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ACCULTURATION TO THE GLOBAL CONSUMER CULTURE AND ETHNIC IDENTITY: AN EMPIRICAL STUDY IN LEBANON.

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ABSTRACT

Acculturation to the Global Consumer Culture & Ethnic Identity: An Empirical Study in Lebanon.

Ranim Hallab

Today's world is affected in all its aspects, including consumers' behaviors and attitudes, by the activities representing globalization. With respect to global media, technology, and traveling activities, the whole world is becoming one single market, containing diverse cultures, with similar consumer needs. A wide body of research has demonstrated that culture significantly affects consumer behavior. Thus it is important for marketing managers to examine the effects of global consumer culture on today's consumers' consumption patterns. This helps them know when and where to standardize or localize their marketing strategies and plans of actions regarding consumer behavior, communication, and retailing, and when, where, and how to blend both standardization and adaptation.

With fast developing economies, international business activities have been growing very fast recently in the Middle-East in general; therefore, in order to extend the research boundaries and break the North American bias in the literature, Lebanon is the focus of the present's study to connect acculturation to global consumer culture (AGCC) and ethnic identity (EID) to consumer behavior. In addition, the present study links AGCC and EID to other constructs such as ethnocentrism (CET), materialism (MAT),

religiosity (REL), demographics, and Schwartz's Value Dimensions (SVD). It turns out that the Lebanese population is slightly acculturated above average score to the global consumer culture, yet still very attached to their traditions. Moreover, AGCC and EID are negatively related, where the former construct positively affects global food and consumption, while the latter influences (a) positively local food and clothing consumption and (b) negatively luxury good consumption. In addition, AGCC shows a (1) negative relationship with CET and a positive relationship with MAT respectively, while EID shows positive relationships with each of CET, MAT, and REL. As to SVD, AGCC is found to be positively related to openness to change, self-transcendence, and self-enhancement, while EID is found to be positively related to conservation, self-transcendence, and self-enhancement. The study concludes that marketing managers should adapt their strategies for culture-bound products and standardize their strategies for culture-free products (except for luxury goods) in Lebanon. Limitations and directions for future research are highlighted as well.

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Chapter 1:

Introduction

Marketing Challenges in Light of Globalization

Many big companies today are going international because of globalization. Cultures are spreading much easier and faster than before due to the growing number of travelling around the world (Ozsomer & Simonin, 2004; Steenkamp & Ter Hofstede, 2002; Stremersch & Tellis, 2004; Van Everdingen, Aghina, & Fok, 2005), reaching 922 million tourist arrivals in 2009 (World Tourism Organization, 2009), with at least half a million reaching their destinations at one time (The Guardian, 2009). The media and the increased accessibility/availability of telephone and internet are helping increase information reach (Ozsomer & Simonin, 2004; Steenkamp & Ter Hofstede, 2002; Stremersch & Tellis, 2004; Van Everdingen, Aghina, & Fok, 2005), especially after the introduction of fibre optic technologies and satellites. Being defined as the "the...global integration of economies and information technology, the spread of global popular culture, and other forms of human interaction" (Lieber & Weisberg, 2002), globalization is nowadays the most important set of forces affecting cultures around the world in general, as well as consumers' behaviors on the individual level. Multinational companies today often take into consideration different cultural values for better execution of marketing strategies. However, even small companies operating in a same country have to also worry about the diversity of cultures. This is argued to be caused by the fact that approximately 90% of the societies worldwide are multiethnic (Smith,

1991) and combine different cultures, and "this number is [also growing] due to increasing migration" (Cleveland & Chang, 2009). So it is important for marketers to recognize how globalization affects cultures and subsequent consumer behaviors given that the global market is a challenge to pass for most organizations (Yip, 1995).

Globalization

Globalization has profoundly affected the different markets including identical consumer behaviors with one global marketplace containing very different consumer behaviors, causing the market to be much more heterogeneous than before (Cleveland & Laroche, 2007). For instance, we today see Chinese people enjoying the American fast food products, Canadians eating Lebanese food and people worldwide accessing the Internet. These examples reflect the fact that individuals from different cultures are all benefiting from increasing access to the same products. The market has become a place for free trade of norms, values, cultures, and thoughts. Globalization worsens marketers' dilemma creating a bigger challenge; when, where, and how should they standardize their strategy, adjust their strategy, or even combine both methods? (Vrontis & Vronti, 2004; Cleveland, 2007; Sobol, 2008).

Many authors contend that consumer attitudes, values and behaviors are inexorably merging as a result of globalization (Levitt, 1983; Hannerz, 1990; Barber, 1996; ter Hofstede, Wedel & Steenkamp, 2002). Others argue that globalization is creating a stronger attachment to local cultures instead which means that some people in specific regions stay attached to their own identity, and therefore resist global culture

(Ger, 1999; de Mooij, 2004). It is however possible to have both concepts occur at the same time. In other words, some authors stated that cultures can fuse and split (within and between) at the same time (Askegaard, Arnould & Kjeldgaard, 2005; Belk, Ger & Askegaard, 2003).

Standardization

On one hand, some researchers contend that a multinational organization should sell and distribute the products the same way (with minor changes, such as language or packaging) in all regions, despite the cultural differences. The argument here is that marketers should benefit from the economies of scale because the global world's homogenization depends heavily on the technological advances (Sobol, 2008; Vrontis & Vronti, 2004; Papavassiliou & Stathakopoulos, 1997; Levitt, 1983; Killough, 1978; Sorenson and Weichmann, 1975; Buzell, 1968; Fatt, 1967). This strategy promotes and helps maintaining the same image in people's minds across different societies (Cleveland & Laroche, 2007), allows the company to foster the development of a consistent image on a global level (Quelch and Hoff, 1986; Ohmae, 1989), and create same or similar advertising campaigns across different regions. This will reduce total advertising costs (Van Mesdag, 2000; Pappavassiliou & Stathakopoulos, 1997), thereby increase efficiency (Waheeduzzaman, 2002) and maximize profit (Laroche et al., 2001).

Adaptation

On the other hand, some other researchers argue that the standardization strategy is not a proper one since it only targets one type of market. Helming (1982) and

Youovic (1982) argue that it is too risky to suppose that all buying behaviors are similar. In today's world, companies should adapt and customize their marketing mix depending targeted country (Vrontis & Vronti, 2004; Kotler, 1986) because different regions have different cultures, religions, languages, values, norms, history, technologies and so on (Sobol, 2008; Calantone, 2004; Van Mesdag, 2000; Pappavassiliou & Stathakopoulos, 1997). An excellent case to study could be McDonald's, present in more than 100 countries all over the world. But the questions that one might ask are does McDonald's offer the same products in all regions? Does it employ the same advertising campaigns? For example, McDonald's branches in the middle-east and in the gulf countries offer McArabia, a beef sandwich rolled with Arabic bread, which is not present in non-Arab countries such as Canada or China. This shows that McDonald's marketing strategy tends to be more adaptive than standard. However, adapting to each market could cost companies very large amounts of money spent on research, advertising campaigns, and working capital (Sobol, 2008).

Adaptation and Standardization

It is argued that a bit of each strategy can co-exist (Vrontis & Vronti, 2004; Light, 1990; Peebles et al., 1977; Quelch and Hoff, 1986). This combination, described to have been a creative strategy and follow creative tactics (Pappavassiliou & Stathakopoulos, 1997), reduces the high costs of an adaptation marketing mix since companies do not completely apply it, and is more flexible than a pure standardization marketing mix, maintaining the same brand image in different regions. Hence, it is very important for

marketers to identify which strategy, located on the continuum between adaptation and standardization, to follow in order to minimize risks and expenditures. They should understand that not only the product, the consumers, or the region affect the globalization strategy that should be followed, but also many other factors, such as cultural/individual values, norms, ethnic identity, which have an effect on consumers' attitude towards the strategy (Jain, 1989; Shoham, 1995; Laroche et al., 2001; McCarty et al., 2007; Viswanathan & Dickson, 2007). Schwartz (1994) identified dimensions (the Schwartz's Value Dimensions) in order to study individual values (described in more details later in the thesis) which will be taken into account in the current research. Moreover, Cleveland (2007) developed a method to consider consumer behavior in the research. It is not only about what strategy to use, but also when/where to standardize, and when/where to adapt, and when/where/how to blend the two, and such measurement methods will give the results that help marketing managers get the answers they are looking for.

Introduction to Context

Globalization encourages trade across boundaries, information sharing, and technology distribution and so on. However, information and knowledge still vary from one place to another because of cultural differences. Most of the studies on consumer behavior were conducted in North America only (Doran, 2002), which makes marketers over reliant on research conducted in that region only. Marketers in the Middle-East for instance, where culture is so different than North America, cannot depend on such

studies to take decisions. It is thus important to give these companies the information needed for the different worldwide regions so they can create and follow proper marketing strategies. This reflects the gap in the literature about the link between globalization, culture, and consumer behavior, especially in the Middle-East. Lebanon, as part of the Middle-East, will be the focus of the current study because of many reasons. It is important first to have an idea about the history that Lebanon and the surrounding region went through, explaining the reasons behind its population's diversity today.

Lebanese History

It has been decided to highlight and focus on this particular region of the Middle-East because multiple civilizations resided in Lebanon, allowing it to be exposed to a lot of different cultures since 2300 BC. Lebanon, part of the Mesopotamia (land between the Tigris and Euphrates rivers), was first occupied by the Canaanites (also known as Sumerians), where trade between Lebanon (exporter of olive oil, cedar wood, pine, and spruce) and Egypt was a very important activity. The Hittites (Anatolian people) in 1350 BC managed along with their allies the Amorites to conquer the land, but in 1271 BC the Egyptians won the territory back. Trading activities were more developed with Greece and other countries around the Aegean Sea, and it is at around that time when people residing in regions like Sidon, Tyr, and Byblos were named Phoenicians by the Greek people.

The Phoenicians founded many different colonies on the coasts of the Mediterranean Sea (including cities in Cyprus, Spain, Italy, other cities in North Africa and so on). These activities increased the exposure of the people to other cultures from North Africa and Europe. Assyrians got attracted to this region and dominated it (877 BC), followed by Babylonians (612 BC) and then the Persian (Achaemenid) Empire (530 BC). In 333 BC, the Greek dominated the region again, and inscriptions, architecture, and fashion became heavily influenced by the Greek arts, and the Greek language got diffused in the region (hence the names Byblos, Tyrus, Tripoli, and so on).

In 64 BC, Romans attacked and ruled the land calling it Syria (which later became part of the Byzantine Empire in 330). After Jesus' birth, Christianity started to diffuse being the base of people's knowledge. The economy boomed again during that period, where Beirut was chosen to be the center of education (Law school) of the empire, and other cities such as Tripoli and Tyr became very attractive points.

In 610 in Mecca (Kingdom of Saudi Arabia), Mohammad the Prophet called for the establishment of the Religion of Islam. Many Arab tribes followed his lead and converted to the new religion which was spread all over The Levant conquering Beirut, Tripoli, Sidon, and Tyr. Islam later was split into two main groups: Sunnis, and Shias.

In 635, "The Umayyads established the largest Arab-Muslim state in history" (source: Wikipedia.org), and the Arabic language was largely spread. Power moved to the Abbasid Caliphate in 750, keeping the Umayyad's method of management with small changes, making the place one of the best trade and agriculture centers. In 969,

the Fatimid Caliphate first appeared in North Africa and conquered The Levant after Egypt and they developed the trading activities with Italy. International merchants and travelers started visiting more often the region, especially Tripoli and Tyr. This got the population exposed to even more cultures from outside. During that period, a new religious community was created in The Levant, The Druze. The area became the homeland of many different religious sects.

The Seljuks, Sunnis from Turkish origins, took control over the region in 1055, which were later attacked and destroyed (1110) by the Crusaders (with the help of Armenians). Lebanon's economy got very strong because of the high trade activities with European countries. Crusaders got kicked out in 1391 by the Mamluk's (slaves originally from Turkey), and a new administration was implemented. In 1516, Ottomans started the war against the Mamluk's, defeated them, and ruled the region until 1918. With the end of World War I, the French dominated Lebanon and Syria, with Beirut as the capital. The French colonization did not last for too long because of the Second World War and could not properly rule the country. Lebanon thus gained its independence in 1943.

These facts show that over the millennia, "Lebanese culture [...] has evolved by borrowing [aspects] from all of these groups'[cultures]" (Wikipedia.org). Lebanon has been proven to be a very important point of study because of "[the country]'s diverse population, composed of different ethnic and religious groups, [which] has further contributed to the country's festivals, musical styles and literature as well as cuisine,

and numerous violent clashes amongst different religious and ethnic groups" (source: Wikipedia.org). This has definitely had an effect on the Lebanese culture and consumer behavior that we observe today.

Lebanon of Today

The Republic of Lebanon is a country in the Middle-East on the shore of the Mediterranean Sea. As mentioned earlier, Lebanon had a very dynamic history in the past which makes it today have a unique culture and a diverse population from different cultures and religions. Mountains cover a large portion of Lebanon's area, except for the 225 Km coastline and the Beqaa Valley, a very important rural region for Lebanon's agricultural developments. A Mediterranean climate makes the country loved, especially in the summer, by all tourists (mainly from the gulf countries). In summer, people spend their time at the beach, and in winter, they go ski in the mountains (either Cedars, La'lou', or Faraya). Lebanon's skilled labor's ratio is similar to European countries, and the highest among Arab countries. However, the industry in Lebanon is generally limited to small and medium businesses, mostly reconstructing and/or packaging imported parts. Lebanon is specialized in the services sector, the most important segment in the Lebanese economy, since tourism and banking activities have been always successful. The education system in Lebanon is pretty solid, heavily influenced by the French structure, where students present a Lebanese Baccalaureate test (or even French baccalaureate, or International baccalaureate, depending on the school system - Lebanese, French, or American). Lebanon has also many internationally accredited

universities, such as AUB (American University of Beirut), LAU (Lebanese American University), or USJ (University Saint-Joseph).

Culture and Consumer Behavior

Cleveland & Laroche (2007) developed a scale to measure the level of acculturation to global consumer culture (AGCC) and study the effects of GCC and ethnic identities (EID) on the consumer behavior. Cleveland (2007) conducted a study in eight different countries (India, South Korea, Sweden, Hungary, Greece, Canada, Mexico and Chile) on four different continents. For some countries, he discovered that there's a strong effect between some behaviors and local and global cultural influences. Some other behaviors are influenced by either local or global culture. This study's findings are very important because they show that, despite globalization, consumer behaviors around the world are not the same, and can be affected by either local culture, global culture or both. Moreover, Sobol (2008) extended Cleveland's work and conducted a study in The Netherlands of the same kind.

None of the abovementioned countries included any Arab or Middle-Eastern region, and it is important to conduct more research about Arab population because the Arab World is one of the largest geocultural units in the world with a population above 300 million, "[..., and a] global diaspora estimated at between 30 and 50 million people distributed across every continent and almost every country in the world"*. In order to broaden our understanding of how globalization is influencing individuals worldwide, this paper examines the relationship between local and global cultural influences on the

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consumer behavior within the Lebanese population, an important part of the Arab identity. The current study will provide more opportunities for cross-cultural studies and further validation of the AGCC scale developed by Cleveland & Laroche (2007). In addition, the survey distributed is translated to Arabic and French (and back translated to English), which adds more contribution to the literature by having more languages of the questionnaire available, making it easier to study more and more Arabic or French speaking regions. Moreover, the study considers other important constructs that were demonstrated to affect consumer behavior such as ethnocentrism, materialism, and religiosity.

Research Questions

Many points mentioned above are still questionable today. It is difficult to apply one general rule to all cultures, countries, or regions. In this research, the focus is on one region of the Middle-East, Lebanon. The present study will be able to answer the following questions:

- To what extent is the Lebanese population acculturated to the GCC?

- How does the GCC influence consumer behavior in Lebanon?

- What are the characteristics of this GCC?

- What is the relationship between AGCC and EID, and how, where, and when does this interaction affect consumer behavior?

- What are the relationships between Schwartz's Value Dimensions and the two cultural constructs (AGCC and EID)?

- Are other constructs, such as Religiosity, Materialism, and Ethnocentrism significantly linked to AGCC, EID, and demographic variables such as age, gender, education, and income?

- Are AGCC and EID significantly related to such demographics?

- Do AGCC and EID influence (jointly or independently) the consumption of different product categories (global versus local products)?

Research Objectives

The current paper investigates the extent to which the Lebanese people are influenced by the GCC. In addition, the study explores to what extent the people are attached to their Lebanese identity, and how this identity combines with acculturation to global consumer culture to impact consumption and consumer behavior.

Lebanon is a country that is increasingly attractive to multinational companies despite the political conflicts in the region. As a developing country with a rich cultural history and a lengthy period of contact with many different cultures, Lebanon can be a perfect example of a complex interplay of local and global cultural forces on consumer behavior. It is also important to understand how globalization is affecting culture and consumers, and to do so, features of GCC should be identified. First, using Schwartz's (1994) cultural typology (Schwartz's Value Dimensions (SVD)) allows to measure culture (described in depth in the coming chapters). Secondly, the relationships between AGCC, EID, consumer behavior, and other variables that affect consumer behavior such as materialism, ethnocentrism, religiosity and demographic variables should be studied as

well. The following model sums up the main research objectives to be accomplished; it represents a balance weighting the burden of each of EID and AGCC on the Lebanese consumer behavior, taking into account the possible moderating effects of materialism, ethnocentrism, religiosity, and demographical information.

Figure 1.1: Balance Weighting the Effects of AGCC and EID on Consumer Behavior Based on Their Relationships with Other Constructs.
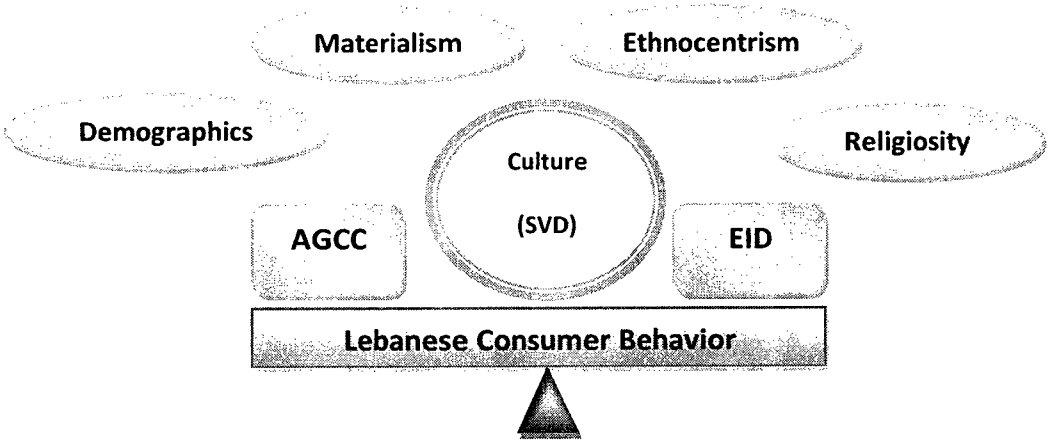
Chapter 2:

Theoretical Background

A growing body of research is focused on culture-related issues because it is an essential concept in many fields, including marketing, management, and psychology. In the current chapter, each of culture, AGCC, and EID constructs is defined and described in depth based on previous studies as well as their relationships.

Globalization

With globalization today, the world's frontiers are slowly becoming eliminated, and many societies are being restructured (Cleveland, 2007). Globalization's effect and its fast pace differ depending on the region (King, 1990; Micklethwait & Wooldridge, 2000; Martinelli, 2007). Recently, globalization has significantly increased international business activities, especially trade activities, in the rapidly changing environment of the Middle-East recently (Rhodes, 2001). The present study focuses on the influences of globalization on the Lebanese culture, which has changed repeatedly over time, and its consumption.

Culture Change

As previously mentioned, culture has been characterized as an on-going process, and is thought to be never fixed (Berry, 1980; Wallendorf & Reilly, 1983; Appadurai, 1990; Costa & Bamossy, 1995; Laroche et al., 1998; Usunier, 2000; Lin, 2001; Hofstede,

2001; Craig & Douglas, 2005a; Cleveland & Laroche, 2007). With respect to trade activities, traveling, media and Internet, cultural fluctuations will remain active (Sobol, 2008), introducing new thoughts, traditions, and beliefs everywhere, and therefore create the global consumer culture (Lin, 2001; Lee and Tai, 2006).

Global Consumer Culture

Culture is one of the most important factors affecting consumers' attitudes, behaviors and lifestyles, being defined as a "learned, transmitted, and shared phenomenon" among the individuals (Cleveland & Laroche, 2007). Each individual gets exposed a large number of thoughts, values, norms, and cultures, and thus learns to differentiate between the good and the bad and thus chooses a certain belief system which keeps on changing with more and more experience (Kim et al., 2004). Culture helps individuals know what surrounding do they live in and defines the needs and thus recognize and develop their identities (McCracken, 1986).

Ethnic identity (EID) is a characteristic acquired and learned through living in a specific societal group (Phinney & Ong, 2007), and it "derives from a sense of peoplehood within a group, a culture, and a particular setting" (Phinney & Ong, 2007, p.271). In order to study ethnicity, one should look at an ethnic group formation point of view, maintenance, and interaction with other groups and individuals.

Ethnic Identity

Ethnic Identity, or ethnicity, has several definitions. In general, it is represented by cultural traits, nationality, wealth, social status, and place of residence (Bennett, 1975; Keefe & Padilla, 1987). More specifically, Laroche et al. has defined ethnicity as "...the character or quality encompassing several cultural indicators which are used to assign people to groupings" (1997a). Some other authors have described it as a sense of shared values and belonging (White & Burke, 1987; Ting-Toomey, 1981; Phinney & Ong, 2007), as a type of standing out of a society (Baker-Cristales, 2004), as a set of rules differentiating right from wrong (Frideres & Goldenberg, 1982), and as gain, preservation, or loss of an individual's culture's features (Phinney, 1990). It is thus a trait to learn through experience and explorations (Phinney & Ong, 2007). Some authors have referred to the term ethnic culture as the culture related to a group of individuals who possess the same characteristics (Karahanna et al., 2005). Ethnic culture can be differentiated among people based on religions, customs, languages, institutions, and values (Smith, 1991).

Ethnic Identity has been shown to have many different dimensions which were identified based on common and main characteristics shared among individuals within the same group or society (Christian et al., 1976; Rosenthal & Feldman, 1992). Ethnic identity's dimensions enclose local language usage, ethnic social interactions and attachment, religious affiliations, media usage and exposure, participation in organizations, food preferences, and traditional celebrations (Christian et al., 1976;

Rosenthal & Hrynevich, 1985; Comaroff & Comaroff, 1992; Phinney, 1992; Ashmore et al., 2004; Phinney & Ong, 2007, Cleveland, 2007).

Ethnic Identity in context:

The degree of attachment to one's identity strongly influences the importance associated with values and norms of one's social environment, as well as the level of indirect peer pressure an individual might face concerning his/her behavior (Hirschman, 1981; Hawkins et al. 1998). Ethnic identity is a learning process, depending on the social group an individual belongs to, which affects consumer behavior (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, 2007; Sekhon, 2007). In the current paper, the researcher focuses on the relationship between ethnic identity and each of acculturation to the global consumer culture and how they jointly affect consumer behavior.

Acculturation

Acculturation has been mainly defined as the change in attitudes, values, or behaviors of one group when faced with another group with different cultural values and background (Conway Dato-on, 2000). As mentioned earlier, ethnic identity and culture are established and learned depending on the surroundings. When any

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individual gets exposed to new cultures and aspects such as language, food, religions, media usage and exposure, and social interactions can all be changed and adapted to new customs (Palumbo & Teich, 2004). It has been shown that acculturation level of a person strongly affects his/her behavior (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). In the present study, the researcher focuses on consumer acculturation, defined as the attainment process of new knowledge, attitudes, skills, and behaviors that are related to consumption (Schiffman, 1981).

Ethnic Identity and Acculturation

There is no one perfect culture that includes characteristics that can be assimilated by all individuals (Sobol, 2008). Every individual holds on ethnic identity (or identities), and when exposed to more cultures, some characteristics of those other cultures might be gained, while maintaining some other aspects of his/her own culture. Both constructs, ethnic identity and acculturation, should be considered simultaneously in order to test their effects on consumer behavior. In such case, Berry (four different acculturation strategies exist, as presented in Table 2.1: integration, assimilation, separation (segregation), and marginalization. Each of these strategies represents one of the possibilities of two dimensions: the degree of the ethnic identity attachment, and

the degree to the new culture acculturation (in this paper's context, degree of acculturation to global consumer culture).

Table 2.1: Berry's Acculturation Strategies (adapted from Cleveland, 2007).

		Ethnic Identity Maintenance	
		YES	NO
Relationships with larger societies	**YES**	Integration	Assimilation
	NO	Separation / Segregation	Marginalization

The integration strategy represents adopting some specific characteristics of the new culture while maintaining other aspects of the original culture. The assimilation strategy consists of a complete acculturation to the new culture while rejecting all aspects of original culture. The separation/segregation strategy is about rejecting all aspects of the new culture while maintaining all traditional values and beliefs. The marginalization strategy is when an individual rejects or shows little interest in both his/her traditional/original culture and the new culture. Each of these strategies strongly affects consumer behavior.

Acculturation to Global Consumer Culture

The globalization phenomenon is today creating a global culture that consists of many "subcultures". Worldwide consumers are familiar with many international brand names nowadays in different industries such as McDonald's, Hugo Boss, Nike, Ikea, and so on; however, each consumer behaves differently from another because of different acculturation levels of the individuals belonging to each "subculture".

To link acculturation, globalization, and ethnic identity, one should look at the global consumer culture. Many authors talked about how essential it is to find a way measuring acculturation to global consumer cultures. For instance, Alden et al. (2006) developed a model to measure an attitude set called the GCO (global consumption orientation), including 1) assimilation / homogenization / convergence, 2) separation / polarization, and 3) hybridization / creolization / glocalization; and 4) lack of interest / marginalization based on data collected from the US, South Korea, and China. Cleveland and Laroche (2007), by using Churchill's development paradigm, identified seven major dimensions to measure acculturation to global consumer culture based on a study conducted across eight countries on four different continents.

Cleveland & Laroche (2007)'s method seems to be measuring better the acculturation to global consumer culture level because it first develops the scale using a very well known and accepted paradigm, and secondly it takes into consideration more and different cultures, which gives better validation of the scale. In addition, Alden et al. (2006) do not consider any of the following dimensions: English language usage, cosmopolitanism, and social desirability. For these reasons, Cleveland & Laroche (2007)'s scale delivers a better fit for the current study. They identified seven dimensions of acculturation to global consumer culture.

1- Exposure to global and foreign mass media (GMM).

The media today is spread everywhere around the world with the available advanced technologies. Whether it is through the TV (or satellite TV), Radios (FM,

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Internet radios, or satellite Radios), or Internet, information increased its reach level to all the people and broke information asymmetry to make all people from all around the world process the available information. Hollywood movies, for instance, are shown in a lot of countries today and many people from different cultures enjoy watching them. News can be easily read over the Internet by everyone. In addition, many mainstream radio stations are playing the same music hits.

Not only music, news, or TV series are spread all over the world, but also thoughts, beliefs, values, and cultures through cultural diffusions (Xu, 2007). For instance, many reports exist about different cultures that are diffused to all people through all media. Discovery channel for instance broadcasts from time to time shows about different cultures or regions. Internet also helps people get information about any area on the planet.

2- Exposure to and use of the English language (LUE).

The English language is omnipresent everywhere today and is considered to be the "lingua frinca" of the modern age, or the world language (native and non-native combined) that is being used in science, business, aviation and tourism, radio, marketing communications, diplomacy and entertainment (Cleveland, 2007). It is also used by a group of people who think it is more fashionable to speak English than their own language. In Lebanon for instance, all people speak Arabic, but many individuals increasingly prefer speaking English because it's either they got education at school/college in English and got used to it, or think it might be more fashionable to

show they are multilingual and thus more educated. Graddol (2000) believes that English is today a language that is being absorbed by cultures worldwide. In 2000, English was spoken by at least one fifth of the world's population (Graddol, 2000).

3- Exposure to marketing activities of multinational corporations (EXM).

Marketing activities became exposed to most people through media, internet, and advertisements and thus the spread of cultural values. Because of advertising, consumers today live in a world full of global brands, logos, icons, products, and slogans (Cleveland & Laroche, 2007). Many global brands have stores in Lebanon, such as Louis Vuitton, D&G, French Connection UK and so on. Moreover, such brands are known to an extent to be imitated by many local manufacturers. Such marketing activities play a crucial part of spreading the GCC (Levitt, 1983; Peñaloza & Gilly, 1999; Ger & Belk, 1996; Sobol, 2007).

4- Social interactions through travelling (SIN).

As mentioned by many authors, migration is a very important dimension to be considered. In addition, with globalization and technology today, traveling and shipments became easier and less costly. Therefore, people are being more and more exposed to several cultures and social interactions and contacts with foreigners and people from different backgrounds are significantly increasing. People today have opportunities not only to travel for tourism purposes, but also to work or study abroad.

5- Cosmopolitanism (COS).

Cosmopolitanism is the idea that all societies and different groups belong to one single community. Lash & Urry (1994) stated and studied many important issues related to this concept. Among those are the characteristic of being curious about places, people, cultures, and their historical and anthropological contexts, openness towards and appreciation of cultural differences, willingness to engage new cultures outside of conventional tourist sites and settings. Cosmopolitans are also featured by their aspiration to understand the relative place of one's own society and culture in a broader global framework, and cultivated skill at interpreting the signs that mark conventional tourist settings and at affecting a detached and intellectual stance towards their intended meaning. It is important to note that cosmopolitans are different from tourists (Cleveland & Laroche, 2007).

6- Openness to and desire to participate in the global consumer culture (OPE).

Although it is difficult to see all cultures become one, all types of ideas, values, lifestyles, and products became accessible and/or used by most of the population, making the world a unique database easily accessible by everyone, with respect to globalization (Cleveland, 2007). This is allowing people to compare their beliefs, lifestyles, and consumption patterns with others (Robertson, 1992), and differentiate between the right and wrong through either rejecting, adapting, or combining such lifestyles. Based on previous research, it has been shown that people who are more open to participate in the global consumer culture are more likely to desire the goods or

products related to these lifestyles and consumption patterns (Appadurai, 1990; Alden et al., 1999).

7- Self-identification with the global consumer culture (IDT).

Since individuals are exposed to different foreign cultural elements, they are more likely to be able to choose the level to which they identify themselves with other lifestyles and thoughts, thus the relevance of GCC (Ogden et al., 2004). With more and more exposure, the population's thinking and behaving patterns change. Such a fact forces the individual not only to be part of the GCC, but also think, behave, and identify with being more like a global consumer.

To date, the application of Cleveland & Laroche's (2007) conceptualization has been studied in ten different countries (Cleveland, 2007; Sobol, 2008; Ayouby, 2008) on consumers. It would thus be interesting to conduct such research in more diverse countries, developing more possibilities for cross-cultural. Studying the effect of global consumer culture (GCC) on Lebanese consumers would be the first of its kind in the Middle East. This study also helps further validate Cleveland & Laroche's (2007) AGCC scale.

Culture & Values

Many researchers have been interested in studying factors, including culture, and its influences on consumer behavior. Although a lot of different definitions exist for this term, it is agreed that it is one of the most important tools, if not the most, to

identify consumers' attitudes, behaviors and lifestyles (Laroche & Cleveland, 2007; Askegaard, Arnould & Kjeldgaard, 2005; Straub et al. 2002; McCracken, 1986), "and therefore, the needs that consumers satisfy through the acquisition and use of goods and services" (Cleveland & Laroche, 2007, p. 250). Hofstede (1991) has for instance, described culture as "...the collective programming of the mind, which distinguishes the members of one group from another" (p. 5), where people are not conscious of that influence on their behavior (Berkman et al., 1997). According to Cleveland & Laroche (2007), three main roles of culture exist. First, it establishes the rules of conduct and manner. Second, it sets principles or values of performance, and third, it creates different interpretations of environmental inputs and interpersonal signals.

Analyzing and understanding the consumer behavior needs a strong measure of culture at the individual level. Many culture models exist, and the most cited value-dimension models are those developed by Hofstede (1980) and Schwartz (1994). Hofstede created a five-dimension cultural typology based on a very large cross-cultural survey in more than 66 different countries. The Schwartz (1992) Value Survey (SVS) is presently the most extensively survey used by social and cross-cultural psychologists for individual differences in values studies. Blodget et al. (2008) revealed that Hofstede's cultural framework lacks construct validity when applied at the individual level. Moreover, Hofstede collected his IBM data in 1968 and 1973, thus his developed dimensions may have changed over the years. For this reason, using Schwartz's value dimensions seems more appropriate in the current research.

In the current paper, and as mentioned earlier, the focus will be on the individual level only. This scale prompts participants to measure the importance of specific values (for example, EQUALITY (equal opportunity for all), which determines ten value orientations supported in over 65 countries (Schwartz, 2003). Schwartz (1992, 1994, 2003) and Schwartz and Bilsky (1990) explained in details the origins of these ten values. For example, the conformity value, which is defined as the self-control of action, inclinations, and impulses within specific limits in order to avoid harming others' feelings, was the result of the fundamentals of interaction and of group existence and survival. The following are the ten individual values and their motivational goals:

Power: It is the achievement of social status and prestige, and the control or dominance over people and resources (social power, authority, wealth and preserving one's public image).

Achievement: It is the achievement of personal success through demonstrated competence according to social standards (what is valued by the system in which the individual exists) (successful, capable, ambitious, and influential).

Hedonism: It is the achievement of pleasure or intense satisfaction for oneself. This value type is derived from physical needs and the pleasure associated with satisfying them (pleasure, enjoying life, self-indulgence).

Stimulation: It is the achievement of excitement, novelty, and challenge in life. This value type is derived from the need for variety and stimulation in order to maintain

an optimal level of activation. Thrill seeking can be the result of strong stimulation needs (daring, a varied life, an exciting life).

Self-Direction: It is the achievement of independent thought and action-choosing, creating, exploring. It comes from the need for control and mastery along with the need for autonomy and independence (creativity, freedom, independent, curious, choosing own goals).

Universalism: It is the achievement of the understanding, appreciation, tolerance, and protection of the welfare for all people and for nature (broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment).

Benevolence: It is to preserve and develop the welfare of people with whom one is in frequent personal contact. This is a concern for the welfare of others that is more narrowly defined than Universalism (helpful, honest, forgiving, loyal, and responsible).

Tradition: It is the achievement of respect, commitment, and acceptance of the customs and ideas that traditional culture or religion imposes on the individual (humble, accepting my portion in life, devout, respect for tradition, moderate).

Conformity: It is the restraint of action, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (politeness, obedient, self-discipline, honoring parents and elders)

Security: It is the achievement of safety, harmony, and stability of society or relationships, and of self (family security, national security, social order, clean, reciprocation of favors).

The next chapter describes the remaining variables and constructs (materialism, consumer ethnocentrism, religiosity, consumption, and demographics) that will be studied in this paper through the development of the hypotheses to be tested using a sample of Lebanese participants.

Chapter 3:

Historical Events, Research Context, & Hypotheses.

