to the Global Consumer Culture' Scale (Cleveland, 2006)

Cosmopolitanism (COS)

- I am interested in learning more about people who live in other countries.
- I like to learn about other ways of life.
- I enjoy being with people from other countries to learn about their unique views and approaches.
- I enjoy exchanging ideas with people from other cultures or countries.
- I like to observe people from other cultures, to see what I can learn from them.
- I find people from other cultures stimulating.
- I enjoy trying foreign food. *
- When traveling, I like to immerse myself in the culture of the people I am visiting.
- Coming into contact with people of other cultures has greatly benefited me.
- When it comes to trying new things, I am very open. *

Global Mass Media Exposure (GMM)

- I enjoy watching Hollywood films at the theatre. *
- I enjoy watching Hollywood movies that are in English. *
- Some of my favorite actors/actresses are from Hollywood.
- I enjoy listening to music that is popular in the United States.
- In general, I do not like American television. (*reversed*)
- I like to read magazines that contain information about popular Western celebrities. *
- I enjoy reading American magazines.
- I often watch American television programs.
- I like the way that Americans dress. *

Exposure to Marketing Activities of Multinational Corporations (EXM)

- When I am watching TV, I often see advertising for products that are from outside of my country.
- Ads for foreign or global products are everywhere.
- In my city, there are many billboards and advertising signs for foreign and global products.
- It is quite common to see ads for foreign and global products in local media.
- When I read a newspaper, I come across many advertisements for foreign or global products.
- The magazines that I read are full of ads for foreign of global products.
- When I am watching television, it seems that the number of advertisements for foreign brands is quite high, when compared to the number of advertisements for local brands.
- I often watch TV programming with advertisements from outside my country.
- When shopping, I am often exposed to foreign or global brands.
- Many of the TV commercials I see are placed by multinational corporations.

Self-Identification with Global Consumer Culture (IDT)

- The way that I dress is influenced by the advertising activities of foreign or global companies.
- Advertising by foreign or global brands has a strong influence on my clothing choices.
- I pay attention to the fashions worn by people in my age-group that live in other countries.
- I try to pattern my lifestyle, way of dressing, etc. to be a global consumer.
- I like reading magazines about the fashion, décor, and trends in other countries.
- I prefer to wear clothing that I think is popular in many countries around the world rather than clothing traditionally worn in my own country.
- I actively seek to buy products that are not only thought of as 'local'.
- I identify with famous international brands.

International Traveling Frequencies and Experiences (SIN or TRAV)

- While vacationing, I would prefer to stay in my country, rather than visit another country. (*reversed*)
- I prefer spending my vacations outside of the country that I live in.
- Visiting foreign countries is one of my favorite things.
- I often think about going to different countries and doing some traveling.
- I have thus far visited two or more other countries.
- I feel at home in other countries.

Openness to and Desire to Emulate GCC (OPE)

- I think people my age are basically the same around the world. For example, a 20-something in Russia is basically the same as a 20-something in the U.S., Sweden, or anywhere else.
- I think that my lifestyle is almost the same as that of people of my age group in other countries.
- I think my lifestyle is almost the same as that of people of my social class in other countries.
- I would rather live like people do in the United States. *
- When traveling abroad, I appreciate being able to find Western products and restaurants.

English Language Usage / Exposure (ELU)

- I feel very comfortable speaking in English.
- I often speak English with family and friends.
- I speak English regularly.
- Many of my favorite shows on TV are in English.
- My parents and I never communicate in English. (*reversed*)
- Many of the textbooks and articles that I read are in English.
- I prefer to watch English language television that any other language I may speak.
- The songs I listen to are almost all English. *

* deleted items after Confirmatory Factor Analysis

▶ *to be measured with a seven-point Likert Scale with end-points: strongly disagree (1) and strongly agree (7)*

Appendix 17

The 'Ethnic Identity' Scale (Cleveland, 2006)

Items adapted from past literature (Hirschman, 1981; Mendoza, 1989; Laroche et al., 1990, 1996, 1997a, 1997b, 1997c, 1998; Penaloza, 1994; Berry, 1997; Hui et al., 1998; Kim, 2001)

Local Country Language Use

- I speak (local culture language) regularly.
- I always speak (local culture language) with other family members.
- The songs I listen to are almost all in (local culture language).
- Many of my favorite television shows are in (local culture language).
- I feel very comfortable speaking in (local culture language).
- I always speak / spoke (local culture language) with my parents.
- I mostly carry on conversations in (local culture language) everyday.
- I prefer to watch (local culture language) television over any other language I may speak.
- I mostly speak in (local culture language) at family gatherings.
- I always use the (local culture language) with my friends.
- Many of the books I read are in (local culture language).
- In general, I speak in (local culture language).

Local Media Usage / Exposure

- The movies / videos that I watch are always in (local culture language).
- The newspapers that I read are always in (local culture language).
- The television programs that I watch are always in (local culture language).
- The magazines / books that I read are always in (local culture language).
- The radio programs that I listen to are always in (local culture language).
- The Internet sites that I visit are always in (local culture language).

Local Interpersonal Relationships

- I have many (members of my local culture group) with whom I am very close.
- Most of my friends are (members of my local culture group).
- I get together with (members of my local culture group) very often.
- Most of the people at the places I go to have fun and relax are (members of my local culture group).
- Most of the people that I go to parties of social events with are (members of my local culture group).
- I like to go to places where I can find myself with (members of my local culture group).

Self-Identification and Pride

- I am very attached to all aspects of the (local culture).
- I feel very proud to identify with the (local culture).
- The (local culture) has the most positive impact on my life.
- I feel most comfortable in the (local culture).
- I consider the (local culture) rich and precious.
- I feel very much a part of the (local culture).
- I consider myself to be a (member of the local culture).

Desire to Maintain Own Culture

- I consider it very important to maintain (my own culture).
- I believe that it is very important for children to learn the values of (my own culture).
- It is very important for me to remain close to (my own culture).

- Children of (my own culture) should learn about (home culture) history from their parents.
- Although I believe that I might acquire some elements of another culture(s), it is important for me to hold on to (my own culture).
- If I was to live elsewhere, I would still want to retain (my own culture).

Local Customs, Habits and Values

- I always celebrate (local culture) holidays.
- I like to celebrate birthdays and weddings in the (local culture) tradition.
- I like to cook (local culture) dishes / meals.
- I like to eat (local culture) foods.
- I like to listen to (local culture) music.
- Participating in (local culture) holidays and events is very important to me.

Family Structure and Sex-Roles

- The acquisition of (local culture) family values is desirable.
- Children should strive to achieve independence from their parents. (*reversed*)
- Sons and daughters should be granted the same privileges. (*reversed*)
- It is highly preferable to marry someone from one's own culture.
- The authority of parents over children is to be limited. (*reversed*)
- Both men and women have an equal right to work if they so desire. (*reversed*)

▶ *to be measured with a seven-point Likert Scale with end-points: strongly disagree (1) and strongly agree (7)*

Appendix 18

The 'Ethnocentrism' Scale (Shimp and Sharma, 1987)

1. American people should always buy American-made products instead of imports.
2. Only those products that are unavailable in the U.S. should be imported.
3. Buy American-made products. Keep America working.
4. American products, first, last, and foremost.
5. Purchasing foreign-made products is un-American.
6. It is not right to purchase foreign products, because it puts Americans out of jobs. *
7. A real American should always buy American-made products. *
8. We should purchase products manufactured in America instead of letting other countries get rich off us. *
9. It is always best to purchase American products.
10. There should be very little trading or purchasing of goods from other countries unless out of necessity.
11. Americans should not buy foreign products, because this hurts American business and causes unemployment. *
12. Curbs should be put on all imports.
13. It may cost me in the long run but I prefer to support American products.
14. Foreigners should not be allowed to put their products on our markets.
15. Foreign products should be taxed heavily to reduce their entry into the U.S.
16. We should buy from foreign countries only those products that we cannot obtain within our own country.
17. American consumers who purchase products made in other countries are responsible for putting their fellow Americans out of work.

* items used in present study's questionnaire

*It is not right to purchase foreign products, because it puts (country-people) out of jobs.

*A real (country-person) should always buy (home country)-made products.

*We should purchase products manufactured in (home country) instead of letting other countries get rich off us.

*(Country-people) should not buy foreign products, because this hurts (home country's) business and causes unemployment.

Appendix 19

The 9-Item 'Materialism' Scale (Richins, 2004)

| 1. I admire people who own expensive homes, cars, and clothes. |
| 2. The things I own say a lot about how well I'm doing in life. |
| 3. I like to own things that impress people. |
| 4. I try to keep my life simple, as far as possessions are concerned. (*reversed*) |
| 5. Buying things gives me a lot of pleasure. |
| 6. I like a lot of luxury in my life. |
| 7. My life would be better if I owned certain things I don't have. |
| 8. I'd be happier if I could afford to buy more things. |
| 9. It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like. |

Appendix 20

The 'Marlowe-Crowne Social Desirability Scale (Marlowe & Crowne, 1967)

1. Before voting I thoroughly investigate the qualifications of all the candidates.
2. I never hesitate to go out of my way to help someone in trouble. *
3. It is sometimes hard for me to go on with my work if I am not encouraged.
4. I have never intensely disliked anyone. *
5. On occasion I have had doubts about my ability to succeed in life.
6. I sometimes feel resentful when I don't get my way.
7. I am always careful about my manner of dress.
8. My table manners at home are as good as when I eat out in a restaurant.
9. If I could get into a movie without paying and be sure I was not seen I would probably do it.
10. On a few occasions, I have given up doing something because I thought too little of my ability.
11. I like to gossip at times.
12. There have been times when I felt like rebelling against people in authority even though I knew they were right. *
13. No matter who I'm talking to, I'm always a good listener.
14. I can remember "playing sick" to get out of something.
15. There have been occasions when I took advantage of someone.
16. I am always willing to admit it when I make a mistake.
17. I always try to practice what I preach.
18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people.
19. I sometimes try to get even rather than forgive and forget.
20. When I don't know something, I don't at all mind admitting it. *
21. I am always courteous, even to people who are disagreeable. *
22. At times, I have really insisted on having things my own way. *
23. There have been occasions when I felt like smashing things.
24. I would never think of letting someone else be punished for my wrong doings. *
25. I never resent being asked to return a favor.
26. I have never been irked when people expressed ideas very different from my own.
27. I never make a long trip without checking the safety of my car.
28. There have been times when I was quite jealous of the good fortune of others. *
29. I have almost never felt the urge to tell someone off.
30. I am sometimes irritated by people who ask favors of me. *

| 31. I never felt that I was punished without cause. |
| 32. I sometimes think when people have a misfortune they only get what they deserve. |
| 33. I have never deliberately said something that hurt someone's feelings. |

* items used in present study's questionnaire

Appendix 21

Consumer Behaviour Measures (Cleveland, 2006)

▶ *Food Consumption*

On a scale of **1 (NEVER) to 7 (DAILY)**, how often do you **consume** the following food and drink items?
Pizza, Sushi, Tacos, Sausage, Souvlaki, Tea, Beer, Kimchi, Mashed Potatoes, Kwast (warm water with lemon juice), Dim Sum, Hamburgers, Croissants, Pretzel, Cheese, Wine, Soft Drinks (eg. Coke), Coffee, Curry Dishes, Anijsmelk (hot milk with Anise).

