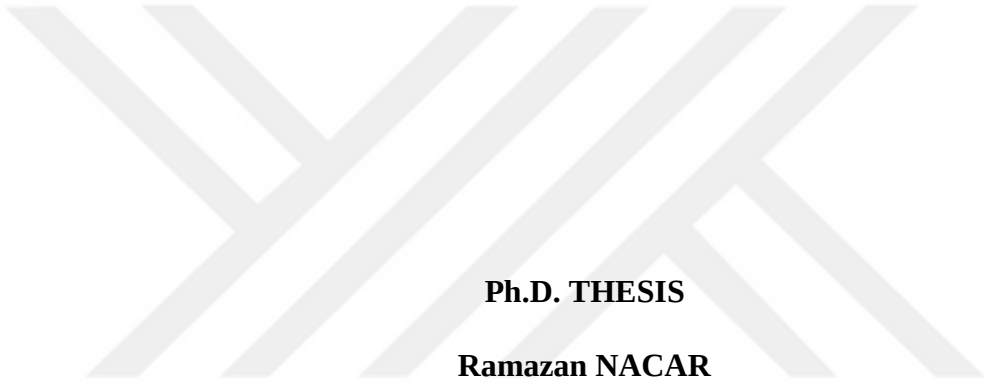


ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF
SCIENCE ENGINEERING AND TECHNOLOGY

**CROSS-CULTURAL MARKET SEGMENTATION
BASED ON CULTURE AND CONSUMPTION RELATED FACTORS**



Ph.D. THESIS

Ramazan NACAR

Department of Management Engineering

Management Engineering Program

SEPTEMBER 2014

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**KÜLTÜR VE TÜKETİM İLE İLGİLİ FAKTÖRLERE GÖRE
KÜLTÜRLERARASI PAZAR BÖLÜMLENDİRME**

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çok kıymetli anne ve babama ve sevgili eşime adanmıştır

dedicated to my precious parents and beloved wife



FOREWORD

*There are known knowns;
there are things that we know that we know.
We also know there are known unknowns;
that is to say we know there are some things we do not know.
But there are also unknown unknowns,
the ones we don't know we don't know.*

Donald Rumsfeld, 2002

This expression could be the motto of my *doctoral journey*. In this journey, I was totally in the search of *known unknowns* with the help of *known knowns*. This was one of the longest journeys of my entire life. It lasted more than six years, the core dissertation process has begun after the proficiency exam in May 2011; however, this is an accumulated process, which might be dated back to my entrance to *İstanbul Technical University (İTÜ)* in August 2003 or in other words, this dissertation is a product of my eleven years in İTÜ. Beginning with the dissertation proposal and along with four dissertation progresses and one dissertation defense, last, this long journey has finalized.

I acknowledge and am thankful for the financial support that has made my doctoral journey possible. It includes, in chronological order, funding received from: The Scientific and Technological Research Council of Turkey (*TÜBİTAK*) 2211 program from September 2008 to June 2013, İstanbul Technical University Office of Scientific Research Projects (*İTÜ BAP*) from May 2012 to May 2013, and *TÜBİTAK* 2214 program from June 2013 to March 2014. Without these financial supports, this long journey could be quite fragile and be over suddenly.

For sure, no one could accomplish anything on his/her own. Without love, guidance, support, help, and encouragement of others to whom I am very grateful, this dissertation would not have been completed.

I would like to show my appreciation to the *İTÜ*-Faculty of Management-Department of Management Engineering and *Boğaziçi University*-Faculty of Economics and Administrative Sciences-Department of Management faculty who involved in my doctoral journey were always supportive and willing to help. I would like to give credits and thank the following individuals who have constantly helped me during the preparation and finalization of this dissertation.

Thanks to the ones from whom I have learned much: Assoc. Prof. Dr. Elif KARAOSMANOĞLU, Assoc. Prof. Dr. Ayşe Banu ELMADAĞ BAŞ, Prof. Dr. Burç ÜLENGİN, Prof. Dr. Ümit ŞENESEN, Prof. Dr. Cengiz YILMAZ, and Prof. Dr. Gülden ASUGMAN.

Special thanks to my *dissertation progress committee members*, Prof. Dr. Şebnem BURNAZ and Prof. Dr. Muzaffer BODUR, committee chair and advisor, Prof. Dr. Nimet URAY, who have provided me with a clear direction, great insight, and continuous and critical feedback that has allowed me to complete this dissertation smoothly. Their critiques, comments, suggestions, and editing resulted in the parts of

this work that are interesting, inspiring, well written, and relevant. I take responsibility for the boring portions, the irrelevancies, the redundant repetitions, and the repeated redundancies. Their ideas, expertise, and guidance were (and still) very valuable for this dissertation and for me.

Still, I do not know how to thank my *precious advisor*, Prof. Dr. Nimet URAY. It is hard to put in words. She was my official advisor for the last eleven years beginning from my bachelor years. I think she is the one who deserves to be my *doctoral mother*. Truly, she was always liberal, tolerant, and flexible to me, without her, this dissertation could not be completed. More importantly, she is the one whom I admire from the very beginning and she is the reason for me to engage in this long doctoral journey. If I had not met her, most probably, I would not decide to become an academic. I am very much honored to be her doctoral student and will be proud of to carry her academic heritage. Thank you my *queen bee*, thank you very much!

Michigan Chapter: A Turk in Detroit

I planned to complete this journey in the 240th foundation anniversary of İTÜ (and now it is the 241th year). However, abroad experience has delayed this plan. In this long journey, I have also been in *Detroit, Michigan, US*, for nine months from June 2013 to March 2014 with the financial support of TÜBİTAK 2214 program. In reality, this was my first abroad experience, totally new and challenging.

Detroit, or so called the *Motor City* or *Motown*, is the city that puts the world on wheels. This is also the case for my dissertation. I started to write the main body of this dissertation on *October 29, 2013, the day of 90th National Day of Republic of Turkey*, while I was in *Detroit*.

I would like to thank to the Wayne State University-School of Business Administration-Department of Marketing faculty who involved in my doctoral journey. Special thanks to Prof. Dr. Attila YAPRAK who shared his own office (#208) with me and was always supportive and encouraging me in this journey. I learned very much from him. In addition, I would like to thank to Prof. Dr. Richard P. BAGOZZI, I had the chance to participate his lectures in University of Michigan, Ann Arbor. Last, I had the opportunity to meet Prof. Dr. Hugh McKinley CANNON, who was about to retire at that time.

I am forever grateful for the participation of those individuals who have been actors of my doctoral journey. My future academic work will be done under the giant shadows of these valuable scholars. I hope to survive their academic and cultural heritage. They have become my academic family. I wish to sustain and even improve and carry their heritage to next generations.

I would like to thank my friends for their enthusiasm and continuous encouragement throughout the entire process.

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In the end, after a lot of prayer, hard-work, and a leap of faith, this dissertation has built this *Mechanical Turk*, now I hope to become a student oriented, transparent, responsible academician who obey academic ethic, and work and study with passion. I promise to serve as a *İTÜ bee* to my country. *This is my open letter to all.* There is still a lot to write, but *less is more*.

Made on Earth
July 2014

Ramazan NACAR

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ABBREVIATIONS

4P	: Marketing mix elements (product, price, place, promotion)
AGC	: Attitudes toward global consumption
AGCC	: Acculturation to global consumer culture
AGP	: Attitudes toward global products
AIC	: Akaike information criterion
ALP	: Attitudes toward local products
AMOS	: Analysis of moment structures
ASV	: Average shared variance
AVE	: Average variance extracted
BRIC	: Brazil, Russia, India, and China
CA	: Consumer animosity
CAF	: Consumer affinity
CCOS	: Consumer cosmopolitanism
CCT	: Consumer culture theory
CDI	: Consumer disidentification
CE	: Consumer ethnocentrism
CETSCALE	: Consumer ethnocentrism scale
CFA	: Confirmatory factor analysis
CFI	: Comparative fit index
CGC	: Conformity to global consumption
CGCL	: Conformity to global consumer lifestyle
CLCC	: Conserving local consumer culture
CLCL	: Conserving local consumer lifestyles
CLF	: Common latent factor
CMV	: Common method variance
CO	: Country of origin
COS	: Cosmopolitanism
CP	: Consumer patriotism
CR	: Composite reliability
CTB	: Consumption transcending borders
CWM	: Consumer world-mindedness
DA	: Diversity appreciation
DCB	: Domestic country bias
df	: Degrees of freedom
ECC	: Ethnic consumer culture
EFA	: Exploratory factor analysis
EI	: Ethnic identification
EID	: Ethnic identity
EU	: European Union
FCCP	: Foreign consumer culture positioning
GB	: Global branding
GBA	: Global brand attitude

GCC	: Global consumer culture
GCCP	: Global consumer culture positioning
GI	: Global identification/identity
ICC	: Individual consumer culture
IMF	: International Monetary Fund
IMS	: International market segmentation
IPGB	: Intention to purchase global brands
KMO	: Kaiser-Meyer-Olkin
LCC	: Local consumer culture
LCCP	: Local consumer culture positioning
LI	: Local identification/identity
MNC	: Multinational Company
MSA	: Measure of sampling adequacy
MSV	: Mean shared variance
NAFTA	: North American Free Trade Area
NCC	: National consumer culture
OGCC	: Openness to global consumer culture
OM	: Open mindedness
RCC	: Regional consumer culture
RCI	: Religious commitment inventory
REL	: Religiosity
RMSEA	: Root mean square of approximation
SEM	: Structural equation modeling
SGCC	: Susceptibility to global consumer culture
SIGCC	: Self-identification with global consumer culture
SILCC	: Self-identification with local consumer culture
SMC	: Squared multiple correlations
SRMR	: Standardized root mean square residual
TL	: Turkish lira
TLI	: Tucker-Lewis index
TR	: Turkey
UK	: United Kingdom
UN	: United Nations
US	: United States
WTO	: World Trade Organization

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LIST OF SYMBOLS

α	: Cronbach alpha
β	: Path coefficient
r	: Correlation coefficient
R^2	: Variance explained
χ^2	: Chi-square





CROSS-CULTURAL MARKET SEGMENTATION BASED ON CULTURE AND CONSUMPTION RELATED FACTORS

SUMMARY

Economic integration and interactions among consumers, companies, and governments have resulted in fading borders. These processes force markets to globalize to higher degrees of globalization. Even in this globalization era, there is an ongoing debate on globalization and there is no agreement about whether consumers, thus their culture as well, are globalizing, glocalizing, or localizing. Despite it sounds like that absence of agreement on debatable globalization, the topic is challenging and day-by-day world continues to globalize more and more. The reason of the debate on globalization is that even globalization is mostly accepted as a homogenization force, consumers are getting more diverse than ever. As a result of confusing and paradoxical process of globalization, there is a strong need for new research in order to understand the emerging nature of world culture or namely global consumer culture.

Making decisions on consumption is a big challenge for contemporary consumers. In the age of globalization, this challenge is even stronger in the case of global consumption, because in this situation, they are under the effects of global and local cultures, which make consumption more complicated. Many times, consumers are exposed to both global and local products, and they are forced to select between them. Therefore, the interplay between globalization and localization is at the central of attitudes towards global consumption. In these circumstances, it is essential to understand the reasons of consumers' preference for global products and their global consumption behavior. However, extant literature focuses on the negative attitudes/tendencies towards global products and neglects the positive ones. Globalization process reversed the trend of negative attitudes/tendencies toward foreign/global products to positive attitudes/tendencies toward foreign/global products; therefore, in this dissertation, not only negative but also positive attitudes/tendencies are analyzed as the antecedents of global consumption. Moreover, military, political, and economic perspectives are no longer sufficient to understand the new global economy, which has become very complex and it cannot be comprehended by existing and old views and models. Now, cultural view suits better than any other perspective. Therefore, lack of studies and scales in the literature on global consumer culture limits our understandings about global consumers. For these reasons, it is the purpose of this dissertation to fulfill this gap in the literature by proposing two new constructs, namely openness to global consumer culture and conserving local consumer culture, which are identity-based and

supposed to be more suitable for both global consumer culture and international market segmentation, are proposed and tested.

With the increasing role of globalization, international market segmentation is a critical success factor for firms, which aim for international market expansion. Globalization leads to several distinct consequences, this further increase the importance of international market segmentation. However, international market segmentation is still an under-researched area, especially at the consumer level. For international market segmentation, stability of segmentation base becomes more important than other segmentation levels. For this reason, consumer identities, as the important, stable, and underlying determinants of consumers' needs, attitudes and behaviors, are valuable bases for international market segmentation. In this dissertation, consumer identities are treated as the core-underlying dynamic of consumers' attitudes and tendencies. For that reason, understanding this relationship along with the interactions between new and existing culture and consumption related constructs would provide us valuable and strategic insights and understand consumers' preferences for products in the globalized market environment. Additionally, segmenting consumers based on a model and analyzing each segment's behavior is more valuable than understanding them in general.

It is the aim of this dissertation to understand this interaction among the constructs, which are recognized and used to understand consumers' attitudes towards global consumption; they are namely openness to global consumer culture, conserving local consumer culture, consumer cosmopolitanism, religiosity, and ethnic identity. Thus, this study proposes two new constructs namely openness to global consumer culture, conserving local consumer culture, which are identity-based motivations, builds a model that integrates the constructs in consideration together, and based on this model, segments global markets where international market segmentation studies lack to develop model-based segmentation. Therefore, the objectives of this dissertation to contribute to cross-cultural consumer behavior literature are threefold: one is to propose and develop two new and multidimensional identity-based constructs with a cultural perspective (openness to global consumer culture and conserving local consumer culture); second objective is testing these newly developed scales in a model where attitudes towards global consumption holds the central place, it is aimed to link new constructs proposed in this study as the antecedents, attitudes towards global consumption, and consumer attitudes or identities in relation with consumer culture; and third objective is to segment international markets based on a model which is developed and validated in this study.

For these purposes, other than the studies for scale development, three separate studies are conducted. Two of them in Turkey (student and non-student samples) and one of them in United States (student sample) are conducted for sustaining cross-cultural validity of the research model. In line with the aim of dissertation, first, traditional scale development processes for two newly proposed constructs are followed and all the psychometric tests are conducted including exploratory and confirmatory factor analysis, structural equation modeling, and other reliability and validity tests. Later on, research model is tested with structural equation modeling and evidence for the hypotheses developed are supplied. Additionally, common method variance and measurement invariance are also checked. Then, based on the

research model, both country-level and consumer-level international market segmentation analyses are conducted with K-means cluster analysis and multi-group structural equation modeling. Consumer-level international market segmentation was superior to country-level one. Afterwards, consumer-level international market segmentation is conducted within and between countries. Among all the alternatives, between countries international market segmentation performed better than other alternatives. By this method, it is shown that each segmentation approach has its own benefits and advantages; however, between countries consumer-level international market segmentation provides the best results.

Consequently, this dissertation with having the social and cultural perspectives rather than economic ones is successful in explaining consumers' global consumption choices. Integrating self-identity theory and identity-based motivation with the global consumption context increases the performance of the research model and builds an effective model for international market segmentation. This model is applicable at both country- and consumer-level and it could provide important insights to marketing practitioners. Additionally, two newly proposed constructs function better than existing constructs and provide more stable bases for international market segmentation. In addition, between countries consumer-level international market segmentation results indicate that it is superior to other international market segmentation alternatives. This could move the recent international market segmentation and global consumer culture literature one-step further.



KÜLTÜR VE TÜKETİM İLE İLGİLİ FAKTÖRLERE GÖRE KÜLTÜRLERARASI PAZAR BÖLÜMLENDİRME

ÖZET

Tüketicilerin, firmaların, hükümetlerin ve ülkelerin giderek artan ekonomik bütünleşmesi ve etkileşimiyle birlikte ülke sınırlarının önemi de giderek azalmıştır. Bu ve benzeri süreçler, pazarları giderek daha da küresel hale gelmeye zorlamaktadır. Ancak bununla birlikte, küreselleşme çağında olmamıza rağmen, küreselleşmeyle ilgili olarak süregelen bir tartışma söz konusudur. Burada tüketicilerin dolayısıyla da tüketici kültürünün küreselleşmekte mi, yerelleşmekte mi, yoksa bu ikisinin bir karması haline mi geldiği konusunda henüz bir fikir birliği bulunmamaktadır. Tartışmalı küreselleşme konusunda bir fikir birliği yok gibi görünse de, her geçen gün dünya giderek daha da küreselleşmektedir. Küreselleşmeyle ilgili olarak ortaya çıkan bu tartışmanın çıkış noktasında ise küreselleşmeyle birlikte her geçen gün birbirine daha çok benzeyen pazarlar bulunmasına rağmen diğer yandan da tüketicilerin tam tersi istikamette her geçen gün birbirinden daha da farklılaştığı görüşü bulunmaktadır. Küreselleşme sürecinin karmaşık ve çelişkili sürecinin bir sonucu olarak, ortaya çıkmakta olan yeni dünya kültürü veya diğer bir ifadeyle küresel tüketici kültürünün yapısını daha iyi anlayabilmek için bu alanda yeni çalışmalar yapılmasına ihtiyaç bulunmaktadır.

Küreselleşme çağında, modern tüketiciler için en zorlu konular tüketim hakkında verilmesi gerekenlerdir. Özellikle küresel tüketim konusunda tüketiciler hem küresel hem de yerel faktörlerin etkisi altında bulunduğundan, küresel tüketim, tüketiciler açısından daha da zorlu olmaktadır. Çoğu zaman tüketiciler hem küresel hem de yerel ürünlere ulaşma fırsatına sahip olup, bunlar arasından tercih yapmaya zorlanmaktadır. Bu nedenle küresel tüketim ve tüketicilerin küresel tüketim eğilimlerini etkileyen ana unsur küreselleşme ve yerelleşme etkilerinin etkileşimidir. Ancak bununla birlikte, söz konusu bu koşullar içinde tüketicilerin küresel ürünleri tercih etme nedenlerinin ve küresel tüketim davranışının açıklanması ve anlaşılması bir gereklilikten öte zorunluluk halini almaktadır. Halbuki, bugüne kadar olan literatürün büyük bir kısmı tüketicilerin küresel ürünleri neden tercih etmediği konusuna odaklanmış ve tüketicilerin küresel ürünleri tercih etme nedenlerine neredeyse hiç değinmemiştir. Bu durum küreselleşme süreciyle birlikte tersine dönmüş ve literatürde yer alan çalışmalar tüketicilerin küresel ve yabancı ürünleri neden tercih etmediklerinden daha çok neden tercih ettiklerini açıklamaya ve anlamaya odaklanmıştır. Bu nedenlerle, bu tezde küresel tüketimi etkileyen faktörler arasında sadece olumsuz faktörler değil, aynı zamanda küresel tüketimi olumlu etkileyen faktörler de çalışma kapsamına dahil edilmiştir. Tüm bunlara ek olarak, geçmiş literatürün baskın bakış açısı olan askeri, politik ve ekonomik görüşler artık

günümüz küreselleşme sürecini ve bunun oluşturduğu pazarı yeterince açıklayamamaktadır. Yeni küresel ekonominin karmaşık ve çelişkili ortamını eski ve var olan model ve değişkenlerle açıklamak artık yeterli görülmemektedir. Günümüzde artık kültürel bakış açısı diğerlerine nazaran küresel ekonomiyi ve pazarı daha iyi açıklamaktadır. Bunlara ek olarak, küreselleşmeyle birlikte ortaya çıkan yeni küresel tüketici kültürünü ele alan ve buna odaklanan ölçeklerin, çalışmaların ve modellerin azlığı da küresel tüketici hakkındaki bilgilerimizi sınırlamakta ve küresel tüketiciyi tam olarak anlamamıza imkan tanımamaktadır. Tüm bu nedenlerden dolayı bu tezin amacı söz konusu eksiklikleri gidermek ve literatürdeki boşlukları doldurarak literatüre katkı sağlamaktır. Bu nedenle küresel tüketici kültürüne açık olma ve yerel tüketici kültürünü koruma adlı iki yeni ölçek ortaya atılmış ve psikometrik testleri yapılmıştır. Söz konusu iki ölçeği ortaya atma nedeni ise hem küresel tüketici kültürünü daha iyi açıklayabilecek hem de uluslararası pazar bölümlendirme çalışmalarında iyi bir temel oluşturabilecek ölçekler geliştirmektir. Her iki ölçek de kimlik temelli olma yaklaşımıyla ortaya atılmış olup, hem farklı kültürler hem de farklı ülkelerde eşdeğerliliği yüksek olabilecek ölçekler olarak tasarlanmıştır. Buradaki temel amaç ise kimliğin özellikle tüketime dayalı tüketici kimliğinin kültürler arasında çok az fark göstereceği, küresel tüketici kültüründe daha iyi çalışacağı ve sahip olacağı yüksek eşdeğerlilik ve kültürlerarası değişmezlik özelliğiyle uluslararası pazar bölümlendirmeye çok iyi bir dayanak oluşturacağıdır. Burada kimlik, başta tüketim olmak üzere birçok tüketici davranışının temelinde yer alan asıl etmen olarak değerlendirilmektedir.

Küresel tüketici kültürünü daha iyi açıklayacak ve kimlik temelli iki yeni ölçeği geliştirmenin ötesinde bu tez, küreselleşmenin artan rolü karşısında özellikle de uluslararası pazarlarda genişlemeyi amaçlayan firmalara başarılı bir uluslararası pazar bölümlendirmesi yapabilmek amacıyla güçlü bölümlendirme temeli sunmaktadır. Küreselleşmenin güçlü, çelişkili ve karmaşık etkisi nedeniyle uluslararası pazarları her geçen gün daha farklı noktalara taşımakta, farklı pazar bölümlerinin varlığını desteklemekte ve yeni pazar bölümlerinin de ortaya çıkmasını sağlamaktadır. Artan farklılaşma ortamında da uluslararası pazar bölümlendirmenin önemi giderek daha çok artmaktadır. Ancak bununla birlikte uluslararası pazar bölümlendirme hali hazırda yeterince gelişme gösterememiş, bu alanda yeterince araştırma yapılmamış ve özellikle de tüketici düzeyindeki çalışmalara gereken önem verilmemiştir. Oysaki uluslararası pazar bölümlendirmenin artık ülke düzeyindeki çalışmalardan uzaklaşması ve bir ülkeyi tek bir pazar gibi gören yaklaşımdan tüketicileri öne alan ve tüketicilere odaklanan yaklaşıma geçmesi gerekmektedir. Tüm bunlara ek olarak, özellikle tüketici düzeyindeki uluslararası pazar bölümlendirmesinde de pazar bölümlerinin kararlılığı ve istikrarı öne çıkmaktadır. Bu nedenden dolayı da bu tezde ortaya atılan kimlik temelli iki yeni değişken önemli, istikrarlı/kararlı ve tüketicilerin birçok istek, tutum ve davranışının temelinde yatan değerli temeller olarak uluslararası pazar bölümlendirmeye büyük katkı sağlamaktadır. Tezdeki temel yaklaşım tüketici kimliklerinin tüketici tutum ve davranışlarının altında yatan en öz ve ana dinamiği olmasıdır. Böylelikle, kültür ve tüketimle ilgili yeni ve var olan değişkenler arasındaki etkileşimi anlamak küresel pazarlarda tüketicilerin ürün tercihleri ve tüketimleriyle ilgili değerli ve stratejik kavrayış ve anlayış sağlayacaktır. Ayrıca, tüketici pazarlarının belirli bir modele göre bölümlendirilmesi ve her bir pazar bölümü için tüketici davranışlarının analiz edilmesi küresel pazarda birçok farklılığı içerisinde barındıran tüketicileri daha yakından ve daha iyi anlamamıza katkı sağlayacaktır.