In the next section, in addition to the link between AGCC and EID, other relationships will be studied, including the relationships of these two main variables and the other remaining variables, (1) MAT, CET, and REL, (2) demographic variables, (3) Schwartz's Value Dimensions, (4) consumption patterns of specific products, that each will be discussed in turn along with related hypotheses.

Hypotheses Development

Arabic is the official first language in Lebanon. However, French is still widely spoken and is considered as the second official language to be learned in public schools and used by the government. Private schools teach either French and Arabic or English and Arabic (or even all three), depending on which country they are associated with. Lebanon was named "Switzerland of the East" (Wikipedia.org) before the Lebanese civil war because it was the most powerful country in banking and finance in the Middle East. Today, there are around 4 million people living in Lebanon, versus 18 million living abroad. This is evidence that even Lebanese families today are exposed to many different cultures as well because they have a lot of family members and relatives residing abroad. Although it is today considered a third world country, its capital Beirut was ranked, by *the New York Times* in 2009, the number one tourist city. Moreover, it

has one of the best bars in the world (Worldsbestbars.com) packed by rich local people with very luxurious cars and expensive fashionable clothes. All of these facts again show that Lebanese people have characteristics reflecting various dimensions of the AGCC model and it is thus expected that the Lebanese will demonstrate high levels of AGCC.

H1: The Lebanese population is acculturated toward the global consumer culture to an above average degree when compared to other countries.

As mentioned earlier, individuals may acculturate to new cultures as well as they may reject it, so one should look at the relationship between AGCC and ethnic identity. Cleveland (2007) found that AGCC and EID are two independent variables among nine different countries. However, Sobol (2008) discovered a negative relationship between those two main constructs in the Netherlands. Lebanon's culture is different than the global consumer culture. Many Lebanese people in fact believe in and maintain and preserve their norms and traditions because they are against globalization. So in the present paper, Lebanese are expected to have a higher level of LEID (Lebanese ethnic identity) and to be less acculturated to the GCC. We hypothesize that AGCC is negatively related to LEID.

H2: AGCC is negatively related to Lebanese EID (LEID).

Ethnocentrism

Sumner (1906) first defined ethnocentrism as an individual viewing his/her own group as the heart of the universe, rejecting every other thought or belief (Shimp &

Sharma, 1987; Sobol, 2008). In a marketing context, consumer ethnocentrism refers to supporting its production because ethnocentric individuals believe that consuming foreign products increase unemployment rates and harm their nation (Alden et al., 2006), whereas non-ethnocentric individuals consume products based on their quality, despite the production location (Sobol, 2008). It has been previously shown that ethnocentrism affects an individual's reaction to global products and brands (Steenkamp et al., 2003). Usually the poor Lebanese people are the ones who consume more local products just because they are less expensive and such individuals cannot afford more prestigious imported products. It is however not only about the consumption of local products but also about sacrifices as well (Steenkamp et al., 2003). Thus, it is expected that highly ethnocentric people prefer to consume more local than global products, thus decrease their acculturation to global consumer culture level. In addition, EID, as it represents culture, is antecedent to attitudes like CET and MAT. Consequently, highly ethnocentric people are expected to be more attached to the Lebanese EID. On the other hand, people with low ethnocentrism level "tend to exhibit higher levels of preference for global brands" (Sobol, 2008, p. 73; Alden et al., 2006).

H3a: CET is negatively related to AGCC.

H3b: CET is positively related to LEID.

Materialism

Several definitions exist for the term materialism. Belk (1985) described it as 'the importance a consumer attaches to worldly possessions' (p. 265). However, Bredemeier and Toby (1960) refer to it as 'the worship of things' (p. 77). Richins (2004) defined materialism as "...the importance ascribed to the ownership and acquisition of material goods in achieving major life goals or desired states" (p. 210). Belk (1988) stated that developing countries are today following the western world, which is making individuals be more materialistic. Lebanese people are said to be materialistic by nature, owning things do not need. For instance, many poor people who get paid minimum wages borrow money from banks or friends just to own a Smartphone, although they do not use all its specifications. Lockwood and Kundra (1997) stated that people who are highly exposed to global media, one of AGCC dimensions, are expected to be more materialistic than others. Thus, Lebanese individuals who are more acculturated to GCC are expected to be more materialistic. Moreover, Warren's (2002) study discovered that the more an individual is attached to his/her traditional ethnic identity, the less materialistic he/she is. Thus, materialism is to be included in the current study.

H4a: Materialism is positively related to AGCC.
H4b: Materialism is negatively related to LEID.

Demographics

Acculturation has been shown to be linked with demographic variables such as age, education level, income and so on (Penaloza, 1994). Thus it is important to include

such information in the study when analyzing the effects of acculturation and/or ethnic identity on consumer behavior (Laroche et al., 1998).

Age

Older people are known to resist change more than younger individuals. Therefore, older individuals are expected to be less acculturated to global consumer culture and more attached to their traditions than younger people. Today, new generations are being exposed directly to globalization by media, Internet, and opportunities of studying abroad. They have the choice of either maintaining their traditional culture, acquire a different one, or mix both, according to their needs. It has been shown that there is a positive relationship between age and each of ethnocentrism and ethnic identity. This implies that the older people get, the more ethnocentric they are (Balabanis et al., 2001; Keillor et al., 2001; Good & Huddleston, 1995; Sharma et al., 1995) and the more attached they get to their traditions (Keillor et al., 2001; Sobol, 2008). Additionally, Sobol (2008) and Lerman & Maxwell (2006) have found that the global consumer culture is very much associated with western materialism, and because older people are more attached to their ethnic identity, they tend to be less acculturated to the GCC, thus are less materialistic. This was confirmed by Roberts & Clement (2007) who found that age was negatively related to materialism and all its three dimensions.

H5a: Age is negatively related to AGCC.

H5b: Age is positively related to LEID.

H5c: Age is positively related to CET.

H5d: Age is negatively related to MAT.

<u>Education</u>

The level of education affects heavily individuals' understanding and perceptions (Sobol, 2008), thus it is an important factor to be linked with the other constructs. The Lebanese society is categorized by a low ratio of education versus illiteracy. People who are not educated, religion can be most probably their base of knowledge and culture. In most cases we see such people very conservative maintaining their traditional beliefs. However, most educated people, although many of them stick to religious values, education widens their beliefs and make them more acceptant to the global culture. People make decisions everyday that are based on their knowledge and point of views. It has been demonstrated that educated people are more likely to be considered global consumers because first, they travel more, which makes them more curious about learning how people from different backgrounds (Kang & Rohde, 2002). Second, when educated people are exposed to different cultures, they are able to choose among different characteristics of every society, which allows them to become them less attached to their ethnic identity (Schmidt, 2006). Many researchers stated that less ethnocentric individuals are those who are young (Balabanis et al., 2001; Good & Huddleston, 1995; Sharma et al., 1995). In fact, a research in Malta and Korea has confirmed that an individual's level of education is negatively linked to ethnocentrism (Caruana, 1996; Shin, 1993). Lastly, less educated people have been confirmed to be

more materialistic than more educated persons (Jiuan et al., 2001). The reason for that seems to be that people with less or no education have lower income and consider that their only achievement in life is considered to be money. Easterlin & Crimmins (1991) claimed that it also might be because of the business orientation that is leading trade and marketing activities in the present day. Therefore, it is hypothesized that the more educated a Lebanese individual is, the more he/she acquires GCC and gets less attached to LEID. Also, the higher level of education people has the lower levels of each of ethnocentrism and materialism will exist.

H6a: Level of education is positively related to AGCC

H6b: Level of education is negatively related to Lebanese EID.

H6c: Level of education is negatively related to ethnocentrism.

H6d: Level of education is negatively related to materialism.

Annual Family Income

Another important demographic construct that might affect an individual's acculturation to the GCC is income. Cleveland (2007) has reported that income was significantly and positively related to AGCC and negatively related to EID. This result is logical and can be explained by the fact that wealthy people get the chance to travel more, study abroad and learn English, access foreign media (i.e. Satellite TVs). Thus, they get different cultures exposure, or enter the best private and accredited universities in Lebanon in this case (such as American University of Beirut, Lebanese American University, or University Saint-Joseph). With higher income, people tend to

have the chance to get higher education, thus acculturate more to GCC and get less attached to LEID. Cleveland (2007) and Mason (2001) have also found that with more income, individuals are more likely to be less attached to their roots because they will be having opportunities abroad, and therefore get exposed to the GCC. It has been stated previously that less ethnocentric individuals are those with higher income levels (Balabanis et al., 2001; Good & Huddleston, 1995; Sharma et al., 1995). Indeed, income level has been confirmed to be negatively related to ethnocentrism among Poles, Russians and Americans (Good & Huddleston, 1995; Lee et al., 2003), and positively related to materialism (Heward, 1974; Ng & Wang, 2001). Therefore, it is hypothesized that:

H7a: Income level is positively related to AGCC.

H7b: Income level is negatively related to Lebanese EID

H7c: Income level is negatively related to Ethnocentrism.

H7d: Income level is positively related to Materialism.

Religiosity

Religion is often considered to be a dimension of culture (ethnic identity more specifically) and has long been identified as a very essential factor affecting the consumer behavior in general (Mokhlis, 2006; Delener, 1990, Wilkes et al., 1986), so it would be essential to consider it as a possible moderator in the study since Lebanon has more than 18 religious sects, including 59.7% Muslims (Shi'a, Sunni, Druze, Isma'ilite, Alawite or Nusayri), 39% Christians (Maronite Catholic, Greek Orthodox, Melkite

Catholic, Armenian Orthodox, Syriac Catholic, Armenian Catholic, Syriac Orthodox, Roman Catholic, Chaldean, Assyrian, Coptic, Protestant), and 1.3% other (CIA World Fact Book, 2009). Many extremist Muslims are seen on the media today, for instance, expressing their rejection of the global products (especially American). This can be linked to each of acculturation to global consumer culture, ethnic identity, and ethnocentrism. Many Muslims react this way because in their opinion Islam, in some consumers' perspective, has installed a system on how to behave (Rice and Al-Mossawi, 2002). Among Muslims, the more an individual gets attached to religion, the less likely he/she acculturates to the global consumer culture and the more he/she gets attached to your ethnic identity. As to Christians, it is known that some sects are less tolerant than others; however, the western world is mostly Christian, and Lebanese Christians are not so much different.

H8a: Religiosity is negatively (vs. positively) related to AGCC among Muslims (vs. Christians).

H8b: Religiosity is positively related to Lebanese EID among both Muslims and Christians.

Religiosity can also be linked to the other constructs considered in the study. There are relatively few studies linking religiosity with materialism, ethnocentrism, income, age, gender, and education; however, some main relationships can be hypothesized. Religiosity has been defined as "...the degree to which beliefs in specific religious values and ideals are held and practiced by an individual" (Swinyard et al., 2001, p. 17). According to Heaven (1990), religiosity can be a reference to help the

person act and take decisions. Cleveland & Chang (2009) have found recently that an individual with high level of religiosity is less likely to be materialistic among Korean immigrants in Canada, implying that religiosity and materialism are negatively related. As hypothesized previously, people with low income are expected to have less education, meaning a higher level of religiosity because in this case religion might be an alternative for education as a base of knowledge or reference. It has been claimed in past research that less ethnocentric consumers are those who have a better education (Balabanis et al., 2001; Good & Huddleston, 1995; Sharma et al., 1995); consequently, non-educated people have less knowledge about economics than educated people, which might let them think that purchasing foreign products will always increase unemployment rates. According to Shimp & Sharma (1987), polycentric consumers evaluate products based on their quality and might be viewed better than local products. Therefore, we can expect a positive relationship between ethnocentrism and religiosity. As to age, many people get more spiritual when they get older because they might be learning from their life with time; therefore, they refer to their religion after all. It has been found actually in the past in a study conducted in the US that religiosity level increases when people get older (Ardison, 1994).

H8c: Religiosity is negatively related to Materialism

H8d: Religiosity is negatively related to Income

H8e: Religiosity is negatively related to Education.

H8f: Religiosity is positively related to Ethnocentrism.

H8g: Religiosity is positively related to Age

Gender Differences

There is little research studying the relationship between gender differences and each of AGCC, EID, and the other variables considered in this study. According to Schwartz and Rubel (2005), gender is not considered as predictive as age or culture of human value priorities, yet many studies gave gender some importance, so it will be considered in the present study. Only recently Cleveland (2007) and Sobol (2008) linked gender differences to the constructs accounted in this paper.

Gender has been linked previously to two of AGCC dimensions. For instance, it was found that males travel more than females (Gustafson, 2006; Business Travel News, 2003), apparently for business reasons. Although males were shown in some studies to have higher capability and usage of the English language more than females (Beiser and Hou, 2000; Mora and Davila, 1998), science proves that neurons' density is higher in women's brains than in men's brains, especially in the region associated with language usage (Wittelson, 1995). However, sexism still exists in many parts of the Lebanese society, and two main reasons explain it. It can be religion (Islam more particularly), or the society itself, which is still influenced by the Middle-Eastern culture or the old western world before women's rights movements. Therefore, it is believed that men in Lebanon travel more, spend more time outside the house, and might be more educated. Consequently, many women stay home and live from their husbands' salary, which might make them mainly less materialistic than men because they do not value money like their partners. Men actually were shown to be more materialistic than women

(Kamineni, 2005; Kleine & Baker, 2004; Lipscomb, 1988), opposed to Cleveland's (2007) findings. However, O'Connor (2004) found that women are more concerned about their self-identity, and males care more about "hierarchical dominance". Also, Black and Asian women were found to be more attached to their ethnic identity and religious groups (Martinez and Dukes, 1997) in Arab countries (Amer & Hovey, 2007). American women were found to have a higher level of ethnocentrism than men in a study conducted in the US (Lee et al., 2003). Furthermore, and according to Deaton (2009), previous studies showed that women are much more religious than men but however stated that the reason behind this tendency is unclear.

H9a: Men show higher levels of AGCC than women

H9b: Men show lower levels of EID than women

H9c: Women are more ethnocentric than men.

H9d: Women are less materialistic than men

H9e: Women are more religious than Men.

Global Consumer Culture in relation to Schwartz Individual Value Dimensions

As previously mentioned, Schwartz has stated ten basic individual dimensions representing people's traits levels. In this study and for simplification reasons, the researcher focuses on the general constructs, called the superordinate dimensions, corresponding to these ten dimensions (see Appendix A):

- Openness to Change: stimulation, self-direction, and some hedonism

- Self-Transcendence: benevolence and universalism.

- <u>Conservation</u>: security, tradition, and conformity values.

- <u>Self-Enhancement</u>: power, achievement and some hedonism.

According to Cleveland & Laroche (2007), openness to change is one of the major dimensions of AGCC as well. They have found that it is positively related to AGCC, implying that the more an individual is open to change, the more acculturated to global consumer culture and the less attached to traditions he/she will be.

H10a: People with a high level of openness to change are more likely to acculturate to the global consumer culture.

H10b: People with a low level of openness to change are expected to be more attached to their ethnic identity.

Nevertheless, a conservative individual has a high resistance to change (in this context, adapt) to a new culture. In fact, conservation and openness to change have been found to be negatively and significantly linked (Anbarci et al., 2007). Thus, a higher conservation level is expected to lead to a lower acculturation to global consumer culture level. Thus, one can hypothesize that:

H10c: People with a high level of conservation are expected to be more attached to their EID than people with a low level of conservation.

H10d: People with a low level of conservation are more acculturated to GCC than people with a high level of conservation.

Self-transcendence is measured with universalism and benevolence. As mentioned earlier, universalism refers to the broad-mindedness of an individual. A more universal individual is expected to more accept other cultures and be more open to change. Since acculturation to global consumer culture level is positively related to

openness to change (Cleveland & Laroche, 2007), this would imply a higher level of universalism. Additionally, benevolence, which represents an individual's helpfulness, honesty, and loyalty, is expected to be positively related to AGCC as well because a benevolent person represents an open-minded individual who appreciates and help others.

H10e: People with a high level of self-transcendence are more acculturated to global consumer culture than people with a low level of self-transcendence.

H10f: People with a low level of self-transcendence are more attached to their EID than people with a high level of self-transcendence.

Self-enhancement represents the level of importance assigned to power, achievement and some hedonism. The power value, similarly to Hofstede's Power Distance variable, focuses on the degree of inequality among people and domination of resources. According to Adler (1991), high power societies include two groups: the "haves", who are autonomous, unreachable, and possess a high level of authority, implying that they have a high level of achievement. In contrast, the "have nots" are reliant and passive. In low power societies, almost all people have equal rights and live in harmony (Hofstede, 1980b). According to Hofstede's Power Distance Index (PDI), Lebanon's score is considered to be high (80), placing it at the 11th place (Clearlycultural.com). Thus, Lebanon is to be considered a high power level society, including the two groups mentioned above. In relationship to the context, high power level populations have high achievements, but are found not to be flexible, which makes them less likely to adopt new values or beliefs (ie global consumer culture). Consequently:

H10g: People with a low level of self-enhancement are more likely to be acculturated to the GCC than people with a high level of self-enhancement.

H10h: People with a high level of self-enhancement are more likely to be attached to their ethnic identity than people with a low level of self-enhancement.

Consumer Behaviors

Studying the Lebanese consumer behavior is the objective in this paper. As shown in many studies, consumer behaviors are affected significantly by culture (Tse et al., 1988; Raju, 1995; Samli, 1995; Usunier, 1996; Manrain & Manrai, 1996; Ogden et al., 2004; Wan et al., 2007). In other words, an individual's levels of each of acculturation to the global culture and attachment to his/her identity heavily influence his/her consumption patterns and behaviors (Wallendorf & Reilly, 1983; Choe, 1984; Boykin, 1993; Shim & Chen, 1996; Kim & Kang, 2001; Xu et al., 2004; Laroche et al., 2005; Vida et al., 2006; Wilson, 2006; Ustuner & Holt, 2007). One's Lebanese identity might get stronger or weaker, depending on the thoughts and beliefs he/she gets influenced by. In this paper, it is aimed to check to what extent each dimension of culture (AGGC or EID) influences the consumer behavior in Lebanon. To do so, consumption patterns of some specific products will be studied, categorizing these products into two groups: products that are bound to the local culture (culture-bound products), and products that are not related to the local, but to the global culture (culture-free products). In general, the newer the product category is, the weaker its bind to a specific culture (De Mooij, 2004). As a result, the researcher is following Cleveland's (2007) selection, and just like in previous studies (see Cleveland, 2007; Sobol, 2008), including products "that have been

around for a long time [because they] are more influenced by local cultures than the emerging global culture" (Sobol, 2008, p. 68). The first category of products includes the traditional Lebanese food and clothing, and the latter category includes global food and clothing, electronics, household appliances, and luxury goods, which are almost present in every country in the world.

The relationships of these product categories with AGCC and EID constructs depend totally on the context and culture the research is considering thus cannot be applicable to all societies (Sobol, 2008; Cleveland, 2007). For instance, every society has its own food consumption patterns based on many different environmental, social, economical, historical, and cultural factors (De Mooij, 2004), which become a unique tradition associated with that society (Tellstrom et al. 2006). Food has been demonstrated to be a strong factor representing culture itself (Penaloza, 1994; Oswald, 1999; Tellstrom et al., 2006; Cleveland, 2007), where eating patterns seem to be durable for many people who resist culture change (Hirschman, 1988; Kniazeva & Venkatesh, 2007).

The same ideology applies to clothing. Its consumption patterns differ across regions, depending on weather, income, fashion, and cultural differences. It is expected that local food and clothing will have a stronger relationship with EID than AGCC. In other words, an individual's local culture will have a stronger effect on his/her eating and clothing routines. Consequently, global food and global clothing products are expected to be more influenced by AGCC than by LEID.

H11a: Behaviors associated with local food and local clothing products are more strongly influenced by EID than by AGCC.

H11b: Behaviors associated with global food and global clothing products are more strongly influenced by AGCC than by EID.

Another series of products representing consumer behavior include personal care products (ie. shampoo, toothpaste) and household appliances (ie. refrigerator, oven). Such products have been consumed by everyone despite the culture for a long time now. According to De Mooij (2004), although these products' consumption patterns show some similarities, there still are differences in their utilization patterns. Sobol (2008) found no significant relationships between personal care products and household appliances with each of AGCC and EID, implying that these products are consumed despite the local or global culture. However, Cleveland (2007) revealed that the consumption of household appliances and personal care products is mainly influenced by the interaction of both AGCC and EID.

H11c: Consumption behaviors associated with personal care products' and household appliances' are significantly influenced by the interaction of EID and AGCC.

Consumer electronics are also an important type to consider. Cellular phones, cameras, computer, and other high-technology products have been found to be similarly consumed (Alden et al., 1999) in today's world, including less developed countries (De Mooij, 2004; Cleveland, 2007), meeting all people's needs, technology wise (Yip, 1995; Cleveland, 2007). Such products are considered to be modern, yet

people rapidly adapt to them because of the high technological change rate. The electronics market became today one global market segment (Alden et al., 1999). In a very similar way and with respect to global mass media, luxury products also became a global market segment (Dubois & Duquesque, 1993) where people consume them to satisfy their social class and respect needs. Brands like Hugo Boss, Burberry, Louis Vuitton, or Channel are nowadays available everywhere and do not belong to one specific culture or region. This shows that these types of products are spread because of globalization, thus belong to global consumer culture. It can be possible to see a link between ethnic identity (EID) and social class (as hypothesized earlier between EID and annual family income (AFI)). In case it exists, it could predict luxury goods consumption. So for now, it is hypothesized that global mass media, traveling activities, and social interactions (dimensions of AGCC) affect greatly, as opposed to ethnic identity dimensions, the consumption behaviors associated with consumer electronics and luxury products.

H11d: Consumption behaviors associated with consumer electronics and luxuries are more strongly influenced by AGCC than by LEID.

To summarize, it is expected to notice AGCC and EID to have different types of effects on consumer behavior, in regards to product consumption patterns. All hypothesized relationships are represented in Figure 3.1, comparable to Cleveland's (2007) and Sobol's (2008). EID is expected to have a stronger effect on products at the bottom of the list than AGCC, and as the list goes up, AGCC's degree of influence increases reaching the peak, whereas EID's effect decreases.

Figure 3.1: Hypothesized Effects of AGCC and EID on Consumer Behavior (adapted from Cleveland, 2007)
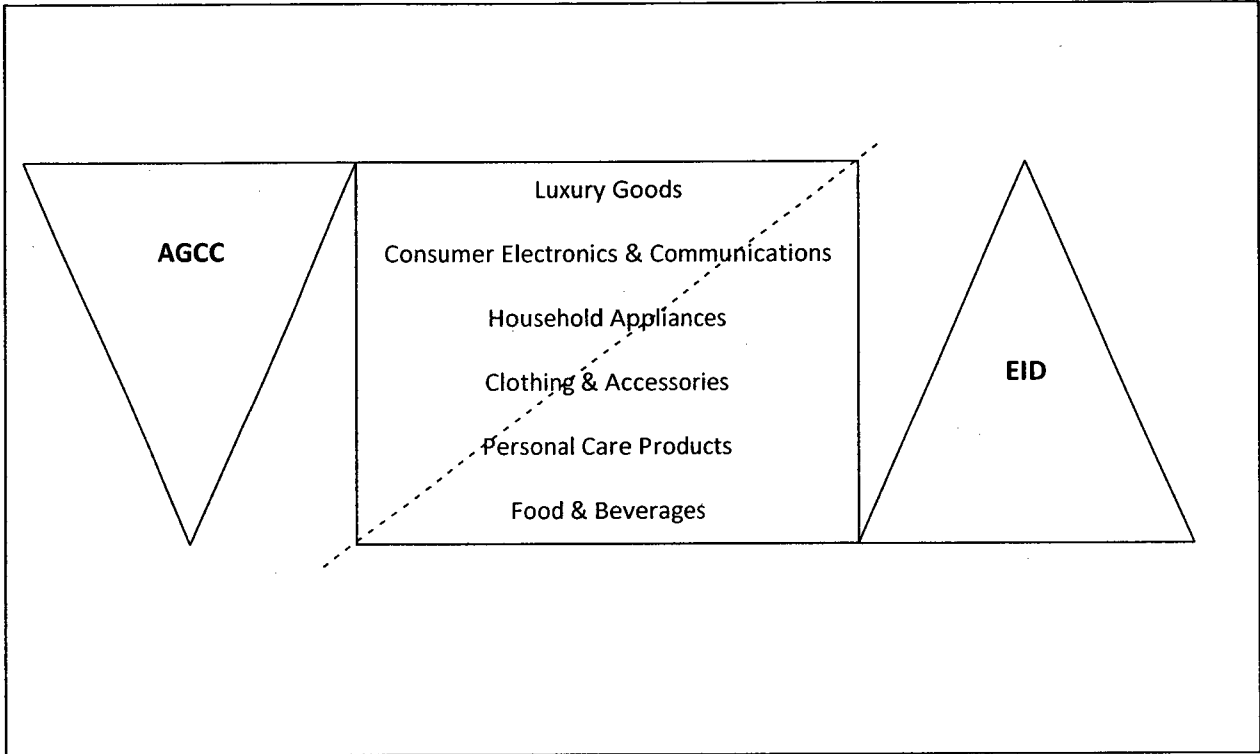
Conceptual Model

Figure 3.2 illustrates the theoretical model summarizing the present study's hypotheses, which will be empirically verified with data collected from a sample of the Lebanese population. The objective of this thesis is to test whether Lebanon is acculturated to global consumer culture above average when compared to other countries, and study the relationships of all constructs with each of AGCC and EID. Additionally, individual and mutual influences of global and local cultures on consumer behavior patterns will be tested.

Following Cleveland (2007), on the one hand AGCC is operationalized to consist of the seven dimensions mentioned earlier: cosmopolitanism, exposure to and use of the English language, exposure to the global mass media, exposure to the marketing activities of multinational corporations, travel and social interactions, openness and desire to emulate the GCC, and self-identification with the GCC. On the other hand and based on Cleveland's (2007) summary of EID dimensions, EID is foreseen to be composed of local language usage, local media usage and exposure (LME), local interpersonal relationships (LIR), desire to maintain own culture (MOC), self-identification with own culture and pride (SIP), attachment to local customs, habits, and values (CHV), family structure and sex roles (FSS), and religion. It is expected that AGCC and EID will be negatively related and will have opposite effects on product frequency use. Additionally, in relationship with Schwartz values, it is expected to see AGCC positively related with each of openness to change and self-transcendence and negatively related with each of conservation and self-enhancement. As to EID, it is expected to be negatively related with each of openness to change and self-transcendence, and positively related with each of conservation and self-enhancement. In light of other constructs, AGCC is expected to be positively related to materialism, education level, and income, and negatively related to each of ethnocentrism, religiosity, and age. However, EID is expected to be negatively related to materialism, education level, and income, and positively related to each of ethnocentrism, religiosity, and age. It is also more likely for males to be more acculturated to the GCC and less attached to their EID than women.

Social Desirability

Social desirability is a very important factor to consider in this study because its bias reduces the study's reliability and validity. Keillor et al. (2001) defined the term as the "need for social approval, or acceptance, and the belief that this approval or acceptance can be achieved through culturally acceptable and appropriate behaviors" (p. 63). When social desirability exists, it makes the participant respond "based on something other than the specific item content" (Sobol, 2008). It has been demonstrated that social desirability affects directly the materialism and ethnocentrism scales (Richins, 2004; Keillor et al., 2001), and for these reasons it might also influence AGCC and EID scales as well (Sobol, 2008).

The next chapters discuss the methodology details of the study, the analysis, the results, and the discussion of the findings. The concluding chapter will focus on answers to the research questions. Limitations and future potential research will be discussed during the last chapter as well.

Figure 3.2: Model presenting all hypothesized relationships (adapted from Cleveland, 2007).
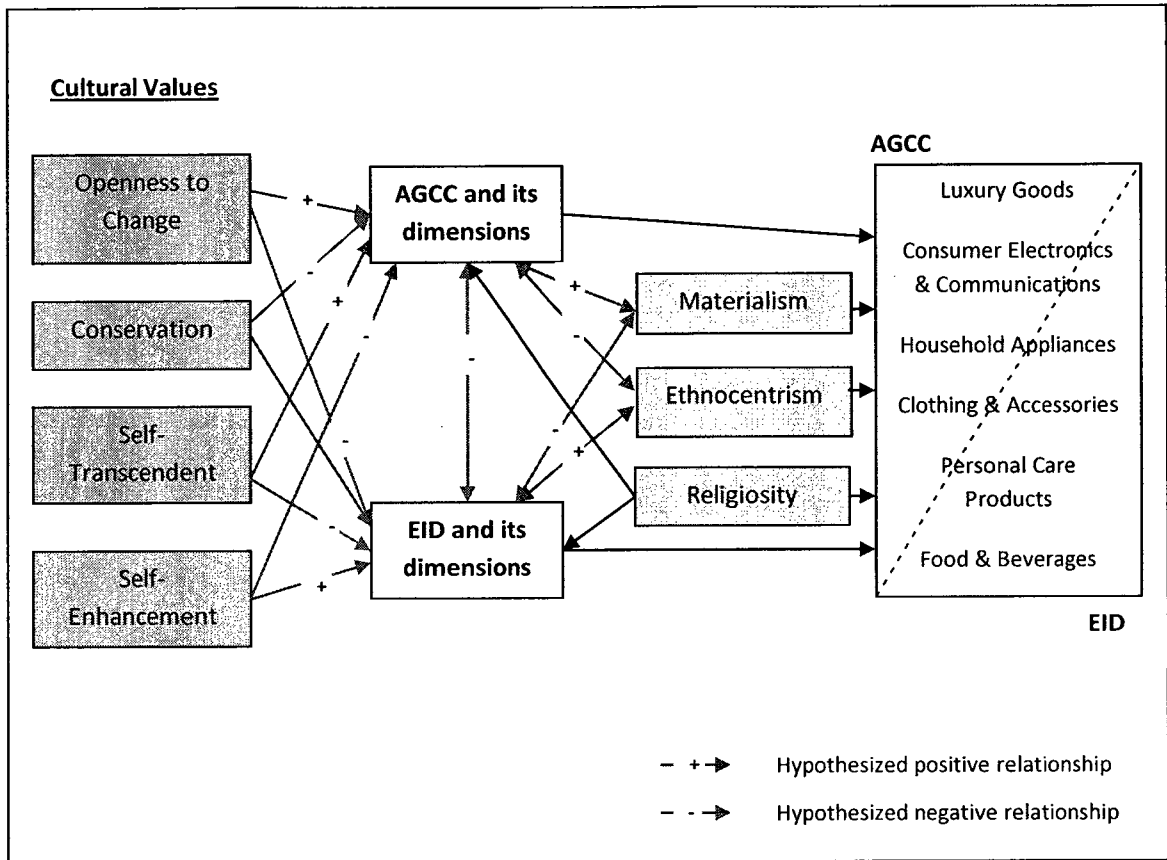
Chapter 4:

Methodology

Questionnaire Development

Selecting Scales

<u>Culture Typology</u>

SVD (Schwartz's Value Dimensions) was utilized to measure those universal dimensions of an individual. However, the researcher selected appropriate measures related to the individual level and eliminated those measurements at the cultural level because the current paper is a not a cross-cultural study. After contacting Dr. Cleveland, the researcher received details of the steps to complete concerning the Schwartz's Value Dimensions measures (see Appendix R).

<u>Acculturation to Global Consumer Culture (AGCC) Scale</u>

Cleveland (2006) developed the AGCC scale by first reviewing the literature to date and defining the construct from different fields, such as marketing, economics, organizational behavior, anthropology, psychology, and international business. He then used the Churchill's paradigm (see Appendix B) to develop the AGCC scale, and came up with six dimensions: exposure to global and foreign mass media (GMM), exposure to and use of the English language (ELU), exposure to marketing activities of multinational corporations (EXM), social interactions and travel (SIN), cosmopolitanism (COS), and

openness to and desire to participate in the global consumer culture (OPE). Following these steps, Cleveland then created items that describe the dimensions of AGCC mentioned earlier, which were then augmented through more literature review, interviews, focus groups, and expert opinion surveys. Questions for participants asked the participants for their opinions about globalization, the internet, the media, and some AGCC dimensions, helping Cleveland come up with a list of 326 sole items that measure the AGCC construct. With pre-test questionnaires and factor and reliability analyses, Cleveland was able to reduce the list to 65 items, and found a seventh dimension to be added: self-identification with the GCC (IDT). In another study to confirm the AGCC scale and test its reliability, Cleveland (2007) verified the AGCC scale with seven dimensions, and 57 items (see Appendix C). Scale validation was done in many studies, collecting data around the world (Canada, Mexico, Chile, Greece, Hungary, Sweden, India, and South Korea). Sobol (2008) further validated the scale in the Netherlands, and the present study plans to further validate the AGCC scale even further by translating it into Arabic and French and utilizing it in Lebanon.

Ethnic Identity (EID) Scale

Ethnic identity represents the degree of attachment of an individual to his/her own cultural group. It is composed of many dimensions as well, taking into account the extent to which an individual acquires or loses characteristics of his/her original culture (Reilly & Wallendorf, 1983; Keefe & Padilla, 1987; Mendoza, 1989; Laroche et al., 1993;

Kim et al., 2001). Based on many studies and according to Cleveland's summary (2007), the following are the dimensions that have been employed:

- Native Language Usage (Olmedo, 1979; Valencia, 1985; Caetano, 1987; Keefe & Padilla, 1987; Laroche et al., 1990; Lee & Tse, 1994; Penaloza, 1994; Hui et al., 1998).

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

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

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

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

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

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

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

The abovementioned dimensions are expected to measure people's level of attachment to their culture values. Cleveland studied the interaction effects between local and

global cultures on consumer behavior across many countries. In this paper, the researcher will study the same type of connections; therefore, the same ethnic identity scale used by Cleveland (2007) is employed in this study (see Appendix D).

Ethnocentrism Scale

Shimp & Sharma (1987) extended and confirmed the consumer ethnocentrism scale using Churchill's scale development model as well, based on literature review, their instinct, and consumer opinions. The authors conducted many studies in order to verify the scale, and now a lot of researchers are using it in different fields and validating it (Hult et al., 1999). In the present study, only four items which scored the highest correlation coefficients in Shimp & Sharma's scale development will be used in order to avoid having a very long questionnaire (see Appendix E).

Materialism Scale

Richins and Dawson (1992) developed an 18-item Material Value Scale (MVS) (1992), which later Richins (2004) reevaluated and reduced to 9 items (Appendix F). They have identified three main dimensions of materialism: the judgment of people's success based on their possessions, the link between possession and happiness and satisfaction, and the importance level assigned to possessions (Richins and Dawson, 1992).

Religiosity Scale

Lebanon includes many religious affiliations, clustered into three groups: Muslims, Christians, and Others (composed mainly of atheists). Religiosity in this paper is measured using two scales: the Religious Commitment Inventory (RC-10) developed by Worthington et al. (2003), and Santa Clara's strength of religious faith (Lewis et al., 2001). The RC-10 is a scale gauging "behavioral and cognitive commitment to a religious value system, irrespective to the content of beliefs in that faith system" (Mokhlis, 2006, p. 67) and has had strong internal consistency, test–retest reliability, construct validity, and discriminant validity. It was used by Mokhlis (2006) to measure religiosity levels of individuals in Malaysia, where the sample included Muslims mostly. The scale encloses six and four items related to cognitive (personal religious experience) and behavioral (participation in religious activities) commitment, respectively. On the other hand, the researcher is also using the Santa Clara strength of religious faith scale. According to Cleveland & Chang (2009), this scale is a "unidimensional measure of religious faith with high levels of internal consistency and nomological validity" (see also Freiheit et al., 2006). However, this scale was never used to measure Muslims' faith, which explains the reason of using RC-10 as well. Both scales are represented in Appendix H.