▶ *Personal Care Products and Clothing/Accessories*

On a scale of **1 (NEVER) to 7 (DAILY)**, how often do you **use** the following items?
Hair Shampoo, Deodorant, Mouthwash, Hand/Body Soap, Toothpaste, Blue (Denim) Jeans, Athletic/Running Shoes, Business Suits/Attire, Wristwatch, Neckties (men)/Scarves (women)

▶ *Household Appliances and Consumer Electronics*

On a scale of **1 (NOT AT ALL ESSENTIAL) to 7 (VERY ESSENTIAL)**, for you, how essential (important) are the following items?
Personal Stereo Player (eg. Walkman, iPod), Washing Machine, Clothes Dryer, Dishwasher Machine, Electronic Hairdryer, Compact Disc (CD) Player, Video Game Console (eg. Xbox, Nintendo), DVD (Digital Video Disc) Player, Refrigerator, Microwave Oven, Television Set, Digital Camera, Personal (and/or laptop) Computer, Electric Food Processor

▶ *Luxury Goods*

On a scale of **1 (NEVER) to 7 (AT LEAST ONCE PER <u>MONTH</u>)**, how often do you **purchase** these items?
Boxed Chocolates, Expensive Cosmetics, Fragrances (Perfumes / Colognes), Jewelry, Antique Furniture, Fur and Leather Coats, Expensive Wine or Champagne

Additional Measures (Consumer Electronics and Food Consumption)

On a scale of **1 (NEVER) to 7 (DAILY)**, how often do you...
Watch television, use a cell phone (mobile phone), use a personal (and/or laptop) computer, use (surf) the Internet (World Wide Web), send Emails (electronic mail), use an automatic banking machine (ATM), eat traditional Dutch meals, eat traditional Dutch snacks

Additional Measures (Food and Clothing Consumption)

On a scale of **1 (NEVER) to 7 (SEVERAL TIMES PER <u>WEEK</u>)**, how often do you...
Visit traditional Dutch restaurants, visit restaurants that offer Asian food/meals (eg. Chinese, Thai, Indian, etc.), visit restaurants that offer European food/meals (eg. French, Italian, etc.), visit restaurants that offer Latin-American food/meals (eg. Mexican, Chilean, Brazilian, etc.), visit restaurants that offer American-style fast-food meals, wear American fashion (clothing and/or accessories), wear Latin-American fashion, wear Asian fashion, wear European fashion, wear traditional Dutch fashion

Appendix 22

Modifications to Questionnaire Items after Pre-Test

▶ *Negatively-worded items converted into positive expressions*

Original Measurement Items	Modified Measurement Items
When I don't know something I don't at all mind admitting it.	I often admit when I don't know something.
I never hesitate to go out of my way to help someone in trouble.	I often go out of my way to help someone in trouble.
I would never think of letting someone else be punished for my wrong doings.	I always admit to my wrong doings.
I have never intensely disliked anyone.	I like everyone I know.

▶ *Misunderstood English Words and Expressions*

Misunderstood Words/ Expressions	Modified Words/Expressions
The acquisition of Dutch family values...	The acquisition (in other words, learning or transmission) of Dutch family values...
strive to achieve	strive (in other words, make an effort) to achieve
Granted	Given
Stimulating	stimulating / interesting
I try to keep my life simple, as far as possessions are concerned.	I try to keep my life simple, and avoid having too much possessions
I can remember "playing sick"	I sometimes pretended to "be sick"
Resentful	resentful (in other words, displeased)
Courteous	Polite and nice
Disagreeable	Unpleasant
perseverant	perseverant (that is, work hard)
Resolutely	resolutely and firmly
Persistence	persistence /determination
Ads	Advertising

Modifications to Questionnaire Items after Pre-Test (continued)

► *Other Corrections*

Original	Modified
individuals should sacrifice self-interest for group	individuals should sacrifice self-interest for group interest
Ambiguous	Ambitious
people my age-group...	people my age...
When it comes to trying new things, I am very open.	I am very open to try new things.
in Dutch	in the Dutch language

Appendix 23

Final Questionnaire

Dear Survey Participant:

My name is Kamila Sobol, and I am a Master's student at Concordia University (Montreal, Canada). As part of my Master's thesis, my supervisors and I are undertaking a study focusing of how culture influences various consumer behaviours, and I would like to invite you to share your opinions.

I would very much appreciate your participation in this study, by completing the attached questionnaire and sending it back to me (included with this questionnaire is a pre-stamped envelop with a return address). It should take you approximately 20 to 25 minutes to fill out. Your participation is strictly voluntary and anonymous, and the responses that you provide will only be used for statistical purposes.

In this survey, we are particularly interested in your thoughts on various cultural characteristics. As a consumer in today's complex marketplace, where products are available from all over the world, you are faced with many and often difficult buying decisions. Understanding the role of cultural influences on various consumption behaviours is important both to researchers like us, who are interested in advancing our knowledge about the importance of culture, and to producers who need to be able to respond better to your and our needs as consumers.

To obtain a correct representation of the population, it is important that each questionnaire be completed in full, so we kindly ask that you please answer all the questions. Your answers will remain completely confidential. Your name or any other identifying information does not appear on the questionnaire. If you would like to comment on any of the questions or on the overall theme of the survey, please feel free to do so in the margin. We will read your comments carefully and take them into account.

If you would like some feedback on the study once our analysis is complete, we would be pleased to send you a report that contains a summary of the findings – just send me a note at <k_sobol@jmsb.concordia.ca>

We would really appreciate if you could send in the questionnaire by **August 15th, 2007**.

We thank you in advance for your very kind participation.

Yours truly,

Kamila Sobol	**Michel Laroche**	**Michèle Paulin**
Masters Student in Marketing	Royal Bank Distinguished	Associate Professor
John Molson School of Business	Professor of Marketing	John Molson School of Business
Concordia University	John Molson School of Business	Concordia University
Montreal, Canada	Concordia University	Montreal, Canada
	Montreal, Canada	

PART 1

*Thank you very much for your cooperation! The statements on the first three pages of the survey describe some attitudes, opinions, and interests. We ask you to please carefully read through each and, on the scale from 1 to 7, to **circle** the number corresponding to **your level of agreement or disagreement** with the statement.*

*Please note that you should work at a fairly high speed through the scales. There is no need to look back and forth through the pages, or to worry and puzzle over individual items. There is no "right" or "wrong" answer. We value your opinion and it is **your first impression**, your immediate "feeling" about the statements which count. You should look at each statement as separate from the rest and answer each of them independently from each other.*

	Strongly Disagree Strongly Agree
I enjoy being with people from other countries to learn about their views and approaches.	1 2 3 4 5 6 7
I pay attention to the fashions worn by people my age, living in other countries.	1 2 3 4 5 6 7
I identify with famous international brands.	1 2 3 4 5 6 7
I would be happier if I could afford to buy more things.	1 2 3 4 5 6 7
I often admit when I don't know something.	1 2 3 4 5 6 7
I think people my age are basically the same around the world. For example, a 20-something in Mexico is basically the same as a 20-something in Russia, Korea, or anywhere else.	1 2 3 4 5 6 7
I consider it very important to maintain my Dutch culture.	1 2 3 4 5 6 7
The acquisition (in other words, learning or transmission) of Dutch family values is desirable.	1 2 3 4 5 6 7
I am very attached to all aspects of the Dutch culture.	1 2 3 4 5 6 7
I enjoy trying foreign food.	1 2 3 4 5 6 7
I like to own things that impress people.	1 2 3 4 5 6 7
I am sometimes irritated by people who ask favors of me.	1 2 3 4 5 6 7
I often go out of my way to help someone in trouble.	1 2 3 4 5 6 7
I would like to live the way that people do in the United States.	1 2 3 4 5 6 7
I like to observe people of other cultures, to see what I can learn from them.	1 2 3 4 5 6 7
I like the way that Americans dress.	1 2 3 4 5 6 7
Children should strive (in other words, make an effort) to achieve independence from their parents.	1 2 3 4 5 6 7
Sons and daughters should be given the same privileges.	1 2 3 4 5 6 7
The things I own say a lot about how well I am doing in life.	1 2 3 4 5 6 7
I find people from other cultures stimulating / interesting.	1 2 3 4 5 6 7
I prefer to wear clothing that I think is popular in many countries around the world rather than clothing traditionally worn in my own country.	1 2 3 4 5 6 7