Bu tezin amacı tüketicilerin küresel tüketim eğilimlerini anlamak ve bunda etkili olan küresel tüketici kültürüne açık olma, yerel tüketici kültürünü koruma, tüketici kozmopolitliği, dindarlık ve etnik kimlik değişkenleri arasındaki etkileşimi ve bu değişkenlerin tüketicilerin küresel tüketim eğilimi üzerindeki etkisini anlamaktır. Bu amaçla tezde kimlik temelli motivasyona dayanan iki yeni ölçek önerilmiş ve test edilmiş, tezin amacına özgü yukarıdaki değişkenleri bir araya getiren özgün bir model geliştirilmiş ve uluslararası pazar bölümlendirme çalışmalarının pek yapmadığı biçimde, bu modele dayalı olarak küresel pazarı bölümlendirmiştir. Böylelikle, tezin kültürlerarası tüketici davranışı ve uluslararası pazar bölümlendirme literatürüne katkı sağlamayı hedefleyen üç farklı amacı bulunmaktadır. Bunlardan ilki, kültürel yaklaşıma sahip, kimlik temelli ve çok boyutlu iki yeni ölçeği (küresel tüketici kültürüne açık olma ve yerel tüketici kültürünü koruma) önermek ve geliştirmektir. Tezin ikinci amacı yeni geliştirilen ölçekler ve yukarıda bahsi geçen değişkenlerle birlikte küresel tüketim eğiliminin merkezde olduğu bir modeli geliştirmek ve analiz etmektir; böylelikle küresel tüketim eğiliminin kültür temelli ve yeni bir yaklaşımla açıklanması planlanmıştır. Model aynı zamanda küresel tüketim eğilimi, sosyo-kültürel faktörler, tüketici kimliği ve tutumunu aynı model içerisinde birbirleriyle ilişkilendirmekte ve küresel tüketim eğilimini yeni ortaya çıkan ve geliştirmekte olan küresel tüketici kültürü ortamında detaylı olarak açıklamaktadır.

Tüm bu amaçlar doğrultusunda, ölçek geliştirme sürecinde yapılan çalışmalardan farklı olarak, tez kapsamında üç farklı saha araştırması yapılmıştır. Bunlarda ikisi Türkiye’de hem öğrenci örneklemiyle hem de öğrenci olmayan/gerçek tüketici örneklemiyle yapılmış, diğer saha araştırması ise Amerika Birleşik Devletleri’nde öğrenci örneklemiyle yapılmıştır. İki farklı ülkeden veriler elde edilerek, ölçek geliştirme sürecinin ve araştırma modeli testlerinin kültürlerarası geçerliliği ve güvenilirliği de analiz edilmiştir. Tezin amacına uygun olarak ilk olarak, önerilen iki yeni ölçek için geleneksel ölçek geliştirme süreci takip edilmiş ve keşifsel faktör analizi, doğrulayıcı faktör analizi, yapısal eşitlik modeli ve diğer güvenilirlik ve geçerlilik testleriyle tüm psikometrik analizler yapılmıştır. Daha sonra araştırma modelinin testleri yapısal eşitlik modeliyle yapılmış ve araştırma hipotezlerine ipucu sağlanmıştır. Araştırma modeli testlerinin ardından ortak yöntem yanlılığı ve ölçüm değişmezliği testleri yapılmıştır. Tüm bu analizlerin ardından araştırma modeline dayalı olarak hem ülke düzeyinde hem de tüketici düzeyinde uluslararası pazar bölümlendirmesi yapılmıştır. Uluslararası pazar bölümlendirmesi K-ortalamaları kümeleme analiziyle yapılmış ve her bir pazar bölümü için araştırma modeli çok gruplu yapısal eşitlik modeliyle test edilmiştir. Daha sonra pazar bölümleri arasında araştırma modelinin karşılaştırması yapılmıştır. Burada tüketici düzeyindeki uluslararası pazar bölümlendirmesi diğer yöntem olan ülke düzeyindeki uluslararası pazar bölümlendirmesine göre daha iyi sonuç vermiştir. Sonrasında tüketici düzeyindeki uluslararası pazar bölümlendirmesi hem ülke içinde hem de ülkeler arasında yapılmış ve elde edilen sonuçlar karşılaştırılmıştır. Uygulanan tüm uluslararası pazar bölümlendirme yöntemleri arasında en iyi sonucu tüketici düzeyinde ve ülkeler arası yapılan uluslararası pazar bölümlendirmesi vermiştir. Bu yöntemle, her bir bölümlendirme yaklaşımının kendi faydaları ve yararları ortaya konmuş olup, en iyi sonucu sağlayan olarak tüketici düzeyinde ve ülkeler arası uluslararası pazar bölümlendirme ön plana çıkarılmıştır.

Sonuç olarak, ekonomik yaklaşımdan ziyade sosyal ve kültürel yaklaşıma sahip olan bu tezle birlikte geliştirilen model, tüketicilerin küresel tüketim eğilimini daha

başarılı bir biçimde açıklamıştır. Öz kimlik teorilerini ve kimlik temelli motivasyonu küresel tüketim bağlamıyla birleştiren bu tez, performansı yüksek bir araştırma modeli ortaya koymuş ve uluslararası pazar bölümlendirmeye de temel olabilecek bir model önermiştir. Bu model hem ülke hem de tüketici düzeyindeki uluslararası pazar bölümlendirme çalışmalarında kullanılabilecek bir model olup, pazarlama uygulayıcılarına önemli yararlar sağlamaktadır. Bunlara ek olarak, geliştirilen iki yeni ölçek var olan ölçeklerden daha iyi çalışmakta ve uluslararası pazar bölümlendirme için daha istikrarlı ve kararlı temel sunabilmektedir. Son olarak, özellikle geliştirilen iki yeni ölçek tüketici düzeyinde ve ülkeler arası uluslararası pazar bölümlendirmesinde daha iyi sonuç vermektedir. Böylelikle tüketici düzeyinde ve ülkeler arasında yapılan uluslararası pazar bölümlendirmesi diğer pazar bölümlendirme yöntemlerine göre daha üstün sonuçlar sağlamıştır. Tezin sağlamış olduğu söz konusu bu katkıların hem uluslararası pazar bölümlendirme hem de küresel tüketim kültürü yazınına bir adım ileri götürmesi beklenmektedir.



1. INTRODUCTION

For if one were to offer men to choose out of all the customs in the world such as seemed to them the best, they would examine the whole number, and end by preferring their own; so convinced are they that their own usages far surpass those of all others. (Herodotus)

Economic integration and interactions among consumers, companies, and governments increased the speed of globalization (Torelli and Cheng, 2011). Due to the growing cross-national interdependence of economies, national borders have less importance than as they were before (Ohmae, 1989). Many companies such as Unilever and Proctor & Gamble are now investing in global brands, focusing more on global brands, and reducing the number of local brands (Özsomer, 2012).

Statements such as West and the Rest in line with globalization are oversimplifying the issue (Varman and Belk, 2009). Even in the globalization era, when companies do not consider cultural differences, they take the risk of failures (Steenkamp, 2001). Globalization provides many benefits to countries; however, as countries become economically strong, they became targets and potential markets for other nations' goods. With the winds of globalization, companies have been expanding their physical scope day by day; while their successes directly depends on not only global consumers' acceptance of global consumer culture, but also conservation of local consumer cultures. Globalization is mostly accepted as a homogenization force; however, consumers are getting more diverse than ever, thus "*one size fits all approach*" is not valid anymore (Rigby and Vishwanath, 2006). Furthermore, the world is not flat as we thought it (Friedman, 2005).

As a result of confusing and paradoxical process of globalization, a remarkable question which is whether globalization through its subsequent global consumer

culture will take away local identities or give birth to an increase of local identities and local consumer cultures. Survival of local identities or persistence of local consumer cultures in relation to global consumer culture and global consumption is a vital question to be answered in terms of understanding the future of globalization.

In many situations, consumers are exposed to both global and local brands, and they are forced to select between them. With the increase of globalization, companies and marketers now have to understand the reasons of consumers' preference for global brands (Özsomer, 2012). Many companies such as McDonald's, Coca-Cola, that applied standardization strategies worldwide, gained a huge success. However, due to growing diversity in consumer segments, companies now have to consider local differences. Global companies' formerly applied standardization policies do not lead to success as they did before; we now witness that standardization era is about to end (Rigby and Vishwanath, 2006).

With the increasing role of globalization, international market segmentation is a critical success factor for firms, which aim for international market expansion. However, empirical studies on this issue are scarce, and most of the existing empirical studies rely on secondary data and published resources (Cleveland, Papadopoulos, and Laroche, 2011; Papadopoulos and Martin Martin, 2011). International market segmentation remains underdeveloped and under-researched both theoretically and methodologically (Steenkamp and ter Hofstede, 2002; Cleveland, Papadopoulos, and Laroche, 2011). However, as a field of study, international market segmentation is still a complex and under-researched area (Budeva, 2009). The search of comparative information about countries, industries, products, consumers, and the scarcity of this information make international market segmentation even more difficult today (Papadopoulos and Martin Martin, 2011). Contrary to the country-level segmentations, consumer-based segmentations are under-used because of the difficulty and cost involved in data collection. However, consumer identities, consumer values, and consumer culture are both important and stable characteristics for international market segmentation. These are the key underlying determinants of consumers' needs, attitudes and behaviors (Gaston-Breton and Martin Martin, 2011). In recent years, the focus of international market segmentation has shifted towards cross-cultural market segmentation, and the use of consumer as the focal point has increased, where in earlier studies, countries are

dominantly used as a unit of analysis (Papadopoulos and Martin Martin, 2011). In addition to these, existing literature on consumer-level segmentation mostly use domain specific segmentation bases, where the information produced by these studies could not be valid and useful for general marketing researchers and practitioners. Thus, consumer culture and consumer values as the more general and stable bases for international market segmentation (Gaston-Breton and Martin Martin, 2011) need to be studied extensively in order to improve the value added of international marketing segmentation studies for marketing.

1.1. Limitations of Previous Research and the Problem

Even there are valuable and important bases for international market segmentation such as global consumer culture related constructs; both empirical evidence and appropriate segmentation studies did not get enough attention by researchers. Moreover, unlike the increase of globalization and the need for understanding consumers' identification with local and global cultures (Alden, Steenkamp, and Batra, 1999; Steenkamp, Batra, and Alden, 2003), psychology of globalization is both theoretically and empirically under-researched; the existing research on this topic analyzed only biculturalism/acculturation or country-of-origin effects (Zhang and Khare, 2009).

Additionally, many studies and existing scales such as consumer ethnocentrism focus on and satisfactorily explain consumers' attitudes towards domestic goods, however, they lack in describing the purchase behavior of foreign alternatives. Besides, some other concepts like consumer animosity could enlighten why consumers do not buy foreign goods from a particular country, and it further lacks explaining consumer animosity in general terms (Riefler and Diamantopoulos, 2009). Even though, vast of the literature on globalization focused on negative attitudes of consumers towards foreign or global products and services, global brands and global segments kept on growing. However, academic research lack in dealing with positive attitudes of consumers towards global brands or cultures.

Globalization process reversed the trend of negative attitudes toward foreign products to positive attitudes toward foreign products; however, formerly, mainstream literature of international marketing was mostly focused on negative attitudes toward foreign products. Recent studies began to focus on positive attitudes

of consumers towards global brands and products (Nijssen and Douglas, 2011). For instance, up to now, many studies in the literature either explained the consumers' preferences for domestic products (e.g., Knight, 1999; Balabanis and Diamantopoulos, 2004), or consumers' unwillingness to purchase foreign products (e.g. consumer ethnocentrism (Shimp and Sharma, 1987), consumer patriotism (Han, 1988), and consumer animosity (Klein, Ettenson, and Morris, 1998)). However, these constructs lack in functioning and explaining global consumer culture environment.

The new global cultural economy become very complex and it cannot be comprehended by existing and old views and models (Appadurai, 1990). Thus, there is a strong need to develop new model and scales to measure global consumer culture related issues. Even though, globalization forces the spread of global consumer culture, literature on this topic lacks to develop and empirically measure consumers' attitudes and behaviors in global consumer culture environment (Cleveland and Laroche, 2007; Zhou, Teng, and Poon, 2008). In addition, global consumer culture research is new and under-researched as compared to national consumer culture (Manrai and Manrai, 2011) and Hofstede's dimensions. Thus, there is a strong need to develop global consumer culture research by linking it with related constructs in cross-cultural and global consumer behavior. As suggested by Steenkamp and de Jong (2010), consumers' responses and preferences for global and local alternatives have not well researched in the literature.

Steenkamp and de Jong (2010) raised the question that what are the motivational structures those underlie attitudes toward global and local products? They answered this question by analyzing national cultural values. In addition, they suggested future researchers to further search for individual-level cultural values. However, this study brings an identity perspective to answer that question at the individual level, which is not included in Steenkamp and de Jong's value-based and modernization oriented research; however, they head for analyzing individual-level influences.

In cross-cultural consumer behavior literature, there are a variety of constructs, which are very different in nature and have incomplete and insufficient conceptualizations and measurements. Roughly, it could be proposed that there are two sides on this literature where on the one side; there exist consumer ethnocentrism, nationalism, consumer affinity, consumer animosity, consumer patriotism, country of origin, etc.; on the other side, acculturation to global consumer

culture, susceptibility to global consumer culture, consumer cosmopolitanism, consumer world mindedness, attitudes towards global consumption, etc. Some of these constructs will be much more analyzed in detail in the following parts, and the existing relationships will be put forward. For instance, the relationship between global-local identity and attitudes towards global consumption was proposed conceptually in a study of Steenkamp and de Jong (2010), but was not empirically tested. Under the existence of several contrasting factors, literature reported highly separated results; on the one hand, some studies concluded that consumers select global to local alternatives (Alden, Steenkamp, and Batra, 1999; Batra et al., 2000; Steenkamp, Batra, and Alden, 2003), on the other hand, others informed that consumers prefer local to global alternatives (Shimp and Sharma 1987; Swaminathan, Page, and Gurhan-Canli, 2007). These opposing findings were the results of the ignorance of consumers' self-identities such as global and local identities (Zhang and Khare, 2009).

Consumer behavior studies analyzed self-concept and self-identity in relation with psychology; however, culturally oriented and cross-cultural examination of self-concept and self-identity is so scarce in the literature. However, products in the international context provide important research avenues in which identity is constructed (Cornwell and Drennan, 2004). For this reason, self-identity has an important role in the studies that integrated culture and consumption in the global area. For this purpose, self-identity concept needs to be analyzed in relation to global consumption.

In the Cold War era military and political perspectives, in the post-Cold War era economic perspective (Baughn and Yaprak, 1996) and now in the globalization's mature era, cultural view has become the dominant perspective in the literature. However, there are not extensive studies in the literature that concerned about globalization's cultural consequences. There is a limited number of studies (e.g. Peñaloza and Price, 1993; Izberk-Bilgin, 2010) that integrates culture and consumption related issues in a single study to analyze acceptance or rejection of global brands. Kaynak and Kara (2013) proposed and tested a framework where acceptance or rejection of the brand depended on religious, nationalistic, and cultural identities in the advertising practices and within the existence of strong political ideologies. Even though, their framework was well developed, it only analyzed

brands in general (not only global brands) and they limited their research for advertising perspective. In addition, the focus was an ideological consumption, not global consumption. Furthermore, none of these studies used their models as a base for international market segmentation.

Furthermore, lack of studies and scales in the literature on global consumer culture limits our understandings about global consumers, which are newly emerging and becoming vital segment for global companies. Therefore, there is a need for more suitable and comprehensive scales in order to understand global consumers' attitudes and behaviors. For example, it was the former assumption that culture flows take place only in face-to-face relationships while consumers, namely cosmopolitans, are traveling (Hannerz, 1990). However, this is no longer valid. Consequently, in order to manage, position, and market global goods efficiently, it is important to understand consumers' identities, preferences, and attitudes. For this reason, it is the purpose of this study to fulfill this gap in the literature by proposing two new scales, which are consumers' identity-based motivations toward global and local consumer culture. By understanding and examining consumers' motivations and tendencies for globalization and global consumption in particular, companies will be able to anticipate patterns of consumer behavior and organize their marketing activities accordingly.

1.2. Purpose and Motivations of the Study

“We can easily conceive of a time when there will be only one culture and one civilization on the entire surface of the entire earth. ...I do not believe that this will happen, because there are contradictory tendencies always at work – on the one hand towards homogenization and on the other towards new distinctions” (Levi-Strauss, 1978, p. 20).

In the quick globalization of markets, global and local products/brands are competing with each other; even global products/brands become stronger in the last few decades; local products/brands still have the power to compete against global counter ones (Alden, Steenkamp, and Batra, 1999; Tu, Khare and Zhang, 2012). The recent research question and mostly debated topic in the last decades is whether consumer cultures are homogenizing globally, or their degree of heterogeneity is increasing (Thompson and Arsel, 2004; Kjeldgaard and Ostberg, 2007). Understanding the

relationships between new and existing culture and consumption related constructs would provide us valuable and strategic insights and understand consumers' preferences for products in a globalized market environment. Additionally, segmenting consumers based on this model and analyzing each segment's behavior is more valuable than understanding them in general.

Global products/brands are not always welcomed because of the meaning they carry. Because of priming effects of brands (Torelli and Cheng, 2011), consumers may consciously or unconsciously react to global brands in either positive or negative manner. As the most important element of globalization, global products are denoting the change in consumption from status quo towards inspirations. Thus, some consumers might be open to change their consumption situations while other may simply resist and stay in their status quo consumption (Steenkamp and de Jong, 2010). Starbucks, for instance, has become the icon of cultural homogenization; however, there are also anti-Starbucks movements coexisting with this icon. Rapid growth of Starbucks resulted in the emergence of local coffee shop culture (Thompson and Arsel, 2004). This is also valid for Microsoft, Coke, McDonalds, Wal-Mart, Disney, and so on. However, the key underlying factor here is consumers' self-identities.

Global brands, as the Trojan horses, carry some cultural meanings, at least at global consumer culture level. Thus, when exposed to these brands, because of their culturally consistent and identity-based behavior, consumers may accept or reject these brands (Torelli and Cheng, 2011). A key concept that is forming these reactions is identity itself (Arnett, 2002), the self-identity. While positioning global brands, companies have to know about how consumers will respond to them, especially consumers' identities are either global or local play the key role positioning strategies of global brands (Westjohn, Singh, and Magnusson, 2012). With the increasing level of globalization and integration of the global economy, it is vital to analyze how these effects influence consumers' attitudes towards global/foreign products.

Increasing globalization has been weakening cultural ties and has given rise to identity studies in social sciences (Cleveland, Laroche, Pons, and Kastoun, 2009). Some consumers may have both ethnocentric and cosmopolitan orientations (Nijssen and Douglas, 2011). Likewise, they may have both global and local identification as well as their cosmopolitan orientations. Consumers may hold both types of attitudes

and identities, and usefully, they will compete inside each consumer. Thus, it is essential to take both sides of the identifications and attitudes towards global and local products in a single study and segmenting markets based on these relationships.

By upcoming discussions and descriptions, globalization should not be seen as totally good or bad phenomenon; contrarily, globalization is the most important reality in our century, and we need to understand and become to adopt it. In the age of globalization, the challenge of contemporary consumers is while making decisions on consumption, they are under the effects of global and local cultures; this challenge is even stronger in the case of global consumption. Since consumers express their identities through their consumption preferences, consumption is an identity-directed behavior (McCracken, 1986). Moreover, globalization, with its identity-activating effects, strengthens consumers' identities (Shavitt, Torelli, and Wang, 2009). Additionally, self-identities, as the etiology of consumer behavior are strongly related with consumer cultures and they have effects, which are more enduring on consumers (Zhang and Khare, 2009) and consumers develop their identities as linked to their cultures (Arnett, 2002). Besides, categorizing consumers' identities in relation to either global or local consumer cultures provides essential insights to marketers to manage consumption of their products. Therefore, the interplay between globalization and localization is at the central of attitudes towards global consumption. It is the aim of this study to understand this interaction among the constructs, which are recognized and used to understand consumers' attitudes towards global consumption; they are namely openness to global consumer culture, conserving local consumer culture, consumer cosmopolitanism, religiosity, and ethnic identity. Among these constructs, openness to global consumer culture and conserving local consumer culture are proposed in this study as self-identity based constructs. Thus, this study proposes two new constructs, which are identity-based motivations, builds a model that integrates the constructs in consideration together, and based on this model, segments global markets where international market segmentation studies lack to develop model-based segmentation. Therefore, the objectives of this study to contribute to cross-cultural consumer behavior literature are threefold:

- one is to propose and develop two new and multidimensional identity-based constructs (openness to global consumer culture and conserving local consumer culture),
- second objective is testing these newly developed scales in a model where attitudes towards global consumption (AGC) holds the central place, it is aimed to link new constructs proposed in this study as the antecedents, AGC, and consumer attitudes or identities in relation with consumer culture,
- and third objective is to segment international markets based on a model which is developed and validated in this study.

Therefore, taking into consideration all the constraints and gaps in international market segmentation, there is a strong need to use consumer data based on an integrative model to segment international markets. The objective of this research is to cover the above-mentioned gaps.

Thus, the research question of this dissertation is to investigate whether or not socio-cultural motivations, tendencies, and attitudinal behaviors of consumers represent a good base for cross-cultural market segmentation, and whether they can be the right segmentation bases and be used effectively in cross-cultural market segmentation.

More specifically, an integrative model is proposed to test empirically the link between cosmopolitanism, openness to global consumer culture, conserving local consumer culture, religiosity, ethnic identity, and attitudes towards global consumption. The key ideas behind our model are to provide a general perspective to cross-cultural market segmentation research, to identify antecedents of particular consumer behaviors that might influence segmentation and the mediators that might affect the outcomes of segmentation, and whether these can be universally generalized to many contexts. Consumers' consumption related cultural values and self-identities are supposed to be the key predictors of globally oriented consumption behavior. As a result, in this study, taking the self-identity perspective at the core level of analysis, it is proposed that intra-country cultural differences could be analyzed at global consumer culture level.

1.3. Significance of the Study

“The differentiating impact of globalization strengthens or reactivates national, ethnic, and communal identities” (Ger, 1999, p. 65).

In this increasingly globalized world, Starbucks, McDonalds, and Nike and other well-known global brands could provide many opportunities not only in American or European developed markets but also in the rest of the world where global brands' prestige and quality get consumers' attention (Izberk-Bilgin, 2008). Consumers have the opportunity to reach products/brands and services from all over the world (Riefler and Diamantopoulos, 2009). However, globalization does not need to be followed by globalized consumers, and this has become one of the most important debates in the last few decades. On the one side, many researchers are stating that national and economic borders are diminishing and resulting in the occurrence of a uniform global consumption culture (e.g., Hannerz, 1990; Alden, Steenkamp, and Batra, 1999; ter Hofstede, Steenkamp, and Wedel, 1999). On the other side, some researchers propose that convergence of consumers is not valid, because local cultures are still having important impact on consumer decisions and local cultures are still existing (e.g., de Mooij, 2004). Another group is discussing that consumer behavior is the artifact of both global and local consumer cultures (e.g., Craig and Douglas, 2006; Ger, 1999) (Cleveland, Laroche, and Papadopoulos, 2009). According to Hannerz (1990), these perspectives are valid, because there are both cosmopolitans and locals in the world at the same time. Because locals are less bounded toward outside effects and global homogenization will not happen as proposed, if else, either locals will become exiled/extinct, or every people will be the same kind of local at the global level and this will not happen. Globalization was seen as the colonization of cultures (e.g. Ritzer 1993), while heterogenization is seen as the returning to roots, consumer resistance, and creolization (Ger and Belk, 1996).

However, despite their prestigious presence in world markets, global brands could also be assessed in alternative ways such as source of cultural colonization, risks to national independence, and even infidel (Izberk-Bilgin, 2008). Although strength and competitiveness of global products are increasing, local alternatives are enduring, staying alive, and maintaining themselves (Nijssen and Douglas, 2011). de Mooij and Hofstede (2002) also proclaim that converging technologies and incomes will not lead to total homogenization of consumer cultures and behaviors. They went one-

step further and stated that consumers will become more heterogeneous because of existing cultural differences. For instance, over 30 years, there are still differences between different cultures around the world based on Hofstede's dimensions.

With the increase of globalization, immigrations, etc. almost all the countries in the world are becoming heterogeneous more and more (Cleveland and Chang, 2009). As a result, culture is becoming one of the most important issues not only for international marketing, but also for marketing in general. Ger (1999) stated that globalization with its differentiating effects reinforces national, ethnic, and communal identities. In the pursuit of stability and identity, ethnic, religious, and nationalistic engagements will reappear (Ger and Belk, 1996). Similarly, Cleveland et al. (2009) proposes that western countries will be more ethnically diverse in the future; in reality, the whole world will become more ethnically diverse than ever with the influence of rapid globalization. Thus, the effects of globalization and local/ethnic culture on consumer behavior will be a key question for the next decades for both marketing practitioners and researchers. The real and upcoming question is whether traditional/local culture or mainstream/global culture will be more influential on consumer behavior.