This will be a major contribution to the study, where the researcher will be able to distinguish between religious sects, gauge religiosity, and study its relationship with other constructs.

Consumer Purchase Behaviors – Product Categories

In the current paper, consumer behavior is represented by various product categories and their purchase and frequency of use. These product types include luxury goods, consumer electronics & communication devices, personal care products, household appliances, clothing and food. With further review of the literature and additional studies, Cleveland (2007) measured the effect of AGCC on the frequency of usage of the types of products mentioned above. He came up with a total of 70 different consumer behaviors, which have been adopted to measure the consumer behaviors variables (see Appendix I). It is important to mention that in order to adapt to the Lebanese culture, many changes were made to the original survey developed by Cleveland (2007), especially in the food consumption sector; most Lebanese food items were adopted from Cleveland et al. (2009), and more and important items were added by the researcher as well.

Social Desirability Scale

The social desirability bias will be measured using some of the items of the Marlow-Crowne Social Desirability (MCSD) scale (1967) (Appendix G), which was validated through many different studies in different fields (Kohatsu et al., 2000; Thompson & Phua, 2005; Lopez et al., 2006). According to Ray (1984), a short version of the original scale (33 items) has acceptable reliabilities when applied among general population samples. For the current study, the researcher selected 11 out of the 33

items of the scale in order to avoid a lengthy questionnaire, based on their applicability in Lebanon (Appendix G).

Questionnaire Description

The study questionnaire, including all measures described previously, ended up having 238 items (12 pages), having a cover page explaining to the subjects the context of the investigation and how to complete the survey. The questionnaire was organized in the same way as Cleveland (2007) did, breaking it down to six parts. The first three parts measured culture, AGCC, EID, MAT, CET, REL, and Social Desirability. All items used in the first three parts were expressed on seven-point Likert scales with endpoints of "strongly disagree" and "strongly agree" except for the Schwartz value dimensions, which were measured on nine-point Likert scales with points of "opposed to values" (-1), "not important" (0), "important" (3), and "extremely important" (7). The items measuring the Global Mass Media Exposure (GMM) and Openness to and Desire to Emulate the GCC (OPE) dimensions were devised as to include the American and European effects on the Lebanese consumers' propensity to engage in a certain media or activity. For example, the item "Listening to music that is popular in the United States" was replicated using "Europe". Part four contained 66 items gauging consumer behaviors. These were also expressed on seven-point Likert scales measuring the frequency of usage (depending on the product). Part five contained the English Language Usage as well as the French and Arabic Language Usage scales (7 items each, 21 items in total), also expressed on seven-item Likert scales ("strongly disagree" and

"strongly agree"). The three sets of measures were structured in a parallel approach, asking the same set for each language usage. Lastly, part six considered some demographic information (9 items), including country of birth (if other than Lebanon, the respondents were asked to mention place of birth and how long they have lived in Lebanon), city/region of residence, gender, age range, current employment status, annual family income, highest level of educational reached, and if the participants were currently studying, they were asked about the year/degree of study.

Questionnaire Translation/Back Translation

Since not all people speak English in Lebanon, the questionnaire was translated to both French and Arabic. The English-French translation was conducted at one translation office, and the English-Arabic translation was done at another translation office, just to avoid direct comparisons and copying when translating between the two new versions. In order to make sure that there was no change of meaning of any of the items after the translation phase, each of the French and Arabic versions got back-translated to English (each at a different place as well for the same abovementioned reasons) and all three English versions were compared. No major change of meanings was recognized, according to three different certified translators (except for minor issues that made the researcher replace some words in the English version to avoid any misunderstandings). This way, the participant had the option to choose the language of the survey to complete, which made him/her more comfortable filling it out and us sure that no misunderstandings could happen.

Coding Procedure

The main religious affiliations of Lebanon are Muslims (mainly Sunnis and Shi'as), Christians (mainly Maronites, Greek Orthodox, and Greek Catholic), Druze, and others.

Figure 4.1: Religion Sects' Distribution in Lebanon.
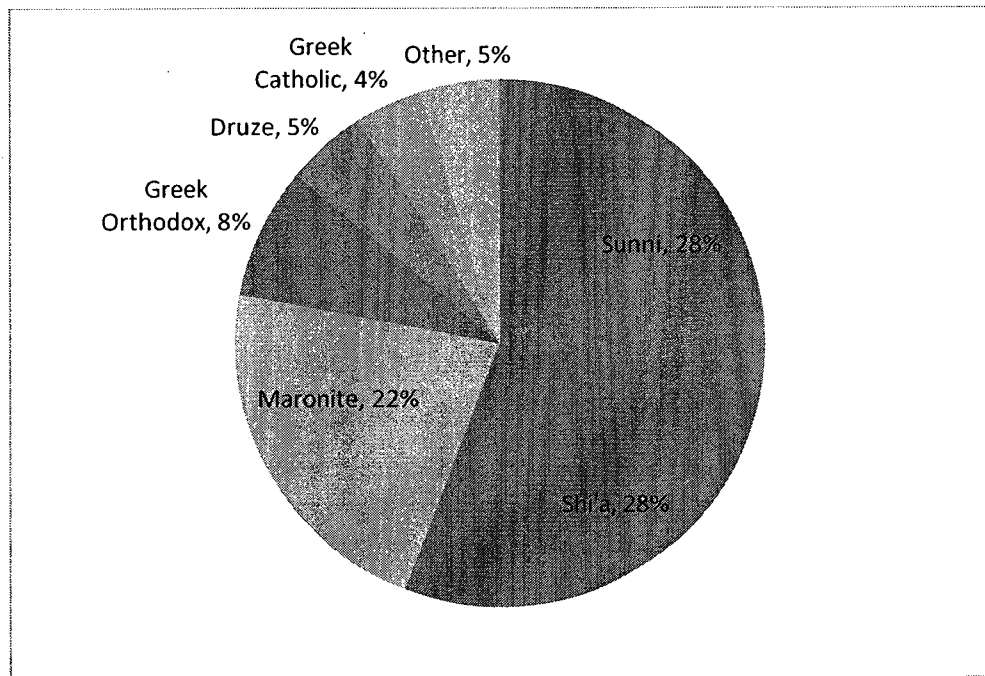
Source: US Department of State, 2008

Most of Lebanese people speak Lebanese Arabic, and sometimes French and/or English. The Arabic language is spread mostly all over magazines and newspapers. The use of the French language is the result of the French mandate given to France after World War I. As of 2004, around 20% of the population used French on a daily basis (Encyclopedia Britannica, 2009). Lebanese people of Armenian (4%) or Greek descent often speak Armenian or Greek fluently.

Selected Cities for Data Collection

Lebanon is a pretty small country (10,452km^2), so all cities are considered to be close to each other, with a total population of around 4 million people. The research data was mostly collected in the two biggest and most important Lebanese cities and its surroundings, Beirut and Tripoli. Some participants were from other cities such as Batroun, Zahleh, Tyre, Sidon, Akkar, Jounieh, Batroun, and Jbeil (Byblos). For simplification reasons, Jbeil, Jounieh, and Sidon were considered as Beirut's surroundings, Akkar and Batroun as Tripoli's surroundings, and the "Others" cluster included Zahleh and Tyre.

Beirut is the capital and the largest city in Lebanon, with a population of over 2.1 million as of 2007. It was named the number one touristic place to visit in 2009 by The New York Times. It was also listed as one of the ten liveliest cities in the world by the Lonely Planet list in 2009*. Beirut is the most religiously diverse city of Lebanon and possibly of the Middle East (New York Times, 2009), with Christians and Muslims both having a significant presence. There are nine major religious communities in Beirut (Sunni Muslim, Shiite Muslim, Druze, Maronite Catholic, Greek Orthodox, Greek Catholic, Armenian Orthodox, Armenian Catholic, and Protestant).

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*Retrieved from http://www.lonelyplanet.com/lebanon/beirut

Beirut is home to one of the largest seaports of the eastern Mediterranean Sea; its location and depth allows it to host the largest mother ship vessels. Its recently completed container port is operating over capacity—ten years before studies showed it would. Beirut is a developing tourism target, especially among Arab tourists who consider it more part of the western world instead of the Arab world.

Tripoli is the second largest and most important city and port (El Mina) of Lebanon. Often called the city of furniture and oriental sweets, it located 85 kilometers north of Beirut. Tripoli has around 500 000 inhabitants (excluding surroundings) where 80% are Sunni Muslims. Tripoli is another attractive place for tourists because of its famous oriental sweets, its citadel, and its four islands (the only islands of Lebanon). The largest island, known as the Palm trees' island, is today protected by the UNESCO because it includes green turtles and rare birds.

Sidon, or Saida, is the third largest city of Lebanon with around 200 000 inhabitants, mainly Muslim Sunni (60%), Shiite (20%), and Christian Greek Catholic and Maronite (20%), located 40 Km south of Beirut.

Zahle, the capital of the Bekaa governorate and fourth largest Lebanese city, includes 130 000 inhabitants. The city is situated 55 km to the East of the Lebanese capital Beirut, and it is the only predominantly Greek Catholic city in the Middle East. It is known for its clean air, its resorts, its Lebanese restaurants, and its wine and arak (distilled alcoholic beverage) industries.

The coastal city of Batroun, located in northern Lebanon (25 km away from Tripoli) is one of the oldest cities of the world. It is famous today for its beach resorts, pubs, lounges, bars, and clubs. Many people from different regions of Lebanon, especially Tripoli, go to swim there during the day, or clubbing at night. It is also a major tourist destination because of its concentration of historic Catholic and Orthodox churches.

Jbeil (or known as Byblos in Greek) is another one of the oldest cities in the world, thought to have been founded since 5000 BC, and today is one of the biggest Lebanese attractions because of its tourist destinations and scenic mountains overlooking the sea. Most inhabitants are Catholic Maronites and minorities are Shi'a Muslims, and it is located halfway between Tripoli and Beirut.

Jounieh is another important city located 15 Km north of Beirut. It is well-known for its seaside beach resorts, restaurants, nightclubs, old stone souk, ferry, and cablecar (le Téléphérique) which takes passengers up to Harissa, a mountain overlooking the sea. Its inhabitants are mostly Maronite, which makes it the largest Maronite city in the world. Tourist destinations are the Casino du Liban, and le Téléphérique.

Akkar is a coastal part of North Lebanon, 15-20 km north of Tripoli. Its inhabitants, around 200 000, are mostly Sunnis, Maronites, or Orthodox Christians.

The selected cities count over 3 million people, representing around 75% of the entire Lebanese population (approximately 4 million).

Data Collection

The data collection was conducted through street intercepts, e-mails, and mass distribution to big companies for employees during the months of July and August of 2009. The researcher contacted many friends, family members, and companies' HR managers who all helped in going through different cities and distributed the survey to the general population checking whether they would be interested in filling out the survey and contributing to the completion of the researcher's Master's degree. Participants were handed the 13-page questionnaire and were asked to fill it out at home and submit it before August 25th, 2009. The researcher and his assistants had to stay in touch with all participants in order to pick completed surveys up once done (for a higher response rate, the researcher could not depend on participants to send completed surveys back to his address, so he had to follow up). The researcher made it clear to each participant that their responses would remain completely confidential and that they would be used in a cumulative method for statistical analyses only.

There were some essential elements that qualified the respondents to participate in the study. They needed first to be native Lebanese (or have lived in Lebanon for at least 10 years), and secondly be over 18 years old. The researcher distributed the surveys keeping in mind the sample's representation with respect to gender, age, and location.

1000 questionnaires were printed in three different languages based on people's preference (500 in Arabic, 350 in English, and 150 in French) and distributed among all

the cities mentioned above. Around 300 questionnaires were sent out in an electronic form by email to many of the researcher's contacts. 382 hard-copy and 47 soft-copy questionnaires were sent back to the researcher yielding a 33% response rate. However, 30 surveys were discarded due to incomplete or improperly completed answers. A total of 399 data sets were processed for analysis.

Sample Characteristics

The majority of the study's respondents lived in Beirut and its surroundings (51.6%). Others mostly lived in Tripoli and its surroundings (including Akkar) (37.6%). The rest lived in the other selected cities (10.8%). Almost all of the participants were native Lebanese (92%), 52% of the respondents were females, 50.1% Muslims, 48.1% Christians, and 1.8% Others, 51.4% full time workers. The sample was relatively distributed with respect to age, with the largest group being between 19 and 24 years old (34%), and second largest group being between 25 and 29 years old (23.5%). 52% of the sample had an annual income between 11 and 60 million Lebanese pounds (U.S.D. 1 = L.L. 1500): 11 M -15 M (6.2%), 16 M – 25 M (19%), 26 M - 40 M (15%), 41 M – 60 M (10%). 57.8% of the participants had educationally completed either an Undergraduate degree (29%) or a Graduate degree (28.8%). A more detailed description of the study sample is provided in Appendix J.

Data Coding

The data in the Schwartz Value Survey (SVS) part was measured with a 9-point Likert scale (-1 to 7) and had to be transformed in order to have the same 7-pont scale

(1 to 7) all over the survey for easier analysis. To do so, the researcher asked for the help of Dr. Michel Laroche, and the following formula was recommended: $1 + 6(\frac{X+1}{8})$. The sixth part of the questionnaire included demographic items measured through nominal scales, which needed the design and use of nominal variables (see Appendix K).

The 399 data items were entered in the software. The analysis process and results are described in the next chapter.

Chapter 5:

Research Analysis & Results

In order to analyze the data, the researcher used The SPSS software package. In the first stage, we conducted exploratory factor analyses to recognize, categorize, and measure the main variables AGCC, EID, materialism, ethnocentrism, religiosity, and Schwartz's cultural dimensions/values. After standardization, regression analyses and t-tests were conducted to test the hypotheses, that is, the main constructs and their effects on consumer behavior, where the product category usage measures are the dependent variables.

Exploratory Factor and Reliability Analyses: AGCC and EID

Firstly, AGCC and EID should be defined clearly by conducting Exploratory Factor Analyses (EFA). This will allow the researcher to identify the significant dimensions of each construct and measure the items' reliability with Cronbach's alpha.

A series of EFAs were conducted first on the expected 7 dimensions of AGCC: 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 (LUE) and Self-Identification with the GCC (IDT). Results are revealed in "Appendix L" and explained below.

The COS dimension was composed of 9 items, 7 of which loaded between 0.529 and 0.734. The OPE dimension was composed of 4 variables, 2 of which loaded between 0.775 and 0.805. The EXM dimension was composed of 9 items, all of which loaded between 0.516 and 0.711. The SIN dimension had 6 items, all of which loaded between 0.567 and 0.800. The IDT dimension had 7 items, 5 of them loading between 0.576 and 0.790. GMM dimension was composed of 11 variables and should have resulted in 2 main factor loadings: GMM related to Europe, and GMM related to the US. However, some cross loadings existed among 2 items. Loadings were between 0.656 and 0.768. The LUE dimension had 7 items, all of which loaded between 0.694 and 0.846. All items with poor loadings of under 0.5 and/or cross-loadings were deleted from additional analysis (ie. 9 items). An extra EFA was conducted on all the variables left (62 items). The GMM cross-loaded items were deleted. A 7-factor solution was conducted and after 20 iterations, the results can be found in Appendix Q.

The COS dimension was reduced to 4 items, which are loading between 0.532 and 0.744, with a reliability of 0.714. The OPE dimension was reduced to 2 items with loadings of 0.620 and 0.734 and with a reliability coefficient of 0.619. The EXM dimension was reduced to 7 items loading at above 0.5 (between 0.512 and 0.643) with a reliability of 0.754. The SIN dimension was reduced to 5 items loading at above 0.5 (between 0.610 and 0.753) with a reliability of 0.760. The IDT dimension was reduced to 4 items with loadings at above 0.5 (between 0.520 and 0.630) and with a reliability of 0.610. The GMM dimensions were divided into two categories: American and European

mass media exposure. The American dimension was reduced to 2 items with loadings at above 0.5 (between 0.577 and 0.511) and a reliability of 0.767. The European dimension was retained to 6 items loading at above 0.5 (between 0.570 and 0.867) and with a reliability coefficient of 0.886. Finally, all 7 LUE items were preserved with loadings at above 0.5 (between 0.641 and 0.849) with a reliability of 0.892.

The overall AGCC construct is composed of 8 dimensions and 37 items explaining 60.891% of the total variance, with a reliability coefficient of 0.913. Based on the scree plot, exactly 8 dimensions have eigenvalues more than 1.0, confirming the findings.

The following table summarizes the reliability coefficients for each construct for each of the English, Arabic, and French language versions.

Table 5.1: Reliability Coefficients for AGCC's dimensions.

AGCC's Dimensions	Reliability by Survey Language			Overall Reliability
	Arabic (216)	English (125)	French (58)	
COS (4 items)	.691	.733	.726	**.714**
OPE (2 items)	.669	.574	.449	**.619**
EXM (7 items)	.678	.756	.857	**.754**
SIN (5 items)	.781	.533	.776	**.760**
IDT (4 items)	.609	.577	.679	**.610**
GMM-U (2 items)	.820	.600	.819	**.767**
GMM-E (6 items)	.887	.852	.931	**.886**
LUE (7 items)	.881	.812	.768	**.892**
Total 8 Dimensions - 37 items	**.920**	**.851**	**.909**	**.913**

The 8 dimensions are correlated to different degrees; however, they still remain distinct factors as demonstrated by the correlation matrix (see Table 5.2), controlling for social desirability. The highest correlation exists between GMME (which can also be

generalized to GMM since GMMU is also highly correlated with EXM) and EXM (0.482).

This implies that an individual who is highly exposed to global mass media is more likely

to be exposed to marketing activities of multinational corporations, which makes sense

because one way to know about the multinational corporations' activities is through

media.

Table 5.2: Correlation Matrix of AGCC dimensions

	COS	OPE	EXM	SIN	IDT	GMMU	GMME	LUE
COS	1							
OPE	.200**	1						
EXM	.278**	.223**	1					
SIN	.376**	.198**	.261**	1				
IDT	.297**	.273**	.457**	.219**	1			
GMMU	.221**	.337**	.408**	.293**	.538**	1		
GMME	.247**	.384**	.482**	.357**	.421**	.581**	1	
LUE	.290**	.257**	.319**	.341**	.227**	.356**	.370**	1

** Correlation is significant at 1% level.

The same procedure was applied for the EID construct constituting the following

dimensions: local language usage (language usage - Arabic: LUA), local media usage and

exposure (LME), local interpersonal relationships (LIR), desire to maintain own culture

(MOC), self-identification with own culture and pride (SIP), attachment to local customs,

habits, and values (CHV), and family structure and sex roles (FSS). Results of the EFAs on

each dimension are represented in Appendix M. Reliability was also measured with

Cronbach's alpha. The MOC dimension was composed of 5 items, which all loaded at

above 0.5 (between 0.662 and 0.769) with a reliability of 0.764. The LME dimension was

composed of 6 items, all of which loaded at above 0.5 (between 0.642 and 0.885), with

a reliability of 0.853. The CHV was consisted of 5 items, all of which loaded at above 0.5 (between 0.609 and 0.750), with a reliability of 0.713. LIR and FSS were both composed of only 2 variables each. LIR's dimensions both loaded at 0.750, with a reliability of 0.223, and FSS's dimensions both loaded at 0.780 with a reliability of 0.342, so both will be removed. SIP was composed of 6 variables, all of them loading at above 0.5 (between 0.689 and 0.765) with a reliability of 0.826. LUA was composed of 7 items, all of them loading at above 0.5 as well (between 0.550 and 0.763), with a reliability of 0.786.

As realized, all items loaded adequately on their factors. However, some cross-loadings existed, so another EFA was conducted on all the items making the EID construct. The researcher requested this time a 5-factor solution instead of six in order to eliminate cross-loading. Six problematic loadings were eliminated, and another 5-factor analysis was conducted with the remaining items. In that new EFA, the pattern matrix extracted showed adequacy, accounting 23 items and explaining 60.768% of total variance, with a reliability coefficient of 0.876. The MOC dimension was composed of 5 items loading at above 0.5 (between 0.537 and 0.792) with a reliability of 0.764. The LME dimension was composed of 6 items loading at above 0.5 (between 0.663 and 0.865) with a reliability of 0.853. The CHV dimension was composed of 3 items loading at above 0.5 (between 0.545 and 0.874), with a reliability of 0.546. The SIP dimension was composed of 5 items loading at above 0.5 (between 0.582 and 0.789) with a reliability of 0.807. Finally, the LUA dimension was composed of 4 items loading at above 0.5 (between 0.661 and 0.835) with a reliability of 0.795. (see Table 5.3). The scree plot confirms the findings, with the "elbow" of the curve existing between 4th and

5th factor. The eigenvalue of the 5th factor is still greater than 1, so shall be included in

the analysis.

**Table 5.3: Exploratory 5-Factor Analysis on the EID Construct: Pattern Matrix of Factor
Loadings**

	Component				
	1	2	3	4	5
MOC1	.125	-.030	.092	.584	-.011
MOC2	.024	-.032	.130	.698	.057
MOC3	.329	-.062	.042	.537	.059
MOC4	.767	.167	-.009	.008	-.042
MOC5	.792	-.030	-.095	.040	.001
LME1	-.034	.730	.038	.159	-.086
LME2	.010	.722	.119	.044	-.072
LME3	-.063	.663	-.075	-.021	.120
LME4	.058	.865	.015	.021	-.045
LME5	.035	.805	.060	.062	-.013
LME6	.075	.724	-.066	-.187	.014
CHV1	.009	-.074	.092	.140	.874
CHV3	-.117	.170	-.129	.693	.065
CHV5	.494	.121	-.013	-.042	.545
SIP2	.307	-.069	.072	.582	-.045
SIP3	.594	-.091	-.042	.252	-.076
SIP4	.753	.095	.150	-.131	.016
SIP5	.649	-.043	.126	.172	-.010
SIP6	.759	.041	-.076	-.012	.214
LUA1	-.148	-.002	.661	.035	.135
LUA3	-.047	.061	.827	.078	.028
LUA4	.072	-.021	.835	-.113	-.013
LUA6	.103	.044	.784	-.006	-.130

Rotation converged in 6 iterations

The 5 dimensions are correlated to different degrees (see table 5.4 below). The highest correlation exists between MOC and SIP (0.792). This is a pretty high coefficient, implying that an individual who maintains his/her own culture will be more likely to be proud of his/her ethnic identity. This correlation makes sense because an individual who wants to get rid of his own traditions cannot act proud of it.

Table 5.4: Correlation Matrix of EID dimensions

	MOC	LME	CHV	SIP	LUA
MOC	1				
LME	.232**	1			
CHV	.547**	.254**	1		
SIP	.792**	.243**	.553**	1	
LUA	.300**	.178**	.182**	.307**	1

** Correlation is significant at 1% level.

Previous research has shown that religious affiliation is considered to be one of the EID dimensions. One additional EFA was conducted for the religiosity (REL) construct, measured by 16 items found in the literature (see Appendix H). All religiosity items, except for REL07, loaded above 0.5 (between 0.570 and 0.796) (see Appendix N). Therefore, religiosity in the present study will be measured with 15 items with a reliability of 0.926.

HYPOTHESIS 1: The extent of the presence of the Global Consumer Culture among the Lebanese Population is significantly above average when compared to other countries.

Lebanon has always been open to international activities, and today it is the heart of the Middle-East. Hence, it is exposed to global mass media and the marketing

activities of different multinational companies. Moreover, all private schools, and many

public schools teach the English language today. Many Lebanese families have a lot of

members outside the country, thus they travel a lot; it might be a cosmopolitan

population with a good ability of using the English language. In order to test to what

extent the Lebanese society has acculturated to the GCC, the mean scores of each

unweighted composite of AGCC dimensions were combined (Table 5.5), and weighted

mean of AGCC was also added (noted AGCC* throughout the study). The total score for

the higher-order construct is then compared with the AGCC mean scores of nine

different countries found by Sobol (2008) and Cleveland (2007) (Table 5.6), who used

the same AGCC scale.

Table 5.5: Descriptive Statistics depicting the Means Scores of the AGCC Dimensions and AGCC Construct

	Minimum	Maximum	Mean	Std. Deviation
COS	1.00	7.00	5.4674	1.0693
OPE	1.00	7.00	3.5965	1.5373
EXM	1.00	7.00	4.6112	1.0089
SIN	1.00	7.00	4.5420	1.1899
IDT	1.00	7.00	4.2613	1.1587
GMM-U	1.00	7.00	3.8822	1.6879
GMM-E	1.00	7.00	3.8195	1.4600
LUE	1.00	7.00	4.3512	1.5351
AGCC (unweighted)	1.41	6.50	4.3164	0.8626
AGCC* (weighted)	1.41	6.41	4.3848	0.8545

From Table 5.5, we can conclude that the Lebanese population is very

cosmopolitan, and exposed to various marketing activities, and travels and interacts

with foreigners. Also, the Lebanese people identify themselves with GCC, but are not

really open to emulate it. They are exposed to global media, and they use the English language widely.

In comparison with nine other countries (see Table 5.7), Lebanon has an above average score of the AGCC construct, but it is not significant (t-test; p=0.1374 > 0.05)*[1]. In comparison with each individual country, the t-test shows that Lebanon is more acculturated significantly than Greece (p<0.05), South Korea (p<0.01), and Hungary (p<0.01). However, it cannot be concluded that the Lebanese population is acculturated to the Global Consumer Culture to almost the same level of or higher than other societies, which does not support the first hypothesis.

Table 5.6: Comparison Table of AGCC Scores across Nine Countries

	ALL	Canada	Mex-ico	Greece	South Korea	Hung-ary	India	Chile	Swe-den	Nether-lands
AGCC* mean	4.33	4.61	4.28	4.26	4.04	4.2	4.53	4.25	4.28	4.54
Sample size	1999	241	231	276	137	332	177	113	245	247
Std. deviation	0.63	0.55	0.57	0.6	0.57	0.61	0.67	0.61	0.65	0.56

HYPOTHESIS 2: The Relationship between AGCC and EID

The second hypothesis assuming that AGCC and EID are negatively correlated is to be tested in this part. The EID scores are calculated and presented below (Table 5.7) in order to examine the relationship in question.

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*[1] All t-test scores in this study are calculated through the QuickCalcs software:
www.graphpad.com/quickcalcs/ttest1.cfm

Table 5.7: Descriptive Statistics depicting the Means Scores of the EID Dimensions and EID Construct

	Minimum	Maximum	Mean	Std. Deviation
MOC	1.00	7.00	5.2085	1.0820
LME	1.00	7.00	3.3363	1.4012
CHV	1.00	7.00	4.7260	1.1930
SIP	1.00	7.00	5.0025	1.1171
LUA	1.00	7.00	6.4073	0.9478
EID	1.46	6.76	4.9361	0.7990

Based on the numbers in the table above, the Lebanese people desire to maintain their own culture, and they seem to enjoy participating in traditional customs and rituals. Moreover, they believe in preserving interpersonal relationship with Lebanese people. Also, the Arabic language is very significant. However, the Lebanese population surprisingly does not watch, read and listen to local/national media a lot.

In comparison with other countries represented by the numbers in the table below (Table 5.8), Lebanon has a below average score on the EID construct (t-test; $p < 0.001$ – statistically significant differences were found between the EID mean score of Lebanon and the average score of the nine countries). Lebanon has significantly a lower EID score than every other country's EID's score (except for Canada, India, and the Netherlands). For all countries (including Lebanon), EID scores are higher than AGCC's scores, implying that people prefer to maintain their ethnic identity more than gain aspects of the global culture (Sobol, 2008).

Table 5.8: Comparison Table of EID Scores across Nine Countries

	ALL	Canada	Mex-ico	Greece	South Korea	Hun-gary	India	Chile	Swe-den	Nether-lands
EID MEAN	5.23	4.72	5.59	5.57	5.33	5.5	4.96	5.34	5.13	4.94
Sample size	1999	241	231	276	137	332	177	113	245	247
Std. Deviation	0.68	0.85	0.56	0.66	0.66	0.63	0.68	0.75	0.66	0.67

With the EID scores, the relationship between AGCC and EID can now be determined. According to the correlation matrix in Table 5.9, the composite AGCC and EID variables are negatively related (-.147), with a significance level less than .01, supporting H2. Most of the negative relationships between the dimensions are quite reasonable. For instance, the greater an individual has the desire to maintain his/her own culture (MOC), the lower level of openness to emulate global consumer culture (OPE). However, the unexpected relationships are the positive and significant links between EID and OPE, and EID and LUE. This means that the more Lebanese people are open to emulate the global consumer culture, or the more they speak English, the more attached they get to their Lebanese culture, which is a bit surprising. An explanation of such results can be that when discovering other cultures, Lebanese people might take some features of other habits, but still stay attached to their own culture. A culture after all is not a "0" or "1" concept. It involves a lot of characteristics that many like, but others don't.

	AGCC	COS	OPE	EXM	SIN	IDT	GMMU	GMME	LUE	EID	MOC	LME	CHV	LUA	SIP
AGCC	1														
COS	-.131**	1													
OPE	-.149**	.200**	1												
EXM	-.012	.278**	.223**	1											
SIN	-.054	.376**	.198**	.261**	1										
IDT	-.113*	.297**	.273**	.457**	.219**	1									
GMMU	-.080	.221**	.337**	.408**	.293**	.538**	1								
GMME	-.079	.247**	.384**	.482**	.357**	.421**	.581**	1							
LUE	-.134**	.290**	.257**	.319**	.341**	.227**	.356**	.370**	1						
EID	-.147**	.079	.107*	.004	.050	-.003	.060	.041	.113*	1					
MOC	-.095	.167**	-.179**	.071	-.114*	.088	-.037	-.093	-.019	.065	1				
LME	.024	-.217**	-.079	-.157**	-.264**	-.078	-.213**	-.288**	-.450**	-.066	.232**	1			
CHV	-.099*	.153**	.019	.075	-.092	.176**	.032	.015	-.005	.053	.547**	.254**	1		
LUA	.031	.017	-.121*	-.103*	-.249**	-.033	-.233**	-.261**	-.268**	-.014	.346**	.448**	.292**	1	
SIP	.018	.061	.088	.001	.032	-.039	.043	.029	.083	.817**	-.009	-.093	.017	-.066	1

Significance at the 0.05 level (2-tailed)
Significance at the 0.01 level (2-tailed)

Only CHV of the individual EID dimensions is significantly and negatively related to the AGCC construct. Although many positive correlations appear between the individual EID and AGCC dimensions, 23 out of 40 correlations between the AGCC and EID dimensions were negative. These numbers support the idea that an individual can adopt some characteristics of the GCC that he/she likes, while maintain some other characteristics of his/her ethnic identity.

HYPOTHESIS 3: Relating the AGCC and EID Constructs to Ethnocentrism

It was hypothesized that people with lower ethnocentrism level would be highly acculturated to global consumer culture, while being less attached to their ethnic

identities. Results show that first, CET and AGCC are negatively and significantly correlated (-.159), confirming H3a, and second, CET and EID are positively and significantly correlated (.483), thus confirming H3b. The correlation matrix is presented below in Table 5.10.

Table 5.10: Correlation Matrix of CET with each of AGCC and EID

	CET	AGCC	EID
CET	1		
AGCC	-.159**	1	
EID	.483**	-.147**	1

Significance at the 0.05 level (2-tailed)
*** Significance at the 0.01 level (2-tailed)*

HYPOTHESIS 4: Relating the AGCC and EID Constructs to Materialism

It was hypothesized previously that the more acculturated to global consumer culture people are, the more materialistic they are expected to be. Results are summarized in Table 5.11. The correlation coefficient of MAT and AGCC is 0.306 with significance at the 1% level, confirming H4a. However, MAT appears to be positively (instead of negatively, as hypothesized in H4b) and significantly correlated with EID, which is consistent with Cleveland & Chang's (2009) findings recently. Individualism and materialism, typical concepts related to North American society (Belk, 1985), are as important as traditions and family values for Lebanese people (Cleveland et al., 2009.

After a comparison between French and English speaking individuals, it turns out that Lebanese people who speak French as their second language are more materialistic than Lebanese people who use English as their second language. In fact, that is a very

interesting result which might be caused by the French colonization of the Lebanese territories, leaving a western materialism influence.

So basically, for Hypothesis 4, whether the Lebanese people are acculturated to the global consumer culture, or attached to their ethnic identity, they are in both cases considered to be materialistic.

Table 5.11: Correlation Matrix of the AGCC and EID Dimensions and Constructs, and MAT.

	MAT	AGCC	LUE	LUF
MAT	1			
AGCC	.306**	1		
LUE	-.017	-.134**	1	
EID	.250**	-.147**	.113*	
LUF	.118*	.395**	-.066	1

Significance at the 0.05 level (2-tailed)
**Significance at the 0.01 level (2-tailed)*

HYPOTHESIS 5: Demographics - AGE

In the first part of H5, it was hypothesized that the older people are, the more they are attached to their ethnic identity and less acculturated to the global consumer culture. Table 5.12 shows that AGE and AGCC are negatively related (-0.200) at 1% significance level, confirming H5a. AGE and EID are positively and significantly correlated (0.101) at 5% significance level, implying that the older people are, the more they get attached to their ethnic identity, supporting H5b.

In the second part of H5, it was hypothesized that the older people are, the more ethnocentric they get, and less acculturated to the global consumer culture. AGE and

CET are positively and significantly related, which confirms H5c. However, AGE and MAT appear to have no relationship, thus H5d is not supported (see Table 5.12).

Table 5.12: Correlation Matrix of the AGCC and EID Constructs, and Age.

	AGE
AGCC	-.200**
EID	.101*
MAT	-.095
CET	.142**

Significance at the 0.05 level (2-tailed)
**Significance at the 0.01 level (2-tailed)*

HYPOTHESIS 6: Demographics – Education (EDC)

It was hypothesized that the higher education an individual has, the more acculturated to the global consumer culture he/she is, and the less attached to his/her ethnic identity. The correlation matrix of the AGCC dimension and constructs and EDC above shows that AGCC and EDC are positively and significantly (at 5% level) related, supporting H6a. However, no relationship between EDC and EID can be demonstrated since it is not significant at all, which does not support H4b.

Table 5.13: Correlation Matrix of the AGCC and EID Constructs, and EDC.

	EDC	AGCC	EID	EIDw
EDC	1	.126*		
AGCC	.126*	1		
EID	-.022	-.147**	1	

Significance at the 0.05 level (2-tailed)
**Significance at the 0.01 level (2-tailed)*

It was also hypothesized negative relationships between EDC and MAT on the one hand, and EDC and CET on the other hand. However, the negative relationships found were not significant, which does not support H4c and H4d.

Table 5.14: Correlation Matrix of EDC, MAT, and CET.