	Strongly Disagree					Strongly Agree	
I try to keep my life simple, and avoid having too much possessions.	1	2	3	4	5	6	7
In the past, I sometimes pretended to "be sick" to get out of something.	1	2	3	4	5	6	7
It is highly preferable to marry someone from one's own culture.	1	2	3	4	5	6	7
I always celebrate Dutch holidays.	1	2	3	4	5	6	7
I would like to live the way that people do in Japan.	1	2	3	4	5	6	7
I enjoy exchanging ideas with people from other cultures and countries.	1	2	3	4	5	6	7
I like to try restaurants that offer food that is different from that in my own culture.	1	2	3	4	5	6	7
Although I believe that I might acquire (in other words, learn) some elements of another culture(s), it is important for me to hold on to my Dutch culture.	1	2	3	4	5	6	7
Buying things gives me a lot of pleasure.	1	2	3	4	5	6	7
There have been times when I was quite jealous of the good fortune of others.	1	2	3	4	5	6	7
I like the way people live in Europe.	1	2	3	4	5	6	7
When shopping, I am often exposed to foreign or global brands.	1	2	3	4	5	6	7
I like to celebrate birthdays and weddings in the Dutch culture tradition.	1	2	3	4	5	6	7
I like to cook Dutch dishes / meals.	1	2	3	4	5	6	7
I like the way that people living in European countries dress.	1	2	3	4	5	6	7
I admire people who own expensive homes, cars, and clothes.	1	2	3	4	5	6	7
I like the way that people living in Asian countries dress.	1	2	3	4	5	6	7
I have many Dutch friends with whom I am very close.	1	2	3	4	5	6	7
I am very open to try new things.	1	2	3	4	5	6	7
In my city, there are many billboards, and advertising signs for foreign and global products.	1	2	3	4	5	6	7
My life would be better if I owned certain things I don't have.	1	2	3	4	5	6	7
I try to pattern my lifestyle, way of dressing, etc. to be a global consumer.	1	2	3	4	5	6	7
I always admit to my wrong doings.	1	2	3	4	5	6	7
Many of the TV commercials I see are placed by international or foreign companies.	1	2	3	4	5	6	7
We should purchase products that are manufactured in the Netherlands instead of letting other countries get rich off of us.	1	2	3	4	5	6	7
There have been times when I felt like rebelling against people in authority even though I knew they were right.	1	2	3	4	5	6	7
I feel very proud to identify myself with the Dutch culture.	1	2	3	4	5	6	7
The authority of parents over children is to be limited.	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
I think that my lifestyle is almost the same as that of people of my social class in other countries.	1	2	3	4	5	6	7
I like a lot of luxury in my life.	1	2	3	4	5	6	7
I sometimes feel resentful (in other words, displeased) when I don't get my way.	1	2	3	4	5	6	7
Globalization is generally a good thing.	1	2	3	4	5	6	7
I am interested in learning more about people who live in other countries.	1	2	3	4	5	6	7
I am always polite and nice, even to people who are unpleasant.	1	2	3	4	5	6	7
I like everyone I know.	1	2	3	4	5	6	7
I buy products that have an international flavor.	1	2	3	4	5	6	7
I believe that it is very important for children to learn the values of the Dutch culture.	1	2	3	4	5	6	7
It is not right to purchase foreign products, because it puts Dutch people out of jobs.	1	2	3	4	5	6	7
It sometimes bothers me that I can't afford to buy all the things I would like.	1	2	3	4	5	6	7
The Dutch culture has a positive impact on my life.	1	2	3	4	5	6	7
Most of my friends are Dutch.	1	2	3	4	5	6	7

PART 2

The following statements describe some cultural characteristics. As before, we ask you to please carefully read through each and, on a scale of 1 to 7, to circle the number corresponding to your level of agreement or disagreement with the statement. And remember, there are no 'right" or "wrong" answers, it is your immediate "feeling" that counts.

In the culture of the Netherlands...

	Strongly Disagree						Strongly Agree
...people should be perseverant (that is, work hard) toward long-term results.	1	2	3	4	5	6	7
...inequalities among people are both expected and desired.	1	2	3	4	5	6	7
...both men and women are allowed to be tender and to be concerned with relationships.	1	2	3	4	5	6	7
...fear of ambiguous (that is, uncertain) situations and of unfamiliar risks is normal.	1	2	3	4	5	6	7
...people are identified independently of the groups they belong to.	1	2	3	4	5	6	7
...money and material things are important.	1	2	3	4	5	6	7
...willingness to subordinate oneself (that is, make sacrifices) for a purpose is normal.	1	2	3	4	5	6	7
... emotions should not be shown.	1	2	3	4	5	6	7

	Strongly Disagree					Strongly Agree
...everyone grows up to look after him/herself and his/her immediate family only.	1	2	3	4	5	6	7
...uncertainty is a normal feature of life and each day is accepted as it comes.	1	2	3	4	5	6	7
...social obligations should be respected regardless of cost.	1	2	3	4	5	6	7
...men are supposed to be assertive, ambitious and tough.	1	2	3	4	5	6	7
...there should be, and there is to some extent, interdependencies between less and more powerful people.	1	2	3	4	5	6	7
...people are identified by their position in the social groups to which they belong.	1	2	3	4	5	6	7
...high stress and subjective feeling of anxiety are frequent among people.	1	2	3	4	5	6	7
...inequalities among people should be minimized.	1	2	3	4	5	6	7
...less powerful people should be dependent on the more powerful.	1	2	3	4	5	6	7
...traditions should be respected.	1	2	3	4	5	6	7
...dominant values in society are caring for others and preservation.	1	2	3	4	5	6	7
...an extended family member (eg. cousins, nieces/nephews, grandparents) should be protected by other members in exchange for loyalty.	1	2	3	4	5	6	7
...people in higher positions should not ask the opinions of people in lower positions too frequently.	1	2	3	4	5	6	7
...group welfare is more important than individual rewards.	1	2	3	4	5	6	7
...individuals should stick with the group even through difficulties.	1	2	3	4	5	6	7
...rules and regulations are important because they inform me of what is expected of me.	1	2	3	4	5	6	7
...it is more important for men to have a professional career than it is for women.	1	2	3	4	5	6	7
...people in higher positions should not delegate important tasks to people in lower positions.	1	2	3	4	5	6	7
...men usually solve problems with logical analysis; women usually solve problems with intuition.	1	2	3	4	5	6	7
...standardized work procedures are helpful.	1	2	3	4	5	6	7
...group loyalty should be encouraged even if individual goals suffer.	1	2	3	4	5	6	7
... people in lower positions should not disagree with decisions made by people in higher positions.	1	2	3	4	5	6	7
...individuals should sacrifice self-interest for group interest (either at school or at the work place).	1	2	3	4	5	6	7
...instructions for operations are important.	1	2	3	4	5	6	7
...people in higher positions should avoid social interaction with people in lower positions.	1	2	3	4	5	6	7
...it is important to closely follow instructions and procedures.	1	2	3	4	5	6	7
...individuals should only pursue their goals after considering the welfare of the group.	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
…there are some jobs that a man can always do better than a woman.	1	2	3	4	5	6	7
…it is important to have instructions spelled out in detail so that I always know what I'm expected to do.	1	2	3	4	5	6	7
…group success is more important than individual success.	1	2	3	4	5	6	7
…solving difficult problems usually requires an active, forcible approach, which is typical of men.	1	2	3	4	5	6	7
…people in higher positions should make more decisions without consulting people in lower positions.	1	2	3	4	5	6	7

How important are the following values to you?

	Very Unimportant						Very Important
Careful management of money (Thrift).	1	2	3	4	5	6	7
Going on resolutely and firmly, in spite of opposition (Persistence / Determination).	1	2	3	4	5	6	7
Personal steadiness and stability.	1	2	3	4	5	6	7
Long-term planning.	1	2	3	4	5	6	7
Giving up today's fun for success in the future.	1	2	3	4	5	6	7
Working hard for success in the future.	1	2	3	4	5	6	7

*The following statements relate to behavioral aspects of the Dutch culture. In this section, please **circle a number from 1 to 7**, to indicate **your level of agreement or disagreement** with each statement.*

	Strongly Disagree						Strongly Agree
I get together with other Dutch people very often.	1	2	3	4	5	6	7
I feel most comfortable in the Dutch culture.	1	2	3	4	5	6	7
A real Dutch should always buy Dutch-made products.	1	2	3	4	5	6	7
It is very important for me to remain close to the Dutch culture.	1	2	3	4	5	6	7
I like to eat Dutch foods.	1	2	3	4	5	6	7
Both men and women have an equal right to work if they so desire.	1	2	3	4	5	6	7
Most of the people at the places I go to have fun and relax are also Dutch.	1	2	3	4	5	6	7
I consider the Dutch culture rich and precious.	1	2	3	4	5	6	7
Dutch children should learn about the Netherlands' history from their parents.	1	2	3	4	5	6	7
I like to listen to Dutch music.	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
I like to learn about other ways of life.	1	2	3	4	5	6	7
Most of the people that I go to parties or social events with are also Dutch.	1	2	3	4	5	6	7
Dutch people should not buy foreign products, because this hurts Dutch businesses and causes unemployment.	1	2	3	4	5	6	7
I feel very much a part of the Dutch culture.	1	2	3	4	5	6	7
Participating in Dutch holidays and events is very important to me.	1	2	3	4	5	6	7
If I was to live elsewhere, I would still want to retain my Dutch culture.	1	2	3	4	5	6	7
I like to go to places where I can find myself with other Dutch people.	1	2	3	4	5	6	7
I consider myself to be Dutch.	1	2	3	4	5	6	7

PART 3

The following statements relate to the exposure to various media types and media preferences. Please circle a number from 1 to 7, to indicate your level of agreement or disagreement with each statement. Once again, there are no "right" or "wrong" answers, it is your immediate "feeling" that counts. You should look at each statement as separate from the rest and answer each of them independently from the others.