This study holds the consumer culture theory (CCT) perspective (Arnould and Thompson, 2005) and puts consumer culture theory and global consumption together. As the focus of consumer culture theory, this study has a social and cultural perspective rather than economic and psychological ones and aims to analyze consumers' global consumption choices and related behaviors with CCT. This study also links CCT with self-identity theory and identity-based motivation within the global consumption context. Accepting something to consumer culture incorporates the dialectics of adoption and resistance (Ger and Belk, 1996). Thus, as in global consumption case, this issue becomes even more important than ever. Consumption is the communication of and important behavior in assembling the self (Douglas and Isherwood, 1979; McCracken, 1988). The rise of post-industrial society leads to growing emphasis on self-expression and its central role in society (Inglehart and Baker, 2000). Thus, consumers, too, tend to express their either global or local identities. Furthermore, in order to understand the nature of global consumption patterns, it is also essential to understand local consumption and experiences (Ger and Belk, 1996). Companies have to position their products globally or locally.

Mostly, local products are produced to target local markets; however, global ones are made to fulfill the taste of global consumers, which are spanned all over the world (Steenkamp, Batra, and Alden, 2003; Tu, Khare and Zhang, 2012). One of the biggest issues is cultural effect in terms of global consumption and consuming global brands. For that reason, consumers' identities as the locus of cultural effects and a strong force for forming consumer behavior becomes even more important (Cleveland, Laroche, and Papadopoulos, 2011).

Many studies on international marketing mostly examined the consumers' negative attitudes towards foreign products with a negative bias with the assumption that consumers will prefer domestic products to foreign ones (Nijssen and Douglas, 2004). This study links attitudes towards global consumption and its related cultural constructs at the individual level such as local consumer culture orientation (CLCC), global consumer culture orientation (OGCC), and consumer cosmopolitanism. In line with the one of the aims of this study, the idea behind proposing, developing, and using OGCC and CLCC is seeing consumers' identities as the etiologic motivation for their behaviors. The most importantly, based on Schwartz's (1992) values of openness and conservation, Inglehart and Baker's (2000) survival and self-expression dimensions, and Oyserman's (2009b) identity-based motivation, these constructs as well as their scales are domain-free (or in other words, not related with a consumption domain or a group of consumption domains, e.g. attitudes towards global consumption is based on four consumption domains, which are namely food, entertainment, clothing, and furniture) and could be successfully applied to other global and local consumer cultural contexts.

Oyserman (2009b) defines identity-based motivation as *"the readiness to engage in identity-congruent action and to use identity-congruent mindsets in making sense of the world"* (p. 250). Apart from self-identity and social identity theories, identity-based motivation consists of membership, belief, and readiness. Action- and procedural-readiness make identity-based motivation for both social identity and personal identity to affect deeply consumers' behaviors. Identity-based motivation results in readiness to take action (Oyserman, 2009b).

Consumers' choices are mostly identity-based; hence, it is not very well known how identity-to-choice association functions. Apart from their either positive vs. negative, utilitarian vs. hedonic, etc. nature, consumers' responses are all identity-based and

these identities include not only content, but also readiness to act and procedures to follow. In other words, consumers' identities do not only include the knowledge of a particular group, becoming a member of that group or norms, values, and goals of that group; but also includes readiness to act in a self-identity congruent way (Oyserman, 2009b). Moreover, the effects of consumers' identities on their actions and procedural-readiness take place without sensible awareness (Oyserman, 2009a). One of the reasons to use this model is, it successfully reflects cultural differences and fits well in cultural level analysis (Shavitt, Torelli, and Wong, 2009).

As a result, consumers' preference for global and local consumption is affected by global or local product judgments and these judgments are mostly based on consumers' global or local identities. This understanding is the most elementary underlying consideration for consumers' attitudes toward global or local products and their product decisions. Understanding and identifying outcomes of consumers' identities provide valuable and strategic insights for marketers in deciding whether to position according to globally or locally identified consumers (Zhang and Khare, 2009; Tu, Khare and Zhang, 2012). For instance, Mecca Cola (France) and Fei-Chang Cola (China) are competing with Pepsi and Coke. For sure, if globally identified consumers are more than locally identified consumers, then global positioning strategy will be an appropriate strategy or vice versa.

Without a doubt, when exposed to and have a chance to prefer global products, consumers will either accept or reject global products. The directions are predictable; however, processes and paths are unknown and there are many influential factors in these situations. Therefore, this study treats these situations from cultural and self-identity-based perspectives, which are assumed more appropriate, suit/fit the current problem best.

1.4. Organization of the Study

This dissertation has three main objectives. It aims to test an original model, which focus on explaining consumers' global consumption behavior with its antecedents and consequences. In order to understand global consumption with a cultural and identity-based perspective, it then proposes two new constructs, which are self-identity based motivations, namely openness to global consumer culture (OGCC) and conserving local consumer culture (CLCC). Later on, due to the global context of the

dissertation, research model is tested also in abroad and international market segmentation is done. Afterwards, research model is examined for each segment.

In order to fulfill the research objectives, in the following part, theoretical background, first the importance of international market segmentation, globalization, and the interplay between globalization and culture is discussed. Then, conceptualizations of two newly proposed constructs are provided along with an extant literature review of the related literature. Subsequently, the constructs in the research model and their relations with global consumption are described.

In the methodology part, research rationale, scale development process, questionnaire design, pretest and data collection procedures are defined. In the analysis part, descriptive statistics, exploratory (EFA) and confirmatory factor analysis (CFA) and model test results of structural equation modeling (SEM) are provided. Afterwards, both within country and between country segmentation analyses are performed including country-level and consumer level segmentations, then results of each segment are contrasted. In the final part, research results are discussed and contributions to theory along with managerial implications are defined.

2. THEORETICAL BACKGROUND

Country borders are used to delineate market segments; however, in this century, the strategy of “countries-as-segments” is no longer valid. The global marketplace is becoming borderless. The accelerating trend towards global market convergence and within-country fragmentation of consumer needs has increased the use of cross-cultural market segmentation (ter Hofstede, Wedel, and Steenkamp, 2002). The key issue in international market segmentation is to identify the structure of heterogeneity of consumer needs and wants across countries and targeting similar consumers in different countries (ter Hofstede, Wedel, and Steenkamp, 2002). International market segmentation helps global companies to serve heterogeneous populations of the world by targeting similar consumers in different countries rather than targeting different consumers in the same country in an effective and efficient way (Steenkamp and ter Hofstede, 2002).

In addition to these, culture is a kind of variable, which is difficult to use in segmentation research due to identifying and measuring cultural characteristics (Nachum, 1994). As the culture significantly affects consumer behavior, it is essential to study the effects of global consumer culture and its drivers on consumers’ consumption patterns (Cleveland, 2006; Hallab, 2009). As well, in the global markets, no culture is homogeneous; firms need to target similar segments in different countries and the success of the firm will directly depend on the effective and efficient segmentation based on the similarities and differences of global consumer markets (Salama, 1996). Due to the recent emergence of global consumer culture and globally oriented consumers, in the literature, the understanding of globally oriented consumers is limited, thus international marketers need to study global consumer behavior much more deeply (Westjohn, 2009). Therefore, in this study, based on the previous literature of consumer behavior, sociology, and identity

theory, attitudes towards global consumption is found as an important factor that can be used to segment the global markets. Undoubtedly, this factor is also newly proposed; however, it is very important to understand global consumer behavior. Hence, we strongly need to understand and examine consumers' attitudes towards global consumption. For this reason, in this study, some critical factors, which have social and cultural origins, are proposed as the antecedents of attitudes towards global consumption and the relationship between these constructs and attitudes towards global consumption is urgently needs to be analyzed deeply. Thus, openness to global consumer culture, conserving local consumer culture, cosmopolitanism, ethnic identity, and religiosity as the antecedents and attitudes towards global brands and intention to purchase global brands as the consequences are linked to attitudes towards global consumption in a model. Below, the reasons to analyze and study this kind of model are delineated.

2.1. International Market Segmentation (IMS)

In the literature, under the effects of globalization, there exist three main outcomes, the first one is cultural convergence (homogenization), second is cultural divergence/fragmentation (heterogenization) and the third one is a mixture of both first and second where homogenization and heterogenization competes with each other and results in a creole one (Merz, He and Alden, 2008). Consequently, these topics make international market segmentation an essential research area which is apparently under-developed and under-researched (Thompson and Arsel, 2004; Cleveland, Laroche, and Papadopoulos, 2011).

Even though, numerous methods (i.e., automatic interaction detector, conjoint analysis, multidimensional scaling and canonical analysis, etc.) and perspectives (i.e., geographic, political, economic, demographic, psychographic, behavioristic, cultural, and 4Ps, etc.) are used to segment international markets (Beane and Enis, 1987; Baalbaki and Malhotra, 1993), international market segmentation as a field of study is still a complex and under-researched area (Budeva, 2009). The search of comparative information about countries, industries, products, consumers, and the scarcity of this information make international market segmentation even more difficult today (Papadopoulos and Martin Martin, 2011).

Many companies' strategies are targeting appropriate segments/areas in order to get best returns to their investments and efforts (Rigby and Vishwanath, 2006). With the increasing role of globalization, international market segmentation is a critical success factor for firms, which aim for international market expansion. However, empirical studies on this issue are scarce, and most of the existing empirical studies rely on secondary data and published resources (Cleveland, Papadopoulos, and Laroche, 2011; Papadopoulos and Martin Martin, 2011). It remains underdeveloped and under-researched both theoretically and methodologically (Steenkamp and ter Hofstede, 2002; Cleveland, Papadopoulos, and Laroche, 2011).

International market segmentation research could be classified into two major areas: country segmentation and consumer segmentation (Budeva, 2009). In this area, country-level (economic, political, geographic and demographic information) segmentation is over researched (Steenkamp and ter Hofstede, 2002; Budeva, 2009) whereas consumer segmentation is not sufficiently studied (or researched) due to the difficulty and cost involved in consumer data collection.

Formerly, countries were used as the segmentation bases in cross-cultural and international studies. Some researchers still use culture and country equivalently (Sobol, 2008); however, cultures and countries are not the same concepts, because there could be cultural differences in a single country while there could be some cultural similarities between countries. In other terms, this is mentioned in the literature as within-country commonality and between-country differences (Steenkamp, 2001). For international marketers, not only inter-country cultural differences but also intra-country cultural differences make sense and these issues have to be considered for international market segmentation researchers. As a result, countries as segments can no longer exist.

On the other hand, consumer characteristics, consumer values, and consumer culture are both important and stable for international market segmentation, and they are the key underlying determinants of consumers' needs, attitudes and behaviors (Gaston-Breton and Martin Martin, 2011). In recent years, the focus of international market segmentation has shifted towards cross-cultural market segmentation, and the use of consumer as the focal point has increased, where in earlier studies, countries are dominantly used as a unit of analysis (Papadopoulos and Martin Martin, 2011). In addition to these, existing segmentation bases at the consumer-level are mostly the

domain specific such as segmentations based on service quality (Agarwal, Malhotra, and Bolton, 2010), financial product ownership (Bijmolt, Paas, and Vermunt, 2004), fashion industry (Ko et al., 2007), being airline passenger (Bruning, Hu, and Hao, 2009), technology-related psychographic variables (Lim and Lee, 2010), international pricing (Bolton and Myers, 2003), etc. As a result, this particular information produced by these studies cannot be valid for general international market segmentation. However, consumer culture and values are more general and valid than the above-mentioned bases for international market segmentation. Since, consumer culture is based on consumption and consumption culture is practically similar around the world to some degree, especially in global consumer cultural environments. Thus, consumer culture and consumer values can provide more general and stable bases for international market segmentation (Gaston-Breton and Martin Martin, 2011).

Among other segmentation bases such as geography, demography, psychograph, and socio-economy, culture has a different nature where it is learnt, transmitted, and shared. Culture is an on-going process and thought to be never fixed (Hallab, 2009). Moreover, in this ever-globalizing world this aspect of culture also continues in the global market (Sobol, 2008).

Rather than consumer needs, wants, values, attitudes, behaviors and culture, easier variables such as demographic variables (age, family type, education, etc.) have been used as segmentation variables (Raaij and Verhallen, 1994). Up to now, researchers mostly used culture as a macro variable, whereas they ignored the micro side of culture, which is more important for marketers especially in terms of consumer behavior (Douglas and Craig, 2011). Obviously, culture with its ambiguous nature is very complex, and its influences on consumer behavior are hard to analyze. As cited by Mercado “*culture is both determined by its members and determinant of the characteristics of its members... An ever evolving force...*” (2008). However, culture is one of the key determinants of consumer behavior and at the focus of different market behaviors (Nachum, 1994; Hallab, 2009). As a result, cross-cultural research in the marketing literature tries to establish which aspects of culture influence consumer behavior. A general finding of these studies is that the culture has an impact on all consumer behaviors (Cleveland, 2006; Sobol, 2008). For that reason,

culture as one of the most important factors that intensely affects consumer behavior is also a significant and valuable base for international market segmentation.

2.2. Globalization and Culture

Globalization has increased international trade between countries and the availability of products from varying national origins. This has brought both challenges and opportunities with itself for international marketers where consumers are now exposed to products/brands from several countries and many choices to select among imported, domestic, foreign, local, etc. products/brands (Klein, Ettenson, and Morris, 1998). Therefore, this important issue became an essential research topic and researchers begun to study consumers' attitudes towards products from different countries (Nijssen and Douglas, 2004).

The globalization and its effects on culture is one of the most important topics in international marketing (Cleveland and Laroche, 2007). By upcoming discussions and descriptions, globalization should not be seen as totally good or bad phenomenon; contrarily, globalization is the most important reality in our century, and we need to understand and adjust to it. Therefore, it is essential, first, to understand globalization, then culture, and later, the interplay of globalization and culture, which are the following topics.

2.2.1. Definition of globalization and its context

Globalization, which has no single definition (Berry, 2008), is the one of the most important phenomenon in this world. Global market integration, trade liberalizations, standardization of products, global mass media and Internet, etc. are all quickened and enhanced by globalization (Yip, 2003; Steenkamp and de Jong, 2010). In a similar fashion, global consciousness, increased interconnectedness, and intensified human interactions resulted in the new global cultural economy, which assumes a world as a single social space (Rokka, Desavelle, and Mikkonen, 2008). Globalization is seen as the standardization of commerce, culture, and technology at a global level (Sandikci and Ger, 2002). Globalization and its appearance could easily be found in the advertisements of Coca-Cola, McDonald's, Sony, IBM, Mercedes, Marlboro, etc. (Ger and Belk, 1996). These companies' activities span the whole world from third-world economies to top affluent ones.

Globalization could be described as the creation of one-dimensional (dominant, monotone) individuals, groups, consumers, etc. (Sklair, 2002). By dimension, it is meant culture, politics, ideology, art, entertainment and so on. It is essential to understand the emerging nature of world culture, because now there is one world culture (Hannerz, 1990). For instance, McDonald's and Coca-Cola have become the synonyms of globalization (Jackson, 2004) and they are being consumed all over the world. Beginning from the seminal paper of Levitt (1983), "*The Globalization of Markets*," researchers all mentioned about the homogenization of consumer needs and wants. As in the cases of Coca-Colanization or McDonaldization, western countries and cultures are seen as the origin of cultural homogenization (Sandikci and Ger, 2002).

The world is continuing its globalization (Alden, Steenkamp, and Batra, 2006). Globalization is simultaneously occurring in a wide range of areas such as economic, political, cultural, and social (Cornwell and Drennan, 2004). Even in crisis periods, globalization will continue to be present with different global movements (Akaka and Alden, 2010). In a globalized marketplace, consumers could easily reach any products or services from many countries around the world. Hence, varying attitudes of consumers towards their home country and other foreign countries become crucial issues to analyze and understand, because without doubt, these attitudes and behaviors affect the success of global firms (Riefler and Diamantopoulos, 2009).

Global system or globalization could be analyzed at three levels, namely economic, political, culture ideological; even though these are not fully independent from each other. Among these, the dominant form of globalization is global capitalism or economic globalization. The key players of globalization are transnational/multinational companies such as Microsoft, Coca-Cola, Starbucks, McDonalds and international organizations such as UN, IMF, WTO, etc. (Sklair, 2002).

Globalization pursues principally to erode national economic borders (Webb, 2005). The fall of Berlin Wall and the collapse of Soviet Union lead economic convergence in the world thus ignited trade liberalizations and globalization. However, even tariff barriers of trade have been mostly faded; the same is not valid for non-tariff barriers (Shankarmahesh, 2006). Undoubtedly, culture is the one of the biggest sources of

non-tariff barriers, which persists. For this reason, next section will discuss the culture in short and focus on how culture creates trade barriers.

As globalization goes gradually further, it gets more complicated. Researchers believe that both homogenization and heterogenization effects of globalization coexist (Appadurai, 1990; Balabanis, Diamantopoulos, Mueller, and Melewar, 2001; Thompson and Arsel, 2004; Cleveland and Laroche, 2007; Manrai and Manrai, 2011) and the struggle between these two forces had become one of the key issues for new cultural economies (Appadurai, 1990).

2.2.2. Definition of culture and its context

There is no single definition of culture yet. Contrarily, each area provided many definitions of culture rooted in anthropology, sociology, cross-cultural psychology, and marketing. However, in marketing, mostly Hofstede's definition of culture is used which is "*the collective programming of the mind which distinguishes the members of one group or category of people from another*" (2001, p. 9). Culture is consisted of invisible, shared values and norms (Hannerz, 1992) and visible dimensions such as fashion, art, music, food, etc. (Merz, He and Alden, 2008). Additionally, culture with its norms and beliefs is strongly forming consumers' perceptions, attitudes, and behaviors (Markus and Kitayama, 1991; Steenkamp, 2001).

Culture is a complex phenomenon. However, some studies tried to dimensionalize culture and treated it, as it is too simplistic (Steenkamp, 2001). The well-known cultural value systems or frameworks introduced by Hofstede, Inglehart, Schwartz, and Triandis (Steenkamp and de Jong, 2010). Up to now, culture is used as a synonym for national culture or country and has been taken into consideration as an environmental/extrinsic variable (Steenkamp, 2001). National culture, as the most commonly used cultural level has been analyzed by two famous cultural frameworks, namely, Hofstede (1980, 2001) and Schwartz (1992). However, culture is more than national culture, there are different levels of culture where some are more general, and some are more specific than national culture (Markus and Kitayama, 1991; Steenkamp, 2001). Additionally, there are other cultural levels to analyze varying cultural phenomena such as meta and micro cultural levels (Steenkamp, 2001).

2.2.3. Cultural change and cultural dynamics

In order to understand the culture in general and cultural change in particular, a brief description about modernization theory would be helpful to understand the theoretical basis of this study. Modernization theory was so popular in 1960s and 1970s. One of the beliefs that this theory holds is that in order to modernize nations or countries, it is first essential to modernize individuals and their psychological belongings such as personalities, dispositions, characteristics, and so on (McClelland, 1955, 1961). For the first time, modernization of an individual is proposed by Inkeles (1966) as “*modernization of man*” (Inkeles, 1969; Inkeles and Smith, 1974; Hwang, 2003). Later on Yang, a Taiwanese scholar was the first who constructed individual modernity-traditionalism scale from a psychological perspective (Yang, 1981, 1986). However, both modernization theory and Yang’s scale was highly condemned for several reasons. For example, it was not appropriate to link individual and social modernization (Hwang, 2003). Then after, with the introduction and increase of world system theory which is developed by Wallerstein (1976, 1979); both modernization theory and Yang’s scale had lost importance and begun to weaken in the literature. To overcome these critics, he later developed a multiple factor scale from several perspectives (Hwang, 2003) (see Table 2.1).

Table 2.1: Factors of Yang’s Multiple Traditionality-Modernity Scale.

Multiple Traditionality Scale	Multiple Modernity Scale
Comply with Authority	Egalitarian and Open-minded
Filial to Parents and Worship Ancestors	Independent and Fending for Oneself
Self-content and Conservative	Optimistic and Aggressive
Fatalism and Self-protection	Valuing Affections
Male Superiority	Sexual Equality

Another study that deals with modernization theory is Inglehart and Baker’s (2000) study of cultural values. Their work is based on materialism and modernization theory, and these two bases are critical in consumer culture theory and globalization theory (Arnould and Thompson, 2005). In many studies, globalization is seen similar

to the modernization (Sandikci and Ger, 2002) and liberalization, while the opposing force- localization is seen similar to traditionalism and conservatism. Especially non-western countries are springing from traditional cultures to modern ones; for that reason, both modernity and traditionalism coexist in such countries (Hwang, 2003).

Modernization theorists from Marx to Bell have debated that economic development brings cultural change; however, others from Weber to Huntington have argued that cultural values are persistent and have an enduring and autonomous effects on society (Inglehart and Baker, 2000). Inglehart and Baker (2000) collected data from 65 societies and 75% of the world (World Values Surveys) and concluded that cultural values are both changed with massive cultural changes and maintained by persistence cultural traditions.

Central theme of modernization theory is that the economic development will always bring cultural, political, and social changes. Formerly, modernization is thought to be a Western phenomenon and in order to modernize, non-Western countries were abandoning their traditional cultures; however, in the last few decades non-Western countries could modernize themselves without abandoning their traditional values. Western cultures and economies are no longer a model for the world (Inglehart and Baker, 2000).

In addition to Inglehart and Baker's (2000) framework, another cultural values structure, which is helpful in explaining cultural change, is developed by Schwartz (1992). In Schwartz's framework, there are motivationally different values, which are depicted in Figure 2.1. Circular structure states the relationships between values such as harmony, opposition, etc. However, it is not the aim of this study to explain and give details of Schwartz's values framework, but it is important to stress its importance in cultural and value related studies. Additionally, ten cultural values are designed around a circle; position of the value state their relationships with other values. These cultural values are not independent and disconnected. Contrarily, along with their positions they do not only indicate their relationships with other values but also form higher order values by coming together in different groups. There are two higher order values; one is openness to change-conservation, the other one is self-transcendence-self-enhancement. Moreover, each higher order value possesses its own polar. In this study, the polar of higher-order value domain of Schwartz, namely, openness to change and conservatism, provide the theoretical basis of the two

constructs proposed and developed (Openness to change – Openness to global consumer culture and conservation – Conserving local consumer culture). The relations between these values and constructs will be described below in the corresponding parts. In general, cultural values have strong influence on consumer behavior (McCracken, 1986; Markus and Kitayama, 1991; de Mooij and Hofstede (2002; de Mooij, 2010; Steenkamp and de Jong, 2010); therefore, next section will focus on culture and consumption relations.