	EDC	MAT	CET
EDC	1	-.052	-.031
MAT	-.052	1	.128*
CET	-.031	.128*	1

Significance at the 0.05 level (2-tailed)
**Significance at the 0.01 level (2-tailed)*

HYPOTHESIS 7: Demographics – Income (AFI)

Concerning the Income variable, it was hypothesized that income is positively related to AGCC, and negatively related to EID. Based on the table below (5.18), AFI is positively and significantly related to AGCC, thus supporting H7a. In addition, AFI is negatively and significantly related to EID, thus supporting H7b. In other words, the more money people have, they are more acculturated to the global consumer culture, and less attached to their Lebanese identity.

Table 5.15: Correlation Matrix of the AGCC and EID Constructs and AFI.

	AFI	AGCC	EID
AFI	1		
AGCC	.228**	1	
EID	-.210**	-.147**	1

Significance at the 0.05 level (2-tailed)
**Significance at the 0.01 level (2-tailed)*

It was also hypothesized that income is negatively related to consumer ethnocentrism (CET), and positively related to materialism (MAT). Table 5.16 confirms H7c that income and CET are negatively and significantly correlated (-.146) at the 1% level. However, income and MAT turned out to be negatively and significantly correlated as well (at 5% significance level), rejecting H7d. Although Cleveland et al. (2009) think that materialism is independent of wealth, Roberts & Clements (2006) consider that "As income falls, respondents [are] more likely to equate happiness with material possessions (p.87)" and Christopher et al. (2003) found that materialism is negatively related to quality of life. In this case, it is very possible to see poor individuals being more materialistic than rich people, because they might think that having money and possessions is the only mean for success.

Table 5.16: Correlation Matrix of AFI, MAT, and CET.

	AFI	MAT	CET
AFI	1		
MAT	-.107*	1	
CET	-.146**	.128*	1

Significance at the 0.05 level (2-tailed)
** Significance at the 0.01 level (2-tailed)

HYPOTHESIS 8: Religiosity and Religious Affiliations

The first part of the 8th hypothesis suggested that religiosity among Muslims is negatively correlated with AGCC but positively correlated with AGCC among Christians. Among Muslims, although the sign of the correlation coefficient between religiosity and AGCC is indeed negative, the relationship is not significant (see Table 5.17). Among

Christians, the correlation coefficient's sign between religiosity and AGCC is positive as hypothesized; however, it is not significant either (see Table 5.18). Therefore, H8a cannot be confirmed.

For both groups, Tables 5.17 and 5.18 show positive and significant correlations between religiosity and each of AGCC and EID, which confirms H8b.

Table 5.17: Correlation Matrix of AGCC, EID, REL and REL among Muslims

	REL	AGCC	EID
REL	1		
AGCC	-.093	1	
EID	.393**	-.285**	1

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

Table 5.18: Correlation Matrix of AGCC, EID, REL and REL among Christians

	REL	AGCC	EID
REL	1		
AGCC	.118	1	
EID	.499**	-.011	1

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

After comparison of correlation coefficients' significance and signs, it would be interesting to test mean differences between both religion groups and check their significance with a t-test. This test would allow us to know which religious group is more acculturated to the global consumer culture and more attached to the Lebanese ethnic identity. Based on the sample of the current study, there are 200 Muslims, 192 Christians, and 7 others. Table 5.19 shows that Christians are significantly more acculturated than Muslims to the global consumer culture. Yet, both groups have almost

the same degrees of attachment to the Lebanese ethnic identity. This significant difference might be because of the Lebanese identity vs. Muslim identity issue, where many Muslims' reference can be the Arab countries' consumer culture (i.e. Saudi Arabia) instead of the global consumer culture (represented by the west).

Table 5.19: AGCC & EID Means according to Religious Affiliations

Muslims = M Christians = C	M=200 C=192	Mean	Std Deviation	t-test Score	P-value
AGCC	M	4.1900	0.8686	4.6301	0.0001
	C	4.5813	0.8016		
EID	M	4.9828	0.7607	0.7674	0.4433
	C	4.9228	0.7873		

Moreover, it was hypothesized that REL is negatively related to MAT, AFI and EDC, whereas positively related to CET. Table 5.20 confirms the negative relationship of REL and AFI (H8d), and the positive relationship with CET (H8f). Nevertheless, REL turns out to be positively and significantly related to MAT, rejecting H8c and confirming Cleveland & Chang's (2009) findings. This relationship actually appears indirectly in the following trio-link: REL, MAT, and AFI. Since REL and AFI are negatively related, this implies that poor people, who were already shown earlier in this paper to be more materialistic, are also more religious than richer individuals. So a religious individual is expected to be materialistic. REL and EDC turn out to be negatively related, as hypothesized, but since this relationship is not significant, H8e cannot be confirmed.

Table 5.20: Correlation Matrix of REL, MAT, CET, and Demographics

	REL	MAT	CET	AGE	EDC	AFI
REL	1					
MAT	.280**	1				
CET	.293**	.128*	1			
AGE	-.020	-.095	.142**	1		
EDC	-.067	-.052	-.031	.208**	1	
AFI	-.121*	-.107*	-.146**	.150**	.234**	1

Significance at the 0.05 level (2-tailed)
** Significance at the 0.01 level (2-tailed)

In order to find out which sect is more religious, materialistic, ethnocentric, the researcher did some statistics according to religious affiliations, one of the dimensions of EID. It would be interesting to compare levels of religiosity, materialism, and ethnocentrism between Muslims and Christians in Lebanon. On a side note, although they are considered as a separate sect, Druzes have a lot of similarities in beliefs with Muslims, thus were included in the Muslims category (n=200) for simplification purposes. The Christians category (n=192) included mainly Maronites, Greek Catholics, and Greek Orthodox. The "Others" category included 7 atheist individuals, but are not considered in this comparison. As shown in Table 5.21, no significant comparisons can be mentioned. As mentioned earlier in this paper, it is very possible to see such relationships especially when individuals select characteristics from other cultures to maintain while keeping other characteristics of their own traditions.

Table 5.21: Descriptive Statistics according to Religious Affiliations

Muslims = M Christians = C	M=200 C=192	Mean	Std Deviation	t-test Score	P-value
MAT	M	4.6688	1.0375	0.1423	0.887
	C	4.6836	1.0216		
CET	M	4.3663	1.3852	1.3193	0.1878
	C	4.5443	1.2814		
REL	M	4.6267	1.1974	0.7886	0.4308
	C	4.5302	1.2253		

HYPOTHESIS 9: Gender Differences

Now it is time to test gender differences among MAT, CET, REL, AGCC, and EID. It was hypothesized that men show higher levels of AGCC but lower levels of EID then women. Table 5.22 shows that females have higher levels of AGCC and EID than men; however, these differences are not significant, thus H9a and H9b are not confirmed.

It was also assumed that women are more ethnocentric and religious, but less materialistic than men. Results show that women are in fact more ethnocentric and less materialistic than men; however, relationships are not significant, thus h9c and h9d cannot be confirmed. In addition, females show significant higher levels of religiosity than males at p-value < 0.05, which confirms H9e. This finding can be explained by the high unemployment rate among married women in Lebanon who stay home while their husbands go out and work. Staying at home without a job causes boredom and may create a higher attachment to religion after all.

Table 5.22: Descriptive Statistics according to Gender.

Males = M Females = F	M=192 F=207	Mean	Std Deviation	t-test Score	P-value
MAT	M	4.6680	1.0409	0.1503	0.8806
	F	4.6522	1.0563		
CET	M	4.3971	1.3232	0.5454	0.5858
	F	4.4710	1.3778		
REL	M	4.3944	1.2564	2.3279	**0.0204**
	F	4.6847	1.2332		
AGCC	M	4.3542	0.8640	0.6884	0.4916
	F	4.4131	0.8467		
EID	M	4.8944	0.8362	1.0052	0.3154
	F	4.9748	0.7630		

Hypothesis 10: Schwartz Values

Schwartz' ten individual values were grouped into 4 higher order dimensions: openness to change (OPTC), conservatism (CONS), self-enhancement (SENH), and self-transcendence (STRANS). Following Schwartz's Value Survey's manual for the analysis (Littrell, 2007), a series of four multiple linear stepwise regressions were first conducted, where each of the four dimensions is a dependent variable in each regression analysis. The independent variables were AGCC, EID, and the interaction AGCC_EID, and the centered values of achievement (A), benevolence (B), conformity (C), and hedonism (H) (calculated through the Mean RATing (MRAT) score, summing each individual's score on all items in the Schwartz value scale divided by the total number of items) were chosen as covariates. Tables 5.23, 5.24, 5.25, and 5.26 show all regressions analyses.

For the first equation (Table 5.23, openness to change (OPTC) is the dependant variable), only AGCC has a significant and positive beta coefficient, implying that when an individual's openness to change level increases, his/her acculturation to global consumer culture level increases.

Table 5.23: Regression Analysis, Dependent Variable: Openness to Change (OPTC)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	4.342	.156		27.775	.000
	AGCC_EID	.057	.007	.377	8.111	.000
2	(Constant)	3.991	.191		20.949	.000
	AGCC_EID	.034	.010	.222	3.291	.001
	AGCC	.196	.062	.212	3.149	.002
3	(Constant)	3.295	.162		20.374	.000
	AGCC_EID	.039	.008	.255	4.671	.000
	AGCC	-.010	.052	-.011	-.187	.852
	H (centered)	.143	.010	.573	14.435	.000
4	(Constant)	1.654	.183		9.024	.000
	AGCC_EID	.014	.007	.090	1.902	.058
	AGCC	.067	.044	.072	1.519	.130
	H (centered)	.117	.009	.468	13.745	.000
	A (centered)	.120	.009	.442	13.206	.000
5	(Constant)	1.070	.193		5.557	.000
	AGCC_EID	.000	.007	.001	.031	.975
	AGCC	.115	.042	.125	2.735	.007
	H (centered)	.113	.008	.454	14.081	.000
	A (centered)	.090	.010	.329	9.252	.000
	B (centered)	.052	.008	.251	6.955	.000
6	(Constant)	.753	.207		3.648	.000
	AGCC_EID	-.004	.007	-.028	-.613	.540
	AGCC	.140	.042	.152	3.346	.001

Table 5.23: Regression Analysis, Dependent Variable: Openness to Change (OPTC) (continued)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
	H (centered)	.119	.008	.475	14.766	.000
	A (centered)	.084	.010	.308	8.705	.000
	B (centered)	.041	.008	.196	5.130	.000
	C (centered)	.035	.009	.134	3.826	.000

A:Achievement/ B:Benevolence/ C:Conformity/ H:Hedonism/ P:Power/ SD:Self-direction/ SE:Security/ ST:Stimulation/ T:Tradition/ U:Universalism

In the second equation (Table 5.24, conservatism (CONS) is the dependant variable), only EID has a significant and positive beta coefficient, meaning that when an individual's conservatism level increases, attachment to his/her ethnic identity level increases.

Table 5.24: Regression Analysis, Dependent Variable: Conservation (CONS)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	3.670	.203		18.058	.000
	EID	.422	.041	.462	10.384	.000
2	(Constant)	3.221	.282		11.404	.000
	EID	.436	.041	.477	10.660	.000
	AGCC	.087	.038	.102	2.276	.023
3	(Constant)	1.329	.183		7.266	.000
	EID	.189	.026	.207	7.242	.000
	AGCC	.059	.023	.069	2.596	.010
	C (centered)	.182	.007	.756	26.749	.000
4	(Constant)	.981	.162		6.065	.000
	EID	.129	.023	.141	5.546	.000
	AGCC	.011	.020	.013	.550	.582

Table 5.24: Regression Analysis, Dependent Variable: Conservation (CONS) (continued)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
	C (centered)	.148	.007	.617	22.524	.000
	B (centered)	.061	.005	.317	11.405	.000
5	(Constant)	.875	.153		5.738	.000
	EID	.101	.022	.111	4.559	.000
	AGCC	-.020	.020	-.024	-1.037	.301
	C (centered)	.144	.006	.597	23.092	.000
	B (centered)	.060	.005	.312	11.946	.000
	P (centered)	.026	.004	.167	7.337	.000
6	(Constant)	.765	.153		5.017	.000
	EID	.099	.022	.108	4.539	.000
	AGCC	-.026	.019	-.031	-1.356	.176
	C (centered)	.141	.006	.588	23.004	.000
	B (centered)	.052	.005	.269	9.604	.000
	P (centered)	.022	.004	.145	6.238	.000
	A (centered)	.026	.007	.101	3.851	.000

A:Achievement/ B:Benevolence/ C:Conformity/ H:Hedonism/ P:Power/ SD:Self-direction/ SE:Security/ ST:Stimulation/ T:Tradition/ U:Universalism

In the third equation (Table 5.25, self-transcendence (STRANS) is the dependant variable), AGCC and EID both have positive and significant (at 99% and 95% confidence level, respectively) beta coefficients, but no interaction effects exist. In other words, when self-transcendence of an individual increases, any of acculturation to global consumer culture and ethnic identity levels is expected to increase.

Table 5.25: Regression Analysis, Dependent Variable: Self-Transcendence (STRANS)

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	4.479	.151		29.706	.000
	AGCC_EID	.060	.007	.407	8.884	.000
2	(Constant)	3.941	.220		17.876	.000
	AGCC_EID	.046	.008	.308	5.664	.000
	EID	.173	.052	.180	3.308	.001
3	(Constant)	1.166	1.107		1.054	.293
	AGCC_EID	-.075	.048	-.506	-1.568	.118
	EID	.706	.215	.732	3.290	.001
	AGCC	.627	.245	.695	2.558	.011
4	(Constant)	2.835	.303		9.343	.000
	EID	.376	.044	.390	8.573	.000
	AGCC	.248	.041	.275	6.040	.000
5	(Constant)	1.013	.191		5.307	.000
	EID	.101	.028	.104	3.622	.000
	AGCC	.109	.025	.120	4.391	.000
	B (centered)	.161	.006	.786	27.293	.000
6	(Constant)	.722	.187		3.857	.000
	EID	.084	.027	.087	3.164	.002
	AGCC	.089	.024	.099	3.747	.000
	B (centered)	.141	.006	.690	22.222	.000
	A (centered)	.052	.008	.196	6.517	.000
7	(Constant)	.484	.185		2.621	.009
	EID	.055	.026	.057	2.092	.037
	AGCC	.098	.023	.109	4.280	.000
	B (centered)	.128	.007	.625	19.520	.000
	A (centered)	.047	.008	.176	6.028	.000
	C (centered)	.043	.007	.168	5.744	.000
8	(Constant)	.386	.183		2.104	.036
	EID	.063	.026	.066	2.463	.014
	AGCC	.073	.023	.081	3.129	.002

Table 5.25: Regression Analysis, Dependent Variable: Self-Transcendence (STRANS)

(continued)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
	B (centered)	.125	.006	.610	19.227	.000
	A (centered)	.041	.008	.154	5.243	.000
	C (centered)	.047	.007	.186	6.386	.000
	H (centered)	.024	.007	.100	3.749	.000

A:Achievement/ B:Benevolence/ C:Conformity/ H:Hedonism/ P:Power/ SD:Self-direction/ SE:Security/ ST:Stimulation/ T:Tradition/ U:Universalism

For the fourth and last equation (Table 5.26, SENH dependant variable), only the interaction between AGCC and EID is significant (positive beta coefficient). This means that when an individual's self-enhancement increases, both acculturation to global consumer culture and attachment to traditions levels are expected to increase. This makes sense because when an individual gets the chance to start enhancing his/her characteristics adapting to the culture he/she prefers, he/she logically gets exposed to other cultures and gets to know his/her own culture very well.

Table 5.26: Regression Analysis, Dependent Variable: Self-Enhancement (SENH)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	3.971	.153		25.895	.000
	AGCC_EID	.062	.007	.410	8.965	.000
2	(Constant)	2.284	.105		21.842	.000
	AGCC_EID	.025	.004	.166	6.098	.000
	P (centered)	.132	.005	.790	28.980	.000

Table 5.26: Regression Analysis, Dependent Variable: Self-Enhancement (SENH) (continued)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
3	(Constant)	.677	.065		10.398	.000
	AGCC_EID	.010	.002	.064	4.922	.000
	P (centered)	.109	.002	.654	49.238	.000
	A (centered)	.134	.004	.496	37.547	.000
4	(Constant)	.481	.033		14.758	.000
	AGCC_EID	.005	.001	.035	5.453	.000
	P (centered)	.103	.001	.620	93.513	.000
	A (centered)	.124	.002	.458	69.421	.000
	H (centered)	.055	.002	.223	35.048	.000
5	(Constant)	.282	.026		10.698	.000
	AGCC_EID	.002	.001	.014	2.943	.003
	P (centered)	.104	.001	.625	127.727	.000
	A (centered)	.112	.001	.411	74.614	.000
	H (centered)	.055	.001	.221	47.140	.000
	B (centered)	.020	.001	.098	18.238	.000
6	(Constant)	.169	.023		7.330	.000
	AGCC_EID	.002	.001	.011	2.849	.005
	P (centered)	.103	.001	.618	153.361	.000
	A (centered)	.109	.001	.403	88.650	.000
	H (centered)	.058	.001	.234	59.278	.000
	B (centered)	.015	.001	.071	14.797	.000
	C (centered)	.016	.001	.061	13.963	.000

A:Achievement/ B:Benevolence/ C:Conformity/ H:Hedonism/ P:Power/ SD:Self-direction/ SE:Security/ ST:Stimulation/ T:Tradition/ U:Universalism

Based on Schwartz's steps, after regressions are conducted, a partial correlation analysis should be done. The mean of the ratings (MRAT) was calculated in order to take into account individual differences to control for during the correlation analysis (Schwartz, 1992). The goal of this part is to check which Schwartz dimensions (openness

to change, conservation, self-transcendence, and self-enhancement) are functions of which constructs (AGCC, and EID).

Results are shown in Table 5.27. Openness to change is significantly and positively correlated with AGCC, but negatively correlated with EID, which confirms that when openness to change increases, an individual's acculturation to the GCC level increases and his/her attachment to his/her ethnic identity decreases. On the other hand, conservation is significantly and positively correlated with EID, but negatively correlated with AGCC, which makes sense since conservation is almost the exact opposite of openness to change (correlation coefficient of openness to change and conservation is -.638). Self-transcendence is neither significantly correlated with AGCC, nor with EID, but negatively and significantly correlated with openness to change. This implies that the more an individual is open to change, the less self-transcendent he/she becomes. Self-enhancement is positively and significantly related to AGCC, meaning that the more an individual is acculturated to GCC, the more he/she enhances his/herself. Self-enhancement is also negatively and significantly correlated with each of conservation and self-transcendence, showing that individuals enhance more their characteristics when they are less self-transcendent or less conservatives.

Table 5.27: Partial Correlation Analysis (Controlling for MRAT).

Control Variables		A	B	C	H	P	SD	SE	ST	T	U	AGCC	EID	OPTC	CONS	STRANS	SENH
MRAT	A	1.00															
	B	-.001	1.00														
	C	-.148	.078	1.00													
	H	-.036	-.194	-.435	1.00												
	P	-.044	-.358	-.189	.060	1.00											
	SD	.040	-.084	-.242	.110	-.307	1.00										
	SE	.028	-.251	-.334	.289	-.070	.044	1.00									
	ST	-.153	-.023	.136	-.216	-.157	-.060	-.300	1.00								
	T	-.172	.111	.328	-.434	-.059	-.308	-.173	-.156	1.00							
	U	-.185	-.038	-.058	-.180	-.377	.079	-.143	.035	-.223	1.00						
	AGCC	-.011	-.067	-.218	.278	.082	.146	.221	-.200	-.289	.025	1.00					
	EID	-.030	.108	.174	-.277	.022	-.178	-.290	.113	.307	-.002	-.261	1.00				
	OPTC	.027	-.266	-.490	.584	-.196	.632	.728	-.290	-.430	-.104	.313	-.372	1.00			
	CONS	-.252	.092	.734	-.577	-.203	-.332	-.413	.473	.686	-.146	-.379	.326	-.638	1.00		
	STRANS	-.153	.568	-.001	-.265	-.525	.015	-.268	.015	-.117	.801	-.019	.063	-.245	-.065	1.00	
	SENH	.382	-.366	-.359	.342	.854	-.212	.041	-.267	-.257	-.458	.151	-.079	.023	-.459	-.596	1.00

A:Achievement/ B:Benevolence/ C:Conformity/ H:Hedonism/ P:Power/ SD:Self-direction/ SE:Security/ ST:Stimulation/ T:Tradition/ U:Universalism/ OPTC: Openness to Change/ CONS: Conservation/ STRANS: Self-Transcendence/ SENH: Self-Enhancement.
*highlighted correlation coefficients are significant

An additional t-test should be conducted because individuals do not answer the response scale the same way. Such differences often misrepresent real findings leasing to inaccurate conclusions. So it is necessary to correct the scale usage, with respect to value priorities (Littrell, 2007).

First, it was hypothesized that an individual with high OPTC is more acculturated to GCC (h10a) and less attached to EID than an individual (h10b) with low OPTC. The sample was median-split into two groups, with low OPTC and High OPTC, and mean differences' significances were tested using a t-test. Results confirm H10a, but not H10b.

The second part of the hypothesis was that an individual with high CONS is more attached to EID (h10c) and less acculturated to GCC (h10d) than an individual with low CONS. The sample was median-split into two groups, with low CONS and high CONS, and means were compared. Results confirm H10c. In addition, people with high CONS appear to be les acculturated than people with low CONS; however this comparison was not significant, thus H10d cannot be confirmed.

It was also hypothesized that people with a high STRANS are more acculturated to the GCC (H10e), and less attached to EID (H10f) than people with a low STRANS. Results show that people with high levels of self-transcendence are significantly more acculturated to the global consumer culture than people with low levels of self-transcendence, thus confirming H10e. Moreover, individuals that are highly self-transcendent seem to be much more attached to their ethnic identity than individuals with self-transcendence levels, thus rejecting H10f. This actually can be explained by the definition of self-transcendence itself, which means widening the perspective of an individual's true self, spiritually. By doing that, individuals might become open to both the global culture, and to their own traditions.

Lastly, it was hypothesized that people with low SENH are more acculturated to GCC (h10g) and less attached to EID (H10h) than people with high SENH. However, results show exactly the opposite concerning AGCC; individuals with high SENH are more acculturated to the global consumer culture than individuals with low SENH, thus rejecting H10g. The results further show that individuals with high self-enhancement

levels are significantly more attached to their ethnic identity than individuals with low self-enhancement levels, which confirms H10h.

To sum up this part's findings, hypotheses H10a, H10c, H10e, and H10h got confirmed.

Table 5.28: Descriptive Statistics according to Schwartz's Individual High-Order Dimensions

	Level	Mean	AGCC				EID			
			Mean	St. Dev.	t-test	p-value	Mean	Std. Dev.	t-test	p-value
OPTC	Lo (n=199)	4.8870	4.0792	0.8534	7.6187	0.0001	4.9103	0.7944	0.6432	0.5204
	Hi (n=200)	6.1948	4.6888	0.7412			4.9618	0.8048		
CONS	Lo (n=199)	5.1861	4.4036	0.7969	0.4390	0.6609	4.6745	0.8300	6.8938	0.0001
	Hi (n=200)	6.3172	4.3660	0.9098			5.1964	0.6746		
STRANS	Lo (n=199)	5.1968	4.2455	0.8614	3.2880	0.0011	4.7460	0.8325	4.8744	0.0001
	Hi (n=200)	6.3628	4.5234	0.8266			5.1253	0.7179		
SENH	Lo (n=199)	4.6387	4.2707	0.8541	2.6797	0.0077	4.7521	0.8287	4.7090	0.0001
	Hi (n=200)	5.9513	4.4982	0.8417			5.1192	0.7253		

HYPOTHESIS 11: Cultural Influences on Consumer Behavior

It is predicted to see EID and AGCC constructs affecting consumer behavior differently, depending on the product category taken into account. As in previous studies (see Sobol, 2008; Cleveland, 2007), products are categorized as food and beverages, clothing and accessories, personal care products, household appliances, consumer electronics and communication devices, and luxury goods. It was hypothesized that, as products go down the list, AGCC will have an increasing effect on

their consumption pattern, while EID will have a decreasing effect on their consumption pattern.

In order to reveal the results concerning the AGCC and EID influences on consumer behavior, a series of linear regressions were conducted, considering the individual product categories as dependent variables, and AGCC and EID as the independent variables (no interactions between AGCC and EID were accounted in this first part). Each category's score was calculated through the average of its measuring items (sum of all items' scores divided the number of items). Figures below (5.1, 5.2, 5.3) show the results based on Appendix O.

The beta coefficients between EID and each of Local Food and Local Clothing, as it was hypothesized, are significant. The beta coefficient between AGCC and Local Food is insignificant whereas the beta coefficient between AGCC and Local Clothing is significant although of a small magnitude and negative. On the other hand, the beta coefficients between AGCC and each of Global Food and Global Clothing are positive and significant, while the beta coefficients between EID and Global Food and Global Clothing are not significant.

AGCC and EID are both significantly and positively correlated to Household appliances and personal care products, having very close beta coefficients for each category. In other words, an individual's consumption of these categories increases when either his/her acculturation increases, or his attachment to his/her ethnic identity increases. This shows that whether an individual is acculturated to the global consumer

culture, or attached to his/her ethnic identity, the ownership of such products is probably the result of the combined effect of global and local culture.

As for luxury goods and electronics and communication devices, both AGCC and EID have positive and significant beta coefficients with these categories. However, the beta coefficients of AGCC are much larger in magnitude than are the ones of EID.

The effects of EID on Clothing in general are not significant. This implies that clothes in general are dominated by global culture today, and the more acculturated to global culture an individual is, the less likely to see him/her buying traditional clothing.

AGCC and EID have almost the same significant positive effect on Food in general, which is almost the same case as household appliances and personal care product; Food is everywhere, especially the global category.

Figure 5.1 Relationships of each of AGCC and EID with Foods and Clothing.
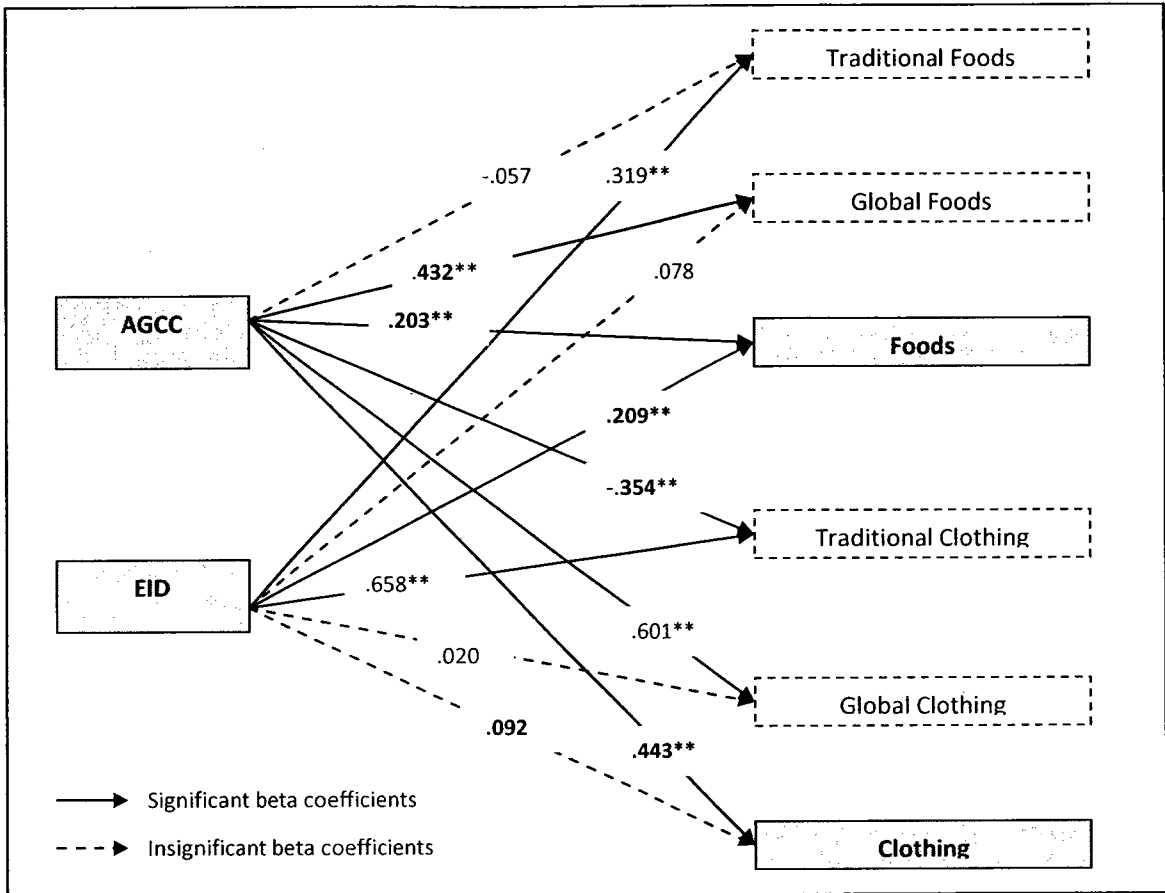
Figure 5.2: Relationships of each of AGCC and EID with PCP and HHA.
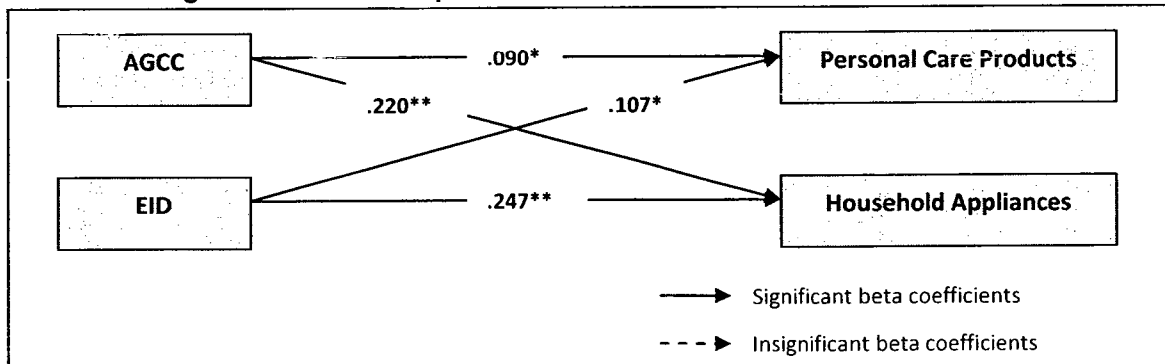
Figure 5.3: Relationships of each of AGCC and EID with ELECOM and LXG.
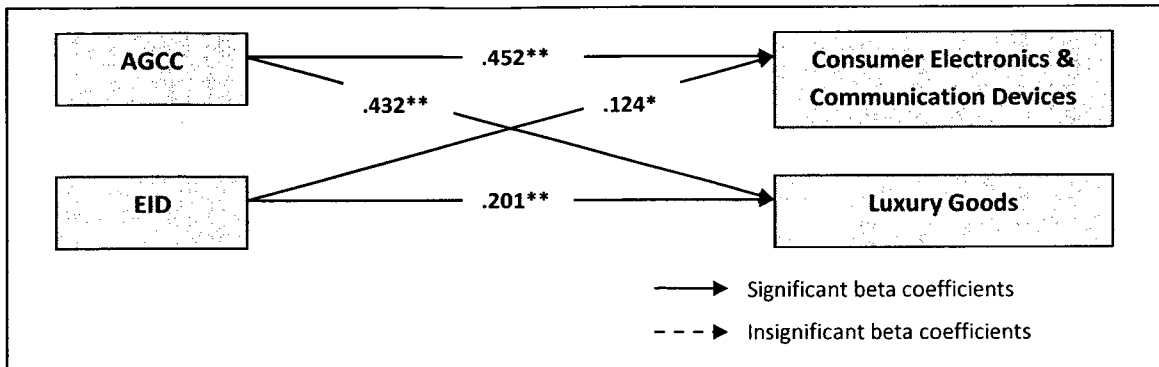
Nevertheless, hypotheses cannot be confirmed without taking into account an interaction effect of AGCC and EID, thus it is preferable to test its significance in all the relationships. Moreover, covariates and social desirability should be considered as well as they might affect the correlations mentioned earlier. The stepwise regression series yielded the tables posted in Appendix P, showing whether interactions between AGCC and EID exist in the links studied previously. For the local Food, only EID's beta coefficients are significant, implying that interactions between AGCC and EID do not exist. For global food, interaction between AGCC and EID does not exist as well, which confirms H11a. However, Age is a covariate (variable that is predictive of the result) negatively and significantly related to the global food variable. It actually makes sense, because older individuals tend to be more attached to their ethnic identity, thus consume more traditional than global food. For the traditional clothing, the income covariate turns out to be a significant and negatively related covariate, implying that the less money an individual has increases the purchase of traditional clothes, which also makes sense because traditional/local clothes are cheaper than global clothes. In this case, EID is still significantly and positively related to traditional clothes. AGE and EDC

are covariates for the link between global food and AGCC, where age and education are negatively and positively, in that order, related to global food with high significance level. Global products are consumed less when individuals get older (explained by the positive relationship between EID and age) or less educated (meaning less acculturated to global consumer culture). The relationship is still significant between AGCC and global food. These facts confirm H11b.

As to personal care products, household appliances, electronics, and luxury goods, interactions between EID and AGCC exist significantly. Personal care products' relationships with each of AGCC and EID are not significant anymore, and have also EDC (positive beta), consumer ethnocentrism (negative beta), and age (negative beta) as covariates. This confirms the first part of H11c.

The consideration of covariates and the interaction effect between AGCC and EID canceled the significance of the relationship between EID and household appliances. The second part of H11c is also confirmed because of the significant existence of the interaction effect. For luxuries, EID's beta coefficient became significantly negative showing that the more an individual is attached to his/her identity, the consumption of luxurious goods decreases. Links between electronics and AGCC or EID are insignificant, which rejects H11d.

Summary of Findings

Table 5.29 reports the main findings described in the present chapter. Concluding remarks and corresponding implications for researchers and marketing

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practitioners are presented in the following chapter, along with some limitations of the

study and ideas for future research.

Table 5.29: Summary of Research Findings

HYPOTHESES	FINDINGS
H1: AGCC present in Lebanon	*Not Supported*: AGCC score is slightly above average (in comparison to other countries), but insignificant.
H2: AGCC → EID (-)	*Supported*: significant negative correlation at p: 0.01 level
MATERIALISM and ETHNOCENTRISM	
H3a: CET → AGCC (-)	*Supported*: significant negative correlation at p: 0.01.
H3b: CET → EID (+)	*Supported*: significant positive correlation at p: 0.01
H4a: MAT → AGCC (+)	*Supported*: significant positive correlation at p: 0.01.
H4b: MAT → EID (-)	*Not Supported*: significant correlation at p: 0.01 but opposite sign
DEMOGRAPHICS	
H5a: AGE → AGCC (-)	*Supported*: significant negative correlation at p: 0.01 level.
H5b: AGE → EID (+)	*Supported*: significant positive correlation at p: 0.05 level.
H5c: AGE → CET (+)	*Supported*: significant positive correlation at p: 0.01 level.
H5d: AGE → MAT (-)	*Not Supported*: negative but insignificant correlation.
H6a: EDC → AGCC (+)	*Supported*: significant positive correlation at p: 0.05.
H6b: EDC → EID (-)	*Not Supported*: negative but insignificant correlation at p: 0.05.
H6c: EDC → MAT(-)	*Not Supported*: negative but insignificant correlation at p: 0.05.
H6d: EDC → CET (-)	*Not Supported*: negative but insignificant correlation at p: 0.05.