	Strongly Disagree						Strongly Agree
The movies / videos that I watch are always in the Dutch language.	1	2	3	4	5	6	7
The newspapers that I read are always in Dutch.	1	2	3	4	5	6	7
I often watch TV programming with advertisements from outside my country.	1	2	3	4	5	6	7
Some of my favorite actors / actresses are from the United States.	1	2	3	4	5	6	7
I often watch American television programs.	1	2	3	4	5	6	7
I enjoy watching American films.	1	2	3	4	5	6	7
I like to read magazines that contain information about popular American celebrities.	1	2	3	4	5	6	7
I enjoy listening to music that is popular in the United States.	1	2	3	4	5	6	7
I enjoy reading American magazines.	1	2	3	4	5	6	7
It is quite common to see advertising for foreign or global products in local media.	1	2	3	4	5	6	7
I like reading magazines about the fashion, décor, and trends in other countries.	1	2	3	4	5	6	7
The television programs that I watch are always in the Dutch language.	1	2	3	4	5	6	7
Advertising for foreign or global brands has a strong influence on my clothing choices.	1	2	3	4	5	6	7
Advertising for foreign or global brands are everywhere.	1	2	3	4	5	6	7
Some of my favorite actors / actresses are from Asia.	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
I often watch Asian television programs.	1	2	3	4	5	6	7
I enjoy reading magazines from Asian countries.	1	2	3	4	5	6	7
I enjoy listening to music that is popular in Asian countries.	1	2	3	4	5	6	7
I enjoy watching Asian films.	1	2	3	4	5	6	7
I like to read magazines that contain information about popular Asian celebrities.	1	2	3	4	5	6	7
The way that I dress is influenced by the advertising activities of foreign or global companies.	1	2	3	4	5	6	7
The magazines that I read are full of advertising for foreign or global products.	1	2	3	4	5	6	7
When I am watching TV, it seems that the number of advertisements for foreign brands is high, when compared to the number of advertisements for local brands.	1	2	3	4	5	6	7
I enjoy listening to music that is popular in European countries.	1	2	3	4	5	6	7
I like to read magazines that contain information about popular European celebrities.	1	2	3	4	5	6	7
I enjoy watching European films.	1	2	3	4	5	6	7
Some of my favorite actors / actresses are from Europe.	1	2	3	4	5	6	7
I enjoy reading magazines from European countries.	1	2	3	4	5	6	7
I often watch European television programs.	1	2	3	4	5	6	7
When I read a newspaper, I come across many advertisements for foreign or global products.	1	2	3	4	5	6	7
When I am watching TV, I often see advertising for products that are from outside of my country.	1	2	3	4	5	6	7
The magazines / books that I read are always Dutch.	1	2	3	4	5	6	7
The radio programs that I listen to are always Dutch.	1	2	3	4	5	6	7
The Internet sites that I visit are always in the Dutch language.	1	2	3	4	5	6	7

*The following statements relate to travel experiences. If you **have** visited another country (that is, outside of the Netherlands), please take a few moments to indicate **your level of agreement or disagreement** with the following statements. If you have never been outside the Netherlands, please go to the next section (PART 4).*

	Strongly Disagree						Strongly Agree
I prefer spending my vacations outside of the country that I live in.	1	2	3	4	5	6	7
I have traveled extensively outside of my home country.	1	2	3	4	5	6	7
When traveling, I like to immerse myself in the culture of the people I am visiting.	1	2	3	4	5	6	7
Visiting foreign countries is one of my favorite things.	1	2	3	4	5	6	7
When traveling abroad, I appreciate being able to find global products/ restaurants.	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
Coming into contact with people of other cultures has greatly benefited me.	1	2	3	4	5	6	7
I feel at home in other countries.	1	2	3	4	5	6	7
I often think about going to different countries and doing some traveling.	1	2	3	4	5	6	7
While vacationing, I would prefer to stay in my home country rather than visit another country.	1	2	3	4	5	6	7

PART 4

*The following statements describe various personal product experiences. Please read through each and **circle** the number that best corresponds to your experiences.*

*On a scale of 1 (NEVER) to 7 (DAILY), how often do you **consume** the following food and drink items?*

	Never						Daily		Never						Daily
Pizza	1	2	3	4	5	6	7	Dim Sum	1	2	3	4	5	6	7
Sushi	1	2	3	4	5	6	7	Hamburgers	1	2	3	4	5	6	7
Tacos	1	2	3	4	5	6	7	Croissants	1	2	3	4	5	6	7
Sausage	1	2	3	4	5	6	7	Pretzel	1	2	3	4	5	6	7
Souvlaki	1	2	3	4	5	6	7	Cheese	1	2	3	4	5	6	7
Tea	1	2	3	4	5	6	7	Wine	1	2	3	4	5	6	7
Beer	1	2	3	4	5	6	7	Soft drinks (eg. Coke)	1	2	3	4	5	6	7
Kimchi	1	2	3	4	5	6	7	Coffee	1	2	3	4	5	6	7
Mashed Potatoes	1	2	3	4	5	6	7	Curry dishes	1	2	3	4	5	6	7
Kwast (warm water with lemon juice)	1	2	3	4	5	6	7	Anijsmelk (hot milk with anise)	1	2	3	4	5	6	7

*On a scale of 1 (NEVER) to 7 (DAILY), how often do you **use** the following items?*

	Never						Daily		Never						Daily
Hair Shampoo	1	2	3	4	5	6	7	Blue (Denim) Jeans	1	2	3	4	5	6	7
Deodorant	1	2	3	4	5	6	7	Athletic / Running Shoes	1	2	3	4	5	6	7
Mouthwash	1	2	3	4	5	6	7	Business Suits / Attire	1	2	3	4	5	6	7
Hand / Body Soap	1	2	3	4	5	6	7	Wristwatch	1	2	3	4	5	6	7
Toothpaste	1	2	3	4	5	6	7	Neckties (men) / Scarves (women)	1	2	3	4	5	6	7

On a scale of 1 (NOT AT ALL ESSENTIAL) to 7 (VERY ESSENTIAL), for you, how essential (important) are the following items?

	Not at all Essential — Very Essential		Not at all Essential — Very Essential
Personal Stereo Player (eg. Walkman, iPod)	1 2 3 4 5 6 7	Video-Game Console (eg. Xbox, Nintendo)	1 2 3 4 5 6 7
VCR (Video Cassette Recorder)	1 2 3 4 5 6 7	DVD (Digital Video Disc) Player	1 2 3 4 5 6 7
Washing Machine	1 2 3 4 5 6 7	Refrigerator	1 2 3 4 5 6 7
Clothes Dryer	1 2 3 4 5 6 7	Microwave Oven	1 2 3 4 5 6 7
Dishwasher Machine	1 2 3 4 5 6 7	Television Set	1 2 3 4 5 6 7
Electric Hairdryer	1 2 3 4 5 6 7	Digital Camera	1 2 3 4 5 6 7
Vaccum Cleaner	1 2 3 4 5 6 7	Personal (and/or Laptop) Computer	1 2 3 4 5 6 7
Compact Disc (CD) Player	1 2 3 4 5 6 7	Electric Food Processor	1 2 3 4 5 6 7
Bicycle	1 2 3 4 5 6 7	Automobile	1 2 3 4 5 6 7

On a scale of 1 (NEVER) to 7 (DAILY), how often do you ...

	Never — Daily
... watch television?	1 2 3 4 5 6 7
... use a cell phone (mobile phone)?	1 2 3 4 5 6 7
... use a personal (and/or laptop) computer?	1 2 3 4 5 6 7
... use (surf) the Internet (World Wide Web)?	1 2 3 4 5 6 7
... send Emails (electronic mail)?	1 2 3 4 5 6 7
... use an automatic banking machine (ATM)?	1 2 3 4 5 6 7
... eat traditional Dutch meals?	1 2 3 4 5 6 7
... eat traditional Dutch snacks?	1 2 3 4 5 6 7

On a scale of 1 (NEVER) to 7 (AT LEAST ONCE PER MONTH), how often do you purchase these items?

	Never — At least once per month		Never — At least once per month
Boxed Chocolates	1 2 3 4 5 6 7	Jewelry	1 2 3 4 5 6 7
Expensive Cosmetics	1 2 3 4 5 6 7	Antique Furniture	1 2 3 4 5 6 7
Movie or Music DVDs (Digital Video Discs)	1 2 3 4 5 6 7	Fur or Leather Coats	1 2 3 4 5 6 7
Fragrances (Perfumes or Colognes)	1 2 3 4 5 6 7	Expensive Wine or Champagne	1 2 3 4 5 6 7

On a scale of 1 (NEVER) to 7 (SEVRAL TIMES PER WEEK), how often do you ...

	Never					Several times per week
... visit traditional Dutch restaurants?	1 2 3 4 5 6 7
... visit restaurants that offer Asian food / meals? (eg. Chinese, Thai, Indian, etc.)	1 2 3 4 5 6 7
... visit restaurants that offer European food / meals? (eg. French, Italian, etc.)	1 2 3 4 5 6 7
... visit restaurants that offer Latin-American food / meals? (eg. Mexican, Chilean, Brazilian, etc.)	1 2 3 4 5 6 7
... visit restaurants that offer American-style fast-food meals?	1 2 3 4 5 6 7
... wear American fashion? (clothing and/or accessories)	1 2 3 4 5 6 7
... wear Latin-American fashion? (clothing and/or accessories)	1 2 3 4 5 6 7
... wear Asian fashion? (clothing and/or accessories)	1 2 3 4 5 6 7
... wear European fashion? (clothing and/or accessories)	1 2 3 4 5 6 7
... wear traditional Dutch fashion? (clothing and/or accessories)	1 2 3 4 5 6 7

PART 5

*We are getting closer to the end ☺ The following statements relate to English and Dutch language usage in everyday life experiences. In this section, please **circle a number from 1 to 7** to indicate **your level of agreement or disagreement** with each statement, **for both languages**.*

	ENGLISH		DUTCH	
	Strongly Disagree	Strongly Agree	Strongly Disagree	Strongly Agree
I speak _____ regularly.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always speak _____ with family members.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
The songs I listen to are almost all in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Many of my favorite shows on TV are in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I feel very comfortable speaking in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always speak / spoke _____ with my parents.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I mostly carry on everyday conversations in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I prefer to watch _____-language TV over any other language I may speak.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I mostly speak in _____ at family gatherings.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always use the _____ language with my friends.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Many of the books that I read are in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
In general, I speak in the _____ language.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	

*Other than English and Dutch, do you speak / comprehend any other languages? If so, **please state up to two other languages you speak / comprehend** in the blank space below and then **answer the following questions**. If you speak only English and Dutch, please skip to the next section (PART 6).*

	Other language # 1		Other language # 2	
	Strongly **Disagree** Strongly **Agree**		Strongly **Disagree** Strongly **Agree**	
I speak _____ regularly.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always speak _____ with other family members.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
The songs I listen to are almost all in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Many of my favorite shows on TV are in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I feel very comfortable speaking in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always speak / spoke _____ with my parents.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I mostly carry on conversations in _____ language everyday.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I prefer to watch _____-language TV over any other language I may speak.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I mostly speak in _____ at family gatherings.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
I always use the _____ language with my friends.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Many of the books that I read are in _____.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
In general, I speak in the _____ language.	1 2 3 4 5 6 7		1 2 3 4 5 6 7	

PART 6

The last section asks for some background information, which is very important to enable us to classify the answers we receive. Please be assured that your responses will remain strictly confidential and will only be used to analyze statistically the data from our entire set of respondents.
Thank you very much for your cooperation!