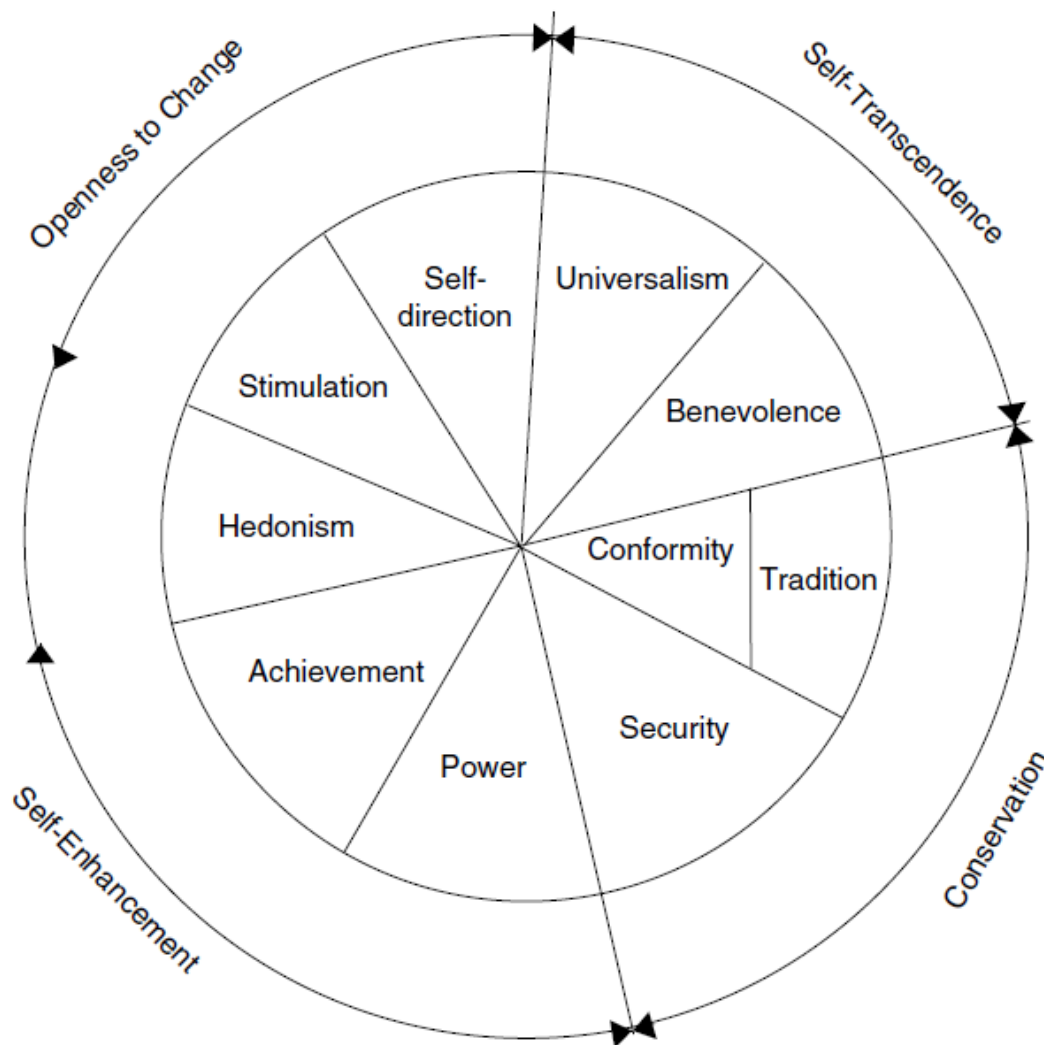


Figure 2.1: Schwartz's Values Framework (Schwartz, 1992).

2.2.4. Culture and consumption

There is an increase in the number of research on the complicated relationship between culture and consumption over the last few decades (Ogden, Ogden, and Schau, 2004). Culture has the most intense influence on consumer behavior. Consumers' attitudes and behavior implicitly or explicitly, persistently or subtly are

formed by consumers' cultural nature and environment, even consumers are not consciously aware of this effect (McCracken, 1986; Askegaard, Arnould and Kjeldgaard, 2005; Ogden, Ogden, and Schau, 2004). Many characteristics of consumer behavior are culture-bound (de Mooij, 2010), besides, consumer behavior directly influenced by complex cultural effects (Cleveland and Chang, 2009). Cultural influences are increasingly becoming significant in consumers' comprehensions and selections (Nijssen and Douglas, 2011). However, up to now, cultural influences were not well understood or ignored. Formerly, some well-known companies such as Ford, Coca-Cola, and C&A all failed in adapting according to local markets and tastes and, therefore, declined their profitability (de Mooij and Hofstede, 2002).

In almost every case, culture is embedded in consumer goods. This is especially true when we are talking about consumer culture. Consumer goods not only have “...a significance that goes beyond their utilitarian character and commercial value...” (p. 71), but also “...give cultural meaning concreteness for the individual that it would not otherwise have...” (McCracken, 1986, p. 73).

Consumers attach different values and meaning to products other than their utilitarian and commercial values and these value attachments depend on consumers' cultural values (Douglas and Isherwood, 1979; McCracken, 1986). Consumers' world perspectives are shaped by their cultures and products. Consuming them provide consumers to highlight their cultural values. They encode some set of specific cultural values to culturally specified products to discriminating them from others; consumer products are one of the three locations of cultural meanings. Moreover, products do not only have these kinds of values but also communicate them to the society (McCracken, 1986) and through consumption; consumers communicate these values and meanings to the society.

de Mooij and Hofstede (2002) stated that economic system convergence could not explain differences of consumer behavior between countries; this circumstance then calls culture for help. However, fuzziness of culture limits the explanatory power of culture, thus, in order to increase effectiveness, cultural values come into place where some of them measured and quantified as in Hofstede's cultural dimensions. The convergence of countries' economic systems will make culture more important than ever to understand country-level consumer behavior.

Consumers consume goods with their meanings in order to show their cultural categories, develop their ideas, endure their lifestyles, etc. (Ogden, Ogden, and Schau, 2004). The interface between culture and brands is the one of the main topics of consumer behavior (e.g., McCracken, 1986). Brands are considered as cultural phenomena and important indicators of cultural identities (Guzman and Paswan, 2009).

According to Douglas and Isherwood (1979), consumption is not only an economic but also a cultural activity. They re-conceptualized consumption as an activity where consumers purchase and consume products because of the meanings they want to communicate to the society. Consumers are good at communicating, highlighting, and classifying their identities in the social context. For them, consumption of goods is a communication activity. With the help of consumption, consumers make their identities, status, and goals visible to the society.

Likewise, Bourdieu (1984) also stated that individuals make use of three main sources such as economic (wealth), social (relationships), and cultural capitals to form and to preserve their social status in the society. He focused on cultural capital, which is the understanding of performing codes of a culture. Cultural capital is also the one, which is more intensely related with consumption than other two capitals. It directly affects our consumption choices and practices.

In the perspective of de Certeau (1984), individuals use cultural consumption and other cultural resources to resist the dominance of markets, or in our term dominance of market globalization.

Without a doubt, culture, is the most critical factor that affects consumers' attitudes, behaviors and lifestyles (Cleveland and Laroche, 2007), and it is influenced by the globalization process. Globalization is the most essential factor for companies, which speed up relationships between culture and markets. Thus, it is essential to understand the effects of globalization on culture and consumer behavior. Moreover, companies have to take various advantages of globalization while lessening threats of it. In order to achieve this, companies have to understand globalization and cultural influences (Cleveland and Laroche, 2007). Globalization of the marketplace is a critical process that not only companies but also consumers face. Within the context of increasing globalization, determining the behaviors of consumers toward other countries become essential (Riefler and Diamantopoulos, 2009).

Globalization simultaneously affects culture in two opposing ways: homogenization and heterogenization (Cleveland and Laroche, 2007; Akaka and Alden, 2010). In summary, the effects of globalization on consumer behavior could be assessed by two perspectives. One focuses on homogenization, accordingly the emergence of global consumer culture where the other one focuses on heterogenization namely localization or hybridization of consumer culture (Cleveland and Laroche, 2007). Following section focus on these two phenomena.

2.2.5. Interplay between globalization and culture

The interplay between globalization and culture directly affects consumer behavior. The key determinant of the interplay between globalization and culture is modernization theory, which has the central role in consumer culture theory and globalization theory (Arnould and Thompson, 2005). Globalization or modernization will lead to value change and convergence of psychological characteristics (Yang, 1986). Converging consumer preferences, increasing similarity in mass media, global communications, increasing mobility then increase the homogeneity of consumers and markets at the global level (Cornwell and Drennan, 2004).

Current fashion of globalization is that many companies are changing their strategies from traditional multi-domestic approach to the global approach where former one is considering locally produced and marketed products to local consumers, and latter one is both consumers and products needs to be considered at the global level. The “*McDonaldization of Society*” phenomenon, which is coined by Ritzer (1993), is used to describe postmodernity of society by economic, political, social, and cultural studies. McDonaldization term is used to mean homogenization, emulsification, and standardization of products, foods in this particular case (Kellner, 1999). In view of these, it is important first to understand the antecedents of globalization process.

2.2.5.1. Global cultural flows

Appadurai (1990) introduced the dimensions of global cultural flows which are global movement of people (ethnoscapes), global movement of technology (technoscapes), global movement of money (finanscapes), global movement of images (mediascapes), and global movement of ideas (ideoscapes). These forces are not unrelated or independent, but they are highly dependent to each other, and there are strong ties between each of them (Appadurai, 1990). He also emphasized that

these flows are fluid and irregular in shape. These forces either combine national, regional, or local structures and the volume and speed of these flows directly influence global culture. In short, according to Appadurai (1990), these five forces shape the globalization process itself.

Appadurai (1990) used *ethnoscapes* by meaning that moving groups or persons such as tourists, immigrants, refugees, guest workers, etc. Moving people generate many shifts in different needs. Immigration is seen as one of the most influential factors in the globalized world; nowadays, everybody is immigrating from somewhere to other places. For example, there live 40 million immigrants in US in 2010, which corresponds 13% of US population (U.S. Census Bureau, 2012). Thus, immigrations are changing the structure of Western and developed countries (Cleveland et al., 2009).

Technoscapes means movement of technology within countries and the factors that affect the crossing of technology over boundaries highly dependent on economies of scale, politics, skilled-labor, etc. Technological movements also include the movements of technical human beings. Another cultural flow is the financial one, which is the move of global capital and money in all its forms. Among the other flows, financial flows are the one of the easiest flows. They are so swift and difficult to follow. *Ideoscapes* are the other types of cultural flows and consist of the movement of ideological elements such as freedom, welfare, rights, democracy, etc. (Appadurai, 1990).

Last one is *mediascapes*, which is based on production and dissemination of information and global images via media (Appadurai, 1990). For example, mass media, especially flowing from the US, played a major role in the creation and sharing of the global culture. Particularly television is a kind of machine that is invented to create a global culture. Global access to television facilitates global culture of consumption or turns the world into a global mall (Alden, Steenkamp and Batra, 1999). In general, multi-national organizations, companies, mass media, the Internet, and international organizations such as WTO, UN, etc. are seen as critical forces of globalization (Cornwell and Drennan, 2004). International tourism, transportation, communication, etc. resulted in making the nature of global and national markets as multiethnic, multicultural markets (Manrai and Manrai, 2011). Global mass media, “*mediascape*”, is one of the most influential global cultural

flows. Messages in mediascapes including advertisings are promoting uniform tastes, values, and norms (Appadurai, 1990). For instance, consumers all around the world are exposed same signs of global brands, watch same TV-shows and movies, listen the same music, and so on (Rokka, Desavelle, and Mikkonen, 2008). When consumers are exposed to global cultural flows such as movies, TV shows, tourists, etc., they desire and seek more to consume global and foreign brands/products. This is especially the case for developing countries (Batra et al., 2000).

Consumption holds an important position in discussing globalization (Jackson, 2004). For that reason, because many consumers eat the same food (e.g. McDonald's) and wear the same clothes (e.g. Levi's) (Rokka, Desavelle, and Mikkonen, 2008), Ger and Belk (1996) added a new dimension to the Appadurai's five global forces, which is named as *consumptionscapes*. This is the flow of goods and commercial symbols in the process of globalization and global consumptionscapes provide resources from global and local, old and new sources to consumers (Ger and Belk, 1996). Ger and Belk (1996) also listed four factors of the global culture. These are

- the spread of global companies and their production and marketing activities,
- global capitalism that is the marketization and democratization of countries,
- globalized consumerism,
- and global consumption homogenization, which is consumption of same goods.

Because, global consumer culture is a collection of common products and services around the world (Akaka and Alden, 2010); all the factors that Ger and Belk listed could be included in consumptionscapes.

Ger and Belk (1996) also reported that global mass media, tourism, immigration, popular culture, and marketing activities resulted in increased consumer expectations toward global consumption. They also listed marketization and democratization of countries, for instance Romania, as a facilitator of global consumer culture. For example, they remark that Marlboro, Michelin, Coca Cola, Playboy and Windows as the global cultural icons. Alden, Steenkamp, and Batra (1999) stated that

advertisements endorse the impression that consumers consume particular global brands in all over the world.

Hannerz (1992) emphasized that the sustainability of global cultural flows could be understood in center and periphery structures. However, his work did not include consumers' self-identity as an either center or periphery, which has effects that are more enduring.

2.2.5.2. Consumer culture in the global era

Globalization leads and changes many things in the world, such as increasing trade liberalization, investments in foreign countries, and technology, etc. Then, these changes facilitate the emergence of a new culture, global consumer culture (GCC), which is a result in the homogenization effect of globalization (Manrai and Manrai, 2011). GCC is defined by Alden, Steenkamp, and Batra (1999) as "*cultural entity not associated with a single country, but rather larger group generally recognized as international and transcending individual national culture* (p. 80)." In general, consumer needs and attitudes are converging with the influence of globalization. Global consumer culture rises with the forces of new trends in global markets, with the spread of the internet, online and social media technologies, etc. increase in world travel, and global media, and this later increases the convergence of consumer needs (Cleveland and Laroche, 2007; Zhou, Teng, and Poon, 2008; Steenkamp, Batra, and Alden, 2003; Alden, Steenkamp and Batra, 1999; Akaka and Alden, 2010; Nijssen and Douglas, 2011). The key point that global consumer culture is that consumers in different countries might share similar needs and desires whereas they may differ from the ones in their home countries.

Cultures are not static; they are very dynamic and evolve over time by internal and external forces (Cleveland and Laroche, 2007). As cultural meanings travel around by the global flows, new cultures emerge as well (Akaka and Alden, 2010). In the long run, all the culture will approximate to each other (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011). Several forces move all consumers towards a one-world culture or global consumer culture (Ger and Belk, 1996). For instance, Cannon and Yaprak (2002) stated that consumers' cosmopolitan orientations are smoothing the emergence of global consumer culture and homogenization of the world.

Cosmopolitans all around the world make it easier to construct the world culture, they enhance coherence and closer relations, and, however, if there were only locals; there would not be any world culture, at least as meant a global culture of today's life, world culture would be the sum of different and divergent parts of local cultures (Hannerz, 1990). In line with cosmopolitanism, globalization as an emerging force offers both new chances and dangers to marketers. As the globalization takes place, global consumer segments come into place, and then there emerges global consumer culture as the base of global consumers' consumption-related elements (Alden, Steenkamp and Batra, 1999; Zhou, Teng and Poon, 2008).

Global consumer culture, which is emerging and being adapted to local cultures is not a thing that is produced and distributed all over the world (Ger and Belk, 1996). Featherstone (2006), Alden, Steenkamp and Batra (2006), and Steenkamp and de Jong (2010) cited from various studies in the literature and listed some of the factors that create and enhance global consumer culture. These factors which facilitate global consumer culture are worldwide investments, production and marketing, increasing availability of consumer goods all around the world, advances in telecommunication technologies and the internet, growing urbanization, the rapid increase in education and literacy levels, increases in world travel and migration, and the growth of global media (global music, sport and news). Besides, some of them overlap with Appadurai's model of global cultural flows. Furthermore, the internet services such as e-mail, MSN Messenger, Skype, and more newer ones such as Facebook, Twitter, YouTube facilitate cultural interchanges among consumers, approximate cultures and build shared values in advance (Martinez-Lopez, Sousa and Gazquez-Abad, 2011).

Global consumer culture increased consumers' attention on global products and services and resulted in a global segment of consumers who possess similar trends, habits, lifestyles, or at least interested in global consumer culture and live in different countries (Zhou, Teng and Poon, 2008; Nijssen and Douglas, 2011). Global consumer is an important notion for international marketing; however, there is no clear definition of global consumer. With the increasing convergence of cultures, values and behavioral tendencies, a new global consumer segment has emerged, even though some scholars propose vice versa (Westjohn, 2009). The globalization is building a global culture that involves many subcultures where consumers are all

aware of many international brands (Hallab, 2009). Similar to the definition of globally oriented consumers, their consumption behavior is also unknown.

Recently, international consumer research focuses on the consumers who share common beliefs, values and cultural orientations, in short or namely global consumers (Cleveland and Laroche, 2007). Globalization process widened consumers' frame of references and increased the potential of consumers to communicate from all around the world (Featherstone, 2006). Globalization process created a new culture, global consumer culture (Steenkamp and de Jong, 2010). Global consumer culture, which is the new culture of the world, is not related with any culture but a mixture of them, multicultural in nature (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011). Consumers' positive response for global consumer culture or homogenization is related with utilitarian convenience of global products (Steenkamp and de Jong, 2010).

In developed countries, living and being a human is equal to consume (Firat, 1995); this is also evident in developing countries (Barber, 1996), and this is mostly because of the rapid diffusion of consumer goods than any other element of culture (Howes, 1996). This is also the fundamental reason of the rise of global consumer culture. The leading study in this area is the exemplary research of Ger and Belk (1996), in which they examined the impact of globalization on consumption patterns in both *"Less Affluent and More Affluent World."*

It is claimed that consumers' needs and wants are converging and resulting in the homogenization of global demand (Levitt, 1983), additionally, consumers not only associate themselves with the ones in their own culture but also other cultures (Appadurai, 1990). While global consumer culture is being developed and shaped, companies and consumers from developed countries have to say and contribute more than developing countries' companies and consumers; however, this does not mean that they do not have any contribution to GCC; GCC is jointly produced and consumed by both types of countries' consumers (Ger and Belk, 1996).

Both the global culture and global brands are important symbols of global consumer culture (Strizhakova, Coulter, and Price, 2012). Ger and Belk's (1996) introduction of consumptionscapes as a global flow was the first attempt to describe consumer cultures, especially in global terms in other words, GCC. Flow and use of goods and commercial symbols was essential to understand the process of globalization in terms

of consumer cultures. Consumer culture is a subcategory of a broader culture, and it consists of consumers' actions, feelings, thoughts, behaviors, consumption traditions, and ways of life (Merz, He and Alden, 2008). In consumer cultures, consumers' central identities are well defined and tailored to consumption (Holt, 2002), thus, consumer culture is a culture of consumption (Slater, 1997). This is a vital issue for both consumers and companies because consumer products are carrying cultural meanings (McCracken, 1986). Consumption and its functions are now understood as a narration of life stories of consumers (Kjeldgaard, 2002), especially in consumer culture perspective. Rather than fulfilling their utilitarian needs, consumers are more motivated to consume what others consume (Douglas and Isherwood, 1979). The consumption of products is the core of consumer culture (Arnould and Thompson, 2005). Therefore, success of products will directly depend on consumer culture which is dynamic and changeable (Slater, 1997).

Globalization and homogenization of culture are two different issues. Globalization includes instruments of homogenization (Appadurai, 1990); thus, globalization is a wider concept than homogenization. However, as a result of homogenization, global culture comes into place that is the sameness of cultural elements throughout the world. World culture does not mean that uniformity or total homogenization of cultures, but one network that consists of diversity and differences. Interconnectedness and relationships between local cultures has resulted in the world culture (Hannerz, 1990). In a similar vein, newly defined global consumer culture is not related with only one culture or country, but a larger collection of national cultures those are known as international (Cleveland and Laroche, 2007).

Culture could not only be operationalized at the national level but also meta (global, pan-regional) and micro levels. Meta cultures are more general than national cultures whereas micro cultures are more specific than national cultures. In meta cultural level, it is possible to group countries according to their similar cultural backgrounds and structures. In addition, at the global level, a global consumer culture, which has emerged in the last decades, could be operationalized. National level is the most frequently used level. Finally, at the micro level, culture could be defined more specifically such as subcultures (Steenkamp, 2001) or even individual cultures.

Countries are quickly integrating with the world markets, due to the several socio-cultural and socio-economic factors, culture should be analyzed multi-dimensional

construct rather than just nationality (Kaynak and Kara, 2013). For example, Srnka (2004) proposed supra (political and economic), macro (national, ethnic, and religious), meso (professional and business) and micro (organizational, family, and individual values) level as the four main cultural levels.

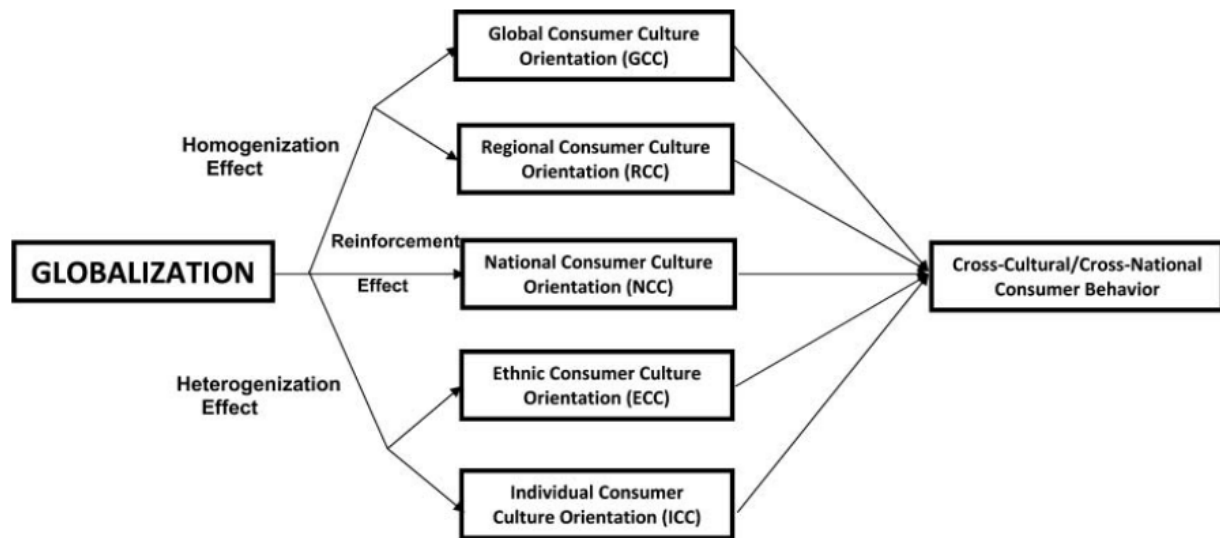


Figure 2.2: Effects of Globalization on Consumer’s Cultural Orientations (Manrai and Manrai, 2011).

According to Manrai and Manrai (2011), globalization has two main effects, namely homogenization and heterogenization effects on consumer behavior. These two effects could be further detailed into global consumer culture (GCC), regional consumer culture (RCC), national consumer culture (NCC), ethnic consumer culture (ECC), and individual consumer culture (ICC). These detailed effects from most homogeneous to most heterogeneous ones affect consumer behavior and lead to the emergence of cross-cultural/cross-national consumer behavior differences (see Figure 2.2). Globalization could result in five different cultural orientations, and these represent a useful basis for understanding cross-cultural consumer behavior. Additionally, Manrai and Manrai (2011) propose that these five cultural orientations could coexist together with varying influence of each of them related with the context, culture, and country. Among the constructs of these five cultural orientations, only three of them have scales, which are GCC, NCC, and ICC (Manrai and Manrai, 2011).

The homogenization effect of globalization, leads not only to global consumer culture but also to regional consumer culture. Regional partnerships and cooperation

between countries result in RCC. For example, European Union (EU) and NAFTA (North American Free Trade Area) is a result of this effect (Manrai and Manrai, 2011).

Jackson (2004) preferred the term “globalizing” instead of “fully globalized” in order to stress that the world is globalizing disproportionately and varying economic, political, and cultural transformations are taking place in different places; for that reason, several local consumer consumption cultures still exists. Besides, local consumption or consumer cultures could domesticate some global forces even in the globalization era. However, some others argue that the local consumer cultures are the traditional ones; they are still alive, and even GCC is dominating consumer cultures; there is an ongoing struggle between global and local consumer cultures (Ger and Belk, 1996; Merz, He and Alden, 2008). Consumers are now living in a contradictory world (Giddens, 1991). Their consumption behaviors diverge and stay local (Merz, He and Alden, 2008).

On the other hand, heterogenization effect of globalization emerged as a response to homogenization effect of globalization (Manrai and Manrai, 2011). With the increase of globalization, consumers’ knowledge about cultural issues and other cultures also increased. This then led to consumers’ reactions to cultural meanings. Now, even in the globalization era, many products are seen as cultural products and carrying cultural meanings (Torelli and Cheng, 2011).

The increase of globalization gave new rises to two parallel phenomena, global consumer culture and local consumer cultures, which makes the international marketing area even more important than ever and forced researchers to explore attitudes towards global and local products in line with their buying intentions and product choices. For instance, Keillor, D’Amico, and Horton (2001) delineated global vs. domestic consumers and markets in terms of standardization and differentiation. However, the topic is more complicated than they explained (Alden, Steenkamp, and Batra, 1999).