Table 5.30: Summary of Research Findings (Continued)

HYPOTHESES	FINDINGS
H7a: AFI → AGCC (+)	*Supported:* significant positive correlation at p: 0.01
H7b: AFI → EID (-)	*Supported:* significant negative correlation at p:0.01
H7c: AFI → CET (-)	*Supported:* significant negative correlation at p: 0.01.
H7d: AFI → MAT (+)	*Not Supported:* significant correlation at p: 0.05 but opposite sign.
RELIGIOSITY & RELIGION	
H8a: REL → AGCC (-) among Muslims, and AGCC (+) among Christians	*Not Supported:* Signs are right, but no significant correlation.
H8b: REL → EID (+)	*Supported:* significant correlation at p: 0.01
H8c: REL → MAT (-)	*Not Supported:* significant correlation at p: 0.01 but opposite sign.
H8d: REL → AFI (-)	*Supported:* significant correlation at p: 0.05
H8e: REL → EDC (-)	*Not Supported:* negative, but insignificant correlation.
H8f: REL → CET (+)	*Supported:* significant correlation at p: 0.01
H8f: REL → AGE (+)	*Not Supported:* turned out to be negative, but still not significant.
GENDER DIFFERENCES	
H9a: Men → AGCC	*Not Supported:* Females are actually more acculturated, but there was no significant correlation.
H9b: Women → EID	*Supported:* significant correlation at p: 0.050
H9c: Men → MAT	Not Supported: no significance.

H9d: Women → CET	Not Supported: no significance.
SCHWARTZ'S VALUE DIMENSIONS (SVD)	
HYPOTHESES	**FINDINGS**
H9e: Women → REL	Not Supported: no significance.
H10a: OPTC →AGCC (+)	Supported: significant correlation at p: 0.010.
H10b: OPTC →EID (-)	Not Supported: insignificant correlation.
H10c: CONS →EID (+)	Supported: significant correlation at p: 0.010.
H10d: CONS → AGCC (-)	Not Supported: insignificant correlation.
H10e: STRANS→AGCC(+)	Supported: significant correlation at p: 0.010.
H10f: STRANS→EID(-)	*Not Supported:* significant correlation at p: 0.01 but opposite sign.
H10g: SENH→AGCC (-)	*Not Supported:* significant correlation at p: 0.01 but opposite sign.
H10h: SENH→EID (+)	*Supported:* significant correlation at p: 0.010.
CONSUMER PRODUCTS	
H11a: Local Products → more influenced by EID	*Supported:* significant correlation at p: 0.010
H11b: Global Products→ more influenced by AGCC	*Supported:* significant correlation at p: 0.010

Table 5.30: Summary of Research Findings (Continued)

H11c: PCP and HHA → interaction of AGCC and EID	*Supported: interaction and covariates effects canceled the significance of the individual correlations. Only interaction and covariate effects are significant.*
H11d: ELECOM and LXG → more influenced by AGCC.	Not Supported: EID turned out to be negatively and significantly correlated with LXG; however, it wasn't correlated with AGCC.

Chapter 6:

General Discussion

The world today is an open yet very complicated marketplace including many and many submarkets. Companies and marketers have to plan strategies ahead of time and identify the right approaches at the right locations and time: standardization, localization, or a mixture of both, with an eye on developing a consistent brand image worldwide, minimizing costs, yet responding to cultural discrepancies. Several studies have demonstrated that globalization is indirectly and automatically connecting and joining almost all cultures through different systems leading to the creation of a global consumer culture, and changing many characteristics of consumers' behaviors (Ger & Belk, 1996; Wee, 1999; Maxwell, 2001; Belk et al., 2003; Bolton & Meyers, 2003; Zhou & Belk, 2004; Askegaard et al., 2005; Cleveland, 2007; Austin, 2006; Hung et al., 2007; Ko et al., 2007, Sobol, 2008).

Many observations and studies of the consumption behaviors of immigrants (who get exposed to foreign cultures) helped the globalization's effects to be realized by marketing managers. This in fact brings up the notion of acculturation which is present in many different locations and cultural backgrounds (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). Acculturation which can occur,

according to Berry (1980), by the following processes: integration, assimilation, separation, and marginalization.

With respect to acculturation, the current study adds important value to the literature; with focusing on almost the same points that few previous studies considered (i.e. Cleveland, 2007; Sobol, 2008), it first further validates Cleveland & Laroche's (2007) scale of AGCC. The scale was developed recently, and it still needs more empirical studies to be conducted for further validation. Second, this study explores the effect of the global consumer culture on people living in their home country, which allows researchers to know more about globalization's influence on different parts of the world. Third, this study helps marketers to know how to identify marketing strategies to follow while releasing new products in the Lebanese market at the right time. Fourth, the present paper slightly reduces the North American bias of studies since most research are conducted there (Doran, 2002). Recently, Ayouby (2008) conducted a study in Jordan circling around AGCC keeping her main focus on the technological adoption in the country; however, this research is one of the first of its kind in the region (Middle-Eastern and Arab countries), studying the Lebanese consumer behavior and patterns in Lebanon, a strategic location in the Middle-East, that includes subcultures (religions). Fifth, this study helps researchers conduct more cross-cultural studies in the same context. Now that an Arab country is added to the list, more and more comparisons can be made across continents and civilizations. Sixth, the present paper is one of the few studies linking religiosity to AGCC, EID, and other constructs (consumer ethnocentrism, materialism); religiosity is a concept that affects consumer behavior, and this study

provides empirical evidence to support such theory. Seventh, most of previous studies used Hofstede's dimensions while studying AGCC; however, Schwartz's value dimensions, demonstrated to be better fit for this study, were used in this case to create new opportunities for further research at the cultural level. In other words, using Schwartz's value dimensions at the cultural level, many benchmarks can be made among different countries.

It is important to mention that AGCC cannot be studied without investigating the ethnic identity construct because every individual has a degree of attachment to his/her own traditions and many interactions exist between both constructs; people have the occasion to form their own culture based on what the characteristics they might adapt or maintain (Belk, 1985). Based on literature, six dimensions of EID have been identified. Yet, none considered different religious affiliations, and the current study achieves this one of the many objectives. EID dimensions include proficiency and use of native language, maintenance and identification with local culture, interpersonal relationships, exposure to local mass media, participation in ethnic customs and traditions, food preferences, and religious affiliations. The latter dimension is the one being considered as very essential in the current study because of the heavy importance given to religion in that part of the world, thus cannot be ignored. Lebanon includes more than 18 different religious sects, and religion is one of the most influential factors on culture and consumer behavior among the Lebanese population.

Therefore, the main focus in this study is on the AGCC, EID, and their effects on consumer behavior, individually or collectively. Today's technological advancements and Internet, global mass media, and the increasing travel and trade activities are helping globalization's homogenization of cultures to gradually get installed (Cleveland, 2007). Yet, many people are still attached to a high level to their ethnic identities and resisting this change (Sklair, 1995; Klein, 2001; Kozinets & Handelman, 2004; Askegaard et al., 2005). This research provides empirical evidence about the degree of individual and combined influences of global versus local culture on the consumption patterns in different cities of the Lebanese market.

Discussion of Results

The findings of the current study showed that there is no considerable confirmation that the Lebanese population is acculturated to the global consumer culture above the average. When compared to other countries, Lebanon is considerably more acculturated to the GCC than Hungary, Greece, and South Korea. However, the Lebanese people's attachment to their traditions, just like any other country studied, is stronger than their acculturation level to the global culture. Lebanese people value their traditions (Cleveland et al., 2009), and marketing managers should keep this in mind while implementing their marketing strategies. For instance, introducing McArabia by McDonald's to the Arab market was a clever idea at a very good timing, adapting to this specific market. This introduction has created a friendlier approach to the Arab people, especially to the ones who resist the global or American consumer culture, by linking a

global product to some aspects of the Arab traditions. Moreover, the study showed a significant negative relationship between EID and AGCC, just like many previous research, implying that as individuals attain some new characteristics of the global consumer culture, they lose progressively aspects of their own culture. Belk (1985) in fact described such theory previously, and this relationship explains it.

Ethnocentrism, materialism, religiosity, and demographics are other important constructs taken into account in the current paper. The results showed that ethnocentric Lebanese people are more attached to their ethnic identity than acculturated to the global consumer culture individuals, implying a negative relationship with AGCC and a positive one with EID. This shows that Lebanese traditions are positively related with the belief of supporting and purchasing products made in Lebanon. Just recently, the Lebanese production ministry started many "made in Lebanon" campaigns to support the local products' consumption. Such campaigns are making that positive relationship between ethnocentrism and ethnic identity even stronger.

In addition, both groups of individuals (the ones more acculturated to the global consumer culture, and the ones more attached to traditions) were found to be materialistic. In fact, the acculturated to the global consumer culture individuals are more materialistic than tradition-attached individuals. As mentioned previously, materialism is a concept that was developed by the West, and Lebanese people

acculturated to global consumer culture are more exposed to such sort of materialism, thus have a better chance to be more materialistic.

As for demographics, it has been shown in the past that age is negatively related to the acculturation to the global culture, and this study confirms this finding again. Furthermore, a negative relationship between age and ethnic identity was identified at 95% confidence level, implying that the older an individual is, the more attached to his/her ethnic identity he/she gets. Consequently, since ethnocentricity and ethnic identity are positively related, it makes sense to see the older individuals more ethnocentric than the younger group, and this study confirms this assumption. Although some studies have demonstrated that younger generations tend to be more materialistic than more aged individuals, the present study could not find any significance.

Education is another variable that is important in this study because it is found that individuals with higher educational degrees are more acculturated to the global consumer culture. However, it is not confirmed that less educated people are more attached to their ethnic identity, less materialistic, or less ethnocentric. Such finding is explained by the fact that people who get higher education levels have the chance to get better job positions, implying higher salaries, which means that they can travel more around the world.

The income factor is found to be positively related with AGCC, and negatively related with EID, implying that richer people are more acculturated to the global consumer

culture, and less attached to their ethnic identity. This can be explained by the link between the income and education, where individuals who have more money are able to get high level educated, thus become more ready to be exposed and adapt to new cultures. Concerning wealth and materialism, many research believe that these two concepts are totally independent. However, this study confirms that the poor category of people turn out to be more materialistic than richer individuals. As an explanation, some studies have assumed that poor individuals value success with money because they do not have it, thus become more materialistic. This is just a theoretical explanation that has no empirical evidence. Also, this study shows that, since poor people do not have the money to get high education at private schools and universities in Lebanon, they tend to have less understanding of how the economy works, thus become more ethnocentric. This study can contribute here to the consumer ethnocentrism definition by offering additional evidence. Research has found that consumers who are more ethnocentric are those who are less educated and/or with lower income levels (Balabanis et al., 2001; Good & Huddleston, 1995; Sharma et al., 1995), and this study just confirms that again.

Religiosity is one of the very essential constructs in this study because it has never been linked in previous research with acculturation to global consumer culture, ethnic identity, or the other constructs mentioned. Although there is no significance of any relationship between acculturation and religiosity, it is found that religious people are mostly poor, very much attached to their ethnic identity, ethnocentric, but materialistic. In addition and in more depth, it is discovered that Christians are much more

acculturated to the global consumer culture than Muslims. These findings add important value to the literature by providing empirical evidence that many religious groups can be acculturated to global consumer culture more than others. In Lebanon, Christians turn out to be more acculturated to the global consumer culture than Muslims because they can relate to such western dominated culture easily. However, Muslims' culture is very different from the global consumer culture, and the closest they can relate to is cultures like Saudi Arabia and other gulf countries that represent the Islamic society.

When it comes to gender differences, past research talked about men being more acculturated to the global culture, more materialistic, and women more ethnocentric, religious, and attached to their identity. However, it is only shown in this study that Lebanese women are more attached to their ethnic identity than men. This finding can be explained by the sexism that still exists, yet getting reduced gradually, in the Lebanese society. Many married women stay at home while their husbands are working, and this might seems to increase their attachment to their traditions.

As realized in the current study, the Schwartz value dimensions were linked to the main constructs, AGCC and EID, and the findings are another contribution to the literature that should be highlighted. It is found that, on one hand, acculturation to global consumer culture is positively related to openness to change, self-transcendence, and self-enhancement. In other words, individuals who are more open to change, more self-transcendent, or more self-enhanced tend to be more acculturated to global consumer culture. In the Lebanese society, people with power and high achievement levels

represent a big part of this group, and these should be dealt with differently than the other group, with respect to marketing strategies. On the other hand, ethnic identity turns out to be positively related with conservation and self-enhancement, implying that individuals who are conservative or self-enhanced are more likely to be attached to their traditions. Self-enhancement appears to be a mutual characteristic of both groups that can lead to either acculturation to global consumer culture, greater attachment to traditions, or even both at the same time. As mentioned before, an individual might adapt to some aspects of a new culture while keeping other aspects of his/her traditional ethnic identity at the same time (Belk, 1985), and this type of individuals seem to be in specific the self-enhanced people who actually work on themselves to develop their personality, character, and beliefs.

Findings concerning the consumer products are also something to draw attention to. Very similar to Sobol's (2008) and Cleveland's (2006) findings, it is demonstrated that local products' consumption is more influenced by ethnic identity, whereas global products' consumption is more affected by acculturation to the global consumer culture. Such findings imply that the type of product (local or global) and the continuum of acculturation to global consumer culture and attachment to traditions are both very important factors affecting how to implement the right marketing strategy at the right time. In this case, acculturated to global consumer culture individuals might not be interested in a local product unless they are targeted by, for instance, relating that product to something global they can refer to. For example, showing an advertisement of an international musician using a Lebanese-made product might make acculturated

to GCC individuals more interested in trying it. A similar strategy can be applied to people who are very attached to their ethnic identity and only consume local products. Multinational companies can target them by showing an advertisement of a Lebanese well-known artist using a global product. As a matter of fact, Pepsi® recently used Haifa Wehbe, a very famous Lebanese pop singer, in their marketing campaigns aiming to widen their market.

Moreover, there is no relationship demonstrated between personal care products or household appliances with each of AGCC and EID, individually. Yet, the interplay between AGCC and EID is found to be significantly affecting both types of products, confirming further the results shown by Sobol (2008) and Cleveland (2006). Personal care products, household appliances, and consumer electronics and communication devices are apparently considered more or less a necessity in all the countries considered and are consumed greatly whether an individual is acculturated to GCC or attached to traditions.

However, ethnic identity turns out to be negatively affecting luxury goods' consumption among the Lebanese population, implying that when individuals are more attached to their Lebanese ethnic identity, they consume less luxury goods. This can be explained by the fact that poor individuals are those who are more attached to their traditions thus do not have enough money to buy expensive and luxurious products.

Chapter 7:

Limitations & Future Research
Managerial Implications, & Conclusion

Limitations & Future Research

The current study has many limitations. Since data was collected through a survey where the participants were the ones to report their behaviors, it might lack ecological validity (it might not approximate accurately the real-life situation), even though multi-item scales were used). Many surveys were eliminated from the study because of some extreme or compliant answers. Such cases happen more frequently when participants become inattentive, get tired, or are 'victims' of response bias.

Moreover, the survey included only subjective questions which were measured through Likert scales. Although the numbers offered many significant relationships, they do not explain the relationships themselves (Schwartz, 1996). In other words, the results found are vague and can be interpreted in different ways. However, if objective questions were used, results would have been clearer with better interpretations. Further research can be conducted focusing on comparisons between statistical significance and objective answers. Such comparisons can be done through inclusion of opinion questions in the surveys, or using focus groups. Such studies will provide further validation of the scales and confirmation of the findings.

The data was collected from a small sample of the Lebanese population through street intercepts, emails, company contacts in the biggest cities in Lebanon. Although Lebanon is a small country, and people from many different locations were included in the study, most of participants were from Beirut or Tripoli, where individuals might be different from others who live in the east region. People living in these two cities have more access to technology and exposure to global media than other cities, presumably making them more acculturated to GCC. Such cities represent most of Lebanese and multinational companies' targets, so this study might be helpful for them. However, companies targeting other regions in Lebanon, or other regions in the Middle-East for instance will need more information, thus further research might be required in the same field in different regions. Cross-cultural studies within countries in the Middle-East would be very interesting as well as they differ in acculturation to GCC, ethnic identity, religiosity, materialism, and consumer ethnocentrism levels. Many marketing managers consider the Middle-East as one homogeneous region; results of such study will make it easier for them to see the differences between those countries and know where, when, and how to standardize and/or adapt their strategies.

It was mentioned earlier in the current paper that culture is difficult be measured with numbers (Likert scales for instance). This is to be considered another limitation. According to Cleveland (2007), it is complicated to measure culture's dimensions and constructs because they are intangible. Moreover, Laroche & Cleveland's (2007) AGCC scale development is very recent and it is required to see other researchers confirm it further. Most findings were statistically significant and confirm past studies' results.

Therefore, the current research adss to the knowledge related to this field and contributes by providing further validation of the scale and relating additional constructs like religiosity and Schwartz's value dimensions to AGCC and EID.

Although coefficients are significant and confirm the hypotheses related to the considered constructs, many other variables should be accounted in the study in order to explain consumer purchasing patterns and decisions. These factors are important as they give more light to marketing managers about what strategies to use, fitting their market segment.

Another limitation is using specific product categories' consumption patterns to represent consumer behavior in general because the concept of consumer behavior is very abstract. An individual's acculturation to the global consumer culture level is found to affect greatly global products' (global clothing and global food) consumption. One's attachment to ethnic identity level affects his/her consumption of local products (local food and local clothing) and luxury goods. Such results might not be applied to every single product in the mentioned categories. Food in general is found in this study to be influenced by the interplay of the acculturation to global consumer culture and ethnic identity. Pizza and burgers for instance are global food products and can be considered as local food products as well in many countries because it became omnipresent. In such case, both AGCC and EID will have an influence on the consumption of such goods.

The current research's findings, in parallel with other studies (Cleveland, 2007; Sobol, 2008), has demonstrated that individuals tend to maintain their traditions rather than

acculturate to the global consumer culture. It would be interesting to conduct an experiment studying the attachment to ethnic identity over time which can be done by yearly distribution of surveys. The variance of EID levels among Lebanese individuals allows researchers to check whether the global consumer culture's effects are getting stronger or weaker with time. The omnipresence of global products, such as Channel, Snickers, and so on, that represent the global consumer culture is increasing. However, Witkowski (2005) believes that many people hate the United States (the major representative of the global culture), especially after the war in Iraq. In Lebanon, some hatred acts are still observed through threatening or bombing American or global companies, such as Starbucks, Hardees, McDonald's, or Dunkin' Donuts. The reasons are sometimes political and other times religious (the US is allied to Israel, and many extremist Muslims believe that fighting and resisting the Jews and their allies in every possible way is a must). Such beliefs affect negatively the consumption of global products among Muslims and can be a possible explanation of the finding in this research that Christians are more acculturated to global consumer culture than Muslims.

In addition, environmental values and public health are starting to gain the focus instead of anything related to the United States (Sobol, 2008), thus studies should start creating scales to measure such dimensions and consider them in the studies. In Lebanon, such values are still insignificant, but in France or Canada for instance, such constructs should definitely be taken into account as they might be shifting the consumers' consumption patterns, and are expected to leave a bigger effect than technology has done (The

Economist, June 21st, 2008). This influence is already being obvious with car companies for instance, releasing hybrid cars in the market. Apple is also following an environmental friendly strategy and already has been leaving a strong impact in the market. Schwartz's Value Dimensions measure the individual and the cultural level with strong internal consistency, and is one potential cultural typology to be used for longitudinal studies to identify whether the GCC is changing.

This study has identified religiosity as an additional construct that affects the ethnic identity and acculturation to the global consumer culture levels. Further research can find more constructs and moderators that might affect an individual's AGCC or EID. It would be also remarkable to conduct further studies with different samples and methods in order to compare the results with each other, thus verify which one is most consistent and realistic. This will help researchers find more variables that might affect directly AGCC, EID, or intervene in the interplay of AGCC and EID (moderators or mediators).

In addition, replicating such studies with different product categories will also help further validate the results. In the current paper, only six different product categories were used because they represent in general the most used products (Cleveland, 2007), which were divided into two groups: culture-bound (food and clothing – local or global), and culture-free (electronics, communication devices, household appliances, luxury products, and personal care products). One gap that can be filled in this case is to study and focus on the effects of the interaction between local and global cultures on the

consumption patterns, which can be represented by other measures, such as different product classifications (utilitarian vs. hedonic products – very big literature about such classification, private vs. public products, price, and so on) in order to elaborate further the effects of GCC. Further studies can focus also on providing direction for managers to promote such product categories, based on the cultural influences on the consumption frequency.

Concerning the culture-bound products, it is necessary to identify the characteristics that distinguish between local and global food/clothing. A potential lead here can be to study the effects (individual and joint) of the local and global cultures on every product category mentioned in the current paper. For instance, researchers can study the consumption of Burgers among each country, and then a potential comparison can be made. Such task has already been done by Cleveland (2006), and more similar studies help marketers identify consumption differences among different types of products and plan their marketing strategies based on more practical information.

Another opportunity for future research can be distinguishing between services and tangible/manufactured products. The services segment seems to be the highest expansion sector in the global economy today with respect to market globalization (Strauss & Mang, 1999), thus putting an emphasis on it is very important and will contribute heavily to the present knowledge. For instance, the service group might be introduced as a moderator to the relationship of AGCC, EID, and consumer behavior. The latter can be measured in this case through loyalty, word of mouth communication,

quality expectations of global vs. local brands, and the type of the interpersonal connection (Sobol, 2008). If such behaviors are demonstrated different among global and local consumers, this will be a major contribution.

With the fast and major technological developments and the Internet, it would be important to study the effects of globalization on online shopping and consumption. In the Middle-East, this is still not frequent, but in developed countries online shopping has become very essential to people saving them time and efforts. This is a method that allows all buyers become global consumers. It would be an interesting contribution to test the effects of the global and local cultures on online consumption behaviors, type of products, and patterns of online purchasing.

The context also can be moved from a business-to-consumer to a business-to-business situation. International corporations deal with different cultures with every deal or transaction they make, and are definitely affected by the global consumer culture (Sobol, 2008). Marketing managers in such companies already have marketing strategies, and a scientific focus on this field would only help them enhance their plans. However, this situation is very different from the regular consumer point of view, thus it would be necessary to conduct such study, where behaviors can be measured with decision makings, negotiations, risk taking, strategic plans, which all might be affected by local and/or global cultures.

It would be also interesting to see further similar studies for Lebanese immigrants, where they are exposed to three different cultures. Cleveland et al. (2009) already

stepped first into studying the consumer behavior of Lebanese immigrants in Quebec. Other potential targets where the majority of Lebanese immigrants are can be Brazil, Australia, Ivory Coast, France, Germany, or Sweden. Results of such studies can be compared with the current one, and see how the exposure of different cultures on Lebanese people affected their consumption behavior.

One more possible gap in the literature that is possible to fill is directly involved with the marketing strategies utilized by managers. Further research can focus on identifying what strategies (adaptation vs. standardization) fit better for low vs. high acculturated countries. Based on the current paper's findings in general, it would be better for companies to standardize their strategies for global products, and adapt their strategies for local products. Such study will be a very important and direct link between theories and practice and provide straight answers to marketing managers concerning that matter.

Managerial and Practical Implications

The relationship between the local and global cultures' effects on consumer behavior is a very complicated concept. In all cultures, countries, and situations, marketing managers face big challenges during their decision making processes. When, where, and how should they adapt to local consumer culture, standardize based on the global consumer culture, or combine both strategies? These are major questions to answer. It is very critical to identify the cultural aspects of the targeted market or

segment, and to which extent this target's consumption behavior is affected by global and/or local cultures.

Consistent with Sobol's findings (2008), the Lebanese global consumer mainly in this study is cosmopolitan, materialistic, self-identified with global brands, exposed to global mass media, speak English, travel extensively, young, educated, rich, open to change, self-transcendent, self-enhanced, and most probably Christian.

In contrast, individuals who are attached to their ethnic identity and traditions generally turn out to be females, older and poorer than others, religious, ethnocentric, materialistic, practicing local rituals and customs, speaking Arabic, exposed to local mass media, socializing with people of the same background, conservative, self-transcendent, and self-enhanced.

As realized, some aspects exist in both groups, proving the existence of interactions between the AGCC and EID constructs and affecting consumer behavior, based on the context (Mendoza, 1989; Laroche et al., 1998; Oswald, 1999; Askegaard, 2005; Cleveland, 2007; Sobol, 2008).

Therefore, marketing managers should find a way to measure the magnitude of each culture's effect (global vs. local) on the consumer behavior of the market targeted so they can know what marketing strategy (standardization vs. adaptation) to follow, especially in a diverse country like Lebanon.

Recently, the ministry of production has launched a 'Made in Lebanon' campaign promoting Lebanese products. Local firms in Lebanon have a big advantage in this case and should try to increase their market share by targeting acculturated to global consumer culture individuals. In order to convince such individuals to purchase local products, marketing campaigns should adapt and create an image that might link something global to this local product. For instance, an acculturated to GCC individual might be convinced to try a local product when he/she sees an advertisement of local beauty creams used by famous actors.

If Lebanese firms are seeking to go abroad, they first have to study the extent to which the targeted individuals are acculturated to the Lebanese culture and attached to their traditions. If a Lebanese sweets manufacturer and distributor is going international and wants to operate in Paris for instance, marketing managers should check whether individuals residing in Paris are able to accept the Lebanese sweets in their culture. In case individuals are accuiturated to the Lebanese consumer culture, local firms should then know that it is time to enter the market using a standardized strategy. In case individuals are not ready for such event, marketing managers either have to adapt to the targeted culture's aspects, or conduct longitudinal studies that will help project future acculturation levels and can give an approximate good timing for an introduction of Lebanese sweets in the market with a standardized plan.

The same thing applies for global firms seeking to target the Lebanese individuals in Lebanon. The findings of this study showed that the consumption of local food, local

clothing, and luxury products is affected by ethnic identity, whereas global food's consumption is affected by one's acculturation to global consumer culture level. Based on the product category, it is suggested that marketing managers standardize their strategies when it comes to global food or global clothing, adapt their strategies when it comes to local food, local clothing, and luxury products, or implement both strategies simultaneously when it comes to electronics, household appliances, and personal care products. Global firms know when and where (specific regions) they can strike on the Lebanese market with their products and modify their marketing strategies according to the Lebanese individuals' AGCC and EID levels.

Conclusion

The current paper contributes to the literature in many fields. It is considered to be first a further validation of the AGCC scale developed by Cleveland (2007). Also, the results contribute to the literature by identifying the effects of the interplay between local and global cultures on consumption patterns among different product categories among the Lebanese population. This allows further cross-cultural studies in order to benchmark consumption behaviors among different traditions in response to the global culture.

As in previous studies, results show that adaptation strategies should be implemented by companies when dealing with culture-bound products, such as food and clothing, since both categories depend on their type: local or global. For culture-free products, such as electronics, communication devices, household appliances, and personal care

products, a standardized strategy should be followed because they are not influenced by AGCC or EID individually. However, in contrast with previous findings, luxury products turned out to be negatively related to ethnic identity, implying that they are more consumed by the individual when he/she is less attached to his/her ethnic identity. While this specific type of products needs a standardized strategy to be implemented in the Netherlands for instance, an adaptive strategy should be followed in Lebanon. This is one perfect case showing why it is important to identify how the products' consumption patterns are affected by local or global cultures. Product categories are very essential and global firms targeting Lebanese individuals in Lebanon should be aware of when, where, and how to standardize and/or adapt their marketing strategies.

The present's study cannot be generalized and applied to other populations or product categories. Also, this is not a longitudinal study, thus such effects might be different in a different timing. Longitudinal studies would be important in order to test such effects' maturity. Moreover, similar studies in different areas of the Middle-East and the world would further validate the scale and help benchmark in-between Middle-Eastern or other cultures.

Appendix

Appendix A: *Structural Relations among Ten Values (Barnea and Schwartz, 1998)*
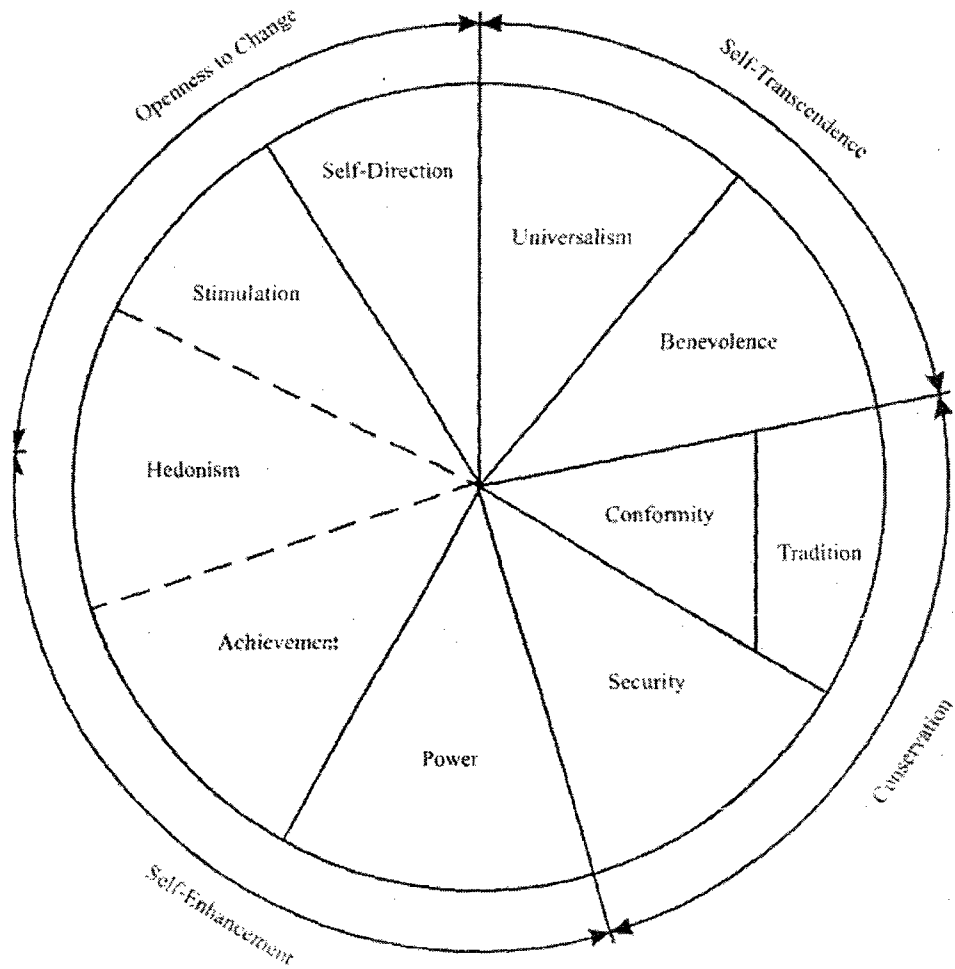
Source: Barnea, M., and Schwartz, S. H. (1998). Values and voting. Political Psychology, 19, 17-40.

Appendix B: *A Paradigm for Developing Better Measures of Marketing Constructs (extracted from Cleveland, 2007)*

Step	Recommended Coefficients or Techniques:
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: Cleveland, Mark (2007). *Globals, Locals, and Creoles: Acculturation to Global Consumer Culture, Ethnic Identity, and Consumption scapes.* Saarbrucken, Germany: VDM Verlag Dr. Muller.

Appendix C: *The Acculturation to the Global Consumer Culture (AGCC) Scale (Cleveland & Laroche, 2007)*

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.

Appendix C: *The Acculturation to the Global Consumer Culture (AGCC) Scale (Cleveland & Laroche, 2007) (continued)*

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 (LUE)

- 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. *

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* 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 D: *The Ethnic Identity (EID) Scale (adapted from Cleveland, 2007)*

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).

Appendix D: *The Ethnic Identity (EID) Scale (adapted from Cleveland, 2007) (continued)*

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 E: *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, but from the Lebanese perspective (instead of American).

Appendix F: *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 G: *Social Desirability Scale (Marlowe & Crowne, 1967)*

1. Before voting I thoroughly investigate the qualifications of all the candidates.
2. I <u>never hesitate to</u> go out of my way to help someone in trouble. * *(replaced with <u>often</u>)* *
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.* *(replaced with: I like everyone I know)* *
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. <u>I can remember "playing sick"</u> to get out of something. *(replaced with <u>I sometimes pretend to "be sick"</u>...)* *
15. There have been occasions when I took advantage of someone.
16. I am always willing to admit it when I make a mistake. *(replaced with: <u>I often admit to my mistakes</u>)* *
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. *(reversed: I often admit when I don't know something)* *
21. I am always courteous, even to people who are disagreeable. *(replaced with: I am always polite and nice, 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. *

Appendix G: *Social Desirability Scale (Marlowe & Crowne, 1967) (continued)*
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 H: *Religious Commitment Inventory (RC-10) (Worthington et al.,*

2003)

1. Religion is especially important to me because it answers many questions about the meaning of life.*
2. It is important to me to spend periods of time in private religious thought and prayer. *
3. Many religious beliefs lie behind my whole approach to life.*
4. Religious beliefs influence all my dealings in life. *
5. I spend time trying to grow in understanding of my religion.*
6. I often read books and magazines about my religion.
7. I keep well informed about my local religious group and have influence in its decisions.
8. I enjoy participating in the activities of my religious organization. *
9. I make financial contributions to my religious organization. *
10. I enjoy spending time with others of my religious affiliation. *

* items used in present study's questionnaire

Santa Clara's Strength of Religious Faith scale (Lewis et al., 2001).

1. My religious faith is extremely important to me. *
2. I pray daily. * *(replaced with: every time I'm supposed to)*
3. I look to my faith as a source of inspiration. *
4. I look to my faith as providing meaning and purpose in my life
5. I consider myself active in my faith or church
6. My faith is an important part of who I am as a person.*
7. My relationship with God is extremely important to me. *
8. I enjoy being around others who share my faith. *
9. I look to my faith as a source of comfort. *
10. My faith impacts many of my decisions. *

* items used in present study's questionnaire

Appendix I: *The Composition of the Product Categories and Consumer Behavior Measures (adapted from Cleveland, 2007)*

Traditional Foods (1: Never – 7: Daily)
- How often do you visit traditional Lebanese restaurants?
- How often do you consume Hummus?
- How often do you consume Arak?
- How often do you consume Shawarma?
- How often do you consume Manakish?
- How often do you consume Labneh?
- How often do you consume Tea?
- How often do you consume Turkish Coffee?
- How often do you consume Laban Ayran?
- How often do you consume Kebbe?
- How often do you consume Oriental Sweets?
- How often do you consume Tabbouleh/Fattoush?
- How often do you consume Lebanese Grills?

Global Foods (1: Never – 7: Daily)
- How often do you consume Pizza?
- How often do you consume Sushi?
- How often do you consume Burgers?
- How often do you consume Croissants?
- How often do you consume Baguette?
- How often do you consume Other Alcoholic Beverages?
- How often do you consume Cornflakes/Cereal?
- How often do you consume Soft drinks?
- How often do you consume Coleslaw?
- How often do you consume Hot Dog?
- 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 American-style fast-food meals?