What was your place of birth?   _____ Netherlands   _____ Other * (please specify: _____)

* if you marked "Other" in the above question, please indicate approximately how many years you have lived in the Netherlands (otherwise proceed to the next question)

_____ less than one year   _____ 3-4 years   _____ 7-9 years   _____15-20 years
_____ 1-2 years   _____ 5-6 years   _____ 10-14 years   _____ 20 or more years

What city do you live in? _____

You are: _____ Female   _____ Male

Your age is: _____ 0-19 years   _____ 30-34 years   _____ 45-49 years
                   _____ 20-24 years   _____ 35-39 years   _____ 50-59 years
                   _____ 25-29 years   _____ 40-44 years   _____ 60 or more years

Your family size (in household):   _____ 1   _____ 2   _____ 3   _____ 4   _____ 5   _____ 6 or more

What is your current employment status? (Please choose the **one** that best describes you)

_____ work full-time (30+ hours per week)   _____ work part-time (less than 30 hours per week)
_____ retired / pensioned   _____ full-time student
_____ student, also working   _____ unemployed
_____ homemaker   _____ homemaker / work part-time

Please indicate your total annual family income (in Euros)

_____ less than 6,000   _____ 20,000 – 29,999   _____ 60,000 – 89,999
_____ 6,000 – 10,999   _____ 30,000 – 39,999   _____ 90,000 – 119,999
_____ 11,000 – 19,999   _____ 40,000 – 59,999   _____ 120,000 or more

You are: _____ single   _____ married or living together
                    _____ separated or divorced   _____ widowed

Please indicate your highest level of educational attainment:

_____ Some high school (not completed)
_____ High school (completed)
_____ Community college / Technical school / Diploma
_____ Undergraduate (Bachelor's) University degree
_____ Graduate (Master's or Higher) University degree

If you are currently a University student, please describe your current situation:

1. I live at home with my (a) parent(s):   _____ yes   _____ no

2. What is your program / concentration of study? _____

3. What year of study are you at?

_____ undergraduate level (_____ 1st year, _____ 2nd year, _____ 3rd year, _____ 4th year, _____ 5th year)
_____ Master's level
_____ Ph.D. (Doctoral) level
_____ Other (please specify): _____

☺ **THANK YOU VERY MUCH FOR YOUR HELP !**

Appendix 24

Study Sample Characteristics

Sample Characteristics	Statistics
Country of Origin	
Netherlands	235 (95.1%)
Other	10 (4%)
If not born in the Netherlands, how many years living there	
Less than 20 years	10 (4%)
More than 20 years	237 (96%)
City of Residency	
Alhmaar	1 (.4%)
Almere	2 (.8%)
Amstelveen	2 (.8%)
Amsterdam	29 (11.7%)
Antwerp	1 (.4%)
Apeldoorn	1 (.4%)
Benkel	1 (.4%)
Bergen	1 (.4%)
Boskoop	2 (.8%)
De Lier	1 (.4%)
Delft	2 (.8%)
Diemen	1 (.4%)
Dordrecht	2 (.8%)
Gouda	4 (1.6%)
Haarlem	1 (.4%)
Heemstede	1 (.4%)
Heerhugowaard	1 (.4%)
Hei-en boeicop	1 (.4%)
Heiden	1 (.4%)
Heinenoud	1 (.4%)
Honselerdijk	1 (.4%)
Hoofddorp	1 (.4%)
Hoorn	1 (.4%)
Laren	1 (.4%)
Leiden	3 (1.2%)
Leidschendam	2 (.8%)
Lunteren	1 (.4%)
Middelburg	1 (.4%)
Naaldwijk	3 (1.2%)
Nieuwegein	1 (.4%)
Nieuwerkerk	1 (.4%)
Noot dorp	1 (.4%)
Nymegen	1 (.4%)
Purmerend	1 (.4%)
Pynacker	1 (.4%)
Ridderkerk	1 (.4%)
Roermond	1 (.4%)
Rotterdam	29 (11.7%)
Schiedam	1 (.4%)
Schoonhoven	1 (.4%)
Spijkenisse	1 (.4%)

Staphorst	1 (.4%)
Terneuzen	1 (.4%)
The Hague	63 (25.5%)
Tiel	1 (.4%)
Tilburg	2 (.8%)
Uleuten	1 (.4%)
Utrecht	37 (15%)
Velserbreck	1 (.4%)
Voorburg	1 (.4%)
Waddinveen	1 (.4%)
Wageningen	1 (.4%)
Warmond	1 (.4%)
Woalwijk	1 (.4%)
Zaandam	2 (.8%)
Zaltbommel	1 (.4%)
Zoetermeer	7 (2.8%)
Gender	
Female	140 (56.7%)
Male	107 (43.3%)
Age Group	
0-19 years	7 (2.8%)
20-24 years	32 (13%)
25-29 years	43 (17.4%)
30-34 years	40 (16.2%)
35-39 years	22 (8.9%)
40-44 years	37 (15%)
45-49 years	28 (11.3%)
50-59 years	31 (12.6%)
60 + years	6 (2.4%)
Family Size (in household)	
1	65 (26.3%)
2	85 (34.4%)
3	35 (14.2%)
4	41 (16.6%)
5	18 (7.3%)
6 +	3 (1.2%)
Employment Status	
Work full-time	164 (66.4%)
Retired	2 (.8%)
Student + working	34 (13.8%)
Homemaker	3 (1.2%)
Part-time work	25 (10.1%)
Full-time student	14 (5.7%)
Unemployed	3 (1.2%)
Homemaker / Part-time work	2 (.8%)
Annual Income	
Less than 6,000	13 (5.3%)
6,000-10,999	12 (4.9%)
11,000-19,999	12 (4.9%)
20,000-29,999	24 (9.7%)
30,000-39,999	32 (13%)
40,000-59,999	58 (23.5%)
60,000-89,999	42 (17%)

90,000-119,999	19 (7.7%)
120,000 and more	17 (6.9%)

Civil Status	
Single	92 (37.2%)
Separated / Divorced	7 (2.8%)
Married or Living Together	143 (57.9%)
Widowed	4 (1.6%)

Level of Education	
Some High School	4 (1.6%)
High School Completed	61 (24.7%)
Community College / Technical School/ Diploma	33 (13.4%)
Undergraduate Degree	72 (29.1%)
Graduate Degree	76 (30.8%)

If currently student... (44)	
Live with Parents	
Yes	10 (22.7%)
No	34 (77.3%)

Program of Study	
Biomedical science	1 (2.3%)
Business administration	3 (6.8%)
Chemistry	1 (2.3%)
Child care	1 (2.3%)
Commercial economics	1 (2.3%)
Communications	3 (6.8%)
Community care	1 (2.3%)
Counseling	1 (2.3%)
Criminal law	1 (2.3%)
Drama therapy	1 (2.3%)
Econometrics	1 (2.3%)
Economics	2 (4.5%)
Education	2 (4.5%)
Facility management	3 (6.8%)
Financial management	1 (2.3%)
Fiscal law	1 (2.3%)
Graphic design	2 (4.5%)
International business	1 (2.3%)
Language and culture	1 (2.3%)
Law	2 (4.5%)
Literature	1 (2.3%)
Mathematics	1 (2.3%)
Pedagogic	2 (4.5%)
Philosophy	1(2.3%)
Political science	2 (4.5%)
Quantitative finance	1 (2.3%)
Real estate	3 (6.8%)
Social science	1 (2.3%)

Year of Study	
Undergraduate	33 (75%)
Master's	9 (20.5%)
Ph.D.	2 (4.5%)
Other	0 (0%)

* Totals might not add up because of missing data

Appendix 25

Nominal Data Coding

Questionnaire Item	Dummy Variable Coding
Place of birth	**0**: Netherlands; **1**: Other
... if other, how many years have lived in the Netherlands	**0**: less than 1 year; **1**: 1-2 years; **2**: 3-4 years; **3**: 5-6 years; **4**: 7-9 years; **5**: 10-14 years; **6**: 15-20 years; **7**: more than 20 years
Gender	**0**: female; **1**: male
Age	**0**: 0-19 years; **1**: 20-24 years; **2**: 25-29 years; **3**: 30-34 years; **4**: 35-39 years; **5**: 40-44 years; **6**: 45-49 years; **7**: 50-59 years; **8**: more than 60 years
Family Size	ascribe as is, meaning 1 is coded as 1, 2 is 2, 3 is 3 ...
Employment Status	**0**: work full time; **1**: retired; **2**: student + working; **3**: homemaker; **4**: part-time work; **5**: full-time student; **6**: unemployed; **7**: homemaker / part-time work
Annual Household Income (Euros)	**0**: less than 6,000; **1**: 6,000-10,999; **2**: 11,000-19,999; **3**: 20,000-29,999; **4**: 30,000-39,999; **5**: 40,000-59,999; **6**: 60,000-89,999; **7**: 90,000-119,999; **8**: more than 120,000
Civil Status	**0**: single; **1**: separated/divorced; **2**: married/living together; **3**: widowed
Education Level	**0**: some high school; **1**: high school (completed); **2**: community college/Technical school/ Diploma; **3**: Undergraduate degree; **4**: Graduate degree
If still a student... Live with Parents?	 **0**: Yes; **1**: No
Year of Study	**0**: Undergraduate; **1**: Master's; **2**: Ph.D.; **3**: Other