With the emergence of GCC, companies have begun to apply global consumer culture positioning (GCCP) strategies, where local consumer culture positioning (LCCP) is the opposite of GCCP. GCCP was a response of companies to target global consumer segments, which now exists with their global consumer cultures (Alden, Steenkamp, and Batra, 1999). Usually, youth culture and segment have seen

as the classical illustration of global segment in the marketing literature and the evidence for the existence of global consumer segments. The main reason was youth consumers' identical consumption behaviors such as similar clothing, music, and media preferences. However, due to the local spaces influences, young consumers may also re-emphasize global products according to their local and personal identities (Kjeldgaard, 2002). This phenomenon drives us to the challenges of global consumer culture issue.

2.2.5.3. Challenges for global consumer culture

Even many countries used assimilation politics and hold strict assimilation perspectives; many ethnicities endured and stayed alive. This in turn started the questioning of how consumers' still use and survive their ethnicities even under assimilation politics (Cleveland et al., 2009).

Many of globalization's consequences are exaggerated, and now these exaggerations are challenged by several ethnographic researches. Even most global brands such as McDonald's and Coca-Cola are being consumed with attributed different cultural meanings (Jackson, 2004). Inglehart and Baker (2000) stated that the trend toward and emergence of "McWorld" is just an illusion. For instance, Cleveland, Papadopoulos, and Laroche (2011) analyzed the relationship between cosmopolitanism and ethnic identification and concluded that Levitt's (1983) globalization phenomenon is not valid where globalization is not leading to cultural homogenization.

Depending on the definition of McLuhan's (1962) "*global village*," globalization is used as the connectivity; later on, it turned into a daily word which is used by not only academics, but also media in all around the world (Featherstone, 2006).

When Levitt (1983) proposed this popular term of globalization of markets, he was misunderstood. More importantly, many of his misunderstood statements were not empirically evidenced (de Mooij, 2004). What did Levitt (1983) proposed is that if companies could increase their size to the global markets, they could easily benefit from economies of scales, and this could happen through standardization. This does not imply that all products/services have to be standardized in order to be global, if else, they will face serious failures. Levitt was also aware of segments, which are consisting of local, regional, ethnic, and institutional subjects and products, which do

not have to be standardized. Thus, he did not mention globalization, as it is understood today. What he proposed is that standardization at the global level will lead to economies of scales and then maximization of profits. Levitt was in the search of similar consumers and segments across countries. Levitt (1983) advocated that standardization at the global level is a better way of doing business; however, this does not ignore local or national dissimilarities. Similar arguments have also been written by other scholars such as Hannerz (1990) and Jackson (2004). For instance, Hannerz (1990) stated that there does not seem that there will be a total homogenization of world culture, or in other words global consumer culture. Additionally, Jackson (2004) challenged the arguments about globalization that the world is globalizing not fully globalized yet.

At the start of arguments about globalization, without any empirical evidence, it is claimed that, with globalization, consumers will prefer globally standardized products to the ones, which they are more used to (de Mooij, 2004). Usunier and Lee (2013) emphasized that globalization, homogenization, and convergence of consumer behavior are such a belief where there is no empirical evidence. At the time of Levitt's (1983) statements about globalization, Kotler (1986) and Sheth (1986) were more balanced and reasonable than Levitt. Both Kotler (1986) and Sheth (1986) stated that the consumer behavior is diverse; consumers are not always rational; thus, they will not always prefer global alternatives to their local ones, which they are more used to them (de Mooij, 2004).

In the modernization, economic, political, and sociocultural factors are at play, and it is stated that as individuals, groups, or countries modernize they become identical; thus, it enhances homogenization and convergence at all three levels (Yang, 1986).

Robertson (1992) criticized the extent role of economics in globalization and stated that cultures are more important than economy? In globalization, he stressed economy is only one side of globalization. de Mooij (2010) proposed that globalization is happening in economic terms, not in cultural terms. Even though there are high anticipations for converging consumer behaviors, needs and motives, and thus homogenization; globalization primed consumers' local identities. de Mooij and Hofstede (2002) asserted that economic homogenization will not lead to homogenization of consumer behavior. They believed that convergence of consumer behavior is only a myth in marketing. They put forward the European Union example

where with a single currency and single European market, all European countries' consumers were considered alike, eating and dressing in a similar way, however, the real and current situation is different from expected. Main reason for these differences is different cultural values between countries. EU is thought to eliminate differences and lead convergence of consumer behaviors across countries, conversely, the divergence even become stronger.

Inglehart and Baker (2000) doubt that homogenized world culture will exist in the near future. In addition, Americanization phenomenon is misrepresented by these researchers, because American people is found to be more traditional and attached to traditional values as any other equally developed countries. In terms of homogenized cultures, Nordic/Scandinavian countries could be a more appropriate example.

Many cultures or ethnicities can coexist within countries and become a harmonization of cultures, thus leading to multicultural perspectives rather than assimilation ones. Therefore, many cultures could hold their original cultural heritage while enduring and obtaining some appeals from mainstream culture (Cleveland et al., 2009).

It is almost accepted in everywhere that globalization will result in a single outcome: a pure homogenization of the world and its cultures. However, process and outcomes are different even they are used wrongly. Thus, globalization process and outcomes of globalization are different. Consequently, *"it is now clear that the old belief that culture contact inevitably leads to cultural and psychological homogenization is no longer supportable. Cultural convergence can no longer be assumed"* (Berry, 2008). Especially in the last decades, there is emerged some reversal effects of globalization, for instance increase of cultural identity-based cultural brands from emerging markets such as BRIC countries (Guzman and Paswan, 2009).

One of the most important phenomena of the twentieth century was globalization. Especially after 1960s, both globalization and fragmentation formed the international relations and still going on to form (Cornwell and Drennan, 2004).

It is not surprising that globalization is leading and giving ways to fragmentation (Cornwell and Drennan, 2004). Even it seems that globalization and fragmentation are contradictory phenomena, these two trends in combination could be named as globalization of fragmentation (Firat, 1995). Globalization or homogenization could

be seen as increasing similarity of products, lifestyles, consumption behavior, and cultural tendencies; on the other hand, fragmentation or heterogenization could be perceived as new arrangements of different products and increase of microcultures (Firat, 1995). Hannerz (1990) proposed that world culture is composed of many local cultures which are now has no specific country.

When exposed to world culture, consumers with their local cultures would eventually acculturate to world culture. Acculturation means that first-hand contact with other cultures results in the change of cultures (Berry, 1980). Acculturation does not happen suddenly. There are several factors determining its process. Among these factors, two factors are the most important ones: intention to maintain own culture and intention to interact with other cultures. These two factors could also be used to categorize acculturation process (Berry, 2008). According to this categorization, acculturation process may result in four outcomes; these are assimilation (interaction with other cultures and no wish to maintain cultural identity), separation (conserving original culture and no interaction with other cultures), integration (big interest in both maintaining own culture and interacting with other cultures) and marginalization (little interest on both maintaining own culture and interacting with other cultures) (see Figure 2.3).

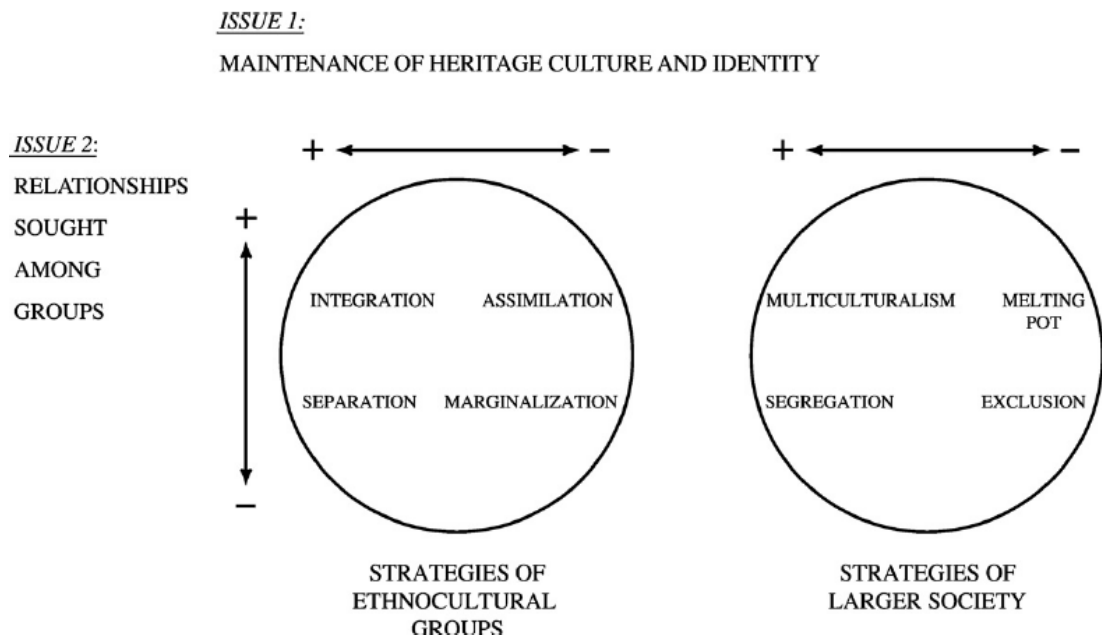


Figure 2.3: Acculturation strategies (Berry, 2008).

Separate from Berry (2008), Mendoza and Martinez (1981) also suggested a four-category typology of acculturation and among them, three categories overlap with Berry's classifications: cultural resistance (similar to separation), cultural shift (resembling assimilation), cultural incorporation (alike integration), and cultural transmutation (a distinctive subcultural entity based on modification of native and alternative cultural norms).

Apart from the type of categorization and categorization logic, acculturation process is one of the key influential dynamics of global consumer culture. The challenge for global consumer culture is strongly related with the consumers place in acculturation process and their intention to maintain their own culture and intention to interact with other cultures. For this reason, acculturation is a critical determinant of global consumer culture. For instance, in separation outcome of acculturation, consumers will not acculturate to global consumer culture, but maintain their local cultures.

2.2.5.4. Localization and local consumer culture

Globalization is strengthening the consciousness in the world. Ironically, rather than its homogenization effects, globalization has also resulted in localization (Hung et al. (2007) in Strizhakova, Coulter, and Price, 2012). Globalization is not only a homogenization process, but also leading trend that let individuals identify them more with local culture (Maynard and Tian, 2004). Friedman (2005), in his book named as "*The World is flat*," claimed that in order to stay local, local cultures and traditions have to be preserved in the globalization process. Otherwise, globalization will erode authenticity and meaning in local cultures (Ritzer, 1998). Once upon a time, culture and especially local cultures were to be eroded by globalization and modernization; however, now local cultures and identities are being rejuvenated and rediscovered.

Levitt (1983) proposed in his famous article (named as *The Globalization of Markets*), technologies will assist convergence of consumer behavior. However, his main assumption that is consumers are rational in their behaviors is not always valid. There are many studies in the literature that reports consumers are not always rational, and there are still many cultural differences between countries and consumers (de Mooij and Hofstede, 2002). de Mooij (2010) emphasized that even if

consumers are rational information processors; this is only valid for individualistic Western countries.

If consumer cultures do not broaden and expand as the dominant way; then, this will challenge the hegemony of globalization (Webb, 2005). Due to consumers' long-time detained practices, globalization will not be able to homogenize consumers' values, feelings, and behavior. Consumers have strong traditional local culture, and they will refuse globalization's influences (de Mooij, 2004). There are many differences in consumer behavior between cultures and nations (de Mooij and Hofstede, 2010).

Globalization converts local consumers again to other forms of localities, and this then leads to different patterns of local consumption. Global transformations resulted in various consumption outcomes (Ger and Belk, 1996).

Baughn and Yaprak (1996) claimed that international economic relations could constrain flow of goods, services, capital, and information; however, in this time of globalization cultural relations and cultural concerns has even more importance than economic ones. As a result, globalization and its consequences have to be taken into consideration from cultural perspectives. For example, one of the non-tariff barriers for international trade is consumer ethnocentrism that is coined by Shimp and Sharma (1987); consumers' preference for domestic products and reluctance from foreign products.

Under the strong globalization effects, local companies are facing fierce competition in both home and foreign markets. In addition, in order to compete with global giants, local companies have to follow different paths. These pathways include providing different and non-homogenized products in which contemporary consumers are more interested. They are looking for local products (Ger, 1999).

Globalization makes the competition fierce between global and local goods (Tu, Khare, and Zhang, 2012). When positioning global brands, companies have to know about consumer's responses in relation with their either global or local identities to their positioning strategies. Because consumers' identities are intensely associated to the reaction of global and local consumer culture positioning (Westjohn, Singh, and Magnusson, 2012).

In line with Ger and Belk (1996), companies could be localizing their products according to local culture and reconstructing their products' meanings; however, there is still the risk of their brands could be perceived as global (Eckhardt, 2005). With the increase of localization efforts, companies have to apply local consumer culture positioning (LCCP) strategies. LCCP is defined as *"a strategy that associates the brand with local cultural meanings, reflects the local culture's norms and identities, are portrayed as consumed by local people in the national culture, and/or is depicted as locally produced for local people"* (Alden, Steenkamp, and Batra, 1999, p. 77).

There are two main forces in the world: one is the globalization and thus global market integration because of increasing global products and diminishing borders, the other one is local differentiation and resistance to the former one because of racial, religious, and national/local identities and interests. Globalization is not only globalization; it also includes localization (Beck, 2002); moreover, it raised attentions to research consumer attitudes towards local and global goods (Riefler and Diamantopoulos, 2009). Not solely globalization, but also with the glocalization, they together strengthen local cultures (Matusitz and Leanza, 2009). However, the effects of global goods grow stronger than local ones (Tu, Khare and Zhang, 2012). However, there are continuing debates on this issue whether globalization is transfiguring consumer cultures to mostly globalized, glocalized, or localized (Merz, He and Alden, 2008).

2.2.5.5. The dialectic of global and local: glocalization and glocal consumer culture

Since Levitt (1983), researchers are discussing the end of local consumer cultures and rise of global consumer culture; however, there is also another alternative, which is a mixture of both, a hybrid one, and glocal consumer cultures (Merz, He, and Alden, 2008). The coexistence and mutual-reinforcement of globalization and localization has resulted in the concept of glocalization (Robertson, 1995; Akaka and Alden, 2010). Consumers may use both global or new and local or old together (Ger and Belk, 1996). Because glocal consumer culture is a blend of global and local consumer cultures, its consequences are distinctive in every location (Ritzer, 2003). Globalization has conveyed two contrasting reactions: on the one hand, cultural cosmopolitanism, cultural learning of otherness, on the other hand, increasing

nationalistically, parochial, and resisting behaviors. From this perspective, globalization could be seen as glocalization. For example, in Tehran, Mango gained a success through reflecting some Iranian segments that identify themselves global. On the other hand, Benetton could not achieve such success because it has feared that Benetton will be harmful to traditional Iranian culture (Torelli and Cheng, 2011).

Coca-Colanization and McDonaldization cases echo us that western countries/cultures are the origins of cultural homogenization. Conversely, consumptionscapes of developing/emerging countries are not fully adopting or replicating western values and consumption styles. Several global and local factors expand and fragment markets, consequently, give way to new hybrid alternatives (Ger and Belk, 1996; Sandikci and Ger, 2002). Homogenization vs. heterogenization and globalization vs. localization effects will always in existence (Ger and Belk, 1996). Additionally, the cultural perception of foreign products may also create creolization, which is the domestication process of foreign products. For example, even their high importance in globalization and the phenomena of Coca-colonization or McDonaldization, these two companies adapt their products according to local preferences. McDonalds' supply of tea in UK, beer in Germany, and halal meat in Australia are good examples of their tendency to filling local cultural needs (Cornwell and Drennan, 2004). McDonald's restaurants have different social meanings in different cultural zones (Inglehart and Baker, 2000).

Global brands as a Trojan horse cause homogenization of culture at the global level by colonizing local cultures, on the other hand, consumers are adding some local cultural values to global brands and making compatible with their local consumer cultures (Ritzer, 1993), hence, in this process global brands cause heterogenization by themselves (Ger and Belk, 1996; Thompson and Arsel, 2004). Besides, these two outcomes are concurrently interpenetrating and confirming global markets, which are known as glocalization itself (Robertson, 1995). Thompson and Arsel (2004) support this view and after critical analysis of Starbucks, they concluded that global brands have an efficient effect on "*cultural heterohybridization*".

For the first time, glocalization term was coined by Robertson (1992), since then, it is studied as a global and local mixture or the dialectic of global and local; however, it is more complicated than it is assumed to be. There are both homogenization and heterogenization of cultural aspects in existence; however, glocalization not only

means that adaptation and reinterpretation of global influences to local cultures, but also globalization of localness or the idea of local (Robertson, 1992; Kjeldgaard and Ostberg, 2007). Ger (1999) studied glocalization in the marketing context and described the process of how local companies should become global ones.

Glocalization is mostly seen as a form of globalization where there is a sense and responsiveness to local cultures. Products could have varying degree of locality, for example, little changes for global products and major changes in local products, depending on the market (Matusitz and Leanza, 2009).

Glocalization is a strong challenge for Western style cultural imperialism (Matusitz and Leanza, 2009). Glocalization is mostly understood as the localization of global products according to local cultural forces. The classical example for glocalization is McDonalds where they have salsa hours in Brazil, kiwiburgers in New Zealand, and falafels in Egypt (Matusitz and Leanza, 2009). Another glocalization example could be glocalizing example of Wal-Mart in China where China represents huge cultural difference not only with Western countries, but also within the country. Therefore, these globalization efforts turned Wal-Mart into “Wal-Mao” (a metaphor for localized Wal-Mart in China) (Matusitz and Leanza, 2009). On the other hand, McDonald’s has the same image and products in all around the world. By providing both standard products and some localized (not local fully) products, McDonald’s glocal strategy aims to encompass as many consumers as it can (Matusitz and Leanza, 2009).

McDonald’s, Burger King, and Pizza Hut serve special Turkish cuisine for the holy month of Islam, Ramadan in which local and traditional consumption of local foods is at its peaks in Turkey and could not be changed by global consumer and consumption culture (Taylan, 2008).

In another perspective, Roudometof (2003) stated that globalization makes reevaluate the concept of modernization. In relating glocalization with modernity, the author asserted that modernity could be viewed within two parts: form and content. Glocalization lead modernization to globalize in terms of form; on the other hand, it leads modernization to localize in terms of content. Thus, glocalization includes both globalization of the forms of modernity and localization of the content of modernity where the former one is researched more than the latter one. The author’s example to the glocalization of modernity is that Islamic modernity in Istanbul (form) and

localization of youth culture in Greece (content). Pizza could be a good example for this case, where content of pizza is localized; however, the form remains standard and same around the world. In line with modernization theory and the very renowned cultural framework of Inglehart and Baker (2000), these issues make sense.

The dialectic of globalization and localization could be understood by analyzing local experiences of consumers (Ger and Belk, 1996). Ger and Belk (1996) told that consumers, for instance in Turkey, on the one hand, may dine with Turkish kebab and drink Coke and finalize the dinner with a Turkish desert; on the other hand, may have BigMac with ayran and finish dinner by Nescafe.

Based on the discussion above such as coexistence of globalization and localization (Robertson, 1995; Akaka and Alden, 2010), use of combination of traditional and global identity symbols (Varman and Belk, 2009), and brands' role in cultural identities (Askegaard, 2006; Kjeldgaard and Askegaard, 2006), Strizhakova, Coulter, and Price (2012) proposed "*glocal cultural identity*." The interplay between globalization and localization plays a key role in the formation of glocal cultural identity (Strizhakova, Coulter, and Price, 2012).

Glocal cultural identity consists of one global cultural belief (belief in global citizenships, Steenkamp, Batra, and Alden, 2003) and two local cultural beliefs (nationalism, Varman and Belk, 2009; consumer ethnocentrism, Shimp and Sharma, 1987). Therefore, they terminated the very recognized and widely accepted distinction of global and national/local identity which are developed by Der-Karabetian and Ruiz (1997), Zhang and Khare (2009), etc. Strizhakova, Coulter, and Price (2012) used glocal cultural identity as an alternative to these measures. Thus, they contributed to the theories related with glocal cultural identities such as Ger and Belk (1996), Kjeldgaard and Askegaard (2006), Varman and Belk (2009), etc.

The dialectic associations between global and local will sustain (Giddens, 1991). The debate of globalization, localization, and glocalization of consumer cultures is never-ending. All sides have enough support for their arguments, thus under current conditions, interplay between globalization and culture created at least three main outcomes for now. However, it is still unclear and unknown that under which conditions which alternative is better (Merz, He and Alden, 2008). Merz, He and Alden concluded that at different level of categories such as superordinate, basic,

subordinate, and different category meanings such as functional and symbolic each alternative has a different significance.

Why consumer cultures are important and why they make sense questions may rise, and the answer to it lies under that consumer cultures help us to understand consumers' attitudes toward global, local, or glocal products (Steenkamp and de Jong, 2010). As in the debates of globalization, localization, and glocalization, consumer cultures are also globalized, localized or glocalized (Merz, He and Alden, 2008; Steenkamp and de Jong, 2010). Although, there is an interaction between global and local orientations of consumers, global consumer culture dominates it (Merz, He and Alden, 2008); it is now supported that consumers may prefer or reject global and local products at the same time (Arnett, 2002; Strizhakova, Coulter, and Price, 2008). In view of that, consumers' attitudes towards global and local products change systematically and predictably (Steenkamp and de Jong, 2010). Therefore, after reviewing globalization and culture related issues, we now turn to the most important part of global consumer culture, namely global consumption.

2.3. Global Consumption

Globalization and global cultural flows have led to the homogenization of consumer demands, attitudes, and cultural values and the emergence of global consumer culture (Ger and Belk, 1996; Merz, He and Alden, 2008; Carpenter, Moore, Doherty and Alexander, 2012, 2013). As consumer cultures converge via integrated world economy, international tourism and labor mobility, technology, particularly the internet and mass media, which are all globally accessible to consumers, consumers' needs and wants in a global sense homogenize and eventually global consumer culture emerges and grows. Moreover, global standardization in marketing activities, intercultural cooperation, global competition and global participation all assist the emergence of global consumer culture (Merz, He and Alden, 2008).

Increased movement of consumers, increase in international trade, and distribution of mass media resulted in the emergence of global consumer culture. All of these forces aroused consumers' positive attitudes towards foreign goods, whereas a vast of literature strongly explains attitudes toward domestic goods (Riefler and Diamantopoulos, 2009). The emergence and spread of homogenization of consumer culture increased the attention of researches to understand the development of this

process, because this information is essential to compete in the global market (Carpenter et al., 2013). Global homogenization will increase global consumption. However, there are not many studies, which focus on consumption patterns under globalization (Ger and Belk, 1996). Therefore, we need to understand the underlying factors and motives of global consumption.

With the increase of globalization, many international marketing and branding studies focus more on global branding strategies (Eckhardt, 2005). Moreover, multinationals also invest more in global brands and global branding activities (Nijssen and Douglas, 2011). Correlatively, it is the diffusion of global consumption signs and behaviors; thus, it is related with consumption (Akaka and Alden, 2010). Global products as the key elements of globalization indicate change from the status quo of local consumption (Steenkamp and de Jong, 2010). Additionally, demand for global brands that are attitudes towards global consumption is growing strongly (Akaka and Alden, 2010).

Global consumer culture is not the same thing as proposed by Levitt's (1983) pure homogenization of the world. Global consumer culture is based on shared consumption-related symbols (Alden, Steenkamp and Batra, 1999), and it improved the value of global consumption symbols (Zhou, Teng, and Poon, 2008). Consumers feel themselves as globally oriented; thus, this orientation result in global consumption decisions. These consumers have two common values; namely cosmopolitanism and the identification with a global community (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011).

Formerly, Batra et al. (2000) analyzed consumers' preferences for local and nonlocal brands where local brands as the old and nonlocal brands as the new alternatives. However, now, this situation has reached a mature nature and even reversed in some countries where local brands are scarce, and nonlocal/global brands are abundant. Other than the global brands, there emerged some cultural brands from emerging markets, and these cultural brands are being presold to their target audiences in other countries (mostly immigrants of these cultural brands' home countries) (Guzman and Paswan, 2009). However, in the long run, other consumers (mostly residents of host countries) who are open to consuming new brands and new alternatives also consume these cultural brands (Nijssen and Douglas, 2008). Global brands have to follow global marketing strategy, and this makes them more rigid. Contrarily, local

brands are more flexible than global counters (Schuiling and Kapferer, 2004). Therefore, global branding should go beyond the current perspective of Western branding techniques and implement more cultural approaches (Guzman and Paswan, 2009).