Traditional Clothing (1: Never – 7: Daily)
- How often do you wear traditional Lebanese fashion? (clothing and / or accessories)

Global Clothing (1: Never – 7: Daily)

- How often do you wear American fashion? (clothing and / or accessories)
- How often do you wear European fashion? (clothing and / or accessories)
- How often do you use Blue (Denim) Jeans?
- How often do you wear Suits/Attire?
- How often do you wear Athletic/Running Shoes?

Personal Care Products (1: Never – 7: Daily)
- 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 (1: Not at all Essential – 7: Very Essential)

- How essential (important) is a washing machine?
- How essential (important) is a vacuum cleaner?
- How essential (important) is a dishwasher machine?
- How essential (important) is a refrigerator?
- How essential (important) is a microwave oven?
- How essential (important) is an automobile?
- How essential (important) is a bicycle?

Consumer Electronics and Communication Devices (1: Not at all Essential – 7: Very Essential)

- How essential (important) is a personal music player?
- How essential (important) is a video game console (Xbox, Playstation, Nintendo Wii etc..)?
- How essential (important) is a VCR (Video Cassette Recorder)?
- How essential (important) is a digital video disc?
- How essential (important) is a digital camera?
- How essential (important) is a television set?
- How essential (important) is a personal (laptop) computer?
- How essential (important) is a CD (Compact Disc) Player?

(1: Never – 7: Daily)

- 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)?
- How often do you send text messages using a cell phone?
- How often do you use an ATM (automatic banking machine)?

Luxury Goods (1: Never – 7: At Least Once per Month)

- 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?

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* All items are measured on a 7-Likert scale.

Appendix J: *Study Sample Characteristics*

Sample Characteristics	Statistics
Survey Language Version:	
Arabic	216 (54.1%)
English	125 (31.3%)
French	58 (14.5%)
Country of Origin	
Lebanon	367 (92.0%)
Other	32 (8.0%)
City of Residency	
Beirut (and surroundings, including Jounieh, Sidon)	206 (51.6%)
Tripoli (and surroundings, including Akkar, Zghorta, Batroun).	150 (37.6%)
Others (Zahle, Jbeil).	43 (10.8%)
Gender	
Female	207 (51.9%)
Male	192 (48.1%)
Religion	
Muslims	200 (50.1%)
Christians	192 (48.1%)
Other	7 (1.8%)
Age Group	
18 years	38 (9.5%)
19-24 years	137 (34.3%)
25-29 years	94 (23.6%)
30-34 years	55 (13.8%)
35-39 years	27 (6.8%)
40-44 years	6 (1.5%)

Appendix J: *Study Sample Characteristics (continued)*

Sample Characteristics	Statistics
Age Group	
45-49 years	17 (4.3%)
50-59 years	17 (4.3%)
60 + years	8 (2%)
Employment Status	
Work full-time	205 (51.4%)
Full-time student	67 (16.8%)
Student + working	59 (14.8%)
Part-time work	40 (10.0%)
Retired	5 (1.3%)
Unemployed	21 (5.3%)
Other	2 (.50%)
Annual Income (in Million Lebanese Pounds)	
Less than 6	48 (12.0%)
6-10	55 (13.8%)
11-15	25 (6.3%)
16-25	76 (19.0%)
26-40	66 (16.6%)
41-60	40 (10.0%)
61-90	24 (6.0%)
91-120	18 (4.5%)
121-150	19 (4.8%)
151-225	8 (2.0%)
226-300	5 (1.3%)
300 and more	15 (3.8%)

Appendix J: *Study Sample Characteristics (continued)*

Sample Characteristics	Statistics
Level of Education	
Brevet / No Certificate	14 (3.5%)
High School Baccalaureate (French, Lebanese, Other)	104 (26.1%)
Technical School/ Diploma	50 (12.5%)
Undergraduate Degree	116 (29.1%)
Graduate Degree	115 (28.8%)

Appendix K: *Nominal Data Coding*

Questionnaire Item	Nominal Variable Coding
Place of birth	**0**: Lebanon; **1**: Other
… if other, how many years have lived in the Lebanon	**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; **8**:Not Applicable
Region	**0**: Tripoli; **1**: Beirut; **2**: Other
Gender	**0**: female; **1**: male
Religion	**0**: Muslim; **1**: Christian; **2**: Other
Age	**0**: 18 years; **1**: 19-24 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
Employment Status	**0**: work full time; **1**: full-time student **2**: student + working; **3**: part-time work; **4**: retired; **5**: unemployed; **6**: Other
Annual Household Income (Million Lebanese Pounds)	**0**: less than 6; **1**: 6-10; **2**: 11-15; **3**: 16-25; **4**: 26-40; **5**: 41-60; **6**: 61-90; **7**: 91-120; **8**: 121-150; **9**: 151-225; **10**: 226-300; **11**: more than 300
Education Level	**0**: Brevet/No Certificate; **1**: high school (French or Lebanese Baccalaureate); **2**: Technical school/ Diploma; **3**: Undergraduate degree; **4**: Graduate degree

Appendix L - *EFA for AGCC dimensions*

Items	Cosmopolitanism
COS1	.529
COS2	.640
COS3	.614
COS4	.353
COS5	.724
COS6	.739
COS7	.483
COS8	.589
COS9	.656

Items	Openness to & Emulate the GCC
OPE1	.807
OPE2	.225
OPE3	.496
OPE4	.775

Items	Exposure to Marketing Activities
EXM1	.545
EXM2	.581
EXM3	.516
EXM4	.566
EXM5	.685
EXM6	.711
EXM7	.633
EXM8	.550
EXM9	.616

Items	Social Interactions
SIN1	-.540
SIN2	.734
SIN3	.800
SIN4	.768
SIN5	.657
SIN6	.567

Items	Self-Identification with GCC
IDT1	.787
IDT2	.790
IDT3	.631
IDT4	.583
IDT5	.576
IDT6	-.055
IDT7	.422

Items	English Language Usage
LUE1	.742
LUE2	.694
LUE3	.846
LUE4	.820
LUE5	.769
LUE6	.794
LUE7	.787

Items	Global Mass Media	
	United States	Europe
GMM01U	.656	.468
GMM02U	.615	.569
GMM03U	.591	.602
GMM04U	.714	.142
GMM05U	.673	.254
GMM06E	.732	-.030
GMM07E	.744	-.263
GMM08E	.754	-.322
GMM09E	.756	-.333
GMM10E	.768	-.381
GMM11E	.689	-.407

Appendix M- *EFA for EID dimensions*

Items	Desire to Maintain Culture
MOC1	.662
MOC2	.702
MOC3	.769
MOC4	.729
MOC5	.725

Items	Local Media Exposure
LME1	.730
LME2	.745
LME3	.642
LME4	.885
LME5	.837
LME6	.711

Items	Cultural Habits & Values
CHV1	.650
CHV2	.750
CHV3	.609
CHV4	.659
CHV5	.747

Items	Local Interpersonal Relationships
LIR1	.750
LIR2	.750

Items	Family Structure & Sex Roles
FSS1	.780
FSS2	.780

Items	Self-Identification & Pride
SIP1	.689
SIP2	.701
SIP3	.723
SIP4	.745
SIP5	.763
SIP6	.765

Items	Arabic Language Usage
LUA1	.550
LUA2	.709
LUA3	.763
LUA4	.720
LUA5	.651
LUA6	.734
LUA7	.621

Appendix N - *EFA for Religiosity*

	Religiosity
REL01	.721
REL02	.731
REL03	.710
REL04	.570
REL05	.783
REL06	.793
REL07	.157
REL08	.650
REL09	.796
REL10	.746
REL11	.673
REL12	.657
REL13	.749
REL14	.613
REL15	.761
REL16	.590

Appendix O: *Linear Regressions for AGCC and EID (independent variables)*

Dependent Variable: Traditional (Local) Food (FOOD_L)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.526	.380		6.652	.000
	AGCC	.013	.052	.012	.248	.804
	EID	.319	.056	.279	5.727	.000

Dependent Variable: Global Food (FOOD_G)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.308	.360		3.637	.000
	AGCC	.432	.049	.410	8.844	.000
	EID	.078	.053	.068	1.476	.141

Dependent Variable: Food

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.972	.321		6.135	.000
	AGCC	.203	.044	.226	4.657	.000
	EID	.209	.047	.216	4.440	.000

Dependent Variable: Local Clothing (CLOTH_L)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.209	.777		2.843	.005
	AGCC	-.354	.106	-.160	-3.357	.001
	EID	.658	.114	.276	5.778	.000

Dependent Variable: Global Clothing (CLOTH_G)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.854	.391		4.742	.000
	AGCC	.601	.053	.497	11.312	.000
	EID	-.016	.057	-.012	-.281	.779

Dependent Variable: Clothing

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.936	.358		5.415	.000
	AGCC	.443	.049	.421	9.117	.000
	EID	.092	.052	.081	1.759	.079

Dependent Variable: Personal Care Products (PCP)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.624	.329		17.087	.000
	AGCC	.090	.045	.102	2.023	.044
	EID	.107	.048	.112	2.223	.027

Dependent Variable: Household Appliances (HHA)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.121	.398		7.846	.000
	AGCC	.220	.054	.200	4.080	.000
	EID	.247	.058	.207	4.235	.000

Dependent Variable: Electronics & Communication Devices (ELECOM)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.609	.348		7.497	.000
	AGCC	.452	.047	.437	9.575	.000
	EID	.124	.051	.111	2.431	.016

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Dependent Variable: Luxury Products (LXG)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.613	.480		1.277	.202
	AGCC	.432	.065	.318	6.628	.000
	EID	.201	.070	.137	2.852	.005

Appendix P: *MLR for Consumer Products (AGCC and EID dependent, covariates)*

Dependent Variable: Local Food (FOOD_L)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.590	.275		9.409	.000
	EID	.317	.055	.278	5.756	.000

Dependent Variable: Global Food (FOOD_G)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.736	.213		8.143	.000
	AGCC	.422	.048	.401	8.711	.000
2	(Constant)	2.033	.230		8.826	.000
	AGCC	.390	.049	.371	7.985	.000
	AGE	-.070	.022	-.148	-3.196	.002

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Dependent Variable: Food

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.948	.156		18.863	.000
	AGCC_EID	.044	.007	.295	6.153	.000

Dependent Variable: Local Clothing (CLOTH_L)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.415	.571		.726	.468
	EID	.712	.114	.299	6.232	.000
2	(Constant)	2.209	.777		2.843	.005
	EID	.658	.114	.276	5.778	.000
	AGCC	-.354	.106	-.160	-3.357	.001
3	(Constant)	2.592	.786		3.298	.001
	EID	.603	.115	.253	5.236	.000
	AGCC	-.305	.107	-.138	-2.867	.004
	AFI	-.085	.033	-.125	-2.565	.011

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Dependent Variable: Global Clothing (CLOTH_G)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.766	.231		7.638	.000
	AGCC	.603	.053	.499	11.478	.000
2	(Constant)	2.381	.241		9.873	.000
	AGCC	.538	.051	.445	10.505	.000
	AGE	-.146	.023	-.268	-6.317	.000
3	(Constant)	2.240	.243		9.208	.000
	AGCC	.516	.051	.428	10.094	.000
	AGE	-.162	.023	-.298	-6.907	.000
	EDC	.107	.035	.128	3.015	.003

Dependent Variable: Clothing

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.443	.212		11.514	.000
	AGCC	.431	.048	.409	8.935	.000
2	(Constant)	2.392	.212		11.265	.000
	AGCC	.314	.072	.298	4.384	.000
	AGCC_EID	.026	.012	.150	2.203	.028
3	(Constant)	2.929	.221		13.233	.000
	AGCC	.232	.070	.221	3.327	.001
	AGCC_EID	.031	.011	.180	2.758	.006
	AGE	-.130	.021	-.273	-6.119	.000

Dependent Variable: Personal Care Products (PCP)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.153	.161		38.298	.000
	AGCC_EID	.018	.007	.125	2.510	.012
2	(Constant)	5.923	.171		34.608	.000
	AGCC_EID	.016	.007	.112	2.268	.024
	EDC	.107	.030	.174	3.538	.000
3	(Constant)	6.085	.175		34.706	.000
	AGCC_EID	.014	.007	.092	1.874	.062
	EDC	.130	.031	.211	4.247	.000
	AGE	-.069	.020	-.171	-3.430	.001
4	(Constant)	6.278	.196		32.077	.000
	AGCC_EID	.017	.007	.117	2.333	.020
	EDC	.124	.031	.202	4.061	.000
	AGE	-.061	.020	-.151	-2.993	.003
	CET	-.062	.028	-.109	-2.176	.030

Dependent Variable: Household Appliances (HHA)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.334	.195		22.243	.000
	AGCC_EID	.045	.009	.246	5.062	.000

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Dependent Variable: Electronics & Communication Devices (ELECOM)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.290	.207		15.879	.000
	AGCC	.436	.047	.422	9.269	.000
2	(Constant)	3.233	.207		15.620	.000
	AGCC	.303	.070	.293	4.343	.000
	AGCC_EID	.030	.012	.174	2.580	.010
3	(Constant)	3.604	.221		16.329	.000
	AGCC	.246	.070	.238	3.542	.000
	AGCC_EID	.034	.011	.195	2.949	.003
	AGE	-.090	.021	-.192	-4.247	.000
4	(Constant)	3.455	.222		15.580	.000
	AGCC	.223	.069	.216	3.240	.001
	AGCC_EID	.034	.011	.196	3.002	.003
	AGE	-.107	.021	-.230	-5.004	.000
	EDC	.113	.032	.158	3.513	.000
5	(Constant)	3.933	.274		14.336	.000
	AGCC	.124	.076	.120	1.632	.103
	AGCC_EID	.051	.013	.299	4.054	.000
	AGE	-.101	.021	-.217	-4.741	.000
	EDC	.108	.032	.152	3.397	.001
	CET	-.097	.033	-.146	-2.911	.004
6	(Constant)	3.938	.273		14.440	.000
	AGCC	.077	.078	.074	.982	.327
	AGCC_EID	.056	.013	.328	4.420	.000
	AGE	-.110	.022	-.236	-5.123	.000
	EDC	.094	.032	.132	2.912	.004
	CET	-.093	.033	-.141	-2.814	.005
	AFI	.036	.015	.113	2.419	.016

Dependent Variable: Electronics & Communication Devices (ELECOM) (continued)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
7	(Constant)	3.634	.308		11.794	.000
	AGCC	.132	.082	.127	1.601	.110
	AGCC_EID	.044	.014	.256	3.130	.002
	AGE	-.108	.021	-.231	-5.023	.000
	EDC	.098	.032	.138	3.057	.002
	CET	-.098	.033	-.148	-2.976	.003
	AFI	.036	.015	.113	2.437	.015
	REL	.074	.036	.104	2.081	.038

Dependent Variable: Luxury Products (LXG)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.885	.233		8.074	.000
	AGCC_EID	.075	.011	.331	6.978	.000
2	(Constant)	2.462	.349		7.052	.000
	AGCC_EID	.090	.013	.398	7.089	.000
	EID	-.182	.082	-.124	-2.214	.027
3	(Constant)	2.341	.347		6.751	.000
	AGCC_EID	.086	.013	.380	6.813	.000
	EID	-.293	.088	-.199	-3.327	.001
	REL	.166	.050	.177	3.310	.001
4	(Constant)	2.448	.347		7.054	.000
	AGCC_EID	.080	.013	.354	6.297	.000
	EID	-.249	.089	**-.170**	-2.794	.005
	REL	.158	.050	.168	3.171	.002
	AGE	-.073	.029	-.119	-2.509	.013

Appendix Q: Pre-Elimination of Items Exploratory Factor Analysis on the AGCC Construct: Pattern Matrix of Factor Loadings

	Component						
	1	2	3	4	5	6	7
COS1	.041	.102	.363	.145	-.130	.117	.273
COS2	-.118	-.009	.532	.072	.122	.275	-.036
COS3	-.029	-.030	.718	-.069	.051	-.072	.085
COS5	.007	.060	.744	-.004	-.021	.041	-.024
COS6	.054	.005	.658	.145	-.029	.035	.130
COS8	.157	-.023	.276	-.014	.112	.465	.022
COS9	.148	.050	.390	.114	-.038	.382	-.109
OPE1	.221	.084	.144	.082	-.213	.057	.620
OPE4	.114	.074	.095	-.204	.215	-.105	.734
EXM1	-.082	.075	.222	.467	.081	.021	.084
EXM2	-.104	.230	.078	.587	-.055	-.026	.039
EXM3	.090	.002	.023	.427	-.010	-.109	.046
EXM4	.040	.074	.095	.512	-.010	-.007	-.139
EXM5	-.032	.056	-.023	.643	.179	.054	-.074
EXM6	.094	.132	-.026	.602	.121	.004	-.002
EXM7	.107	-.164	.138	.584	.085	-.045	-.028
EXM8	.152	-.043	-.133	.585	-.135	.091	.052
EXM9	.087	-.021	-.065	.537	.039	.127	.070
SIN2	.088	.037	.048	.009	-.144	.639	.038
SIN3	.025	.156	.245	.056	.083	.611	-.223
SIN4	.046	.053	.197	-.032	.146	.624	-.176
SIN5	-.059	.075	-.177	.066	.036	.753	-.020
SIN6	.130	-.025	.019	-.149	.040	.610	.332
IDT1	.059	-.020	-.060	.438	.465	.009	.182
IDT2	.051	-.034	-.188	.330	.630	.102	.079
IDT3	-.159	-.003	.167	.039	.602	.123	.111
IDT4	-.102	-.020	.015	.319	.206	-.033	.520
IDT5	.269	-.011	.196	.056	.534	-.117	-.139

Appendix Q: Pre-Elimination of Items Exploratory Factor Analysis on the AGCC Construct: Pattern Matrix of Factor Loadings (continued)

	Component						
	1	2	3	4	5	6	7
GMM01U	.262	.345	.202	.121	.218	-.059	-.130
GMM04U	.394	.110	-.008	-.004	.577	.001	.080
GMM05U	.343	.196	-.021	-.045	.511	.052	.024
GMM06E	.570	.191	.000	.069	.091	.086	.055
GMM07E	.720	.056	-.064	-.049	.267	-.072	.079
GMM08E	.867	-.021	.084	.077	-.134	-.013	.004
GMM09E	.813	-.004	-.018	.017	.027	.017	.035
GMM10E	.681	.030	-.003	.160	.051	.193	.058
GMM11E	.731	-.037	-.061	.169	-.080	.163	.053
LUE1	-.028	.752	.028	.148	-.035	-.155	-.024
LUE2	.165	.641	.193	-.072	.066	-.098	-.116
LUE3	-.083	.849	-.043	.054	-.044	.059	.061
LUE4	-.107	.809	-.084	-.004	.014	.164	.138
LUE5	.094	.740	.108	.044	-.050	-.025	-.143
LUE6	-.004	.764	-.097	-.077	.149	.100	.130
LUE7	.059	.766	-.078	-.026	-.092	.116	.044

15 Iterations

Appendix R: *Schwartz Value Dimensions (Schwartz, 1992).*

Short Content	Item Content in Survey
Ambitious	AMBITIOUS (hard-working, aspiring)*
Influential	INFLUENTIAL (having an impact on people and events)*
Capable	CAPABLE (competent, effective, efficient)*
Successful	SUCCESSFUL (achieving goals)
Loyal	LOYAL (faithful to my friends, group)
Honest	HONEST (genuine, sincere)
Helpful	HELPFUL (working for the welfare of others)
Responsible	RESPONSIBLE (dependable, reliable)
Forgiving	FORGIVING (willing to pardon others)
Politeness	POLITENESS (courtesy, good manners)
Self-discipline	SELF-DISCIPLINE (self-restraint, resistance to temptation)
Honoring of parents and elders	HONOURING OF PARENTS AND ELDERS (showing respect)
Obedient	OBEDIENT (dutiful, meeting obligations)
Pleasure	PLEASURE (gratification of desires)
Enjoying life	ENJOYING LIFE (enjoying food, sex, leisure, etc.)
Self-indulgent	SELF-INDULGENT (doing pleasant things)
Wealth	WEALTH (material possessions, money)
Authority	AUTHORITY (the right to lead or command)
Social power	SOCIAL POWER (control over others, dominance)
Preserving my public image	PRESERVING MY PUBLIC IMAGE (protecting my "face")
Observing social norms	OBSERVING SOCIAL NORMS (to maintain face)
Creativity	CREATIVITY (uniqueness, imagination)
Independent	INDEPENDENT (self-reliant, self-sufficient)
Choosing own goals	CHOOSING OWN GOALS (selecting own purposes)
Freedom	FREEDOM (freedom of action and thought)
Curious	CURIOUS (interested in everything, exploring)
National security	NATIONAL SECURITY (protection of my nation from enemies)
Reciprocation of favours	RECIPROCATION OF FAVOURS (avoidance of indebtedness)
Family security	FAMILY SECURITY (safety for loved ones)
Clean	CLEAN (neat, tidy)
Social order	SOCIAL ORDER (stability of society)
A varied life	A VARIED LIFE (filled with challenge, novelty and change)

Appendix R*: Schwartz Value Dimensions (Schwartz, 1992) (continued)*

Short Content	Item Content in Survey
Daring	DARING (seeking adventure, risk)
An exciting life	AN EXCITING LIFE (stimulating experiences)
Respect for tradition	RESPECT FOR TRADITION (preservation of time-honored customs)
Moderate	MODERATE (avoiding extremes of feeling & action)
Humble	HUMBLE (modest, self-effacing)
Accepting my portion in life	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
Devout	DEVOUT (holding to religious faith & belief)
Equality	EQUALITY (equal opportunity for all)
A world at peace	A WORLD AT PEACE (free of war and conflict)
Unity with nature	UNITY WITH NATURE (fitting into nature)
Wisdom	WISDOM (a mature understanding of life)
A world of beauty	A WORLD OF BEAUTY (beauty of nature and the arts)
Social justice	SOCIAL JUSTICE (correcting injustice, care for the weak)
Broadminded	BROADMINDED (tolerant of different ideas and beliefs)
Protecting the environment	PROTECTING THE ENVIRONMENT (preserving nature)

Appendix S: *Final Questionnaires (English, French, and Arabic versions)*

Dear Survey Participant:

My name is Ranim Hallab, 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 behaviors, and I would like to invite you to share your opinions.

I would very much appreciate your participation in this study, by completing the following questionnaire and sending it back to me (you can either submit your answers by email by highlighting the answers in bold or red, or send your answers on a separate excel sheet to <hallabranim@gmail.com>. If you receive a hard copy, the researcher will pass by and pick it up once it is done). It should take you approximately 25 to 30 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 behaviors 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 <hallabranim@gmail.com>

We would really appreciate if you could send in the questionnaire before July 31st, 2009.

We thank you in advance for your very kind participation.

Yours truly,

Ranim Hallab
Masters Student in Marketing
John Molson School of Business
School of

Concordia University
University
Montreal, Canada

Michel Laroche
Royal Bank Distinguished
Professor of Marketing

John Molson School of Business

Concordia University
Montreal, Canada

Michele Paulin
Associate Professor
John Molson

Business
Concordia

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 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.*

Survey Items	Strongly Disagree						Strongly Agree
I enjoy being with people from other countries to learn about their unique 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 could be happier if I could afford to buy more things.	1	2	3	4	5	6	7
Religion is especially important to me because it answers many questions about the meaning of life.	1	2	3	4	5	6	7
I look to my faith as providing meaning and purpose to my life.	1	2	3	4	5	6	7
I often admit when I don't know something.	1	2	3	4	5	6	7
I consider it very important to maintain my Lebanese culture.	1	2	3	4	5	6	7
The acquisition (In other words, Learning or transmission) of Lebanese family values is desirable.	1	2	3	4	5	6	7
I am very attached to all aspects of the Lebanese culture.	1	2	3	4	5	6	7
My religious beliefs influence many of my decisions and dealings in life.	1	2	3	4	5	6	7
I enjoy being around others who share my faith.	1	2	3	4	5	6	7
I like to own things that impress people.	1	2	3	4	5	6	7
It is important to me to spend periods of time in private religious thought and prayer.	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 spend time trying to grow in understanding of my religion.	1	2	3	4	5	6	7
My faith is an important part of who I am as a person.	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

Survey Items	Strongly Disagree						Strongly Agree
I prefer to wear clothing that I think is popular in many countries around the world rather than clothing traditionally worn in Lebanon.	1	2	3	4	5	6	7
I try to keep my life simple, and avoid having too much posessions.	1	2	3	4	5	6	7
I pray everytime i'm supposed to.	1	2	3	4	5	6	7
I sometimes pretend 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 Lebanese holidays.	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 (learn) some elements of another culture(s), it is important for me to hold on to my Lebanese culture.	1	2	3	4	5	6	7
My relationship with God is extremely important to me.	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 Lebanese culture tradition.	1	2	3	4	5	6	7
I like to cook Lebanese dishes / meals.	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 have many Lebanese friends with whom I am very close.	1	2	3	4	5	6	7
My religious faith is extremely important to me.	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 mistakes.	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
My religious beliefs lie behind my whole approach to life.	1	2	3	4	5	6	7
We should purchase products that are manufactured in Lebanon instead of letting other countries get rich off us.	1	2	3	4	5	6	7
I feel very proud to identify myself with the Lebanese culture.	1	2	3	4	5	6	7

Survey Items	Strongly Disagree						Strongly Agree
I am always careful about my manner of dress.	1	2	3	4	5	6	7
I enjoy participating in the activities of my religious organization.	1	2	3	4	5	6	7
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 look to my faith as a source of comfort.	1	2	3	4	5	6	7
I like a lot of luxury in my life.	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 make financial contributions to my religious organization.	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 look to my faith as a source of inspiration.	1	2	3	4	5	6	7
I like everyone I know.	1	2	3	4	5	6	7
I believe that it is very important for children to learn the values of the Lebanese culture.	1	2	3	4	5	6	7
It is not right to purchase foreign products, because it puts Lebanese 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 Lebanese culture has a positive impact on my life.	1	2	3	4	5	6	7
I enjoy spending time with others of my religious affiliation.	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

(Part 2 in the next page)

PART 2

Please indicate the extent to which each of the following statements on the extent to which it is A GUIDING PRINCIPLE IN YOUR LIFE using the following scale:

-1	0	1	2	3	4	5	6	7
Opposed to values	Not Important			Important			Very Important	Supreme Importance

HOW IMPORTANT ARE THE FOLLOWING VALUES TO YOU?	Opposed to values	Not Important			Important			Very Important	Supreme Importance
Equality (Equal opportunity for all)	-1	0	1	2	3	4	5	6	7
Social power (control over others, dominance)	-1	0	1	2	3	4	5	6	7
Pleasure (gratification of desires)	-1	0	1	2	3	4	5	6	7
Freedom (freedom of action and thought)	-1	0	1	2	3	4	5	6	7
Social order (stability of society)	-1	0	1	2	3	4	5	6	7
An exciting life (stimulating experiences)	-1	0	1	2	3	4	5	6	7
Politeness (courtesy, good manners)	-1	0	1	2	3	4	5	6	7
Wealth (material possessions, money)	-1	0	1	2	3	4	5	6	7
National security (protection of my nation from enemies)	-1	0	1	2	3	4	5	6	7
Reciprocation of favors (avoidance of being indebted to others)	-1	0	1	2	3	4	5	6	7
Creativity (uniqueness, imagination)	-1	0	1	2	3	4	5	6	7
A world at peace (free of war and conflict)	-1	0	1	2	3	4	5	6	7
Respect for tradition (preservation of time-honored traditions).	-1	0	1	2	3	4	5	6	7
Self-discipline (self-restraint, resistance to temptation).	-1	0	1	2	3	4	5	6	7
Family security (safety for loves ones)	-1	0	1	2	3	4	5	6	7
Unity with nature (fitting into nature).	-1	0	1	2	3	4	5	6	7
A varied life (filled with challenge, novelty, and change).	-1	0	1	2	3	4	5	6	7

HOW IMPORTANT ARE THE FOLLOWING VALUES TO YOU?	Opposed to values	Not Important			Important			Very Important	Supreme Importance
Wisdom (a mature understanding of life).	-1	0	1	2	3	4	5	6	7
Authority (the right to lead or command).	-1	0	1	2	3	4	5	6	7
A world of beauty (beauty of nature and the arts).	-1	0	1	2	3	4	5	6	7
Social justice (correcting injustice, care for the weak)	-1	0	1	2	3	4	5	6	7
Independent (self-reliant, self-sufficient)	-1	0	1	2	3	4	5	6	7
Moderate (avoiding extremes of action and feeling)	-1	0	1	2	3	4	5	6	7
Loyal (faithful to my friends and groups)	-1	0	1	2	3	4	5	6	7
Ambitious (hardworking, aspiring)	-1	0	1	2	3	4	5	6	7
Broad-minded (tolerant of different ideas and beliefs).	-1	0	1	2	3	4	5	6	7
Humble (modest, self-effacing)	-1	0	1	2	3	4	5	6	7
Daring (seek-adventure, risk)	-1	0	1	2	3	4	5	6	7
Protecting the environment (preserving nature).	-1	0	1	2	3	4	5	6	7
Influential (having an impact on people and events)	-1	0	1	2	3	4	5	6	7
Honoring of parents and elders (showing respect).	-1	0	1	2	3	4	5	6	7
Choosing own goals (selecting own purpose).	-1	0	1	2	3	4	5	6	7
Capable (competent, effective, efficient).	-1	0	1	2	3	4	5	6	7
Accepting of my portion in life (submitting to life's circumstances).	-1	0	1	2	3	4	5	6	7
Honest (genuine, sincere).	-1	0	1	2	3	4	5	6	7
Preserving my public image (saving "face").	-1	0	1	2	3	4	5	6	7
Obedience (dutiful, meeting obligations).	-1	0	1	2	3	4	5	6	7
Helpful (working for the welfare of others).	-1	0	1	2	3	4	5	6	7
Enjoying life (enjoying food, sex, leisure, etc...).	-1	0	1	2	3	4	5	6	7
Devout (holding to religious faith and belief).	-1	0	1	2	3	4	5	6	7
Responsible (dependable, reliable).	-1	0	1	2	3	4	5	6	7
Curious (interested in everything, exploring).	-1	0	1	2	3	4	5	6	7
Forgiving (willing to pardon others).	-1	0	1	2	3	4	5	6	7

HOW IMPORTANT ARE THE FOLLOWING VALUES TO YOU?	Opposed to values	Not Important			Important			Very Important	Supreme Importance
Successful (achieving goals).	-1	0	1	2	3	4	5	6	7
Clean (neat, tidy).	-1	0	1	2	3	4	5	6	7
Self-indulgent (doing pleasant things)	-1	0	1	2	3	4	5	6	7
Observing social norms (to maintain face)	-1	0	1	2	3	4	5	6	7

The following statements relate to behavioral aspects of the Lebanese 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 feel most comfortable in the Lebanese culture.	1	2	3	4	5	6	7
A real Lebanese should always buy products made in Lebanon.	1	2	3	4	5	6	7
It is very important for me to remain close to the Lebanese culture.	1	2	3	4	5	6	7
I consider the Lebanese culture rich and precious.	1	2	3	4	5	6	7
I like to listen to Lebanese/Arabic music.	1	2	3	4	5	6	7
I like to learn about other ways of life.	1	2	3	4	5	6	7
Lebanese people should not buy foreign products, because this hurts Lebanese businesses and causes unemployment.	1	2	3	4	5	6	7
I feel very much a part of the Lebanese culture.	1	2	3	4	5	6	7
Participating in Lebanese culture 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 Lebanese culture.	1	2	3	4	5	6	7
I like to go to places where I can find myself with other Lebanese people.	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** 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 Arabic language.	1	2	3	4	5	6	7
The newspapers that I read are always in Arabic.	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 / movies.	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 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 Arabic 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
Advertisements for foreign or global brands are everywhere.	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 (eg. House, Trance, Euro Dance etc.)	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

	Strongly Disagree						Strongly Agree
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 in Arabic.	1	2	3	4	5	6	7
The radio programs that I listen to are always in Arabic.	1	2	3	4	5	6	7
The internet sites that I visit are always in the Arabic 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 Lebanon), please take a few moments to indicate **your level of agreement or disagreement** with the following statements. **If you have never been outside Lebanon, please go to the next section (Part 4).**

	Strongly Disagree						Strongly Agree
I prefer spending my vacations outside of Lebanon.	1	2	3	4	5	6	7
I have traveled extensively outside of Lebanon.	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
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 <u>consume</u> the following food and drink items?**

	Never						Daily		Never						Daily
Pizza	1	2	3	4	5	6	7	Hummus	1	2	3	4	5	6	7
Sushi	1	2	3	4	5	6	7	Burgers	1	2	3	4	5	6	7
Croissants	1	2	3	4	5	6	7	Baguette	1	2	3	4	5	6	7
Arak	1	2	3	4	5	6	7	Other alcoholic drinks (Wine, beer, vodka etc..)	1	2	3	4	5	6	7
Shawarma	1	2	3	4	5	6	7	Manakish	1	2	3	4	5	6	7
Labneh	1	2	3	4	5	6	7	Cereal / Cornflakes	1	2	3	4	5	6	7
Tea	1	2	3	4	5	6	7	Turkish Coffee	1	2	3	4	5	6	7
Laban Ayran	1	2	3	4	5	6	7	Soft Drinks (eg. Coke)	1	2	3	4	5	6	7
Kebbe	1	2	3	4	5	6	7	Oriental Sweets (Baklawa, Knafeh etc..)	1	2	3	4	5	6	7
Tabbouleh / Fattoush	1	2	3	4	5	6	7	Coleslaw	1	2	3	4	5	6	7
Lebanese Grills (Kabab, Shish Tawuk etc..)	1	2	3	4	5	6	7	Hot Dog	1	2	3	4	5	6	7

On a scale of 1(Never) to 7 (Daily), **How often do you <u>use</u> 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
Business Suits/Attire	1	2	3	4	5	6	7	Toothpaste	1	2	3	4	5	6	7
Hand/Body Soap	1	2	3	4	5	6	7		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 Music Player (eg. iPod)	1	2	3	4	5	6	7	Video Game Console (eg. Xbox, Playstation, Nintendo Wii etc.)	1	2	3	4	5	6	7

	Not at all Essential						Very Essential		Not at all Essential						Very Essential
VCR (Video Cassette Recorder)	1	2	3	4	5	6	7	DVD 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
Digital Camera	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
Vaccum Cleaner (eg. Hoover)	1	2	3	4	5	6	7	Personal Computer (and/or Laptop)	1	2	3	4	5	6	7
CD Player	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)?	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 e-mails (electronic mails)?	1	2	3	4	5	6	7
...send text messages with a cell phone?	1	2	3	4	5	6	7
...use an automatic banking machine (ATM)?	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	1	2	3	4	5	6	7	Fur or Leather Coats	1	2	3	4	5	6	7
Perfumes/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 (SEVERAL TIMES PER WEEK):

How often do you...	Never						Several Times Per Week
...visit traditional Lebanese restaurants?	1	2	3	4	5	6	7
...visit restaurants that offer Asian food / meals (eg. Chinese, Thai, Indian, Japanese etc.)	1	2	3	4	5	6	7
...visit restaurants that offer European food/meals? (eg. Italian, French etc.)	1	2	3	4	5	6	7
...visit restaurants that offer American-style fast-food meals? (eg. McDonald's, Burger King, KFC, etc.)	1	2	3	4	5	6	7
...wear American 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 Lebanese 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, French and Arabic 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							French							Arabic (Lebanese)						
	Strongly Disagree						Strongly Agree	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	1	2	3	4	5	6	7
Many of my favorite TV shows are in ____.	1	2	3	4	5	6	7	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	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	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	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	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	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? ____ Lebanon   ____ Other* (please specify:_____)

*If you marked "Other" in the above question, please indicate approximately how many years you have lived in <u>Lebanon </u>(otherwise proceed to the next question):

___ Less than 1 year	___3-4 years	___7-9 years	___15-20 years
___1-2 years	___5-6 years	___10-14 years	___more than
20 years			

What city do you live in? _____

You are: ___ Female   ___ Male

You age is (in years):   ___ 0-18   ___30-34   ___45-49
                               ___19-24   ___35-39   ___50-59
                               ___25-29   ___40-44   ___60 or more

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

___work full-time (40+ hours per week)   ___work part-time (less than 40 hours per week)
___retired/pensioned   ___full-time student
___student, also working   ___unemployed

You are: ___Christian   ___Muslim   ___Other (please specify):

Please indicate your total <u>annual</u> family income in <u>Lebanese Pounds</u> (In Millions):

___ less than 6	___16 - 25	___61 – 90	___151 – 225
___6 - 10	___26 – 40	___91 - 120	___226 - 300
___10 – 15	___41 – 60	___121 – 150	___301 or more

Please indicate your highest level of educational attainment:

___Some high school (not completed)
___High school (completed) / Lebanese or French Baccalaureate
___Technical School / Diploma
___Undergraduate (Bachelor's) University Degree
___Graduate (Master's or higher) University Degree

☺ THANK YOU VERY MUCH FOR YOUR HELP!