Appendix 26

EFA Results for Individual AGCC Dimensions

Cosmopolitanism (COS)

	Component
	1
A_COS1	.827
A_COS2	.550
A_COS3	.770
A_COS4	.793
A_COS5	.805
A_COS6	.890
A_COS7	.771
A_COS8	.721
A_COS9	.625

Openness and Desire to Emulate the Global Consumer Culture (OPE)

	Component
	1
A_OPE1	.226
A_OPE2	.496
A_OPE3	.407
A_OPE4A	.556
A_OPE5	.469
A_OPE6E	.566
A_OPE7E	.621
A_OPE8A	.483
A_OPE9	.469
A_OPE10	.297
A_OPE11A	.454

Exposure to Marketing Activities of Multinational Corporations (EXM)

	Component
	1
A_EXM1	.524
A_EXM2	.475
A_EXM3	.596
A_EXM4	.461
A_EXM5	.686
A_EXM6	.660
A_EXM7	.793
A_EXM8	.621
A_EXM9	.790
A_EXM10	.814
A_EXM11	.042

Social Interactions and Travel (SIN)

	Component
	1
A_SIN1	.745
A_SIN2	.768
A_SIN3	.711
A_SIN4	.892
A_SIN5	.834
A_SIN6	.714

Self-Identification with the GCC (IDT)

	Component
	1
A_IDT1	.635
A_IDT2	.684
A_IDT3	.627
A_IDT4	.644
A_IDT5	.446
A_IDT6	.624
A_IDT7	.772
A_IDT8	.703

Global Mass Media Exposure (GMM)

	Components		
	1	2	3
A_GMM1US	**.572**	-.065	.138
A_GMM2US	**.713**	-.024	-.099
A_GMM3US	**.715**	-.062	-.062
A_GMM4US	**.787**	.041	.039
A_GMM5US	**.675**	-.052	.140
A_GMM6US	**.590**	.162	.030
A_GMM7A	-.078	**.776**	.112
A_GMM8A	.101	**.765**	-.066
A_GMM9A	.189	**.809**	-.229
A_GMM10A	-.177	**.753**	.089
A_GMM11A	-.170	**.734**	.258
A_GMM12A	.251	**.728**	-.231
A_GMM13E	.164	-.036	**.560**
A_GMM14E	.611	.052	.164
A_GMM15E	-.098	.054	**.846**
A_GMM16E	-.032	-.032	**.833**
A_GMM17E	.214	.136	.484
A_GMM18E	.152	-.069	**.656**

Exposure and Usage of the English Language (ELU)

	Component
	1
A_ELU1	**.756**
A_ELU2	**.614**
A_ELU3	.192
A_ELU4	.239
A_ELU5	**.670**
A_ELU6	.389
A_ELU7	**.806**
A_ELU8	.396
A_ELU9	.471
A_ELU10	**.772**
A_ELU11	**.619**
A_ELU12	**.811**

Appendix 27

Correlation Matrix of AGCC Dimensions

	COS	OPE	EXM	IDT	SIN	ELU	GMM US	GMM A	GMM E
COS	1								
OPE	.143*	1							
EXM	.223**	.173**	1						
IDT	.079	.288**	.196**	1					
SIN	.539**	.121	.225**	.170**	1				
ELU	.267**	.024	.134*	.108	.325**	1			
GMM_US	.024	.152*	.215**	.407**	.111	.031	1		
GMM_A	.201**	-.019	.113	.050	.050	.070	.120	1	
GMM_E	.194**	.254**	.321**	.248**	.114	.029	.278**	.063	1

* *Correlation is significant at the 0.05 level (2-tailed).*
** *Correlation is significant at the 0.01 level (2-tailed).*

Appendix 28

EFA Results for Individual EID Dimensions

Desire to Maintain National Culture (MAIN)

	Component
	1
E_MAIN1	.824
E_MAIN2	.782
E_MAIN3	.778
E_MAIN4	.818
E_MAIN5	.403
E_MAIN6	.714

Family Structure (FAM)

	Component
	1
E_FAM1	-.146
E_FAM2	.673
E_FAM3	.703
E_FAM4	.271
E_FAM5	-.131
E_FAM6	.674

Participation in National Customs and Rituals (CUS)

	Component
	1
E_CUS1	.672
E_CUS2	.751
E_CUS3	.687
E_CUST4	.633
E_CUST5	.525
E_CUST6	.740

Local Interpersonal Relationships (INTER)

	Component
	1
E_INTER1	.563
E_INTER2	.772
E_INTER3	.632
E_INTER4	.667
E_INTER5	.792
E_INTER6	.595

Self-Identification with National Culture (ID)

	Component
	1
E_ID1	.743
E_ID2	.769
E_ID3	.812
E_ID4	.608
E_ID5	.703
E_ID6	.852
E_ID7	.703

Exposure to National Media (MED)

	Component
	1
E_MED1	.350
E_MED2	.656
E_MED3	.659
E_MED4	.830
E_MED5	.608
E_MED6	.719

Usage of the National Language (LANG)

	Component
	1
E_LANG1	.589
E_LANG2	.502
E_LANG3	.210
E_LANG4	.194
E_LANG5	.631
E_LANG6	.718
E_LANG7	.618
E_LANG8	.270
E_LANG9	.767
E_LANG10	.668
E_LANG11	.429
E_LANG12	.762

Appendix 29

Correlation Matrix of EID Dimensions

	E_MAINID	E_INTER	E_MED	E_LANG	E_CUS
E_MAINID	1				
E_INTER	.387**	1			
E_MED	.288**	.268**	1		
E_LANG	.148*	.393**	.154*	1	
E_CUS	.439**	.322**	.122	.220**	1

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

Appendix 30

Composition of AGCC Dimensions

Cosmopolitanism (COS)

- I enjoy being with people from other countries to learn about their unique views and approaches.
- I like to observe people from other cultures, to see what I can learn from them.
- I find people from other cultures stimulating/interesting.
- I enjoy exchanging ideas with people from other cultures or countries.
- I am interested in learning more about people who live in other countries.
- I like to learn about other ways of life.

Global Mass Media Exposure – European (GMM_E)

- I enjoy listening to music that is popular in European countries.
- I enjoy watching European films.
- Some of my favorite actors/actresses are from Europe.

Global Mass Media Exposure – Asian (GMM_A)

- Some of my favorite actors/actresses are from Asia.
- I often watch Asian television programs.
- I enjoy reading magazines from Asian countries.
- I enjoy listening to music that is popular in Asian countries.
- I enjoy watching Asian films.
- I like to read magazines that contain information about popular Asian celebrities.

Global Mass Media Exposure – American (GMM_US)

- Some of my favorite actors/actresses are from the United Sates.
- I often watch American television programs.
- I enjoy watching American films.
- I like to read magazines that contain information about popular American celebrities.
- I enjoy listening to music that is popular in the United Sates.
- I enjoy reading American magazines.

Exposure to Marketing Activities of Multinational Corporations (EXM)

- Many of the TV commercials I see are placed by international or foreign companies.
- It is quite common to see advertising for foreign and global products in local media.
- Advertising for foreign or global products are everywhere.
- The magazines that I read are full of advertising for foreign of global products.
- When I am watching TV, it seems that the number of advertisements for foreign brands is high, when compared to the number of advertisements for local brands.
- When I read a newspaper, I come across many advertisements for foreign or global products.
- When I am watching TV, I often see advertising for products that are from outside of my country.

International Traveling Frequencies and Experiences (SIN)

- I prefer spending my vacations outside of the country that I live in.
- I have traveled extensively outside of my home country.
- Visiting foreign countries is one of my favorite things.
- I often think about going to different countries and doing some traveling.
- While vacationing, I would prefer to stay in my country, rather than visit another country. (*reversed*)

Openness to and Desire to Emulate GCC (OPE)

- I like the way people live in Europe.
- I like the way that people living in European countries dress.

Self-Identification with Global Consumer Culture (IDT)

- I pay attention to the fashions worn by people my age, living in other countries.
- I identify with famous international brands.
- I prefer to wear clothing that I think is popular in many countries around the world rather than clothing traditionally worn in my own country.
- I try to pattern my lifestyle, way of dressing, etc. to be a global consumer.
- Advertising for foreign or global brands has a strong influence on my clothing choices.
- The way that I dress is influenced by the advertising activities of foreign or global companies.

English Language Usage / Exposure (ELU)

- I speak English regularly.
- I always speak English with family members.
- I feel very comfortable speaking in English.
- I mostly carry on everyday conversations in English.
- I always use the English language with my friends.
- I general, I speak in the English language.

Appendix 31

Composition of EID Dimensions

Local Country Language Use (LANG)
• I speak Dutch regularly. • I always speak Dutch with family members. • I feel very comfortable speaking in Dutch. • I always speak / spoke Dutch with my parents. • I mostly carry on everyday conversations in Dutch. • I mostly speak in Dutch at family gatherings. • In general, I speak in the Dutch language.
Local Media Usage / Exposure (MED)
• The newspapers that I read are always in Dutch. • The television programs that I watch are always in the Dutch language. • The magazines / books that I read are always in Dutch. • The Internet sites that I visit are always in the Dutch language.
Local Interpersonal Relationships (INTER)
• Most of my friends are Dutch. • I get together with other Dutch people very often. • Most of the people at the places I go to have fun and relax are also Dutch. • Most of the people that I go to parties or social events with are also Dutch.
Desire to Maintain Own Culture & Self-Identification and Pride (MAINID)
• I consider it very important to maintain my Dutch culture. • I am very attached to all aspects of the Dutch culture. • Although I believe that I might acquire (in other words, learn) some elements of another culture(s), it is important for me to hold on to my Dutch culture. • I feel very proud to identify myself with the Dutch culture. • I believe that it is very important for children to learn the values of the Dutch culture. • The Dutch culture has a positive impact on my life. • It is very important for me to remain close to the Dutch culture. • I consider the Dutch culture rich and precious. • I feel very much a part of the Dutch culture. • If I was to live elsewhere, I would still want to retain my Dutch culture.
Local Customs, Habits and Values
• I like to cook Dutch dishes / meals. • I like to eat Dutch foods.