Consumer culture means a culture of consumption and consumption is the central mechanism in consumer culture (Steenkamp and de Jong, 2010). Formerly, consumer culture is meant the local consumer culture, which it is still a powerful force (Steenkamp and de Jong, 2010); however, nowadays consumer culture is used for global consumer culture. In order to understand global consumption behavior, there is a need to analyze several motives of consumption (Zhou, Teng, and Poon, 2008). In today's globalized world, there are not many studies in the literature those research consumers' consumption behavior in a global context. For the first time Alden, Steenkamp and Batra (2006) proposed and tested consumer preferences for global, local and hybrid alternatives and they named this construct as attitudes towards global consumption.

2.3.1. Attitudes towards global consumption (AGC)

The increase of global consumption has resulted in the emergence of global consumer culture. Afterwards, a new research stream is emerged in order to understand consumers' global consumption behavior. Therefore, in the literature, attitudes towards global consumption variable is being proposed and tested. Recent studies also began to highlight the presence of global consumption tendencies in emerging markets such as India and China (Zhou, Teng, and Poon, 2008). This progress in the literature is an important step to understand global consumers. Many researchers analyzed the consequences of globalization, which lead to either global, local or glocal consumption. Attitudes towards global consumption are an attitude set that defines consumers' preferences for consumption alternatives along the global-hybrid-local continuum (Alden, Steenkamp, and Batra, 2006). Alden, Steenkamp, and Batra (2006) emphasized that “*consumers' attitudinal responses to globalization will be either assimilation/homogenization/convergence (global), separation/polarization (local), hybridization/creolization/glocalization (hybrid) or lack of interest/marginalization (disinterested)*” (p. 228, terms in parenthesis are added). They proposed this attitudinal set as attitudes towards global consumption and operationalized, and then measured it for the first time. A global alternative is a

product that has no strong association with any country and available in everywhere. On the other hand, a local alternative is a traditional alternative, whereas hybrid one is a mixture of both (Westjohn, 2009).

The basis for proposing AGC is to understand global consumer culture and global consumer behavior, providing marketing strategies for global brands and segmenting global consumer markets. Expanding the knowledge of the antecedents and consequences of attitudes towards global consumption will contribute to our understanding of the effects of globalization on consumers (Westjohn, 2009).

The main objective of the dissertation is to examine the antecedents of attitudes towards global consumption; however, consequences of attitudes towards global consumption are also important for marketers and for various implications. For this purpose, attitudes towards global brands and intention to purchase global brands are proposed as the consequences of AGC.

2.3.2. The role of identity in global consumption

Consumers view global consumption from a variety of perspectives, a group of consumers see global consumption as modernity, progress, consumerism, efficiency, and abundance (Steenkamp and Jong, 2010), some others view it as high status, modernity, cosmopolitanism and technology (Batra et al., 2000; Strizhakova, Coulter, and Price 2008; Özsomer, 2012), some others relate it with their self-esteem and status (Zhou, Teng, and Poon, 2008), and still some others consider global brands as they are high quality, powerful and stronger than local brands (Nijssen and Douglas, 2011). There could be several other reasons to consume global products. However, many of them are strongly related with identity and self-identity is the key underlying factor of global consumption. In other words, consumers will buy global goods in order to emphasize their membership in a particular global segment or their self-image as cosmopolitans, modern, etc. (Alden, Steenkamp and Batra, 1999; Zhou, Teng and Poon, 2008).

Consumers express their identities and commitment through their lifestyles and these expressions may happen through the consumption of consumer goods (McCracken, 1986). Due to the globalization's identity activating effects, culturally symbolic brands those are strengthening consumers' group identity are becoming more important than ever when consumers' identities become the concern (Shavitt, Torelli,

and Wong, 2009). In these globalized markets, marketers have to know how to deal with consumers' identities and how to link their products and brands to target consumers' identities (Oyserman, 2009a).

Self-identity is an important part of consumer behavior in general and consumption behavior in particular, thus, it is strongly related with consumer cultures. Additionally, due to self-identities' stability, their effects on consumers' consumption behavior are also more enduring than any other effect. Consumers are always prone to respond congruently to their identities. Consumers' global (local) identities will affect their preferences for global (local) products (Zhang and Khare, 2009).

We contend that global consumption and consumer lifestyles are triggered initially by the consumer's identity-based motives and her readiness to engage in identity-congruent actions and mindsets in making sense of her world as she consumes (Oyserman 2009b). This view should help enhance understanding on how the identity-to-choice association functions in purchase decisions. We argue that consumers' identities are antecedent factors to the trial and adoption of global products that predict positive/negative brand attitudes and purchase behaviors. Our theoretical proposition is that consumers' global/local identities develop initially as a combination of their self- and social-identities; then these lead to positive/negative attitudes toward and participation in global consumption behaviors. We argue that consumers' activation of their accessible global/local identities when stimulated with a global product purchase cue will lead them to prefer global products, in line with Zhang and Khare (2009).

Thus in this dissertation, it is put forward that globally oriented consumers' consumption behavior is strongly related with their self-identities. Identity theory (e.g., Burke and Reitzer, 1981; Burke, 1991; Stryker, 1968), as a part of sociology theory, states that consumers have a set of meanings that are key to defining one's self (Westjohn, 2009). With the increase of globalization, consumers who are open to global consumer culture are more prone to purchase culture-free products while ethnic identity and conservation just plays a reverse role. This is the interplay between the global and the local cultural values (Cleveland, 2006; Sobol, 2008).

Categorizing consumers' identity as global or local makes it easier to understand their preferences and attitudes toward global and local products (Tu, Khare, and

Zhang, 2012). Consumers could possess consumption choices both for global and local products, or they may totally reject to consume both of them (Steenkamp and de Jong, 2010). Openness to foreign and global cultures support acceptance of foreign and global goods, while conservatism and ethnocentrism inhibit acceptance of them (Kaynak and Kara, 2002; Shimp and Sharma, 1987; Cleveland, Laroche, and Papadopoulos, 2009). However, there is not much evidence in the literature that leads us to describe these choices of consumers in detail, thus, consumers' attitudes towards global consumption have to be delineated in advance (Alden, Steenkamp, and Batra, 2006). For example, Riefler and Diamantopoulos (2009) emphasized that constructs such as cosmopolitanism are conceptually well defined; however, their effects on consumers' buying behavior are not tested empirically in a satisfactory number of studies. In today's world, it is vital to understand consumer consumption behavior, which is the core identity of consumers and strongly related with it and the fundamental concept of consumer culture. However, the consequences of globalization on consumers and thus, the attitudes and behaviors of globalized selves are not studied very well.

Alden, Steenkamp, and Batra (2006) analyzed the effects of personality traits (materialism and subjectivity to normative influence) and environmental factors (exposure to media and mass migration) and Westjohn (2009) analyzed the effects of consumers' self-identity on attitudes towards global consumption. For instance, global and local identity scales of Zhang and Khare (2008) could be used sufficiently to understand consumers' preferences for global and local products (Axelrod and Hammond, 2003). In the literature, no study directly links globalized selves and global consumption. Besides, this research is concerned with analyzing the effects of consumer's self-identity-based motives for global consumer culture, *openness to global consumer culture* – OGCC or their traditional culture, *conserving local consumer culture* - CLCC on their attitudes towards global consumption. Therefore, we propose that OGCC and CLCC be critical and key antecedents for attitudes towards global consumption. The key point behind the research model is that consumers' self-identities shape their consumption behavior in the global context. When consumers' openness to GCC (conserving LCC) is based on their self-identity, they become more oriented to consume globally (locally). In the following sections,

first OGCC, then CLCC will be conceptualized as the identity-based motivations and most probably the basic stimulus/barrier for AGC.

2.4. Openness to Global Consumer Culture (OGCC): An Identity-based Integrative Concept

We changed the way people live their lives, what they do when they get up in the morning, how they reward themselves, and where they meet. (Orin Smith, Starbucks CEO)

Global consumer culture has created a paradigm shift, which caused to reassess existing marketing strategies (Carpenter et al., 2012). However, there is little empirical research focusing on the dynamics of global consumer culture (Carpenter et al., 2013) in the literature, thus there is a strong need to analyze global consumer culture related issues. Marketers are increasingly employing a variety of global marketing and global positioning strategies; however, there is little research on how consumers will response to these global strategies (Westjohn, Singh, and Magnusson, 2012).

Recent studies in the international marketing area have focused on global consumer culture and its effects on product preferences and choices. Particularly, the main aim of these studies is to identify global market segments in which consumers from different countries represent similar choices and behaviors (Zhou, Teng and Poon, 2008; Nijssen and Douglas, 2011). Now, consumers are exposed either directly or indirectly to other cultures and consumption styles (Riefler and Diamantopoulos, 2009). As consumers are exposed to foreign cultures, they experience and become aware of foreign culture and values (Nijssen and Douglas, 2011). Differences among global consumers eventually erode and apart from their origin countries, they began to consume in a similar way (Cleveland and Laroche, 2007).

When consumers actively assess their consumption activities based on domestic products; then these consumers could not be named as global consumers (Keillor, D'Amico, and Horton, 2001). In other words, global consumers as the common participants of global consumer culture could be defined as the ones who do not

actively search for domestic market products, but, instead, actively seek for global products.

Up to now, many studies examined consumers' negative attitudes towards foreign products with the assumption that consumers will always prefer domestic products (Nijssen and Douglas, 2004). In the literature, the main motivation of international marketing studies have been the explanation of consumer preferences for domestic goods (e.g., Knight, 1999; Balabanis and Diamantopoulos, 2004), consumer ethnocentrism (Shimp and Sharma, 1987), consumer patriotism (Han, 1988), and consumer animosity (Klein, Ettenson, and Morris, 1998). However, few studies focus on positive attitudes of consumers towards foreign countries and their goods (Riefler and Diamantopoulos, 2009). There is a process or trend or transition in international marketing literature, there began to develop new scales similar to ethnocentrism whereas new scales similar to global identity are very popular in these days.

2.4.1. GCC related constructs in the literature

Today's consumers gradually perceive themselves as globally oriented (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011). On a global basis, consumers are becoming more homogeneous than they were before (Carpenter et al., 2012). Consumers' cultural change could not be defined by only increasing homogeneity or heterogeneity around the world (Cleveland and Laroche, 2007). Instead of describing the new global consumer within the bounds of homogenization and heterogenization, we need to understand their preferences for global products and their responses to varying global strategies. However, there is little study in the literature, which explains and predicts consumers' preferences for global brands (Batra et al., 2000). There is a need to know the link between global products and global culture (Steenkamp and de Jong, 2010). Investigating the relations between different constructs related with global consumer culture support us to understand wholly the effects of globalization on consumers' product choices (Tu, Khare, and Zhang, 2012) and then assist marketers to design effective marketing strategies after deeply understanding global consumer behavior.

With the increase of global consumer culture, some studies have just started to propose and analyze new characteristics of global consumer culture (Nijssen and Douglas, 2011). Up to now, scholars have examined whether consumers are ready or

willing to consume global/foreign brands. Many constructs and scales are proposed and tested in the literature; however, they were not interested in global consumer culture and mostly do not have a cultural perspective. Some of them are consumer ethnocentrism (Shimp and Sharma, 1987), economically developed country admiration (Batra et al., 2000), susceptibility to normative influence (Bearden, Netemeyer, and Teel, 1989), materialism (Richins and Dawson, 1992), and attitudes towards global consumption (Alden, Steenkamp, and Batra, 2006). In the following part of the dissertation, first, a brief definition of these studies and related constructs will be given and later on, openness to global consumer culture will be conceptualized.

2.4.1.1. Cosmopolitanism and consumer cosmopolitanism (COS and CCOS)

It is not the purpose of this study, to delineate cosmopolitanism construct and put forward the differences among the various conceptualizations of cosmopolitanism construct. However, in order to understand powerful sides and shortcomings of cosmopolitanism and to demonstrate the differences between cosmopolitanism and OGCC, a brief review will be done. For a detailed summary, see consumer cosmopolitanism part on page 145.

There are many different conceptualizations and definitions for cosmopolitanism construct in the literature. They range from a perspective, the state of mind to a mode of managing meaning (Hannerz, 1990). In the beginning, cosmopolitanism has been inaccurately used, and anybody who travels around the world has been called as cosmopolitan (Hannerz, 1990). However, there is no consent about the definition of cosmopolitanism (Riefler and Diamantopoulos, 2009). The literature lacks to bring a well-defined cosmopolitanism construct. Robert Merton's classic definition of cosmopolitans has changed, and Ulf Hannerz (1990) defined it in a different way. Moreover, Cannon and Yaprak (2002) stated that there is no single definition of cosmopolitanism and defined cosmopolitanism as a cultural consumer orientation.

Cosmopolitans appreciate diversity in culture, and due to their high mobility in the world, they possess multi-culture related experiences. They need to engage themselves in other cultures. Cosmopolitanism is an orientation, willingness to involve other cultures and openness to divergent cultural experiences. Thus, it is the search for divergence; not homogeneity or uniformity. In addition, cosmopolitans

value diversity, but it is not essential for them to immerse themselves in those differences (Hannerz, 1990). Cosmopolitan consumers, as the citizens of the world, adopt new lifestyles and cultures of foreign countries in the meantime they do not leave their cultures (Cannon and Yaprak, 2002; Nijssen and Douglas, 2011). Hannerz (1990) cited from McLuhan that the power of media makes everyone cosmopolitan to some degree, even without going around.

In the globalization process, cosmopolitanism is increasingly becoming an important concept. Not only the consumers who move around, but also the ones who are willing to interact with others are accepted as all cosmopolitans (Cleveland and Laroche, 2007). Cosmopolitans immerse themselves in other local cultural experiences, and they are the active culture-seekers. Their basic motivations are gaining cultural capital (Thomson and Tambyah, 1999; Cannon and Yaprak, 2002). Cosmopolitans feel them at home while they are in foreign cultures (Cleveland and Laroche, 2007). Cosmopolitanism is not an end-point itself; conversely, it is transition process, which is beginning from local cosmopolitanism to global cosmopolitanism. Over time, cosmopolitanism is also changing. Thompson and Tambyah (1999) proposed dynamic cosmopolitanism (Cannon and Yaprak, 2002).

2.4.1.2. Consumer world-mindedness (CWM)

World-mindedness is another construct that has been discussed in the literature with the increase of GCC. Attention on not only cosmopolitanism but also similar constructs such as world-mindedness has increased (Nijssen and Douglas, 2011). “*World-mindedness*”, “*internationalism*”, and “*cosmopolitanism*” have been used in many disciplines ranging from political science to sociology where the same terms used for different purposes and attitudes. This created a vagueness and lack of consensus in the use and defining these terms (Cannon and Yaprak, 2002; Nijssen and Douglas, 2008). Up to Nijssen and Douglas’s (2008) study, there was no construct that specifically examined consumer attitude and behavior based on world-mindedness. Former studies were interested in consumers’ attitudes in general and used world-mindedness; however, Nijssen and Douglas (2008) developed consumer world-mindedness specifically for consumers’ attitudes.

World-minded consumers are open to and interested in other cultures and their products, have a real interest in them and are more likely to purchase other cultures’

products (Nijssen and Douglas, 2008). They proposed consumer world-mindedness as an alternative for cosmopolitanism and operationalized it as consumer-specific scale. For this reason, consumer world-mindedness is similar to the cosmopolitanism of Hannerz (1990). Thus, consumer world-mindedness is a personality trait, which is the openness to experience other cultures (Nijssen and Douglas, 2008). Nijssen and Douglas (2008) revised and scanned previous literature on world-mindedness, cosmopolitanism, and cultural openness. Depending on this viewpoint, Nijssen and Douglas (2008) proposed a two-dimensional formative second-order construct, consumer world-mindedness that is composed of cultural openness and cultural adaptability. Cultural openness concept is adapted from Hannerz (1990) and Cannon and Yaprak (2002) and cultural adaptability from Thomson and Tambyah (1999).

Consumer world-mindedness is an unprejudiced attitude towards foreign products, consumer habits and, cultures, thus, consumer world-mindedness is a positive attitude toward foreign alternatives (Nijssen and Douglas, 2011). The effects of consumer world mindedness on consumer attitudes, choices, and behaviors are analyzed by Nijssen and Douglas (2008). Nijssen and Douglas (2011) analyzed the relationship between consumer world-mindedness and GCCP, FCCP, and LCCP. They found that consumer world-mindedness is positively related with GCCP and FCCP, whereas negatively related with LCCP. Nijssen and Douglas (2008, 2011) found that world-minded consumers are open to and possess positive attitudes towards foreign brands and products. Hence, world-minded consumers are more ready to experience other cultures.

2.4.1.3. Attitudes toward global and local products (AGP-ALP)

With the emergence of global consumer culture, Alden, Steenkamp, and Batra (1999) proposed a new terminology appeared namely global consumer culture positioning (GCCP). GCCP is related with global branding strategies of companies and consumers' attitudes toward these activities. In contrast to the GCCP, they compared it with local consumer culture positioning (LCCP) and foreign consumer culture positioning (FCCP); where in the literature globalization is always used as a counter-term for local (Featherstone, 2006).

GCCP is identified as a positioning tool, and it assessed the consumers' perceptions of brand globalness (Alden, Steenkamp and Batra, 1999). Consumers who hold

global consumer culture have positive attitudes towards global products (Steenkamp and de Jong, 2010). Attitudes towards global products and attitudes toward local products are not specific to a certain product or brand, but rather they are general attitudes (Steenkamp and de Jong, 2010). Steenkamp and de Jong (2010) hypothesized that consumers differ analytically and predictably in their attitudes towards global and local products because their attitudes are mostly based on their motivational structure. In addition to this, they based attitudes toward global products (AGP) / attitudes toward local products (ALP) on Inglehart's framework. In fact, Inglehart's framework is a composition of materialism and modernization theory, which are the central and key concepts of consumer culture theory and globalization theory.

Steenkamp and de Jong (2010) proposed values as the main motivational concept of AGP and ALP. They stated that values are strong goal setters and hence, guide and regulate attitudes and behaviors. Furthermore, values also guide self-identities of consumers. Depending on the features of values, they based their AGP and ALP scales on values. Five features of values are mentioned such as their key role in consumers' cognitive structure, their goal-setting function, their varying levels of abstraction, their well-defined and analyzed structure (i.e. national, cultural and general values), and their constant nature over time (Steenkamp and de Jong, 2010). AGP is related with GCC and ALP is related with LCC; however, they did not position them at the two opposite edges of an attitudinal line. In addition, because of this categorization, consumers' responses are classified into four different categories, which are namely homogenization, glocalization, localization, and glalienation (Steenkamp and de Jong, 2010).

2.4.1.4. Susceptibility to global consumer culture (SGCC)

Zhou, Teng, and Poon (2008) proposed, developed, and validated the scale of susceptibility to global consumer culture, which is based on Steenkamp, Batra, and Alden's (2003) study of perceived brand globalness and brand value and Batra et al.'s (2000) conspicuous consumption of global brands. Based on the mentioned studies above, susceptibility to global consumer culture consists of 12 items of three dimensions for global consumption motives; those are conformity to consumption trend, quality perception, and social prestige. Conformity to consumption trend is consumers' effort to fulfill convergence of global consumption. Quality perception,

on the other hand, is need of consumers to accomplish benefits of global brands. Social prestige is consumers' ownership and consumption of global products, which provides enhanced self-esteem and social status (Zhou, Teng, and Poon, 2008).

Susceptibility to global consumer culture is conceptualized as multidimensional intentions to purchase and consumption of global brands. It successfully determines consumers' psychological and behavioral tendencies toward global brands. Besides, susceptibility to global consumer culture is not brand or consumption situation specific scale (Zhou, Teng, and Poon, 2008). Susceptibility to global consumer culture is a general consumer trait varying across consumers, and it is the desire and tendency of consumers to purchase global brands. Susceptibility to global consumer culture support researchers to understand why consumers consume global brands and how consumers differ in their preferences for global brands (Zhou, Teng, and Poon, 2008).

2.4.1.5. Acculturation to global consumer culture (AGCC)

Consumer acculturation is the process of consumers' acquisitions of consumer culture related knowledge, skills and behavior. After a wide literature study, qualitative research, and measurement development, Cleveland and Laroche (2007) proposed a novel and comprehensive construct of acculturation to global consumer culture (AGCC). It consists of 64 items of cosmopolitanism, exposure to marketing activities of multinational companies, exposure to/use of the English language, social interactions, migration, and contacts with foreigners, global/foreign mass media exposure, and openness to and desire to emulate global consumer culture. AGCC offers a good basis for identifying, understanding, and humanizing global consumers (Carpenter et al., 2013). AGCC is proposed as an alternative for global market segmentation while taking into consideration the evolution of global consumer culture (Carpenter et al., 2012).

Cosmopolitanism is briefly described above, so other dimensions of AGCC will be defined here briefly. Exposure to marketing activities of multinationals companies is the degree of consumers' exposure to and familiarity of marketing and advertising activities of multinational companies. It is true that multinationals' activities transcend borders (Cleveland and Laroche, 2007). Marketing and advertising activities of multinationals are the most-important facilitators of global consumer

culture (Ger and Belk, 1996). Peñaloza and Gilly (1999) stated that marketers as the cultural change agents pass their cultural values to consumers through activities managed under their control.

Language is an important part of culture and exposure, and use of English is proposed as one of the drivers of acculturation to global consumer culture by Cleveland and Laroche (2007). For sure, English is primarily used in everywhere around the globe. As a language, social interactions, migration, and contact with foreigners are also important facilitators of AGCC and diffusion of global culture (Cleveland and Laroche, 2007). This factor is named as ethnoscaapes by Hannerz (1990) and mass migration by Appadurai (1990).

Worldwide access and exposure to global/foreign mass media made easier the creation of global consumption culture (Cleveland and Laroche, 2007). In today's world, all consumers almost watched many Hollywood films and as stated by Ger and Belk (1996) these are the most important sources of global culture. With the help of global mass media, the world became a global mall (Cleveland and Laroche, 2007).

Cleveland and Laroche (2007) cited that it was not necessary for a consumer to be cosmopolitan in order to be interested in global consumer culture. By the way, cosmopolitans are not obliged to be interested in global consumer culture; they are mostly interested in diversity and different local cultural values. Thus, openness to and desire to emulate global consumer culture which is the likelihood of seeking global products is proposed as the last driver of AGCC by Cleveland and Laroche (2007).

After reviewing other global consumer culture related constructs, we now turn back to conceptualization and definition of our construct: openness to global consumer culture. While AGC represents an *attitude* to consume alternatively positioned brands (global, local, or hybrid), OGCC represents her *motivational readiness* to participate in GCC. Thus, OGCC is related to other constructs in this nomological net, but is distinct from them. In one sense, it is AGCC's internally oriented identity-based counterpart: while AGCC describes an evolutionary process of acculturation, OGCC defines an identity-based and inner but integral component of that process, a catalyst that energizes the consumer to move along in that acculturation. Similarly, while AGC, SGCC, and ALP/AGP are attitude or value-based constructs, OGCC is a

motivational construct that defines a consumer's readiness to purchase in global fashion.

2.4.2. Conceptualization of OGCC

Integration of the world in economic, political, and social, environmental terms is shortly defined as globalization. These globalization forces also produce global consumer culture that transcends national borders (Westjohn, 2009). Moreover, in order to call it, global consumer culture (GCC), it is essential to have globally oriented consumers and their socio-psychological perception of the world as a single place. As globalization is an ongoing process, consumers' openness to global consumer culture and defining their identities in relation to GCC is important. Today, GCC is the most important and valuable factor to obtain postmodern consumer segments in global markets. Thus, understanding global consumer segments' consumption behavior is strongly related with GCC and their identities as OGCC. Global consumer culture plays a critical role in some consumers' self-identities, and consumers' global identities play a key role in understanding consumers' reactions to global consumer culture positioning of global brands (Westjohn, Singh, and Magnusson, 2012).