Chers Participants:

Je m'appelle Ranim Hallab, et je suis en train de préparer ma maîtrise à l'Université de Concordia (Montréal, Canada). Nous, mon professeur surveillant et moi, avons entrepris de présenter une étude qui met la lumière sur l'influence de la culture sur nos différents comportements de consommation. J'ai le plaisir, chers participants, de vous inviter à me partager vos opinions.

Votre participation dans cette étude sera chèrement appréciée surtout si vous répondez au questionnaire suivant et vous me l'envoyez (à noter que vous pouvez présenter vos réponses via courrier électronique en marquant les réponses en gras ou en couleur, ou en m'envoyant vos réponses sur un papier Excel séparé à mon adresse électronique <**hallabranim@gmail.com**>. Au cas où vous recevez un tirage papier, le chercheur passera plus tard pour prendre votre copie une fois complétée). Vous aurez besoin de 25 à 30 minutes environ pour compléter ce sondage. A noter que votre participation est volontaire et anonyme, et que vos réponses seront utilisées strictement pour l'objet de ce sondage.

Dans ce sondage, nous prêtons une grande importance à vos idées concernant les diverses caractéristiques culturelles. En fait, comme étant des consommateurs qui fréquentent de grands marchés qui exposent des produits importés des 4 coins du monde, vous êtes exposés à de grandes difficultés en faisant vos courses. En effet, le fait de comprendre les influences culturelles sur les comportements de consommation est un élément qui suscite l'intérêt des chercheurs comme moi qui visent à améliorer nos connaissances a l'égard de l'importance de la culture ; aussi bien que l'intérêt des producteurs qui ont besoin d'un tel sondage pour pouvoir satisfaire vos besoins.

Pour offrir une bonne représentation au peuple, il est si important de **compléter chaque questionnaire jusqu'à la fin,** pour cela veuillez répondre à toutes les questions. Nous réitérerons que vos réponses resteront **secrètes**. De même votre nom et autres informations personnelles n'apparaitront pas sur le questionnaire. Au cas ou vous avez une remarque quelconque concernant une question précise ou sur tout le sujet de ce sondage, nous serons ravis de lire ces remarques inscrites en marge de ce sondage et bien sur de les prendre en considération.

Si vous désirez obtenir des remarques relatives à ce sondage une fois terminé, envoyez-nous une note à <**hallabranim@gmail.com**> et nous serons ravis de vous envoyer un rapport qui résume les résultats.

Nous apprécions sincèrement si vous renvoyez ce questionnaire avant le 15 Aout 2009.

Nous vous remercions en avance pour votre participation.

Veuillez accepter notre respect le plus sincère.

Ranim Hallab
Etudiant de Maitrise en Marketing
Ecole de Gestion de John Molson
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Montréal, Canada

Michel Laroche
Banque Royale
Professeur en Marketing
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Michele Paulin
Professeure Associée
Ecole de Gestion de John Molson
Université de Concordia
Montréal, Canada

PARTIE 1

*Je vous remercie pour votre coopération ! Les trois premières pages de ce sondage visent à décrire des attitudes, opinions et intérêts. Veuillez lire attentivement ces pages et entourez, sur une échelle de 1 a 7, le nombre qui exprime le degré de **votre accord ou désaccord** avec les propositions ci-dessous mentionnées.*

S'il vous plait, tenez compte que vous devriez passer assez rapidement à travers la liste suivante. A noter que ce ne n'est pas nécessaire de revenir ou de dépasser les pages, de s'inquiéter ou de déconcerter à travers les propositions ci-dessus mentionnées. J'attire votre attention qu'il n'existe pas une réponse vraie ou une réponse faute. Notre objectif est d'évaluer vos opinions, ainsi c'est la première impression et le sentiment immédiat qui comptent le plus. S'il vous plait prenez soin de prendre chaque proposition à part et que vos réponses soient indépendantes l'une de l'autre.

L'objet du Sondage	Pas du tout d'Accord					Je suis D'Accord	
J'aime bien me trouver avec des personnes étrangères pour découvrir leurs propres points de vue et leurs opinions.	1	2	3	4	5	6	7
Je prête attention à la mode adoptée par les personnes étrangères qui ont le même âge que moi.	1	2	3	4	5	6	7
Je peux identifier les importantes marques internationales.	1	2	3	4	5	6	7
Je serais plus content si j'avais les moyens d'acheter plus de choses.	1	2	3	4	5	6	7
Je prête beaucoup attention à la religion car elle me fournit des réponses péremptoires au sens de la vie.	1	2	3	4	5	6	7
Ma foi est une source qui m'aide à comprendre le sens de ma vie et qui m'oriente.	1	2	3	4	5	6	7
C'est souvent que j'admets que je ne sais pas une telle ou une telle chose.	1	2	3	4	5	6	7
Je crois que je dois préserver ma culture libanaise.	1	2	3	4	5	6	7
J'apprécie l'acquisition (ou en d'autres termes l'apprentissage ou la transmission) des valeurs de la culture libanaise.	1	2	3	4	5	6	7
Je suis très attaché/e aux différents aspects de la culture libanaise.	1	2	3	4	5	6	7
Ma foi affecte la plupart de mes décisions et relations.	1	2	3	4	5	6	7
J'aime bien me trouver avec des personnes qui ont la même foi que moi.	1	2	3	4	5	6	7
J'aime posséder des choses qui impressionnent les autres.	1	2	3	4	5	6	7
Je consacre un bon temps à contempler et prier.	1	2	3	4	5	6	7
Je fais souvent un effort pour aider les autres à résoudre leurs problèmes.	1	2	3	4	5	6	7
J'aime mener la même vie que celle menée aux Etats Unis.	1	2	3	4	5	6	7
J'aime observer les personnes qui ont une culture différente que la mienne pour acquérir certaines touches qui leur sont spécifiques.	1	2	3	4	5	6	7
Je consacre un bon temps pour développer mes croyances religieuses.	1	2	3	4	5	6	7
Ma foi est une partie importante de ma personnalité.	1	2	3	4	5	6	7
Mes possessions donnent des détails sur la vie que je mène.	1	2	3	4	5	6	7

L'objet du Sondage	Pas du tout d'Accord						Je suis D'Accord
Je préfère porter des vêtements répandus dans tout le monde plus que les vêtements libanais traditionnels.	1	2	3	4	5	6	7
J'essaie de préserver la simplicité dans ma vie et de m'éloigner tant que possible de l'exagération surtout dans les choses que je possède.	1	2	3	4	5	6	7
Je prie chaque fois que je suis supposé/e de le faire.	1	2	3	4	5	6	7
Je prétends parfois être malade pour me dépatouiller d'une telle ou telle chose.	1	2	3	4	5	6	7
Il faut se marier d'une personne qui jouit de la même culture que la sienne.	1	2	3	4	5	6	7
Je célèbre toujours les fêtes libanaises.	1	2	3	4	5	6	7
J'aime échanger les idées avec des personnes qui appartiennent à des cultures et pays différents que les miens.	1	2	3	4	5	6	7
J'aime fréquenter des restaurants qui offrent des menus différents que ceux offerts habituellement dans ma culture.	1	2	3	4	5	6	7
Bien que l'apprentissage de certains éléments des autres cultures soit nécessaire, je crois qu'il faut préserver ma culture libanaise.	1	2	3	4	5	6	7
Ma relation avec Dieu est l'une de mes priorités.	1	2	3	4	5	6	7
Le fait d'acheter me rend plus heureux.	1	2	3	4	5	6	7
j'ai déjà été jaloux de la fortune des autres à plusieurs reprises.	1	2	3	4	5	6	7
J'aime la vie que mènent les Européens.	1	2	3	4	5	6	7
Je suis exposé(e) aux marques étrangères et mondiales en faisant mes courses.	1	2	3	4	5	6	7
J'aime fêter les anniversaires et les noces à la libanaise.	1	2	3	4	5	6	7
J'aime préparer des plats libanais.	1	2	3	4	5	6	7
J'admire les personnes qui possèdent des maisons, des voitures et des vêtements chers.	1	2	3	4	5	6	7
J'ai beaucoup d'amis Libanais intimes.	1	2	3	4	5	6	7
Je prête une grande attention à ma foi.	1	2	3	4	5	6	7
Ma ville est regorgée des panneaux d'affichages et des publicités promouvant des produits étrangers et mondiaux.	1	2	3	4	5	6	7
Ma vie pourrait être beaucoup meilleure si je possédais des choses qu'actuellement je ne les ai pas.	1	2	3	4	5	6	7
J'adopte un mode de vie et un style de vêtements etc. qui me rend un consommateur mondial.	1	2	3	4	5	6	7
J'avoue toujours mes fautes.	1	2	3	4	5	6	7
La plupart des annonces publicitaires que je regarde à la télévision sont préparées par des compagnies internationales.	1	2	3	4	5	6	7
Toutes mes décisions dépendent de ma foi.	1	2	3	4	5	6	7
Nous devons acheter des produits libanais au lieu de permettre aux autres de s'enrichir de nous.	1	2	3	4	5	6	7
Je me sens très fier(e) d'appartenir à la culture Libanaise.	1	2	3	4	5	6	7

L'objet du Sondage	Pas du tout d'Accord						Je suis D'Accord
Je tiens attention au style de mes vêtements.	1	2	3	4	5	6	7
J'aime bien participer aux activités organisées par mon organisation religieuse.	1	2	3	4	5	6	7
Je crois que mon mode de vie dans les autres pays est semblable a la plupart des modes adoptes par les personnes du même rang social que le mien dans mon pays.	1	2	3	4	5	6	7
Ma foi est une source de confort dans ma vie.	1	2	3	4	5	6	7
J'aime mener une vie très luxueuse.	1	2	3	4	5	6	7
Je suis intéressé(e) d'apprendre autour des personnes qui vivent dans d'autres pays que le mien.	1	2	3	4	5	6	7
J'offre des aides financieres à mon organisation religieuse.	1	2	3	4	5	6	7
Je suis toujours poli(e) et gentil(le) même avec les personnes désagréables.	1	2	3	4	5	6	7
Ma foi est une source d'inspiration dans ma vie.	1	2	3	4	5	6	7
J'aime toutes les personnes que je connais.	1	2	3	4	5	6	7
Je crois que les enfants doivent apprendre les principes et les valeurs de la culture libanaise.	1	2	3	4	5	6	7
On ne doit pas acheter des produits étrangers pour ne pas contribuer au chômage au Liban	1	2	3	4	5	6	7
Ca me gêne que parfois je ne puisse pas acheter tout ce que j'aime posséder.	1	2	3	4	5	6	7
La culture libanaise a un effet positif sur ma vie	1	2	3	4	5	6	7
J'aime bien passer mon temps avec des personnes de la même religion que la mienne.	1	2	3	4	5	6	7
Je me gêne parfois de ceux qui me demandent de leur rendre service.	1	2	3	4	5	6	7

(Partie 2 sur la page suivante)

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PARTIE 2

Veuillez vous indiquer sur une échelle de 1 a 7, qui porte les significations ci-dessous mentionnées, jusqu'a quel degré les propositions suivantes forment un principe directif dans votre vie :

-1	0	1	2	3	4	5	6	7
il s'oppose aux valeurs	*Il n'est pas important*			*Important*			*Très Important*	*Importance Suprême*

Quelle est l'importance des valeurs suivantes dans votre vie?	*Il s'oppose aux valeurs*	*Il n'est pas important*			*Important*			*Très Important*	*Importance Suprême*
égalité (opportunité égale à tout le monde)	-1	0	1	2	3	4	5	6	7
Autorité sociale (avoir le contrôle sur les autres, dominance)	-1	0	1	2	3	4	5	6	7
Plaisir (satisfaction des désirs)	-1	0	1	2	3	4	5	6	7
Liberté (liberté des actions et liberté de penser)	-1	0	1	2	3	4	5	6	7
Ordre Social (stabilité de la société)	-1	0	1	2	3	4	5	6	7
Une vie passionnante (expériences excitantes)	-1	0	1	2	3	4	5	6	7
Politesse (courtoisie, bonnes manières)	-1	0	1	2	3	4	5	6	7
Fortune (possessions matérielles, argent)	-1	0	1	2	3	4	5	6	7
Sécurité nationale (protection de ma nation contre tout ennemi)	-1	0	1	2	3	4	5	6	7
Reconnaissance et gratitude (éviter les dettes)	-1	0	1	2	3	4	5	6	7
Créativité (être unique, et avoir une imagination)	-1	0	1	2	3	4	5	6	7
Un monde paisible (sans guerres ni conflits)	-1	0	1	2	3	4	5	6	7
Respecter les traditions (préserver les traditions avec le temps)	-1	0	1	2	3	4	5	6	7
Autodiscipline (sobriété, résistance devant les tentations)	-1	0	1	2	3	4	5	6	7
Sécurité familiale (sécurité des personnes qu'on aime)	-1	0	1	2	3	4	5	6	7
Etre uni(e) avec la nature (être adéquat avec la nature)	-1	0	1	2	3	4	5	6	7
Mener une vie diversifiée (défi, nouveauté et changement)	-1	0	1	2	3	4	5	6	7
Sagesse (compréhension mature de la vie)	-1	0	1	2	3	4	5	6	7
Etre dote de l'autorité (avoir le droit de diriger et de donner des ordres)	-1	0	1	2	3	4	5	6	7

Quelle est l'importance des valeurs suivantes dans votre vie?	Il s'oppose aux valeurs	Il n'est pas important			Important			Tres Important	Importance Supreme
Vivre dans un monde de beauté (beauté de la nature et de l'art)	-1	0	1	2	3	4	5	6	7
Jouir d'une justice sociale (éradiquer l'injustice, et faire attention aux faibles gens)	-1	0	1	2	3	4	5	6	7
Etre Indépendant (autonome, autosuffisant)	-1	0	1	2	3	4	5	6	7
Etre modéré(e) (éviter les actions et les sentiments extrêmes)	-1	0	1	2	3	4	5	6	7
Etre loyal (avec les amis et les groupes)	-1	0	1	2	3	4	5	6	7
Etre ambitieux (besogneux et aspirant à réaliser un progrès)	-1	0	1	2	3	4	5	6	7
Avoir un esprit ouvert (montrer une tolérance face aux différentes idées et croyances)	-1	0	1	2	3	4	5	6	7
Etre humble (être modeste)	-1	0	1	2	3	4	5	6	7
Etre courageux (chercher les aventures et s'exposer aux risques)	-1	0	1	2	3	4	5	6	7
Protéger l'environnement (préserver les ressources naturelles)	-1	0	1	2	3	4	5	6	7
Avoir une influence sur les autres (avoir un impact sur les autres et sur le déroulement des événements)	-1	0	1	2	3	4	5	6	7
Honorer les parents et les personnes âgées (leur montrer du respect)	-1	0	1	2	3	4	5	6	7
Choisir ses propres objectifs (choisir ses buts)	-1	0	1	2	3	4	5	6	7
Etre capable (être compétent, effectif et utile)	-1	0	1	2	3	4	5	6	7
Accepter son destin et sa mission dans la vie (se soumettre aux circonstances de la vie)	-1	0	1	2	3	4	5	6	7
Etre honnête (être sérieux et sincère)	-1	0	1	2	3	4	5	6	7
Préserver son image en société (préserver sa pudeur)	-1	0	1	2	3	4	5	6	7
Etre obéissant (être poli, consciencieux et dévoué)	-1	0	1	2	3	4	5	6	7
Présenter de l'aide (travailler pour le bien des autres)	-1	0	1	2	3	4	5	6	7
Jouir de la vie (nourriture, l'amour…)	-1	0	1	2	3	4	5	6	7
Etre fervent (préserver ma foi et mes croyances religieuses)	-1	0	1	2	3	4	5	6	7
Etre responsable (fiable, digne de confiance)	-1	0	1	2	3	4	5	6	7
Etre curieux (être intéressé a savoir tout et a explorer)	-1	0	1	2	3	4	5	6	7
Etre clément (avoir la capacité de pardonner les autres)	-1	0	1	2	3	4	5	6	7
Etre brillant (achever ses objectifs)	-1	0	1	2	3	4	5	6	7

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Quelle est l'importance des valeurs suivantes dans votre vie?	Il s'oppose aux valeurs	Il n'est pas important			Important			Tres Important	Importance Supreme
Etre propre (être soigné et habile)	-1	0	1	2	3	4	5	6	7
Etre complaisant (faire des choses agréables et plaisantes)	-1	0	1	2	3	4	5	6	7
Respecter les normes sociales (préserver sa pudeur)	-1	0	1	2	3	4	5	6	7

*Les propositions suivantes marquent vos aspects comportementaux à l'égard de la culture libanaise. Veuillez dans cette partie, entourer sur une échelle de 1 à 7 le nombre qui indique le degré **de votre accord ou désaccord** avec chaque proposition.*

	Pas du tout d'Accord						Je suis D'Accord
Je me sens plus à l'aise en appliquant les normes de la culture libanaise	1	2	3	4	5	6	7
Un vrai libanais doit acheter toujours des produits fabriqués au Liban.	1	2	3	4	5	6	7
Je prête attention à montrer les normes de la culture libanaise dans ma vie.	1	2	3	4	5	6	7
Je crois que la culture libanaise est riche et précieuse.	1	2	3	4	5	6	7
J'aime entendre la musique libanaise et arabe.	1	2	3	4	5	6	7
J'aime avoir des connaissances concernant le mode de vie des autres.	1	2	3	4	5	6	7
Le peuple libanais ne doit pas acheter des produits étrangers car il peut endommager le secteur économique libanais et contribuer à augmenter le taux de chômage.	1	2	3	4	5	6	7
Je me sens une partie intégrante de la culture libanaise.	1	2	3	4	5	6	7
Je prête une attention à participer aux fêtes et évènements libanais.	1	2	3	4	5	6	7
Si j'ai à habiter dans un autre endroit, j'aurais choisi préserver ma culture libanaise.	1	2	3	4	5	6	7
J'aime aller à un endroit ou je peux rencontrer des personnes libanaises.	1	2	3	4	5	6	7

PARTIE 3

Les propositions suivantes marquent vos positions à l'égard des divers types de médias et des préférences médiatiques. Veuillez dans cette partie, entourer sur une échelle de 1 à 7 le nombre qui indique le degré de votre accord ou désaccord avec chaque proposition. S'il vous plait, prenez soin de prendre chaque proposition a part et que vos réponses soient indépendantes l'une de l'autre.

	Pas du tout d'Accord					Je suis D'Accord	
Les films et les vidéos que je regarde sont toujours en langue arabe.	1	2	3	4	5	6	7
Les journaux que je lis sont toujours en langue arabe.	1	2	3	4	5	6	7
Je regarde souvent des programmes avec des publicités produites à l'étranger.	1	2	3	4	5	6	7
J'admire certains acteurs et actrices américains.	1	2	3	4	5	6	7
Je regarde souvent des programmes télévisés américains.	1	2	3	4	5	6	7
J'aime bien regarder des films et des vidéos américains.	1	2	3	4	5	6	7
J'aime lire des magazines qui contiennent les nouvelles des célébrités américaines.	1	2	3	4	5	6	7
J'aime bien entendre la musique répandue aux Etats Unis.	1	2	3	4	5	6	7
J'aime lire des magazines qui contiennent les nouveautés de mode et de décor répandues dans d'autres pays.	1	2	3	4	5	6	7
Les programmes télévisés que je regarde sont toujours en langue arabe.	1	2	3	4	5	6	7
Les publicités des produits étrangers et mondiaux affectent beaucoup mon choix des vêtements.	1	2	3	4	5	6	7
Les publicités des marques étrangères et mondiales sont propagées partout.	1	2	3	4	5	6	7
Les publicités des compagnies étrangères et mondiales influent sur mon style vestimentaire.	1	2	3	4	5	6	7
Les magazines que je lis sont combles de publicités qui promeuvent des produits étrangers et mondiaux.	1	2	3	4	5	6	7
En regardant la télévision, il me parait que les publicités qui promeuvent des produits étrangers et mondiaux dépassent ceux des publicités qui promeuvent des produits locaux.	1	2	3	4	5	6	7
j'aime bien entendre la musique répandue en Europe (House, Trance, Euro Dance etc)	1	2	3	4	5	6	7
J'aime lire des magazines qui publient les nouvelles des célébrités européennes	1	2	3	4	5	6	7
J'aime bien regarder des films européens.	1	2	3	4	5	6	7
Certains de mes acteurs et actrices favoris sont européens	1	2	3	4	5	6	7
J'aime bien lire des magazines européens.	1	2	3	4	5	6	7
Je regarde souvent des programmes télévisés européens.	1	2	3	4	5	6	7

	Pas du tout d'Accord					Je suis D'Accord	
En lisant un journal, des publicités qui promeuvent des produits étrangers et mondiaux me sautent a l'œil.	1	2	3	4	5	6	7
En regardant la télévision, je remarque souvent des publicités qui promeuvent des produits étrangers	1	2	3	4	5	6	7
Les magazines et les livres que je lis sont toujours en langue arabe.	1	2	3	4	5	6	7
Les programmes radio que j'entends sont toujours en langue arabe.	1	2	3	4	5	6	7
Les sites d'Internet que je visite sont toujours en langue arabe.	1	2	3	4	5	6	7

Les propositions suivantes marquent vos expériences dans le domaine de voyage. Si vous avez déjà visite un autre pays (à l'extérieur du Liban), veuillez vous prendre un moment pour indiquer le degré de votre accord ou désaccord avec ces propositions. Si vous n'avez jamais voyage a l'extérieur du Liban, s'il vous plait passer a la partie suivante (partie 4).

	Pas du tout d'Accord					Je suis D'Accord	
Je préfère passer mes vacances à l'extérieur du Liban	1	2	3	4	5	6	7
J'ai beaucoup voyagé à l'extérieur du Liban.	1	2	3	4	5	6	7
Une fois a l'extérieur du Liban, j'aime m'intégrer dans la culture du pays ou je suis.	1	2	3	4	5	6	7
Le voyage est l'une des choses que j'aime beaucoup faire.	1	2	3	4	5	6	7
Une fois a l'extérieur, j'aime bien trouver des restaurants et des produits mondiaux.	1	2	3	4	5	6	7
Le contact avec des personnes appartenant a d'autres cultures que la mienne m'a beaucoup servi.	1	2	3	4	5	6	7
Je me sens chez moi quand je suis à l'extérieur du Liban.	1	2	3	4	5	6	7
Je pense souvent voyager a l'extérieur du Liban et visiter d'autres pays.	1	2	3	4	5	6	7
Je préfère passer mes vacances dans mon pays plutôt que de voyager.	1	2	3	4	5	6	7

Partie 4

Les propositions suivantes décrivent vos expériences à l'égard de l'usage des produits personnels.
Veuillez lire ces propositions et entourer le nombre qui correspond le plus à votre expérience.
Combien de fois vous <u>utilisez</u> les produits suivants, *sur une échelle de 1(jamais) a 7 (chaque jour) ?*

	Jamais					Chaque Jour			Jamais					Chaque Jour
Pizza	1	2	3	4	5	6	7	Hummus	1	2	3	4	5	6	7
Sushi	1	2	3	4	5	6	7	Burgers	1	2	3	4	5	6	7
Croissants	1	2	3	4	5	6	7	Baguette	1	2	3	4	5	6	7
Arak	1	2	3	4	5	6	7	D'autres boissons alcoolisées (Vin, Bière, Vodka, etc…)	1	2	3	4	5	6	7
Shawarma	1	2	3	4	5	6	7	Manakish	1	2	3	4	5	6	7
Labneh	1	2	3	4	5	6	7	Céréales/ Cornflakes	1	2	3	4	5	6	7
The	1	2	3	4	5	6	7	Café Turc	1	2	3	4	5	6	7
Laban Ayran	1	2	3	4	5	6	7	Boissons gazeuses	1	2	3	4	5	6	7
Kebbe	1	2	3	4	5	6	7	Desserts orientaux (Baklawa, Knafeh, etc..)	1	2	3	4	5	6	7
Tabbouleh/ Fattoush	1	2	3	4	5	6	7	Salade de Chou cru	1	2	3	4	5	6	7
Grillades libanaises (Kabab, Shish Tawuk, etc…)	1	2	3	4	5	6	7	Hot Dog	1	2	3	4	5	6	7

Combien de fois vous <u>utilisez</u> les produits suivants, *sur une échelle de 1(jamais) à 7 (chaque jour) ?*

	Jamais					Chaque Jour			Jamais					Chaque Jour
Shampooing	1	2	3	4	5	6	7	Jeans	1	2	3	4	5	6	7
Déodorant	1	2	3	4	5	6	7	Chaussures sportives	1	2	3	4	5	6	7
Costumes et vêtements formels	1	2	3	4	5	6	7	Dentifrice	1	2	3	4	5	6	7
Savon (main et corps)	1	2	3	4	5	6	7		1	2	3	4	5	6	7

Sur une échelle de 1(jamais) à 7 (chaque jour), jusqu'à quel degré les articles suivants sont essentiels dans votre vie.

	Pas Essentiel					Très Essentiel			Pas Essentiel					Très Essentiel	
Personal Music Player (eg. iPod)	1	2	3	4	5	6	7	Video Game Console (eg. Xbox, Playstation, Nintendo Wii etc.)	1	2	3	4	5	6	7
VCR (Video Cassette Recorder)	1	2	3	4	5	6	7	DVD Player	1	2	3	4	5	6	7
Machine à laver	1	2	3	4	5	6	7	Réfrigérateur	1	2	3	4	5	6	7
Appareil Photos digital	1	2	3	4	5	6	7	Microondes	1	2	3	4	5	6	7
Lave-vaisselle	1	2	3	4	5	6	7	Télévision	1	2	3	4	5	6	7
Aspirateur (ex. Hoover)	1	2	3	4	5	6	7	Ordinateur personnel (et/ ou ordinateur portable)	1	2	3	4	5	6	7
Lecteur de CD de musique	1	2	3	4	5	6	7	Bicyclette	1	2	3	4	5	6	7
Automobile	1	2	3	4	5	6	7								

Sur une échelle de 1 (jamais) à 7 (chaque jour):

Est ce que vous faites souvent les choses suivantes.	Jamais						Chaque Jour
Regarder la télévision?	1	2	3	4	5	6	7
Utiliser votre téléphone mobile?	1	2	3	4	5	6	7
Utiliser votre ordinateur personnel (et/ou ordinateur portable) ?	1	2	3	4	5	6	7
Utiliser l'Internet (Web)?	1	2	3	4	5	6	7
Envoyer des courriers électroniques ?	1	2	3	4	5	6	7
Envoyer des messages via votre téléphone mobile?	1	2	3	4	5	6	7
Utiliser les guichets automatiques?	1	2	3	4	5	6	7

*Sur une échelle de 1 (jamais) à 7 (une fois au moins par mois), **combien de fois vous achetez les articles suivants ?***

	Jamais					Au moins 1 fois par mois			Jamais					Au moins 1 fois par mois
Boite de Chocolat	1	2	3	4	5	6	7	Bijoux	1	2	3	4	5	6	7
Produits de beauté chers	1	2	3	4	5	6	7	Fourniture antique	1	2	3	4	5	6	7
DVD (music, films)	1	2	3	4	5	6	7	Manteau de fourrures ou de cuir	1	2	3	4	5	6	7
Parfums, Eau de Cologne	1	2	3	4	5	6	7	Bouteille de vin et de Champagne chères.	1	2	3	4	5	6	7

Sur une échelle de 1 (jamais) à 7 (une fois au moins par semaine)

Combien de fois vous...	Jamais					Au moins 1 fois par mois	
Visitez des restaurants traditionnels libanais	1	2	3	4	5	6	7
Visitez des restaurants qui offrent des plats asiatiques (chinois, thaïlandais, indiens, japonais, etc.)	1	2	3	4	5	6	7
Visitez des restaurants qui offrent des plats européens (italiens, français, etc.)	1	2	3	4	5	6	7
Visitez des restaurants qui offrent une restauration rapide américaine (Mcdonald's, Burger King, KFC, etc.)	1	2	3	4	5	6	7
Adoptez la mode américaine (vêtements et accessoires)	1	2	3	4	5	6	7
Adoptez la mode européenne (vêtements et accessoires)	1	2	3	4	5	6	7
Adoptez la mode libanaise (vêtements et accessoires)	1	2	3	4	5	6	7

PARTIE 5

*Nous voilâmes, au bout de la fin de ce sondage☺. Les propositions suivantes indiquent vos usages des langues anglaise, française et arabe dans votre vie quotidienne. Veuillez, dans cette partie, entourer sur une échelle de 1 à 7 le nombre qui indique le degré **de votre accord ou désaccord** avec les propositions de chaque langue.*

	Anglais		Français		Arabe (Libanaise)	
	Pas du tout d'Accord	Je suis D'Accord	Pas du tout d'Accord	Je suis D'Accord	Pas du tout d'Accord	Je suis D'Accord
Je parle --- régulièrement	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
La plupart des programmes télévisés que je regarde sont en langue ---	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Je me sens à l'aise en parlant ---	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Je tiens des conversations le plus souvent en ---	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
Je préfère regarder la télévision en --- beaucoup plus que toute autre langue que je pourrais parler.	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
J'utilise toujours --- en m'adressant a mes amis.	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	
La plupart des livres que je lis sont en ---	1 2 3 4 5 6 7		1 2 3 4 5 6 7		1 2 3 4 5 6 7	

PARTIE 6:

La dernière partie de ce sondage vous propose quelques questions personnelles qui s'avèrent importantes pour classifier les réponses que nous avons reçues. A noter que ces informations personnelles resteront secrètes et ne seront utilisées que pour analyser les informations déposées par les participants.

Je vous remercie pour votre coopération !

Quel est le lieu de votre naissance? _____ **Liban** _____**Autre*** (Veuillez préciser:_____)

*Si vous marquez "Autres" pour répondre a la question ci haut mentionnée, s'il vous plait indiquer combien d'années vous avez vécu au Liban (**ou passer à la question suivante**):

___ Moins d'un an   ___3-4 années   ___7-9 années   ___15-20 années

___1-2 années   ___5-6 années   ___10-14 années   ___plus de 20 ans

Dans quelle ville vous avez résidez? _____

Vous êtes: ___ Femme   ___ Homme

Vous avez :   ___ 0-18   ___30-34   ___45-49
                         ___19-24   ___35-39   ___50-59
                         ___25-29   ___40-44   ___60 ou plus **ans**

Quel est votre statut d'emploi actuel? (S'il vous plait choisissez la proposition qui correspond le plus votre statuts actuel)

___travail a plein temps (40+ heures par semaine)   ___travail a temps partiel (moins de 40 heures par semaine)
___retraité   ___étudiant a temps plein
___étudiant qui travaille   ___sans travail

Vous êtes: ___Chrétien(ne)   ___Musulma(ne)   ___Autres (S'il vous plait préciser):

S'il vous plait indiquer votre revenu familial annuel en livre libanaise (millions de livres libanaises)

___ Moins de 6   ___16 - 25   ___61 – 90   ___151 – 225
___6 - 10   ___26 – 40   ___91 - 120   ___226 - 300
___10 – 15   ___41 – 60   ___121 – 150   ___301 ou plus

S'il vous plait indiquez votre plus haut degré d'accomplissement éducatif:

___École secondaire (sans avoir obtenu un baccalauréat)
___École secondaire (avec un baccalauréat / Baccalauréat libanais ou français)
___Ecole Technique/ Diplôme
___Etudes universitaires - Licence
___Etudes universitaires - Maîtrise/Doctorat ou diplôme d'études supérieure

☺ NOUS APPRECIONS VOTRE COOPERATION!

عزيزي المشارك،

أنا رنيم حلاب، طالب ماجستير في جامعة كونكورديا (مونتريال كندا) . خصصنا، أستاذي المشرف وأنا، في أطروحة الماجستير التي سأقدمها جزءاً تناولنا فيه تأثير الثقافة على سلوك المستهلكين، وإنني أدعوكم ههنا لمشاركتي آرائكم.

لك مني عزيزي المشارك كل الشكر على مشاركتك التي تتلخص بم   لء هذه الإستمارة وإعادة إرسالها لي   (وألفت عنايتكم إلى أن ملء هذه الإستمارة يمكن ان يتم عبر البريد الإلكتروني، حيث يمكنكم إبراز الأجوبة باللون الأسود أو الأحمر أو إرسالها على صفحة إكسل منفصلة على عنوان البريد الإلكتروني المذكور أدناه . في حال وصلتكم نسخة مطبوعة من هذه الإستمارة، سيمر الباحث لاحقاً لأخذها بعد ملئها بالطريقة التي تناسب آرائكم) ولا بد من الإشارة إلى أن ملء هذه الإستمارة يستغرق   25 إلى 30 دقيقية . ونحيطكم علماً أن مشاركتكم طوعية وستبقى سرية حيث أن أجوبتكم لن تستعمل إلا لأغراض إحصائية صرفة.

إن ما يهمنا في هذه الإستمارة هو أفكاركم وآرائكم حول المميزات الثقافية المتنوعة   . فبصفتكم مستهلكين تقصدون محال تجارية كبيرة تعرض لمنتجات متنوعة مستوردة من مناطق مختلفة في العالم، فلا بد أن المشاكل التي تعترضكم كثيرة لدى إختياركم المنتجات. وإننا لنؤكد أن فهم دور القاتير الثقافي على السلوك الإستهلاكي أمر غاية في الأهمية ليس بالنسبة للباحث مثلي المهتم بتطوير إدراك المجتمع لأهمية الثقافة فحسب، بل أيضاً بالنسبة للمنتجين الراغبين بتلبية إحتياجاتكم أفضل تلبية.