Appendix 32

Composition of AGCC Dimensions (Cleveland, 2006)

Cosmopolitanism (COS)

- I enjoy exchanging ideas with people from other cultures or countries.
- I am interested in learning more about people who live in other countries.
- I enjoy being with people from other countries to learn about their unique views and approaches.
- I like to observe people from other cultures, to see what I can learn from them.
- I like to learn about other ways of life.
- I find people from other cultures stimulating.

Global Mass Media Exposure (GMM) – Asia

- I enjoy listening to music that is popular in Asian countries.
- I enjoy reading magazines from Asian countries.
- I often watch Asian television programs.
- I enjoy watching Asian films.
- Some of my favorite actors/actresses are from Asia.
- I like to read magazines that contain information about popular Asian celebrities.

Global Mass Media Exposure (GMM) – Europe

- Some of my favorite actors/actresses are European.
- I enjoy reading magazines from European countries.
- I enjoy watching European films.
- I often watch European television programs.
- I enjoy listening to music that is popular in European countries.

Global Mass Media Exposure (GMM) – USA

- I enjoy watching American films.
- Some of my favorite actors/actresses are from the United States.
- I often watch American television programs.
- I enjoy listening to music that is popular in the United States.
- I enjoy reading American magazines.

Exposure to Marketing Activities of Multinational Corporations (EXM)

- When I am watching TV, I often see advertising for products that are from outside of my country.
- When I am watching television, it seems that the number of advertisements for foreign brands is quite high, when compared to the number of advertisements for local brands.
- Ads for foreign or global products are everywhere.
- The magazines that I read are full of ads for foreign of global products.
- When I read a newspaper, I come across many advertisements for foreign or global products.
- Many of the TV commercials I see are placed by international or foreign companies.
- In my city, there are many billboards and advertising signs for foreign and global products.

Self-Identification with Global Consumer Culture (IDT)

- Advertising by foreign or global brands has a strong influence on my clothing choices.
- I identify with famous international brands.
- The way that I dress is influenced by the advertising activities of foreign or global companies.
- I try to pattern my lifestyle, way of dressing, etc. to be a global consumer.
- I pay attention to the fashions worn by people in my age-group that live in other countries.
- I like reading magazines about the fashion, décor, and trends in other countries.

International Traveling Frequencies and Experiences (SIN or TRAV)

- While vacationing, I would prefer to stay in my country, rather than visit another country. (*reversed*)
- I prefer spending my vacations outside of the country that I live in.
- Visiting foreign countries is one of my favorite things.
- I often think about going to different countries and doing some traveling.
- I have traveled extensively outside of my home country.
- When traveling, I like to immerse myself in the culture of the people that I am visiting.

Openness to and Desire to Emulate GCC (OPE)

- I think people my age are basically the same around the world. For example, a 20-something in Japan is basically the same as a 20-something in the U.S., Norway, or anywhere else.
- I think people my age are basically the same around the world. For example, a 20-something in Mexico is basically the same as a 20-something in the Russia, Korea, or anywhere else.
- I think that my lifestyle is almost the same as that of people of my age group in other countries.
- I think my lifestyle is almost the same as that of people of my social class in other countries.

English Language Usage / Exposure (ELU)

- I mostly carry on conversations in the English language everyday.
- In general, I speak the English language.
- I speak English regularly.
- I always use the English language with my friends.
- I feel very comfortable speaking in English.
- Many of the books that I read are in English.
- I prefer to watch English language TV over any other language I may speak.

Appendix 33

Factor Loadings of Cultural Dimensions using Furrer's Scale (2000)

	Components				
	1	**2**	**3**	**4**	**5**
PDI11	.193	.076	.130	**.786**	.066
PDI13	-.142	-.210	.041	**.768**	-.393
PDI14	-.036	.240	-.170	.189	**-.722**
LTO12	.126	-.064	**.743**	.047	.204
LTO13	**.679**	.011	.126	-.012	.048
LTO14	**.720**	.037	-.105	.044	.000
MAS12	-.228	.445	-.067	.363	.320
MAS13	.145	**.752**	.013	.051	.036
UAV11	-.098	.149	**.710**	.185	.099
UAV13	-.309	.205	**-.526**	.019	.289
UAV14	-.388	.136	**.509**	-.218	-.255
IDV12	.001	**.627**	-.027	-.113	-.079
IDV13	.021	**-.593**	-.084	.026	.143
IDV14	**-.505**	-.171	-.060	.063	.470

* 55.821% of total variance explained

Appendix 34

Factor Loadings of the Individual Cultural Dimensions: Yoo's Scale (2001)

Power Distance

	Component
	1
PDI21	.663
PDI22	.687
PDI23	.706
PDI24	.706
PDI25	.759

Individualism

	Component
	1
IDV21	.673
IDV22	.599
IDV23	.642
IDV24	.632
IDV25	.680
IDV26	.697

Masculinity

	Component
	1
MAS21	.622
MAS22	.538
MAS23	.668
MAS24	.785

Uncertainty Avoidance

	Component
	1
UAV21	.637
UAV22	.666
UAV23	.756
UAV24	.817
UAV25	.511

Long-Term Orientation

	Component
	1
LTO21	.680
LTO22	.632
LTO23	.442
LTO24	.702
LTO25	.590
LTO26	.742

Appendix 35

Composition of the 5 Cultural Dimensions

Individualism (IDV)
In the culture of the Netherlands...   ● ...group welfare is more important than individual rewards. *(reversed)*   ● ... individuals should stick with the group even through difficulties. *(reversed)*   ● ... group loyalty should be encouraged even if individual goals suffer. *(reversed)*   ● ... individuals should scarifies self-interest for group interest (either at school or at the work place). *(reversed)*   ● ... individuals should only pursue their goals after considering the welfare of the group. *(reversed)*   ● ... group success is more important than individual success. *(reversed)*
Power Distance (PDI)   ● ... people in higher positions should not ask the opinions of people in lower positions too frequently.   ● ... people in higher positions should not delegate important tasks to people in lower positions.   ● ... people in lower positions should not disagree with decisions made by people in higher positions.   ● ... people in higher positions should avoid social interaction with people in lower positions.   ● ... people in higher positions should make more decisions without considering people in lower positions.
Uncertainty Avoidance (UAV)   ● ... standardized work procedures are helpful.   ● ... instructions for operations are important.   ● ... it is important to closely follow instructions and procedures.
Masculinity-Femininity (MAS)   ● ... it is more important for men to have a professional career than it is for women.   ● ... men usually solve problems with logical analysis; women usually solve problems with intuition.   ● ... there are some jobs that a man can always do better than a women.   ● ... solving difficult problems usually requires an active, forcible approach, which is typical of men.
Long Term Orientation (LTO)   **How important are the following values to you?**   ● Careful management of money (thrift)   ● Long-term planning   ● Giving up today's fun for success in the future   ● Working hard for success in the future

Appendix 36

Correlation Matrix for Hofstede's Cultural Dimensions

	PDI	IDV	LTO	UAV	MAS
PDI	1				
IDV	-.159*	1			
LTO	.039	-.156*	1		
UAV	.127*	-.205**	.162*	1	
MAS	.472**	-.146*	.069	.168**	1

* Correlation is significant at the 0.05 level (2-tailed).
** Correlation is significant at the 0.01 level (2-tailed).

Appendix 37

Post-Test Questionnaire (Manipulation Check)

Cover Page:

Dear Survey Participant,

Globalization is a phenomenon which exposes individuals around the world to a similar reality. People from all parts of the globe watch the same movies, consume the same products, eat the same foods and increasingly speak the same language. My thesis investigates whether the Dutch population is influenced by the global consumer culture and to what extent.

The following is a pre-test that will allow me to adequately analyze the data I have collected in the Netherlands for my Master's thesis.

Please **carefully read** and **respond to each question**. If you have any comments, please add them on the margin beside the question.

Thank you very much for your input and insights.

Sincerely,

Kamila Sobol
MSc Candidate
John Molson School of Business
Concordia University
Montreal, Canada

Questionnaire:

To what extent are the following foods and beverages associated with the Dutch tradition?

	Not at all Very		Not at all Very
Pizza	1 2 3 4 5 6 7	Dim Sum	1 2 3 4 5 6 7
Sushi	1 2 3 4 5 6 7	Hamburgers	1 2 3 4 5 6 7
Tacos	1 2 3 4 5 6 7	Croissants	1 2 3 4 5 6 7
Sausage	1 2 3 4 5 6 7	Pretzel	1 2 3 4 5 6 7
Souvlaki	1 2 3 4 5 6 7	Cheese	1 2 3 4 5 6 7
Tea	1 2 3 4 5 6 7	Wine	1 2 3 4 5 6 7
Beer	1 2 3 4 5 6 7	Soft drinks (eg. Coke)	1 2 3 4 5 6 7
Kimchi	1 2 3 4 5 6 7	Coffee	1 2 3 4 5 6 7
Mashed Potatoes	1 2 3 4 5 6 7	Curry dishes	1 2 3 4 5 6 7
Kwast (warm water with lemon juice)	1 2 3 4 5 6 7	Anijsmelk (hot milk with anise)	1 2 3 4 5 6 7

To what extent are the following foods and beverages associated with the Global Culture?