Individuals around the world have different cultures and thus have different self-construals. These self-construals, even more than formerly imagined, have strong influences on individuals' cognitions, emotions, and motivations (Markus and Kitayama, 1991). They also stated that Asian cultures such as Japan is mostly collectivist, and individuals are more interested in being in harmony and fit in with others. Thus, they have a very flexible nature, rather than just focusing on their selves, they are more prone to stay in harmony with the social context. Self-construals are important determinants of individuals' behavior, and self-interdependent individuals are interested in enhancing relations with others. Furthermore, relationships with others are the most important part of the interdependent self; interdependent individuals keen to learn and understand their social context and they will be more focused to preserve harmony in these relations; they focus on connectedness with others (Markus and Kitayama, 1991).

Self-construals as the self-structure orientations have both cognitive and motivational components (Markus and Kitayama, 1991); they are not related with group size, but

related with individualistic cultural orientations (Oyserman and Lee, 2008). Consumers are motivated to maintain their self-consistencies (Festinger, 1957) and based on this theory, Swann (1983) proposed in their self-verification theory that consumers are also motivated to verify their self-identities and identities' consistency and stability. Later, Zhang and Khare (2009) stated that consumers' global identities would influence their preference for global products. Similar studies are also conducted by Westjohn, Singh, and Magnusson (2012) and Rosenbloom, Haefner, and Lee (2012). The essence of all these studies is that consumers are motivated to sustain their consistencies. Thus, they will behave in a way that verifies their identities. In other words, if consumers identify themselves globally, they will be more prone to consume global products, and this preference will be inherent in their self-identities.

2.4.2.1. Identity-based motivation as the center of OGCC

Arnett (2002) stated that the globalization psychologically influences consumer identities. Most probably, consumers develop their identities as linked to global consumer culture. A global consumer identity means being a member of the global community and having a global lifestyle. Consumers who have higher degrees of global identity incline to perceive global products more attractive and tend to consume them (Tu, Khare and Zhang, 2012). Holt (2002) indicated that world-minded consumers who are exposed to cultural resources have the advantage of producing their self, their identities easily. Identity-based motivation model implies that consumers' choices are based on their identities; however, identity-to-choice relationship is not so clear (Oyserman, 2009). Markus and Kitayama (1991) state *"the self or identity is critical because it is the psychological locus of cultural effects...it functions as a mediating, orienting, and interpretive framework that will systematically bias how members of a given socio-cultural group will think, feel, and act."* Furthermore, Tu, Khare, and Zhang (2012) concluded that the global identity is interconnected, but very distinct from attitudes towards global consumption. Consumers who are open to GCC are more likely to behave consistent to their identities (Westjohn, Arnold, Magnusson, Zdravkovic, and Zhou, 2009), share mindfulness of GCC (Steenkamp and de Jong, 2010), and be more open to the values of the global community (Westjohn, Singh, and Magnusson, 2012).

Keillor, D'Amico, and Horton (2001) investigated the general tendencies of global consumption based on psychologically based constructs such as national identity, consumer ethnocentrism, social-desirability biases, and interpersonal influences. However, this dissertation proposes OGCC, which is a more identity-based construct to measure global consumption tendency or willingness. OGCC is not related with a specific product or brand, rather it is a general consumer tendency towards consuming and purchasing global brands or products. Openness to experience is a personality trait, and it is vital to accept and use other cultural values (Westjohn, Singh, and Magnusson, 2012). In addition, it is strongly related with world-mindedness (Hannerz, 1990).

Oyserman (2009b) proposed the identity-based motivation model and linked any behavior or choices with identities. Apart from other social-psychological theories, identity-based motivation includes action- and procedural-readiness which determines how consumer's dress, talk, move, differ themselves from others, identity-congruent actions (Oyserman, 2009b). Consumers' identities stimulate readiness to participate in self-congruence actions in order to chase identity-based goals (Shavitt, Torelli, and Wong, 2009). *"Identity-based motivation is the readiness to engage in identity-congruent action and to use identity-congruent mindsets in making sense of the world"* (Oyserman, 2009b, p. 250).

Identity-based motivation results in readiness to take action. Consumers' choices are based on feelings of identity fit or misfit; therefore, when preferences are linked to the identities, they become unconscious. Additionally, situations and context determine the kind of identities will come to consumers' minds (Oyserman, 2009b). Global products will trigger consumers' global identities. When consumers face global products, their global identities come into place, and they will behave in a global identity-congruent way in which action- and procedural-readiness are unconsciously recorded.

Consumers are motivated to verify and actualize their internal rational set of traits. Accordingly, the motives and views of the self are essential in order to understand consumer behavior (Markus and Kitayama, 1991). As in the self-verification procedure (Stryker and Burke, 2000), globally oriented consumers select global brands. Consumers incorporate with their behaviors to support and confirm their self-identity (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011). For example, Batra et

al. (2000) asserted that consumers who appreciate developed countries prefer non-local brands to local ones. Martinez-Lopez, Sousa, and Gazquez-Abad (2011) proposed that as the consumers' global identity increase and consumer cultures from different markets converge, consumers face more global consumption alternatives. Social-identity literature points out that when consumers' identity is accessible; consumers behave in a way, which is consistent with the accessible identity. Accessible identities also enhance the use of identity-consistent information (Tu, Khare, and Zhang, 2012), that is why global identification is included as a separate component of openness to global consumer culture.

Social-identity model of motivation (Oyserman, 2009b) is the key theoretical framework that guides us to develop and propose OGCC construct. Social-identity model of motivation explains self-identity and self-regulation as the essential parts of search and realization of identity-related goals. Self-identity is how consumers define themselves where self-regulation is how consumer directs and canals energy to their self-goals. They operate concurrently and strengthen each other (Oyserman, 2009b; Westjohn et al., 2009). Self-identity theory links consumers' attitudes and identities to their behaviors. Self-identities affect consumer behavior and in accordance with self-identities consumers' attitudes and behaviors are shaped by a process known as self-verification (Stryker and Burke, 2000). In addition, the effects of self-identity on consumer behavior are empirically supported (Westjohn et al., 2009). Consumers' choices are regularly based on identities; however, the linkages between preferences and identities are not so well known. Identities are stable, and they include readiness to perform in parallel with identities. Therefore, action and procedural readiness of identities result in identity-based motivational outcomes. Identity-based motivation is a theoretical model, which is the readiness to act in identity-congruent way and use identity-congruent mindsets (Oyserman, 2009b). In terms of OGCC, identity-based motivation implies us that consumers, who are open to GCC, think globally, perceive their environment as global, and are ready to consume global products. Therefore, both action- and procedural-readiness are integrated in OGCC.

In addition to these, identity-based motivations include social and personal identities. Both of them consist of membership, belief, and readiness components. Membership component means having the knowledge of a particular group/person or becoming a member of that group/person where beliefs focus on norms, values and goals of

group or person and readiness is to act in a self-identity congruent way. To speak, consumers prefer products/brands, which are related with their self-identities. Consumers do not always seriously think about their choices; however, “*they know who they are and who they are directs their choices*”. For this reason, all the choices are identity-based and identity-congruent (Oyserman, 2009b).

In short, OGCC is a positive self-identity based readiness for AGC. OGCC is a positive readiness for global consumption; however, it does not require a negative tendency to local consumption. Thus, it is a positive bias for global ones. Consumers who have OGCC tendencies might consume local products as well.

In sum, we view OGCC as an *identity-inspired* stimulus, a readiness, or eagerness to participate in GCC and to tend to accept global products, anteceding AGC; that is, it is the stimulus that ignites AGC, but it is not global consumption itself. In contrast to other GCC related constructs, it is unique in that it is an internal, identity-based stimulus that moves the consumer toward participation in global consumer culture. OGCC is consumers’ *readiness* to participate in global consumer culture, a *tendency* to consume global products/brands, and *eagerness* to accept global consumer lifestyles.

2.4.2.2. The structure of OGCC

Openness to global consumer culture is a motivational construct, and it defines the consumers’ inner motivation, which is not affected by other factors, but their identities. This is truly a self-identity based motivation. The relation of the consumers’ self and global consumer culture is the basic underlying structure of this construct. Increasing the degree of this relation, consumers will be more open and eager to global consumer culture.

Consumers who identify themselves as global and in relation with global consumer culture, open to global consumer lifestyle, conform global consumption and have tendency to participate in global consumer culture are defined as open to global consumer culture, and they are globally oriented consumers.

GCC, by its nature, is complex and broad phenomenon; thus, any concept or measure related with GCC and aiming to relate GCC has to be multidimensional by itself. Therefore, OGCC has to be in a multidimensional structure to cover all self-identity related aspects of GCC. Based on the landscape of GCC and its related

constructs/process; the structure of OGCC is drawn, which are global identification, conformity to global consumption and global lifestyle, motivation to participate in and self-identification with GCC. In sum, we propose OGCC as a second-order reflective construct and the factors mentioned below are its potential dimensions.

2.4.2.2.1. Global identification

One of the chief psychological results of globalization is the transfiguration of consumers' identities to mixed cultural identities then to global identities (Arnett (2002). Global identification (GI) reflects consumers' psychological representations of positive sides of globalization, focus on commonalities rather than differences among consumers around the world and also interest in global happenings (Tu, Khare and Zhang, 2012). Global identification is the level of spiritual and sensitive investments of consumers to feel in them in the global community (Westjohn et al., 2009). Openness to experience is strongly related with global identity (Westjohn, Singh, and Magnusson, 2012). Consumers who maintain global self-identity will behave in a way, which verify and reinforce their global self-identity; consequently, they will be more open to global consumer culture. Global identification highlights a sense of belongingness, empathy, and sharing with global culture (Westjohn, Singh, and Magnusson, 2012).

Identity is the locus of cultural effects and the main shaper of consumer behavior (Markus and Kitayama, 1991; Cleveland, Laroche, and Papadopoulos, 2011). Self-identity is also a good predictor of consumers' purchase intentions. Self-verification theory (Swan, 1983) puts forward that consumer behavior is linked to consumers' identities because of the reason that consumers tend to confirm their identities via their beliefs, attitudes, and behaviors. Consumers who identify themselves as consumers, who consume global products, will more prone to purchase global products. Thus, identifying consumers in a global way and in relation with global consumer culture is the main component of OGCC. Openness to global consumer culture (OGCC) considers linkages between consumers' self-identities and global consumer culture and their global identities.

The etiologic motivation for consumers to be open to global consumer culture is their global identities. Due to cultural priming effects, global brands will lead global consumer to behave in a culturally consistent way and by this way consumer will

fulfill their identity needs and consequently will consume global brands (Torelli and Cheng, 2011). Social-identity theory posits that when identity is accessible, individuals try to behave in a way that is consistent with their identity (Tu, Khare, and Zhang, 2012). Globally identified consumers are likely to see globalization positively, focus on harmonies and similarities rather than differences among people, and interested in global events (Arnett, 2002; Zhang and Khare, 2009; Tu, Khare and Zhang, 2012). Consumers' global identities stimulate positive attitudes toward global brands (Zhang and Khare, 2009) and further identify themselves with all consumers around the globe (Arnett, 2002).

There are three levels of identification, namely individual, relational, and collective (Brewer and Gardner, 1996). Global identity as one of the collective self-identities (Brewer and Gardner, 1996) is an important episode of OGCC, which is a kind of identity that is not based on interpersonal relationships (Brewer and Yuki, 2007). Consumers' self-identities sustain consumers' attitudes and behavior; this is processed through self-verification procedure (Swan, 1983) where consumers strengthen their self-identities by holding specific attitudes and behaviors (Westjohn, Singh, and Magnusson, 2012).

Identification with global community is a kind of collective identity. It is an association, which highlights a sense of belongingness, empathy, etc. with the entire communities (Sampson and Smith, 1957). Thus, global identification is an individual's psychological association with a global community (Westjohn, Singh, and Magnusson, 2012).

Consumers hold some viewpoints about themselves such as global identity, which is an extension of consumer self-identity, proposed by Zhang and Khare (2009). They defined that globally identified consumers *"believe in the positive effects of globalization, recognize the commonalities rather than dissimilarities among people around the world, and are interested in global events; broadly, being global means identifying with people around the world"* (Zhang and Khare, 2009, p. 525). Global identity as part of social identity is the mixture of tendencies, approaches, and associations with global values and characteristics. It later gives pathway for global unity and cohesion, and then becomes individuals' identity (Mahammadbakhsh, Fathiazar, Hobbi, and Ghodrattpour, 2012). As being exposed to various different cultures and particularly global culture, consumers select the cultural values, norms

and behaviors according to their self-identity (Sobol, 2008). For sure, this identity is not a blend of two cultures, but a unique one, which is named as global identity that is strongly related with global consumer culture. The concept of global identity, as the most potential component of OGCC, is global value orientation (Zhou, 2009).

Zhang and Khare (2009) analyzed the effects of consumers' global identities on the evaluation of global brands. They identified global consumers as the ones who identify themselves with the ones around the world. Because consumers' identities affect their brand evaluation, global consumers will prefer global brands those are consistent with their identities. Consumers' choices are mostly identity-based; hence, it is not very eminent how identity-to-choice association functions. Additionally, contrasting the belief of stability of identities, they are dynamic and situationally shaped even mostly without conscious. This indicates that even for most utilitarian products, consumption might be identity-based (Oyserman, 2009a).

2.4.2.2.2. Conformity to global consumption and global lifestyle

Consumers fulfill their self-identities by consuming and appropriating meaningful characteristics of products (McCracken, 1986). The rise of globalization and its consequence GCC are truly based on consumers' confidence for their global citizenship and their aspiration to be in GCC (Strizhakova, Coulter, and Price, 2008). As a result of globalization, consumers actualize their global citizenship through global brands (Steenkamp, Batra, and Alden, 2003). Globally oriented consumers, or the ones who are open to GCC will have positive attitudes towards global products/brands (Alden, Steenkamp, and Batra, 2006; Steenkamp and de Jong, 2010; Zhang and Khare, 2009).

Global consumers see the world as their marketplace (Cannon and Yaprak, 2002). Identifying consumers' global identities are vital for assessing their product decisions in the global marketplace. In order to understand what consumers will prefer or choose; one first have to determine the identities of consumers, because preferring or selection of global brands depend on consumers' identities (Tu, Khare, and Zhang, 2012). Globally identified consumers will hold positive attitudes towards global product and other GCC-related concepts. As a result, global positioning or GCCP will strengthen consumers' global identities (Westjohn, Singh, and Magnusson, 2012).

It is not certain that globalization process will result in global integration; however, there is now a different social life, which is created by globalization itself (Featherstone, 2006). Berry (2008) challenged that globalization process has been seen as homogenization of cultures and individuals and replacement of existing cultures with the dominant ones. However, it is discussable that certain types of consumers such as elites, post-World War II consumers, teens, etc. are willing to consume certain types of goods, which are the signs of their cosmopolitan global consumer culture (Alden, Steenkamp and Batra, 1999). With the help of global cultural flows defined by Appadurai (1990) and global consumptionscapes of Ger and Belk (1996), consumers from all around the world become interested in other cultures. Now, consumers are more open and adaptable to other cultures (Nijssen and Douglas, 2008). Marketplace globalization and growth of global consumer segments equally developed with global consumer culture, which consists of general consumer tendencies toward globally shared consumptions-related motifs (Zhou, Teng, and Poon, 2008). With the emergence and spread of global consumer culture around the world, companies begun to use global brands and consumers' globally shared beliefs. Consumers may also demand global products for their superior quality, reliability (Levitt, 1983); however, these are product related drivers of preferring global products. Besides, consumers may also associate consuming global products with modernism, developments, efficiency, etc. (Holton, 2000) and confirm homogenized products because of utilitarian values, global citizenships, accessibility to them, included in them; in these cases, they will substitute traditional local ones with global alternatives (Steenkamp and de Jong, 2010).

Consumers who hold GCC are more likely to have positive attitudes towards global products and global consumption (Steenkamp and de Jong, 2010). Ger, Belk, and Lascu (1993) reported "*consumption of foreign products is highly desirable ... status brands are mostly foreign*" (p. 105). Because of social comparison, signaling status and prestige, and marking classes, consumers prefer products not only for their utilitarian characteristics but also symbolic and status providing benefits (Douglas and Isherwood, 1979). This is especially evident in developing countries where due to their economic transition income and status mobility is high (Ger, Belk, and Lascu, 1993; Belk, 1998). In these transition times, values, conspicuous consumption, and status presentations became important (Batra et al., 2000). Many

people in the country share these values such as Inglehart and Baker's (2000) survival and self-expression and these values are not specific to circumstances and behavioral domains (Steenkamp and de Jong, 2010). Therefore, consumers' conformity to global consumption is mostly domain-free in nature.

Consuming global products are mostly seen as a symbol of modernity. Participating in global consumer culture is an alternative to resist local consumer culture and traditions (Ger and Belk, 1996). Moreover, by consuming global products, consumers can participate in global consumer community, the imagined world of the globalization era (Venkatesh and Swamy, 1994). Moreover, Ger, Belk, and Lascu (1993) and Ger and Belk (1996) stated that the loss of confidence, esteem and pride in local products leads consumer to consume more global alternatives. Conformity to consumption trend reflects consumer's effort to conform for the convergence of consumption at a global level (Zhou, Teng, and Poon, 2008). Besides, consumption represents just only one part of GCC, GCC includes many other parts as well; consumption is not the only part of the culture, so does GCC. In other words, GCC is not only composed of global consumption. Therefore, other related parts will be described below briefly.

2.4.2.2.3. Motivation to participate in and self-identification with GCC

Consumers' belief in global citizenship is closely related with global consumer culture. This belief in global citizenship is occurring through consuming international and global products. These kind of consumers welcome homogenization of consumer culture as well (Steenkamp and de Jong, 2010).

Openness to global consumer culture reflects the degree of consumers' readiness for global consumer culture. Consumers who approve lifestyles of other countries are likely to consume products from other countries. Globalization or global consumer culture does not make everyone as single and homogenized, but it creates a single cultural medium where consumers who are interested could selectively use and adapt anything from this global medium (Cleveland and Laroche, 2007). Technology, particularly the Internet, is a global medium that helps consumer to build their global identities (Westjohn et al., 2009; Martinez-Lopez, Sousa and Gazquez-Abad, 2011). Consumers especially in emerging or developing countries seek to emulate Western

consumption practices and lifestyles and want to participate in global consumer culture (Batra et al., 2000).

Consumers' self-identification with global consumer culture reflects their acceptance of global values while they are consuming global products (Cleveland and Laroche, 2007; Martinez-Lopez, Sousa and Gazquez-Abad, 2011). The rise of post-industrial society leads to growing emphasis on self-expression and its central role in society (Inglehart and Baker, 2000). Global brands/products could provide consumers to highlight their global identities and fulfill their modernism, prestige, and status needs (Steenkamp, Batra, Alden, 2003; Cleveland, Papadopoulos, and Laroche, 2011).

Openness to change value domain of Schwartz cultural framework is the basis for OGCC; also, it is in line with secular-rational values (modernization is a rational one) of Inglehart's cultural values. In more detail, consumers who have the admire change, new practices, and freedom (Schwartz' perspective) will be more likely to have positive attitudes towards global products. Similarly, as secular-rational values are the opposite of traditional values (Inglehart's perspective), it is proposed that countries/consumers those have secular-rational values will be more open and show a positive attitude towards global brands (Steenkamp and de Jong, 2010).

It is speculated in this study that consumers who are open to global consumer culture are modern consumers, while the opposite is a more traditional one: conserving local consumer culture (will be explained in further parts). Some of the common characteristics of modern consumers in relation with the OGCC are receptivity of new experiences, openness to innovation and change, and future orientation. Accordingly, modern consumers are more self-determining and sovereign than traditional ones and more ready and flexible for new involvements and philosophies, and open-minded (Yang, 1988).

Some consumers are more interested in participating in cosmopolitan global culture. By this way, they think that they become modern consumers. Thus, participating in or consuming global consumer culture products provide them their imagined status and self-esteem (Alden, Steenkamp and Batra, 1999). Motivation researches try to answer the question why consumers initiate, terminate, and persist in particular actions. The answer is *“some type of internal, individually rooted need or motive--the motive to enhance one's self-esteem, the motive to achieve, the motive to affiliate, the motive to avoid cognitive conflict, or the motive to self-actualize. These motives are*

assumed to be a part of the unique and internal core of a person's self-system" (Markus and Kitayama, 1991, p. 239-240). In order to express their internal needs, rights, and capacities, consumers express and experience these motives. In addition, many motives are linked to the self, for instance self-enhancement, self-consistency, self-verification, self-affirmation, and self-actualization (Markus and Kitayama, 1991).

Markus and Kitayama (1991) listed some of the motives of interdependent selves and among them; the need to admire and willingly follow a superior and the need to imitate or emulate others is related with global consumer culture. Formerly, it is stated that global consumer culture is believed to be superior to and more modern than local or national cultures, and global brands are seen as powerful symbols (Zhou, Teng, and Poon, 2008); that is why consumers are more interested in global consumer culture. In this way, they provide themselves the prestige, social acceptance, and modernity (Zhou, Teng, and Poon, 2008).

Consumers who are open and ready to GCC, may not consume GCC related products for some reason. Because being open to GCC, does not require active consumption or active participation in GCC related activities. It only identifies the relationship between the self and GCC. Thus, AGC measures attitude to active consumption of global products; however, OGCC measures being open to GCC. However, OGCC is strongly related with consuming globally, or in other words, attitudes towards global consumption (AGC). In line with stimulus-response view, OGCC is the basic, maybe the only or strongest, stimulus of attitudes towards global consumption.

2.4.2.3. Contrasting OGCC with its related constructs

After conceptualizing OGCC and delineating its relation with AGC, we now turn to demarcate OGCC from its related constructs in the literature. In order to cover the complex and multidimensional nature of GCC, OGCC is proposed in this dissertation and to what extent OGCC contributed to these the literature will be provided while comparing OGCC and its related constructs. GCC is not only composed of global consumption. Thus, OGCC could serve as an antecedent AGC like other GCC related constructs.

2.4.2.3.1. CCOS vs. OGCC

The conceptualization of cosmopolitanism as openness is ambiguous and verbose; thus, it is not easy and clear to identify and measure cosmopolitanism in this sense (Woodward, Skrbis, and Bean, 2008). This forces researchers to develop a new construct, which could cover and measure openness as stated in cosmopolitanism. Furthermore, globalization is not a compulsory condition for cosmopolitanism. Therefore, cosmopolitanism has almost nothing with globalization (Woodward, Skrbis, and Bean, 2008); however, with an increase of globalization and emergence of global consumer culture particularly, there is a strong need for a new construct, which deals with both openness and globalization or particularly global consumer culture.

Cosmopolitanism is an open-ended practice and includes varying levels of risk (Hannerz, 1990). However, consumers who are open to global consumer culture do not face that much risk as cosmopolitans face, because GCC and its boundaries are more known than different local cultures. Furthermore, cosmopolitanism is a diversity seeking personality trait; however, OGCC is a self-identity based motivation. Cosmopolitanism is consumers' tolerance for other culture and experiencing them in an unbiased way (Nijssen and Douglas, 2008); however, OGCC is a readiness for GCC.

Cosmopolitanism is tolerance and appreciation to diversity of cultures around the world. Cosmopolitans highly appreciate and are interested in diversities in cultures, existence of local customs, etc. They want world to be a multi-cultured place and accept the world as it is. The current diversity and variety of cultures all around the world is what cosmopolitans enjoy. They need to enjoy and experience this diversity. They are also highly adaptable to any culture in the world. However, consumers who are open to GCC are not this much adaptable and tolerant. The key difference between a cosmopolitan and open to GCC consumer is, first one finds him/herself in diversity of cultures where latter is interested in the uniqueness of culture where GCC is almost the same and unique all around the world.

Cosmopolitan consumers appreciate for diversity, and they have the most tolerance to other cultures, including GCC. Even GCC is a trend toward homogenization of world cultures; cosmopolitans are also open-minded for GCC and its process. A cosmopolitan consumer may also be tolerant and open to GCC; that is why

cosmopolitanism is more general construct than OGCC. It is also harder to measure than OGCC. It does not directly include being open to GCC, but they intersect, and this is where GCC lies. The intersection of cosmopolitan and open to GCC consumer is GCC itself. There is a direct link between OGCC and CCOS; however, they both have the GCC, as a base, and both of them are open-minded. Thus, these two characteristics provide the existing relation.