وأود أن أنوه إلى ضرورة ملء الإستمارة كاملةً لما لذلك من أثر وفضل في الحصول على معلومات صحيحة تمثل المجتمع خير تمثيل. لذلك نطلب منكم الإجابة على الأسئلة كاملةً. ونؤكد أن أجوبتكم ستبقى سرية، كما أن الإسم وأي معلومات شخصية أخرى لن تظهر على ورقة الإستمارة. وفي حال رغبتكم بإبداء رأي في ما يتعلق بأحد الأسئلة أو حتى بالإستمارة كاملة، فإننا منفتحين أمام أي تعليق أو إقتراح تتركونه على هامش هذه الإستمارة، علماً أننا سنقرأ هذه التعليقات بعناية تامةً وسنأخذها بعين الإعتبار.

في حال رغبتم الحصول على أي ملاحظات إضافية تتعلق بهذه الدراسة بعد إتمامها، أرسلو لنا رسالة إلكترونية على <hallabranim@gmail.com> ، فإننا سنكون سعداء بإرسال تقرير يحوي نسخة ملخصة عن النتائج التي توصلنا إليها.

عزيزي المشارك إننا نولي مشاركتكم أهمية كبيرة، وهذه الأهمية ستكون أعظم في حال أعدتم إرسال هذه الإستمارة قبل 15 اب 2009.

ولكم منا جزيل الشكر.
وتقبلوا منا فائق الإحترام.

ميشال بولان	ميشال لاروش	رنيم حلاب
أستاذة مساعدة	أستاذ تسويق متميز في رويال بنك	طالب ماجستير في التسويق
كلية إدارة الأعمال جون مولسن	كلية إدارة الأعمال جون مولسن	كلية إدارة الأعمال جون مولسن
جامعة كونكورديا	جامعة كونكورديا	جامعة كونكورديا
مونتريال، كندا	مونتريال، كندا	مونتريال، كندا

القسم الأول:

شكراً لتعاونكم ! تهدف الجداول المدرجة في الصفحات الثلاث الأولى من هذه الإستمارة وصف بعض المواقف والآراء والإهتمامات. لطفاً، يرجى قراءة هذه الصفحات وتقييم أرائكم بدرجة من 1 إلى 7 وذلك برسم دائرة حول الرقم الذي يتناسب **ومستوى موافقتكم أو مخالفتكم للحالة.**

ولا بد من الإشارة إلى ضرورة المرور بسرعة معتدلة على هذا الجدول، علماً أن ما من ضرورة تحتم عليكم العودة إلى أعلى الجدول، أو أن تشعروا بالقلق أو الإرتباك اتجاه أي من العناصر الفردية المدرجة. ونلفت انتباهكم إلى أنه ما من جواب خطأ أو جواب صحيح. فهدفنا يتجلى في تقييم أرائكم وفقاً **للإنطباعكم الأول** ولشعوركم المباشر حيال الحالات . يتعين عليكم أخذ كل حالة على حدة والإجابة عنها من دون ربط أجوبة الأسئلة المختلفة بعضها ببعض.

أوافق بشدة						لا أوافق إطلاقاً	موضوع الدراسة
7	6	5	4	3	2	1	أستمتع بالتواجد مع أشخاص ينتمون إلى بلدان مختلفة بغية التعرف على أرائهم ومفاهيمهم الخاصة
7	6	5	4	3	2	1	أولي إهتماماً للأزياء التي يرتديها الأشخاص الذين ينتمون إلى فئتي العمرية والذين يعيشون في بلدان أخرى
7	6	5	4	3	2	1	أستطيع التعرف إلى العلامات التجارية الشهيرة عالمياً
7	6	5	4	3	2	1	أشعر بسعادة أكبر في حال استطعت إقتناء المزيد من المشتريات
7	6	5	4	3	2	1	أولي إهتماماً فائقاً للدين لأنه يقدم عدة أجوبة تساهم في فهم معنى الوجود
7	6	5	4	3	2	1	أنظر إلى إيماني بوصفه عاملاً يوفر معنى وهدفاً في حياتي
7	6	5	4	3	2	1	أعترف عادة بجهلي لبعض الأمور
7	6	5	4	3	2	1	أعتقد انه من الضروري أن أحافظ على ثقافتي اللبنانية
7	6	5	4	3	2	1	إن إكتساب (أو بمعنى آخر التعلم ونقل المعارف) القيم التي تتمتع بها العائلة اللبنانية أمر مرغوب فيه
7	6	5	4	3	2	1	أنا متعلق جداً بمختلف مظاهر الثقافة اللبنانية .
7	6	5	4	3	2	1	يؤثر إيماني الديني على قراراتي وعلاقاتي في الحياة
7	6	5	4	3	2	1	يسعدني ان أكون محاطاً بأشخاص يشاركونني الإيمان نفسه
7	6	5	4	3	2	1	أحب أن املك أشياء تثير إعجاب الآخرين
7	6	5	4	3	2	1	يهمني ان أمضي بعض الوقت في التأمل الديني والصلاة
7	6	5	4	3	2	1	عادة ما أبذل قصارى جهدي لمساعدة الآخرين في مشاكلهم
7	6	5	4	3	2	1	أحب أن أعيش كما يعيش الناس في الولايات المتحدة
7	6	5	4	3	2	1	أحب أن أراقب أشخاص ينتمون لثقافات أخرى، لأرى ماذا يمكن ان أتعلم منها
7	6	5	4	3	2	1	أخصص وقتاً لأزيد وأطور فهمي لديني
7	6	5	4	3	2	1	أعتبر إيماني جزءاً أساسياً من الشخصية التي أتمتع بها

7	6	5	4	3	2	1	موضوع الدراسة
		أوافق بشدة		لا أوافق إطلاقاً			
7	6	5	4	3	2	1	تعتبر الأشياء التي امتلكها دليلاً يدل على الأسلوب الذي انتهجه في حياتي
7	6	5	4	3	2	1	أفضل أن أرتدي ملابس رائجة في دول مختلفة في العالم أكثر من الملابس الرائجة في لبنان فقط
7	6	5	4	3	2	1	أحاول أن انتهج البساطة في حياتي وأن أبتعد عن كثرة الممتلكات
7	6	5	4	3	2	1	أؤدس الصلوات المفروضة علي
7	6	5	4	3	2	1	أتظاهر أحياناً بالمرض للتهرب من بعض الأمور
7	6	5	4	3	2	1	أفضل الزواج من شخص ينتمي إلى الثقافة التي انتمي إليها
7	6	5	4	3	2	1	أحتفل دائما بالأعياد اللبنانية
7	6	5	4	3	2	1	أستمتع بتبادل الأفكار مع أشخاص ينتمون إلى دول وثقافاتٍ أخرى
7	6	5	4	3	2	1	أحب أن أرتاد المطاعم مجرباً أطباق تختلف عن تلك التي تشتهر بها الثقافة التي أنتمي إليها
7	6	5	4	3	2	1	صحيح أنني أعتقد أنه من الضروري إكتساب بعض المظاهر من ثقافة أخرى، إلا أنني أتمسك بشدة بثقافتي اللبنانية
7	6	5	4	3	2	1	إن علاقتي بالله امر غاية في الأهمية
7	6	5	4	3	2	1	يمنحني الشراء متعة كبيرة
7	6	5	4	3	2	1	شعرت في بعض الأحيان بالغيرة إزاء ثروةٍ يمتلكها غيري
7	6	5	4	3	2	1	أحب أسلوب عيش الناس في أوروبا
7	6	5	4	3	2	1	عادة ما اجد نفسي أثناء التسوق امام علامات تجارية أجنبية أو عالمية
7	6	5	4	3	2	1	أحب أن أحتفل بمناسبات مثل الزواج وأعياد الميلاد وفقاً للتقاليد اللبنانية
7	6	5	4	3	2	1	أحب إعداد المأكولات والأطباق اللبنانية
7	6	5	4	3	2	1	يعجبني الأشخاص الذين يملكون منازل، وسيارات وملابس فخمة
7	6	5	4	3	2	1	تربطني علاقات بعدد كبير من الأصدقاء اللبنانين المقربين
7	6	5	4	3	2	1	أولي إيماني الديني إهتماماً كبيراً
7	6	5	4	3	2	1	يمكن للمرء أن يقع على لوحات إعلانية في مدينتي تروج لمنتجات أجنبية أو عالمية
7	6	5	4	3	2	1	يمكن لحياتي أن تكون أفضل في حال حصلت على بعض الأشياء التي لا أملكها
7	6	5	4	3	2	1	أحاول أن أنسق أسلوب حياتي، ملابسي، إلخ للتتناسب مع المستهلك العالمي
7	6	5	4	3	2	1	أعترف دائماً بأخطائي
7	6	5	4	3	2	1	معظم الإعلانات التلفزيونية من إعداد شركات دولية أو أجنبية
7	6	5	4	3	2	1	تكمن معتقداتي الدينية وراء النهج الذي انتهجه في حياتي
7	6	5	4	3	2	1	يتعين علي شراء منتجات صنعت في لبنان عوض ان أسمح للدول الأخرى الثراء قبالة لنا
7	6	5	4	3	2	1	أشعر بالفخر الشديد لانتمائي للثقافة اللبنانية

							موضوع الدراسة
أوافق بشدة					لا أوافق إطلاقاً		
7	6	5	4	3	2	1	أهتم دائماً لطريقة إختياري لملابسي
7	6	5	4	3	2	1	أستمتع بالمشاركة في النشاطات التي تنظمها المؤسسة الدينية التي انتمي إليها
7	6	5	4	3	2	1	أعتقد أن الأسلوب الذي انتهجه في حياتي هو نفسه الذي ينتجه الأشخاص الذين ينتمون إلى طبقتي الإجتماعية عينها في بلاد أخرى
7	6	5	4	3	2	1	أتطلع إلى إيماني الديني بوصفه عاملاً يؤمن لي الراحة
7	6	5	4	3	2	1	أحب أن تتسم حياتي بالكثير من الرفاهية
7	6	5	4	3	2	1	يهمني ان أتعلم المزيد عن الأشخاص الذين يعيشون في بلدان مختلفة
7	6	5	4	3	2	1	أقدم مساهمات مالية لمساعدة المؤسسة الدينية التي انتمي إليها
7	6	5	4	3	2	1	دائماً ما اكون مهذباً ولطيفاً في تعاملي مع الآخرين حتى وإن كانوا مملين
7	6	5	4	3	2	1	أتطلع إلى إيماني الديني بوصفه مصدر وحي في حياتي
7	6	5	4	3	2	1	أحب كل من أعرف
7	6	5	4	3	2	1	أعتقد انه من الضروري أن يتعلم الأطفال القيم التي تميز الثقافة اللبنانية
7	6	5	4	3	2	1	أعتقد ان شراء المنتجات الأجنبية أمر خاطئ لأنه يساهم في زيادة البطالة في لبنان
7	6	5	4	3	2	1	يزعجني أحيانا أنني لا أستطيع الحصول على الأشياء التي أرغب بشرائها
7	6	5	4	3	2	1	تؤثر الثقافة اللبنانية بطريقة ايجابية على حياتي
7	6	5	4	3	2	1	أستمتع بقضاء الوقت مع أشخاص من ديني
7	6	5	4	3	2	1	أشعر بالضيق أحياناً من الأشخاص الذين يطلبون مني تلبية معروف معين

القسم الثاني

يرجى تحديد درجة أهمية الحالات المدرجة في الجدول أدناه كمبادئ توجيهية في حياتك وفقاً للسلم المستويات التالي

7	6	5	4	3	2	1	0	-1
مهم جداً جداً	مهم جداً			مهم			غير مهم	مناف للقيم

مهم جداً جداً	مهم جداً		مهم			غير مهم	مناف للقيم		ما هو مقدار أهمية الأمور التالية بالنسبة لك؟
7	6	5	4	3	2	1	0	-1	المساواة (المساواة على صعيد الفرص)
7	6	5	4	3	2	1	0	-1	القوة الإجتماعية (السلطة على الآخرين، السيطرة)
7	6	5	4	3	2	1	0	-1	المتعة (إشباع الرغبات)
7	6	5	4	3	2	1	0	-1	الحرية (حرية التصرف والفكر)
7	6	5	4	3	2	1	0	-1	النظام الإجتماعي (الإستقرار في المجتمع)
7	6	5	4	3	2	1	0	-1	حياة مثيرة (تجارب مثيرة)
7	6	5	4	3	2	1	0	-1	التهذيب (الكياسة والخصال الحميدة)
7	6	5	4	3	2	1	0	-1	الثروة (الممتلكات المادية، المال)
7	6	5	4	3	2	1	0	-1	الأمن الوطني (حماية وطني من الأعداء)
7	6	5	4	3	2	1	0	-1	رد الجميل (تجنب الديون)
7	6	5	4	3	2	1	0	-1	الإبداع (التفرد، الخيال)
7	6	5	4	3	2	1	0	-1	السلام في العالم (عالم خالٍ من الحروب والمعارك)
7	6	5	4	3	2	1	0	-1	إحترام التقاليد (المحافظة على القاليد مع مرور الزمن)
7	6	5	4	3	2	1	0	-1	الإنضباط (ضبط النفس، مقاومة الإغراءات)
7	6	5	4	3	2	1	0	-1	أمن الأسرة (الأمان للأشخاص الذين نحبهم)
7	6	5	4	3	2	1	0	-1	التوحد مع الطبيعة (علاقة متناسبة مع الطبيعة)
7	6	5	4	3	2	1	0	-1	حياة متنوعة (ملئية بالتحديات، التجدد والتغيير)

7	6	5	4	3	2	1	0	-1	ما هو مقدار أهمية الأمور التالية بالنسبة لك؟
7	6	5	4	3	2	1	0	-1	الحكمة (فهم حكيم للحياة)
7	6	5	4	3	2	1	0	-1	السلطة (الحق بتبوء مراكز السلطة والحكم)
7	6	5	4	3	2	1	0	-1	عالم مليء بالجمال (جمال الطبيعة والفنون)
7	6	5	4	3	2	1	0	-1	العدالة الإجتماعية (تصحيح الظلم، رعاية الظلم)
7	6	5	4	3	2	1	0	-1	الإستقلال (الإعتماد على الذات والإكتفاء الذاتي)
7	6	5	4	3	2	1	0	-1	الإعتدال (تجنب الأفعال والمشاعر المتطرفة)
7	6	5	4	3	2	1	0	-1	الإخلاص (الوفاء للأصدقاء والمجموعات)
7	6	5	4	3	2	1	0	-1	الطموح (العمل الشاق)
7	6	5	4	3	2	1	0	-1	الرحابة في التفكير (القدرة على تقبل الأفكار والمعتقدات المختلفة)
7	6	5	4	3	2	1	0	-1	التواضع (البساطة، الإبتعاد عن الغرور)
7	6	5	4	3	2	1	0	-1	الجرأة (البحث عن المغامرة والمخاطر)
7	6	5	4	3	2	1	0	-1	حماية البيئة (المحافظة على الطبيعة)
7	6	5	4	3	2	1	0	-1	التمتع بالنفوذ (القدرة على التأثير على الآخرين وعلى مجرى الأحداث)
7	6	5	4	3	2	1	0	-1	تكريم الأهل وكبار السن (إضهار الإحترام لهم)
7	6	5	4	3	2	1	0	-1	إختيار الأهداف الشخصية (إختيار الغايات والأغراض التي نطمح إليها)
7	6	5	4	3	2	1	0	-1	القدرة (الكفاءة، الفعالية، الأهلية)
7	6	5	4	3	2	1	0	-1	قبول تحمل رسالتنا في الحياة (الخضوع لظروف الحياة)
7	6	5	4	3	2	1	0	-1	الصدق (الأصالة والإخلاص)
7	6	5	4	3	2	1	0	-1	الحفاظ على صورتي العامة (الحفاظ على ناء الوجه)
7	6	5	4	3	2	1	0	-1	الطاعة (الإلتزام بالواجبات، والوفاء بالإلتزمات)
7	6	5	4	3	2	1	0	-1	حس المساعدة (العمل لخير الآخرين)
7	6	5	4	3	2	1	0	-1	الاستمتاع بالحياة (التمتع بالمأكل والجنس وأوقات الفراغ، إلخ)
7	6	5	4	3	2	1	0	-1	التدين (التمسك بالعقائد والمعتقدات الدينية)
7	6	5	4	3	2	1	0	-1	المسؤولية (الإعتماد على قدرات فرد معين وجدير بالثقة)
7	6	5	4	3	2	1	0	-1	الفضول (الإهتمام بكل الأمور وحس الإكتشاف)
7	6	5	4	3	2	1	0	-1	التسامح (نية مسامحة الآخرين)

									ما هو مقدار أهمية الأمور التالية بالنسبة لك؟
7	6	5	4	3	2	1	0	-1	النجاح (تحقيق الأهداف)
7	6	5	4	3	2	1	0	-1	النظافة (الأناقة والتنظيم في الهندام)
7	6	5	4	3	2	1	0	-1	مسامحة الذات (القيام بالأمور التي تجلب المتعة)
7	6	5	4	3	2	1	0	-1	مراعاة المعايير الإجتماعية (للمحافظة على ماء الوجه)

الهدف من الجدول التالي إلقاء الضوء على المظاهر السلوكية في الثقافة اللبنانية . يرجى رسم دائرة حول رقم من 1 إلى 7 يناسب مستوى موافقتكم أو مخالفتكم لكل حالة مدرجة في الجدول أدناه.

أوافق بشدة					لا أوافق إطلاقاً		
7	6	5	4	3	2	1	أشعر براحة أكبر بممارسة معطيات الثقافة اللبنانية
7	6	5	4	3	2	1	يتعين على المواطن اللبناني أن يشتري دائماً منتجات صنعت في لبنان
7	6	5	4	3	2	1	أولي التمسك بالثقافة اللبنانية أهمية كبرى
7	6	5	4	3	2	1	أعتقد أن الثقافة اللبنانية هي ثقافة غنية وقيّمة
7	6	5	4	3	2	1	أحب أن أستمع للأغاني اللبنانية والعربية
7	6	5	4	3	2	1	أحب أن اتعلم عن أساليب الحياة التي ينتهجها الآخرين
7	6	5	4	3	2	1	لا يتعين على المواطنين اللبنانين شراء المنتجات الأجنبية إذ أن ذلك يضر بالأعمال اللبنانية وتساهم في زيادة مستوى البطالة .
7	6	5	4	3	2	1	أشعر بنفسي جزءاً مهماً من الثقافة اللبنانية
7	6	5	4	3	2	1	أولية أهمية كبيرة للمشاركة في الأعياد والمناسبات اللبنانية
7	6	5	4	3	2	1	لو قدر لي العيش في مكان غير لبنان لأخترت التمسك بالثقافة اللبنانية
7	6	5	4	3	2	1	أحب أن أتواجد في أماكن أكون فيها محتطأ بأشخاص لبنانيين

القسم الثالث

يسلط الجدول التالي الضوء على مختلف أنواع وسائل الإعلام. يرجى رسم دائرة على رقم من 1 إلى 7 يتناسب ومعدل **موافقتكم** أو **مخالفتكم** لكل حالة من الحالات المدرجة أدناه. يرجى أخذ كل حالة على حدة والإجابة عليها بشكل منفصل عن الإجابات الأخرى.

أوافق بشدة				لا أوافق إطلاقاً			
7	6	5	4	3	2	1	أشاهد دائماً الأفلام والأغنيات المصورة باللغة العربية
7	6	5	4	3	2	1	أقرأ دائماً الصحف باللغة العربية
7	6	5	4	3	2	1	غالباً ما أشاهد برامج تلفزيونية تتخللها محطات إعلانية من خارج بلادي
7	6	5	4	3	2	1	أحب بعض الممثلات والممثلين الأميركيين
7	6	5	4	3	2	1	غالباً ما اتابع برامج تلفزيونية أميركية
7	6	5	4	3	2	1	أحب مشاهدة الأفلام الأميركية
7	6	5	4	3	2	1	أحب قراءة المجلات التي تنشر أخباراً عن المشاهير الأميركيين
7	6	5	4	3	2	1	أستمتع بالإستماع إلى الموسيقى الشائعة في الولايت المتحدة
7	6	5	4	3	2	1	أحب أن أقرأ مجلات تتناول مواضيع الأزياء والديكور والموضة في دول أخرى
7	6	5	4	3	2	1	لا أشاهد إلا برامج تلفزيونية باللغة العربية
7	6	5	4	3	2	1	تؤثر الإعلانات التي تروج لعلامات تجارية أجنبية أو عالمية بقوة على إختياري للملابس
7	6	5	4	3	2	1	تنتشر الإعلانات التي تروج للعلامات التجارية الأجنبية والعالمية في كل مكان
7	6	5	4	3	2	1	يظهر تأثير الإعلانات الـرـوجة التي تصممها الشركات الأجنبية أو العالمية واضحاً في طريقة ملابسي
7	6	5	4	3	2	1	تغص المجلات التي أقرأ بالإعلانات التي تروج للمنتجات الأجنبية أو العالمية
7	6	5	4	3	2	1	عندما أشاهد التلفاز، يبدو أن عدد الإعلانات التي تروج لعلامات تجارية أجنبية كبير بالمقارنة مع عدد الإعلانات المروجة لعلامات تجارية محلية
7	6	5	4	3	2	1	أستمتع بالإستماع للموسيقى الرائجة في الدول الأوروبية (هاوس، ترانس، أورو دانس، إلخ)
7	6	5	4	3	2	1	أحب قراءة المجلات التي تنشر أخبار المشاهير الأوروبيين
7	6	5	4	3	2	1	أستمتع بمتابعة الأفلام الأوروبية
7	6	5	4	3	2	1	أحب بعض الممثلات والممثلين الأوروبيين
7	6	5	4	3	2	1	أستمتع بقراءة مجلات أوروبية
7	6	5	4	3	2	1	غالباً ما أشاهد برامج تلفزيونية أوروبية
7	6	5	4	3	2	1	عندما اقرأ الصحف، أمر مرور الكرام على الإعلانات المروجة لمنتجات أجنبية أو عالمية
7	6	5	4	3	2	1	عنجما أشاهد التلفاز، غالباً ما أتابع إعلانات تروج لمنتجات من خارج بلادي
7	6	5	4	3	2	1	أقرأ دائماً المجلات والكتب باللغة العربية

7	6	5	4	3	2	1	
	أوافق بشدة			لا أوافق إطلاقاً			
7	6	5	4	3	2	1	أتابع دائماً البرامج الإذاعية التي تبث باللغة العربية
7	6	5	4	3	2	1	لا أزور عادة إلا المواقع الإلكترونية المتوفرة باللغة العربية

يلقي الجدول التالي الضوء على تجارب السفر . في حال زرتم بلداً آخر (خارج لبنان)، يرجى أخذ بعض الوقت قبل تحديد مستوى موافقتكم أو مخالفتكم للحالات المدرجة أدناه . **في حال لم تسافروا خارج لبنان، يرجى الإنتقال إلى الفقر التالية (القسم 4).**

7	6	5	4	3	2	1	
	أوافق بشدة			لا أوافق إطلاقاً			
7	6	5	4	3	2	1	أفضل قضاء عطلي خارج لبنان
7	6	5	4	3	2	1	سافرت كثيراً خارج لبنان
7	6	5	4	3	2	1	عندما أسافر، أحب أن أندمج في ثقافة البلد الذي أزور
7	6	5	4	3	2	1	زيارة الدول الأجنبية هو أحد الأمور المفضلة لدي
7	6	5	4	3	2	1	عندما أسافر إلى الخارج، أرغب بشراء منتجات عالمية وإرتياد مطاعم عالمية
7	6	5	4	3	2	1	جلب لي الإحتكاك بأشخاص من ثقافات مختلفة الكثير من الفائدة
7	6	5	4	3	2	1	أشعر انني في وطني عندما أزور دولاً أخرى
7	6	5	4	3	2	1	غالباً ما أفكر في الذهاب إلى دول أخرى والقيام ببعض الأسفار
7	6	5	4	3	2	1	أفضل قضاء العطل في وطني الأم على أن أزور بلداناً أخرى

يصف الجدول التالي التجارب الشخصية مع انواع مختلفة من المنتجات . يرجى قراءة هذا الجدول ورسم دائرة حول الرقم الذي يناسب تجاربكم.

ما مدى _استهلاككم_ للمأكولات والمشروبات التالية بدءاً من مستوى 1 (أبداً) حتى الرقم 7 (بشكل يومي)

يومياً						أبداً		يومياً						أبداً	
7	6	5	4	3	2	1	الحمص	7	6	5	4	3	2	1	بيتزا
7	6	5	4	3	2	1	برغر	7	6	5	4	3	2	1	سوشي
7	6	5	4	3	2	1	الخبز الإفرنجي	7	6	5	4	3	2	1	كرواسان
7	6	5	4	3	2	1	مشروبات كحولية أخرى (النبيذ، البيرة، الفودكا الخ ...)	7	6	5	4	3	2	1	العرق
7	6	5	4	3	2	1	مناقيش	7	6	5	4	3	2	1	شاورما
7	6	5	4	3	2	1	الحبوب، رقائق الذرة	7	6	5	4	3	2	1	لبنة
7	6	5	4	3	2	1	القهوة التركية	7	6	5	4	3	2	1	الشاي
7	6	5	4	3	2	1	المشروبات الغازية (الكولا، إلخ)	7	6	5	4	3	2	1	اللبن العيران
7	6	5	4	3	2	1	الحلويات العربية (بقلاوة، كنافة، إلخ)	7	6	5	4	3	2	1	الكبة
7	6	5	4	3	2	1	سلطة الكرنب	7	6	5	4	3	2	1	التبولة / الفتوش
7	6	5	4	3	2	1	هوت دوغ	7	6	5	4	3	2	1	المشاوي اللبنانية (كباب، شيش طاووق)

ما مدى _استعمالكم_ للأشياء التالية بدءاً من مستوى 1 (أبداً) حتى الرقم 7 (بشكل يومي)

يومياً						أبداً		يومياً						أبداً	
7	6	5	4	3	2	1	الجينز الأزرق (دنيم)	7	6	5	4	3	2	1	شامبو الشعر
7	6	5	4	3	2	1	الأحذية الرياضية	7	6	5	4	3	2	1	مزيل الرائحة
7	6	5	4	3	2	1	معجون الأسنان	7	6	5	4	3	2	1	البزات الرسمية
								7	6	5	4	3	2	1	صابون اليد /الجسم

ما هو مدى _أهمية_ الأشياء التالية، بدءاً من مستوى 1 (غير أساسي) حتى الرقم 7 (أساسي جداً)

أساسي جداً						غير أساسي		أساسي جداً						غير أساسي	
7	6	5	4	3	2	1	ألعاب فيديو (إكس بوكس، بلاي ستايشن نينتيندو وي، إلخ)	7	6	5	4	3	2	1	مشغل موسيقى شخصي (مثال على ذلك iPod)
7	6	5	4	3	2	1	مشغل أقراص الفيديو الرقمية	7	6	5	4	3	2	1	جهاز تسجيل فيديو
7	6	5	4	3	2	1	براد	7	6	5	4	3	2	1	غسالة

7	6	5	4	3	2	1		7	6	5	4	3	2	1	
	أساسي جداً					غير أساسي			أساسي جداً					غير أساسي	
7	6	5	4	3	2	1	فرن كهربائي ميكروويف	7	6	5	4	3	2	1	آلة تصوير رقمية
7	6	5	4	3	2	1	جهاز تلفزيون	7	6	5	4	3	2	1	غسالة صحون
7	6	5	4	3	2	1	حاسوب شخصي (و/أو لابتوب)	7	6	5	4	3	2	1	مكنسة كهربائية (هوفر على سبيل المثال)
7	6	5	4	3	2	1	دراجة هوائية	7	6	5	4	3	2	1	مشغل أقراص مدمجة
								7	6	5	4	3	2	1	سيارة

من مستوى 1 (أبداً) حتى 7 (يومياً)

7	6	5	4	3	2	1	ما مدى ....
	يومياً					أبداً	
7	6	5	4	3	2	1	مشاهدتك للتلفاز؟
7	6	5	4	3	2	1	إستعمالك للخلوي؟
7	6	5	4	3	2	1	إستعمالك للحاسوب الشخصي (و/أو اللابتوب)
7	6	5	4	3	2	1	إستخدامك للإنترنت (الشبكة العنكبوتية العالمية)
7	6	5	4	3	2	1	إرسالك للرسائل الإلكترونية؟
7	6	5	4	3	2	1	إرسالك رسائل نصية عبر الخلوي؟
7	6	5	4	3	2	1	استخدامك للصراف الآلي؟

كم مرة تشترون هذه الأشياء، من مستوى 1 (أبداً) حتى 7 (مرة واحدة في الشهر على الأقل)؟

7	6	5	4	3	2	1		7	6	5	4	3	2	1	
	مرة واحدة شهرياً على الأقل					أبداً			مرة واحدة شهرياً على الأقل					أبداً	
7	6	5	4	3	2	1	المجوهرات	7	6	5	4	3	2	1	علب شوكولا
7	6	5	4	3	2	1	قطع الأثاث العتيقة	7	6	5	4	3	2	1	مستحضرات تجميل باهظة الثمن
7	6	5	4	3	2	1	معاطف الفرو أو الجلد	7	6	5	4	3	2	1	أقراص فيديو رقمية (موسيقى، أفلام)
7	6	5	4	3	2	1	النبيذ أو الشامبانيا الباهظة الثمن	7	6	5	4	3	2	1	العطور

مستوى 1 (أبداً) حتى 7 ((مرة واحدة في الأسبوع على الأقل)؟

7	6	5	4	3	2	1	كم مرة ....
	مرة واحدة أسبوعياً على الأقل					أبدأ	
7	6	5	4	3	2	1	تزور المطاعم الأثرية اللبنانية؟
7	6	5	4	3	2	1	تزور مطاعم تقدم الأصناف والأطباق الآسيوية (مأكولات صينية، تايلاندية، هندية، يابانية، إلخ)
7	6	5	4	3	2	1	تزور المطاعم التي تقدم الأصناف والأطباق الأوروبية (مأكولات إيطالية، فرنسية)
7	6	5	4	3	2	1	تزور المطاعم التي تقدم أصناف الماكولات الشريعة الأميركية (مثال مك دونالدز، برغر كينغ، كا إف سي، إلخ)
7	6	5	4	3	2	1	تلتزم بالأزياء الأميركية (الملابس و /أو الإكسسوارات)
7	6	5	4	3	2	1	تلتزم بالأزياء الأوروبية (الملابس و /أوالإكسسوارات)
7	6	5	4	3	2	1	تلتزم بالأزياء اللبنانية (الملابس و /أو الإكسسوارات)

القسم الخامس

ها نحن نصل إلى النهاية ☺ . يسلط الجدول التالي الضوء على إستعمال اللغات الإنكليزية، الفرنسية والعربية في الحياة اليومية . يرجى ان ترسم دائرة حول رقم من 1 إلى 7 للإشارة إلى مستوى موافقتكم أو مخالفتكم لكل حالة من الحالات المتعلقة بكل لغة على حدة والمدرجة في الجدول أدناه

اللغة العربية (اللبنانية)							اللغة الفرنسية							اللغة الإنكليزية							
أوافق بشدة						لا اوافق إطلاقاً	أوافق بشدة						لا اوافق إطلاقاً	أوافق بشدة						لا اوافق إطلاقاً	
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	نادراً ما أتحدث باللغة ....
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	إن أغلب البرامج التلفزيونية التي أشاهدها هي باللغة ....
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	أشعر بالراحة عندما أتحدث باللغة ....
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	غالباً ما أجري محادثاتي اليومية باللغة ....
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	أفضل أن أشاهد البرامج التلفزيونية باللغة ... أكثر من البرامج بلغتي الأم
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	أستعمل دائماً اللغة ... للتحدث إلى أصدقائي
7	6	5	4	3	2	1	7	6	5	4	3	2	1	7	6	5	4	3	2	1	إن أغلب الكتب التي أقرؤها هي باللغة ....

القسم السادس

ان هذا القسم الأخير بالغ الأهمية حيث أنه يسلط الضوء على خلفية بعض المعلومات الأمر الذي سيسهل علينا تصنيف الأجوبة التي حصلنا عليها. يرجى التأكد أن أجوبتكم ستبقى سرية ولن تستعمل إلا لأغراض إحصائية مثلها مثل الأجوبة التي سيرسلها أشخاص آخرون.
شكراً جزيلاً على تعاونكم!

ما هو مكان ولادتكم؟ _____ لبنان _____ مكان آخر (يرجى التحديد: _____)

* في حال إخترتم "مكان آخر" للإجابة على السؤال أعلاه، يرجى تحديد عدد السنوات (ولو تقريباً) التي قضيتموها في لبنان (وفي الحالات الأخرى يرجى الإنتقال إلى السؤال التالي):

_____ من 15 إلى	_____ من 7 إلى 9 سنوات	_____ من 3 إلى 4 سنوات	_____ أقل من سنة واحدة 20 سنة
_____ أكثر من	_____ من 10 إلى 14 سنة	_____ من 5 إلى 6 سنوات	_____ من سنة إلى سنتين 20 سنة

في أي مدينة قضيتم هذه السنوات؟ _____

_____ أنثى _____ ذكر

أنت في: _____ من 0 إلى 18 _____ 30 إلى 34 _____ من 45 إلى 49
_____ 19 إلى 24 _____ 35 إلى 39 _____ من 50 إلى 59
_____ 25 إلى 29 _____ 40 إلى 44 _____ 60 وما فوق **من العمر**

ما هو وضعك الوظيفي الحالي؟ (يرجى إختيار الوضع الذي يناسبكم)

_____ عمل بدوام جزئي (أقل من 40 ساعة في الأسبوع)
_____ عمل بدوام كامل (أكثر من 40 ساعة في الأسبوع)
_____ طالب بدوام كامل
_____ متقاعد
_____ عاطل عن العمل
_____ طالب وتعمل في الوقت عينه
_____ غير ذلك (يرجى التحديد)

أنت: _____ مسلم _____ مسيحي _____ غير ذلك (يرجى التحديد: _____)

يرجى تحديد مدخولك العائلي السنوي بالليرة اللبنانية (بالملايين)

_____ من 151 إلى 225	_____ من 61 إلى 90	_____ من 16 إلى 25	_____ أقل من 6
_____ من 226 إلى 300	_____ من 91 إلى 120	_____ من 26 إلى 40	_____ من 6 إلى 10
_____ 301 أو أكثر	_____ من 121 إلى 150	_____ من 41 إلى 60	_____ من 226 إلى 300

يرجى تحديد أعلى مستوى تحصيل علمي حصلتم علي:
--- المرحلة الثانوية من دون الحصول على الشهادة
--- شهادة المرحلة الثانوية/ البكالوريا اللبنانية أو الفرنسية
--- تعليم مهني/ دبلوم
--- شهادة ليسانس
--- شهادة ماجستير أو أعلى منها

☺ لكم منا جزيل الشكر لتقديمكم المساعدة والعون
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