	Not at all Very		Not at all Very
Pizza	1 2 3 4 5 6 7	Dim Sum	1 2 3 4 5 6 7
Sushi	1 2 3 4 5 6 7	Hamburgers	1 2 3 4 5 6 7
Tacos	1 2 3 4 5 6 7	Croissants	1 2 3 4 5 6 7
Sausage	1 2 3 4 5 6 7	Pretzel	1 2 3 4 5 6 7
Souvlaki	1 2 3 4 5 6 7	Cheese	1 2 3 4 5 6 7
Tea	1 2 3 4 5 6 7	Wine	1 2 3 4 5 6 7
Beer	1 2 3 4 5 6 7	Soft drinks (eg. Coke)	1 2 3 4 5 6 7
Kimchi	1 2 3 4 5 6 7	Coffee	1 2 3 4 5 6 7
Mashed Potatoes	1 2 3 4 5 6 7	Curry dishes	1 2 3 4 5 6 7
Kwast (warm water with lemon juice)	1 2 3 4 5 6 7	Anijsmelk (hot milk with anise)	1 2 3 4 5 6 7

To what extent are the following products associated with personal care?

	Not at all Very		Not at all Very
Hair Shampoo	1 2 3 4 5 6 7	Shaving cream	1 2 3 4 5 6 7
Nail polish	1 2 3 4 5 6 7	Deodorant	1 2 3 4 5 6 7
Hand cream	1 2 3 4 5 6 7	Mouthwash	1 2 3 4 5 6 7
Hand / Body Soap	1 2 3 4 5 6 7	Lip stick	1 2 3 4 5 6 7
Toothpaste	1 2 3 4 5 6 7	Hair spray	1 2 3 4 5 6 7

To what extent would you consider the following products to be household appliances?

	Not at all Very		Not at all Very
Personal Stereo Player (eg. Walkman, iPod)	1 2 3 4 5 6 7	Video-Game Console (eg. Xbox, Nintendo)	1 2 3 4 5 6 7
VCR (Video Cassette Recorder)	1 2 3 4 5 6 7	DVD (Digital Video Disc) Player	1 2 3 4 5 6 7
Washing Machine	1 2 3 4 5 6 7	Refrigerator	1 2 3 4 5 6 7
Clothes Dryer	1 2 3 4 5 6 7	Microwave Oven	1 2 3 4 5 6 7
Dishwasher Machine	1 2 3 4 5 6 7	Television Set	1 2 3 4 5 6 7
Electric Hairdryer	1 2 3 4 5 6 7	Digital Camera	1 2 3 4 5 6 7
Vacuum Cleaner	1 2 3 4 5 6 7	Personal (and/or Laptop) Computer	1 2 3 4 5 6 7
Compact Disc (CD) Player	1 2 3 4 5 6 7	Electric Food Processor	1 2 3 4 5 6 7
Bicycle	1 2 3 4 5 6 7	Automobile	1 2 3 4 5 6 7

To what extent would you consider the following products to be consumer electronics and communication devices?

	Not at all Very		Not at all Very
Personal Stereo Player (eg. Walkman, iPod)	1 2 3 4 5 6 7	Video-Game Console (eg. Xbox, Nintendo)	1 2 3 4 5 6 7
VCR (Video Cassette Recorder)	1 2 3 4 5 6 7	DVD (Digital Video Disc) Player	1 2 3 4 5 6 7
Washing Machine	1 2 3 4 5 6 7	Refrigerator	1 2 3 4 5 6 7

Clothes Dryer	1 2 3 4 5 6 7	Microwave Oven	1 2 3 4 5 6 7
Dishwasher Machine	1 2 3 4 5 6 7	Television Set	1 2 3 4 5 6 7
Electric Hairdryer	1 2 3 4 5 6 7	Digital Camera	1 2 3 4 5 6 7
Vacuum Cleaner	1 2 3 4 5 6 7	Personal (and/or Laptop) Computer	1 2 3 4 5 6 7
Compact Disc (CD) Player	1 2 3 4 5 6 7	Electric Food Processor	1 2 3 4 5 6 7
Bicycle	1 2 3 4 5 6 7	Automobile	1 2 3 4 5 6 7

To what extent would you consider the following products to be luxury goods?

	Not at all Very		Not at all Very
Boxed Chocolates	1 2 3 4 5 6 7	Jewelry	1 2 3 4 5 6 7
Expensive Cosmetics	1 2 3 4 5 6 7	Antique Furniture	1 2 3 4 5 6 7
Movie or Music DVDs (Digital Video Discs)	1 2 3 4 5 6 7	Fur or Leather Coats	1 2 3 4 5 6 7
Fragrances (Perfumes or Colognes)	1 2 3 4 5 6 7	Expensive Wine or Champagne	1 2 3 4 5 6 7

What was your place of birth?

____ Netherlands   ____ Other * (please specify: _____)

* if you marked "Other" in the above question, please indicate approximately how many years you have lived in the Netherlands (otherwise proceed to the next question)

_____ less than one year   _____ 3-4 years   _____ 7-9 years   _____ 15-20 years
_____ 1-2 years   _____ 5-6 years   _____ 10-14 years   _____ 20 + years

You are: _____ Female   _____ Male

☺ **THANK YOU VERY MUCH FOR YOUR HELP !**

Appendix 38

Composition of the Product Categories

Traditional Foods   • How often do you eat traditional Dutch meals?   • How often do you eat traditional Dutch snacks?   • How often do you visit traditional Dutch restaurants?
Global Foods   • How often do you consume Pizza?   • How often do you consume Tacos?   • How often do you consume Hamburgers?   • How often do you consume Croissants?   • How often do you consume Soft drinks?   • How often do you visit restaurants that offer Asian food / meals? (eg. Chinese, Thai, Indian, etc.)   • How often do you visit restaurants that offer European food / meals? (eg. French, Italian, etc.)   • How often do you visit restaurants that offer Latin-American food / meals? (eg. Mexican, Chiliean, Brazilian, etc.)   • How often do you visit restaurants that offer American-style fast-food meals?
Traditional Clothing   • How often do you wear traditional Dutch fashion? (clothing and / or accessories)
Global Clothing   • How often do you wear American fashion? (clothing and / or accessories)   • How often do you wear Latin-American fashion? (clothing and / or accessories)   • How often do you wear Asian fashion? (clothing and / or accessories)   • How often do you use Blue (Denim) Jeans?
Personal Care Products   • How often do you use Hair Shampoo?   • How often do you use Deodorant?   • How often do you use Hand / Body Soap?   • How often do you use Toothpaste?
Household Appliances   • How essential (important) is a washing machine?   • How essential (important) is a clothes dryer?   • How essential (important) is a dishwasher machine?   • How essential (important) is a refrigerator?   • How essential (important) is a microwave oven?
Consumer Electronics and Communication Devices   • How essential (important) is a television set?   • How essential (important) is a digital camera?   • How essential (important) is a personal stereo?   • How essential (important) is a personal (laptop) computer?   • How often do you watch television?

- How often do you use a cell phone (mobile phone)?
- How often do you use a personal (and-or laptop) computer?
- How often do you use (surf) the Internet (World Wide Web)?
- How often do you send Emails (electronic mail)?

Luxury Goods

- How often do you purchase expensive cosmetics?
- How often do you purchase fragrances (perfumes or colognes)?
- How often do you purchase jewelry?
- How often do you purchase antique furniture?
- How often do you purchase fur or leather coats?
- How often do you purchase expensive wine or champagne?

* All items are measured on a 7-Likert scale

Appendix 39

EFA of Materialism

	Component
	1
MAT1	.765
MAT2	.681
MAT3	.522
MAT4	.304
MAT5	.638
MAT6	.763
MAT7	.705
MAT8	.776
MAT9	.774

EFA of Ethnocentrism

	Component
	1
CET1	.806
CET2	.790
CET3	.830
CET4	.889

Appendix 40

Composition of the MAT and CET Constructs

Materialism (MAT)

- I would be happier if I could afford to buy more things.
- I like to own things that impress people.
- The things I own say a lot about how well I'm doing in life.
- Buying things gives me a lot of pleasure.
- I admire people who own expensive homes, cars, and clothes.
- My life would be better if I owned certain things I don't have.
- I like a lot of luxury in my life.
- It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like.

Ethnocentrism (CET)

- We should purchase products manufactured in the Netherlands instead of letting other countries get rich off of us.
- It is not right to purchase foreign products, because it puts Dutch people out of jobs.
- A real Dutch should always buy Dutch-made products.
- Dutch people should not buy foreign products, because this hurts Dutch businesses and causes unemployment.

Appendix 41

Correlation Matrix: MAT, CET and the Individual Dimensions of AGCC

	MAT	CET	COS	OPE	EXM	IDT	SIN	GMM US	GMM A	GMM E	ELU
MAT	1										
CET	.245***	1									
COS	-.150**	-.203***	1								
OPE	.213***	-.059	.143**	1							
EXM	.167***	-.102	.223***	.173***	1						
IDT	.541***	.112*	.079	.288***	.196***	1					
SIN	.068	-.218***	.539***	.121*	.225***	.170***	1				
GMMUS	.334***	.002	.024	.152**	.215***	.407***	.111*	1			
GMMA	.013	-.039	.201***	-.019	.113*	.050	.050	.120*	1		
GMME	.159**	-.049	.194***	.254***	.321***	.248***	.114*	.278***	.063	1	
ELU	.120*	-.187***	.267***	.024	.134**	.108*	.325***	.031	.070	.029	1

* Correlation is significant at the 0.10 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
*** Correlation is significant at the 0.01 level (2-tailed)

Correlation Matrix: MAT, CET and the Individual Dimensions of EID

	MAT	CET	CUS	MAINID	INTER	MED	LANG
MAT	1						
CET	.245***	1					
CUS	.205***	.271***	1				
MAINID	.178***	.435***	.439***	1			
INTER	.011	.076	.322***	.387***	1		
MED	.002	.369***	.122*	.288***	.268***	1	
LANG	-.030	.029	.220***	.148**	.393***	.154**	1

* Correlation is significant at the 0.10 level (2-tailed)
** Correlation is significant at the 0.05 level (2-tailed)
*** Correlation is significant at the 0.01 level (2-tailed)