Another thing is that open to GCC consumers will not be so tolerant to diversity and variety in cultures because they identify and position themselves related with and near to GCC. Positioning or identifying oneself with GCC, by its nature, requires being not to open or tolerant to other cultures. The key difference is that cosmopolitans may be open and tolerant to other cultures, including GCC, but they do not identify themselves with other cultures or diversity in cultures. They have a culture that they belong and identify themselves with it. However, they are curious and enjoy experiencing these diversity and variety in cultures without identifying them with any of them.

Formerly, it was asserted that consumers become cosmopolitan by travelling abroad, however, Caldwell, Blackwell, and Tulloch (2006) questions how consumers become cosmopolitan without traveling. They concluded that the multicultural environment of the home country may be the one reason of cosmopolitanism. Cosmopolitanism is a general attitude towards other countries and successfully explains attitudes and behaviors towards foreign products (Riefler and Diamantopoulos, 2009). In addition, consumer could become cosmopolitan while they are in their home countries. In addition to this, cosmopolitanism is defined as sympathy for diversity as well (Hannerz, 1990). Openness to global consumer culture (OGCC) is similar to the cosmopolitans who could become cosmopolitans with the help of media, the internet, etc. while they are in their local culture without travelling around. Consumers could become open to global consumer culture while they are in their home countries as in the definition of Hannerz's (1990) cosmopolitanism. Without traveling abroad, global consumers may get information and expose to foreign cultures via the Internet (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011). The Internet enhances continuous intercultural exchanges and facilitates consumers' world-mindedness. Internet users are more open and susceptible to other cultural values, therefore becoming global citizens. For example, recent studies put forward that young

consumers do not feel the difference between their online and physical friends (Martinez-Lopez, Sousa, and Gazquez-Abad, 2011).

Besides, open-mindedness is the general and common attribute, which could be found in both cosmopolitanism and OGCC. Being open-minded is the only commonality between two; however, there are specific attributes for both of them as well. The key differences between two are OGCC is a self-identity based construct, and it is a basic tenet or tendency of consumers.

OGCC is related with the cultural homogenization. One does not need to be cosmopolitan in order to consume globally (Cleveland, 2006). Consequently, consumer cosmopolitanism is related but conceptually different from OGCC. As a result, having GCC as the common base, it should be hypothesized that OGCC and CCOS are weakly related.

2.4.2.3.2. CWM vs. OGCC

Nijssen and Douglas (2008) proposed and tested consumer world-mindedness; however, they related it with concern about global social and economic issues, namely social mindedness. However, they did not analyze consumer world-mindedness in global consumption context or global consumer culture. This is one of the main weaknesses of this construct and directed us to develop and propose the openness to global consumer culture scale, which specifically deals with global consumer culture.

Although, CWM seems to be similar with OGCC or cosmopolitanism at the face level, but it is different from those in terms of conceptualization and methodological measurement. It is used not only in marketing but also in other areas such as political science, sociology, organizational sociology, social psychology. This construct measures interest and knowledge about international affairs; this is what it is proposed for the first time around 1960s. It then converted in a different nature in marketing and consumer sense, which now includes cultural openness and cultural adaptability. Cultural openness side is similar to OGCC; however, cultural adaptability side is not an integral part of OGCC. Consumers who have an OGCC motivation do not absorb or adapt foreign values; however, a world minded-consumer is open or may adapt other culture, foreign cultures. In that sense, world-mindedness is very similar to cosmopolitanism. Nijssen and Douglas (2008) declared

that CWM is almost the same as cosmopolitanism; however, they used world-mindedness just to differentiate it from other cosmopolitanism scales. Moreover, they related world-mindedness with social mindedness. Thus, world-mindedness is mostly based on interest and knowledge about world, world cultures, because world-minded consumers have concerns about the world, they care about world issues and cultures. However, OGCC is the tendency to consume global products, readiness to participate in GCC, and an identity-based motivation. Being open to GCC is based on this relationship of consumer self-identity and GCC.

Additionally, world-mindedness is proposed as a second-order formative construct where cultural openness and cultural adaptability are its first order components. This is also a key difference, because, in formative constructs, components may have a correlation between each other and theoretically. There is a correlation between cultural openness and cultural adaptability; that is why they proposed world-mindedness as a formative construct. By this way, they also did not report reliability and validity of the construct. This construct also has stimulus and response in it. However, our construct is reflective in nature and only a stimulus construct for AGC.

World mindedness is the interest for all other international events. It includes GCC but not only limited to it. Thus, there is a relationship between CWM and OGCC at the moderate level.

2.4.2.3.3. AGP/ALP vs. OGCC

Steenkamp and de Jong (2010) proposed this construct in a global-foreign-local continuum. In addition, this construct has a direct link to global products/brands. However, GCC is more complex than single global brands/products, it is a more general and complex term as compared to brands/products; therefore, OGCC is only focused on GCC and being open to it. There is no discrimination in OGCC as global, foreign, or local. GCC is unique all around the world. Furthermore, AGP and ALP are based on Schwartz's values, whereas OGCC is based on consumer identities and their identity-based motivations. Additionally, due to the complexity of global consumer culture, the relationship between AGP and general values is more complex than ALP and general values (Steenkamp and de Jong, 2010). Consequently, there is need for new studies and scales, which analyze GCC and AGP in detail. This is one of the reasons to develop and propose OGCC.

Since AGP/ALP is transformed the version of AGC, they include attitudes towards global consumption in them. AGP and ALP both include attitude toward products and consuming them. Thus, AGP and ALP are almost the same with AGC, but they are named in a different way. They include both the stimulus and response in it. AGP is also domain-specific and an attitude towards global products where ALP is the one for local products. However, OGCC is very different from these constructs. OGCC takes GCC into consideration, not global or local products/brands. Therefore, AGP and OGCC are positively related; however, there is an inverse relationship between ALP and OGCC.

2.4.2.3.4. SGCC vs. OGCC

Zhou, Teng, and Poon (2008) also proposed second-order reflective construct for susceptibility to GCC, which is very similar to OGCC. However, its content is very different and has such a narrow content by only focusing on global brands. This construct is based on Steenkamp, Batra, and Alden's (2003) study of perceived brand globalness and brand value and Batra et al.'s (2000) conspicuous consumption of global brands. It measures the susceptibility to global brands, not GCC. Globalness degree of a brand may depend on its quality, prestige and its purchase likelihood. All of these may also be a base for global consumer culture; however, they may not be limited solely to them. Zhou, Teng, and Poon (2008) proposed their construct from a good starting point, but their conceptualization of susceptibility to global consumer culture is somehow imperfective. Therefore, its name should be susceptibility to global brands (or susceptibility to consume global brands). It directly includes brand/product related features such as brand quality, brand image/social image, fashion of brands. These three features refer the three dimensions of SGCC, which makes it very different from OGCC. One of the biggest gaps of the Zhou, Teng, and Poon's (2008) study was that they completely based their scale on a different construct namely brand globalness. This is the reason that inclines us to develop and propose the openness to global consumer culture scale.

SGCC is not only consumption specific but also brand/product specific; however, brands/products do not cover all parts of GCC. Thus, SGCC may be a component or dimension of OGCC where GCC is more general than global brands/products. Their conceptualizations are imperfective. Although they only based on global brands not global consumer culture, the researchers named their construct as susceptibility to

GCC. It is a fact that GCC is mostly global brand driven culture, but it could not be limited only with brands.

OGCC is one of most basic underlying factors of GCC. Thus, it is truly a representative of GCC. SGCC is also related with GCC; however, it is mostly based on global brands and products. As a result, it has a more domain-specific nature. Global brands and products are essential elements of GCC; however, they are not the only ones. OGCC is more comprehensive and general than SGCC construct. Thus, OGCC, as the core and more general construct of GCC and SGCC, as a minor and more domain-based construct, are highly related within the boundaries of GCC.

2.4.2.3.5. AGCC vs. OGCC

Although, AGCC is proposed as a process rather than an attitude, trait, or motivation, there are several shortcomings of the construct. This part will review each dimension of AGCC one by one and report shortcomings of this process construct in general.

Due to its freshness of AGCC, there are limited studies, which empirically tested the concept (Carpenter et al., 2012). Among the dimensions of AGCC, only cosmopolitanism is separately analyzed before development of AGCC (Carpenter et al., 2012). AGCC is evolving in nature, and there are measurement complications inherent in it. Additionally, all together modeling dimensions of AGCC are problematic due to intercorrelations among dimensions (Carpenter et al., 2013); hence, it should be reassessed, reconsidered, and refined. One of the most comprehensive constructs, which deal with GCC, is AGCC; however, it has many shortages as mentioned below. Thus, it is necessary to reappraise AGCC with a new perspective. That is why we developed and proposed this new scale of OGCC.

Among other drivers of AGCC, openness and desire to emulate global consumer culture dimension is very different from others. First, it is mostly related with the consumers' self and identities. It is like a personal trait or tendency and related with consumers, where it is an internal force or factor. However, all the others, excluding cosmopolitanism, are related with environment and they are like external forces or factors where consumers' mostly exposed. In addition to these, Carpenter et al. (2012) stated that openness and desire to emulate global consumer culture, as the dimension of AGCC, weakly explain it. Thus, they suggest re-evaluating this dimension of AGCC. This is perhaps the openness to and desire to emulate global

consumer culture is not a dimension of AGCC both conceptually and empirically. Parallel to this argument, this dimension could be used as a component of OGCC in which it is predicted to suit more than AGCC.

Additionally, cosmopolitanism is totally a different construct, which could not be a dimension of AGCC. It is as broad as AGCC itself. Cosmopolitanism construct itself overlaps with other dimensions of AGCC such as social interactions, migration, and contacts with foreigners. They both mean the same thing in different words.

In addition, exposure to marketing activities of multinationals includes global/foreign mass media exposure. Marketing activities of multinationals mostly based on advertising activities and multinationals mostly advertise themselves through global media. In addition to this, exposure to/use of English also contradicts with both exposure to global mass media and exposure to marketing activities of multinational companies where both of them are mostly in English. It is English, which enables global communication as a vehicle; however, the real things that affect acculturation to global consumer culture are exposure to global mass media and marketing activities of multinationals. Exposure to and use of English could not be a driver of AGCC by itself. It is a part of mediascapes as proposed by Hannerz (1990) and it defines how global media is presented. Besides, exposure to global mass media is the other part of mediascapes, and it is a way of exposure. Moreover, English could also part of marketing activities of multinationals where many use English on their product packages, advertising, etc. Besides, one could be acculturated to global consumer culture without using or exposing to English.

Due to the use of English, mass media and multinationals activities in their AGCC scale, the use of global consumer culture by Cleveland and Laroche (2007) is almost Western; because, all the mentioned ones are Western culture originated things whereas economic center of the world now moves towards East. However, it is used as a more consumers' identity-based view in OGCC scale development. Thus, this weakness is replaced. Furthermore, Carpenter et al. (2013) excluded exposure to English and exposure to global mass media where their sample consists of US citizen, and they all spoke English and exposed to global mass media. These two dimensions do not apply directly for US citizens. AGCC is biased toward Western oriented countries or consumers, and it could not measure AGCC in western countries or consumers (Carpenter et al., 2013). This is also a problematic part of

AGCC construct; it is proposed to measure global consumer culture related issues, but it could not be successfully applied in all around the world. For example, in English speaking countries, exposure to English language will not work. Also in developed countries in which many consumers are not only interested in their home country issues but also worldwide issues such as festivals, films, wars, political issues, etc.. Therefore, they monitor these kinds of things from global mass media where exposure to global mass media will not be able to be measured according to the intended purpose.

More importantly, Cleveland and Laroche (2007) did not propose self-identification with global consumer culture as a separate dimension of AGCC. After the exploratory factor analysis, they faced that the self-identification with global consumer culture is a distinct factor. However, they did not demarcate it from the literature. At first, they proposed six dimensions and resulted in seven dimensions. Most interestingly, this dimension consists of items from several other dimensions, which shows that self-identity or identity-based view of consumers is a distinct factor. Furthermore, it is not correlated with cosmopolitanism.

In AGCC, general acculturation is reduced to more specific acculturation outcomes such as linguistic, mass media, and social interaction acculturation, which are mostly external ones. AGCC is something like a concept; it has six components derived from the literature and qualitative study. However, at the end, they come up with seven components; the extra and surprise component is the self-identification with GCC. Self-identification as the surprise component of AGCC is the core component and exactly the main structure of OGCC. It is seen that in the development of OGCC, focusing on self-identity and delineating it as a separate construct is necessary.

Moreover, AGCC is not a second-order construct. Cleveland and Laroche (2007) did not link all six components to an upper second-order construct, AGCC. They also do not measure AGCC directly; they measure their proposed components, which are something like enhancers, influencers, or drivers of AGCC, but not exactly measuring it. AGCC is something like response of consumers to its drivers; it is not proposed as a response and authors did not examine the relationships between AGCC and its drivers. They also did not propose AGCC as a second-order construct, so what is AGCC is not exactly defined; it is truly ambiguous. It is something like a process, rather than a construct. Gathering all the related components together does

not make one measuring it. Rather than composing a summated score or index for acculturation to GCC, they defined the influential factors in acculturation process and used them altogether as acculturation facilitator factors, not an actual scale.

The key difference between AGCC and OGCC is the etiology of motivation. In OGCC, it is proposed that consumers' globalness or global consumption behavior lie in their global identities. However, AGCC defines the acculturation process of consumers to GCC.

In addition, by this way OGCC is the identity based, thus an inner self motivation, however, AGCC includes external forces and motives such as marketing activities, global mass media, etc. AGCC is such a huge construct that could include cosmopolitanism. This might be one of the weaknesses of this construct, because cosmopolitanism is such a general and distinct construct, which could not be a component of AGCC. First, it is against to the nature of cosmopolitanism. Being cosmopolitan requires being tolerant and open to local cultures, and diversity and variety seeking in cultures. Cosmopolitans could not acculturate to a single culture, because they are in the search of diversity and variety, not uniqueness or standard culture all around the world. Cosmopolitans as usual, may be tolerant and open to GCC, but not acculturate it. Additionally, acculturation is a very complex concept, which may result in very different outcomes. Acculturation attitudes of consumers have to include assimilation, integration, separation, and marginalization. However, AGCC considers acculturation only as assimilation like process; it just considers acculturation as a culture change process. However, acculturation is more broad and complex concept.

Moreover, AGCC is not stable. Recent studies on AGCC (Carpenter et al., 2012, 2013) reported some problems about AGCC such as factor structure, reliability, etc. In addition, its content is also problematic, as cited in these studies. For example, exposure to English is meaningless for the ones whose mother tongue is English. AGCC view GCC as western culture and it has to be implemented in non-western cultures. However, a global construct has to be applied all around the world. GCC is not associated with a single country or certain countries. In addition, exposure to marketing activities and global mass media intersects a lot that prevent them as two distinct components; they are almost same.

On the other hand, OGCC is a reflective second-order construct. It is based on the relationship between self-identity and global consumer culture. It is totally an inner, self-identity driven motivation to be open and tolerant to GCC. In addition, as compared to AGCC, OGCC is not so broad and ambiguous. OGCC only focuses on a certain area of self-identity and does not try to cover all GCC related issues as AGCC.

2.5. Conserving Local Consumer Culture (CLCC): An Identity-based Integrative Concept

When the last tree has been cut down, the last fish caught, the last river poisoned, only then will we realize that one cannot eat money. (Native American saying)

With the convergence of consumer characteristics such as income, technology usage, etc., the key differentiating point between consumers is national/local cultural values. However, many researchers state that convergence of markets will also result in convergence or in other words, homogenization of consumer behavior. After many features become same between consumers, mostly national/local cultural values will make the difference, and this will increase the importance of local cultural values and their effects on consumer behavior (de Mooij, 2000; de Mooij and Hofstede, 2002). Due to local cultural systems and values, even in mostly similar countries in European Union, there still exist differences between consumer behavior, and these cultural values are deeply rooted in history and hard to change (de Mooij and Hofstede, 2002). de Mooij (2000) claimed that increased standardization of globalization in economic terms would not lead converging needs and values for consumers. Because consumers' values are highly related with their history, traditions, and local cultural values and increase in individual incomes, consumers will more freely articulate their own identities and particular values.

Globalization is not standing alone; it is accompanied by localization as well (Beck, 2002). As mentioned earlier, both globalization and nationalism, as the two competing phenomena, still exist; globalization has failed to weaken nationalism at the economic level (Balabanis et al., 2001); correspondingly, this is valid for cultural level. It is interesting that, in the increased globalization, nationalism is still existing

and even getting stronger (Balabanis et al., 2001). Especially in developing/emerging countries, reappearance of localization of consumption, returning to local roots, reconstructing global products and their meanings to local culture are the new trends (Ger, 1999). Inglehart and Baker (2000) predicted that economic development would not lead countries to converged positions, but lead them in their cultural heritages-based pathways or in other words lead to divergence of them more than before. National/local cultural values are mostly nonconcrete. *“Despite the globalization, the nation remains a key unit of shared experience and its educational and cultural institutions shape the values of almost everyone in that society”* (Inglehart and Baker, 2000, p. 37). Additionally, depending on cultural values, attitudes towards global and local products will vary (Steenkamp and de Jong, 2010).

In recent years, there is an ongoing interest in lifestyles and cultures of other countries. Ger and Belk (1996) concluded that local appropriation, re-articulation, and resistance make it feasible that local consumer cultures will not be globalized and transform to global consumer culture. Kjeldgaard (2002) also supported this approach in his study where he found that global consumer culture is locally rearticulated. Global consumer culture might be seen as cultural imperialism, which is one-way transfer of Western values and systems across the world. This later causes the rejection of local and traditional values (Sobol, 2008). However, there might be some consumers who are not so open to global consumer culture and are more keen on to reserve their local identities, local traditions, values, etc. Therefore, it is vital to consider consumers' behavior of conserving their local culture as well.

Even some researchers assert that homogenization is a result of globalization (e.g., Alden, Steenkamp, and Batra, 2006); some others proclaim that homogenization is not the only result where local cultures are still influencing consumer behavior (e.g., Ger, 1999). CLCC is related with cultural heterogenization. Brands could attract their target local audiences via local cultural capital, heritage, and targeting consumers who are mostly locally identified and traditional (Ger, 1999). Moreover, when brands link themselves with local culture, they will be positively perceived by local consumers, and then, they will become local icons (Özsomer, 2012).

Over the last decades, there was a new trend towards increase of cultural-identity-based cultural brands from emerging markets including BRIC countries. These cultural brands are positioned as they are against the conventional notion of

globalization. Because these brands both include and carry out identity, they tie consumers to their cultural roots and other associations (Guzman and Paswan, 2009). This kind of brands is seen as sociocultural identity symbols of consumers (Cleveland, Laroche, and Papadopoulos, 2009; McCracken, 1986). Because of exposure to these cultural brands, consumers' cultural identities and appropriate behaviors about these brands are easily triggered. Actually, this is a result of globalization, because globalization made it possible for these brands to be existent in diverse cultural contexts (Torelli and Cheng, 2011). Actually, the globalization of locals is a contradictory stream. Today, as quoted from Levitt (1983) "*Chinese food, pita bread, country and western music, pizza, and jazz are everywhere. They are market segments that exist in worldwide proportions. They don't deny or contradict global homogenization but confirm it*" (p. 8). Many ethnic foods are meaningful in local cultures thus good examples of resistance to globalization (Cleveland et al., 2009).

The rise of post-industrial society leads to growing emphasis on self-expression and its central role in society (Inglehart and Baker, 2000). Due to the globophobia, nations and/or ethnic groups within nations are struggling for gaining the opportunity for self-determination. Accordingly, consumers who insist and raise their own will then reject foreign and global alternatives (Beck, 2002). In fact, consumers mostly reject any other identities, values, etc. which are not in their local culture. These type of consumers are mostly related with their local community and mostly they only know them (Kao, 2007). This is related with local identity as a nationalistic tendency such as nationalism, national character and national heritage (Zhou, 2009). Identification with the local community is an important force that influences consumers to reject global products and to choose local ones instead (Ger and Belk, 1996). When exposed to global brands, because of its associated meanings, consumers may react in a culture consistent manner (Torelli and Cheng, 2011) and just refuse or reject them. Consumers may also reject global products and GCC just because of rejection or resistance trend to GCC and may localize (Steenkamp and de Jong, 2010).

Not only production, but also consumption is also diverse and there are plural and interrelated consumption alternatives and several consumer cultures in the dynamic and heterogenized global markets. These provide local companies to build strong

images of authenticity and desirability of localness for local consumers. Local companies could reinvent, reconstruct, and repackage local products as a response to local consumers' tendencies, even for global consumers' and cosmopolitans' (both local and global) diversity seeking orientations. Moreover, as a competing strategy with global companies, they can easily take the advantage of localness where local products are unique, exotic, and unusual. For example, there is a trend in Turkey that many prestigious restaurants are now providing forgotten regional cuisines to compete with multinational fast-food chains; another example is serving lahmacun as a fast food alternative to global ones (Ger, 1999) and in the last decade the introduction of Simit Sarayı as a fast-food alternative. Local brands usually position themselves as they are unique, original and local culture oriented (Özsomer, 2012). All this process could be named as self-authentication of the local (Ger, 1999).

Consumer resistance is also cumulative in nature. Consumers accumulate their resistance behaviors as well as their experiences and encode their recurring negative cognitions and emotions, and as a result cumulate their resistance behavior (Roux, 2007). Consumers' senses, beliefs, and norms of their own culture shape their experiences and worldview, because they think, interpret, and behave within their cultural boundaries. In other words, culture is the blueprint of consumers' activity, actions, and behaviors (Kaynak and Kara, 2013). Ger and Belk (1996) stated the importance of new research for the connection of globalization theories and role of consumption in everyday settings. Products have meanings more than their utilitarian and commercial values; they also have cultural values that move from cultural world to consumer goods and then from consumer goods to individual consumers. Therefore, cultural meanings of products are located in the cultural world, consumer goods, and individual consumers. Moreover, products do not only have these kinds of values but also communicate them to the society (McCracken, 1986).

Consumers are always prejudiced in the preference of domestic products vs. foreign products. They usually exhibit a positive bias towards domestic products over foreign products and this home country bias could be conceptualized as a way of consumer level protectionism (Verlegh, 2007). Consumers' local bias strongly influences their purchase of domestic/local products. Because of this fact, many researchers analyzed the effects of consumer ethnocentrism. However, models with consumer ethnocentrism provide incomplete frameworks and results (Josiassen,

2011). Therefore, before conceptualizing CLCC, it is first essential to understand the nature and relations of LCC related constructs, including consumer ethnocentrism.

2.5.1. LCC related constructs in the literature

To understand how CLCC is differentiated from its associated concepts such as consumer ethnocentrism, consumer patriotism, consumer affinity, country-of-origin, etc., a brief description of all will be provided here and, in the following sections, their deficiencies and distinguishing points will be highlighted. Apart from GCC related constructs; all LCC related constructs have either positive or negative attitude to either domestic or foreign countries. Besides, they have economic, military, political, or cultural backgrounds. However, GCC related ones have mostly cultural (at the global level) backgrounds.

Consumers' negative attitudes toward foreign products and positive attitudes toward domestic products are well researched where the reasons are ranging from product qualities to patriotic biases (Bilkey and Nes, 1982; Shimp and Sharma, 1987; Sharma, Shimp, and Shin, 1995; Klein, Ettenson, and Morris, 1998). Consumers' acceptance of foreign/global products is related with their conservatism, patriotism, nationalism, or ethnocentrism (Cleveland, Laroche, and Papadopoulos, 2011), similarly, nationalism, ethnocentrism, and patriotism could also be the reasons of preferences for domestic products (Han, 1988). Patriotism, ethnocentrism, consumer ethnocentrism, nationalism, xenophobic beliefs, etc. are used interchangeably in many studies; however, they all have different perspectives and aspects (Karasawa, 2002). Thus, it is essential to underline the definitions and conceptualizations of some of these constructs, which are related with the proposed construct, CLCC.

Consumers' negative attitudes towards foreign products are largely studied in the literature with the assumption that consumers are more likely to prefer domestic products (Nijssen and Douglas, 2004). Many of the constructs, which will be detailed here, are not the exceptions; in fact, they mostly assume domestic bias. These negative attitudes could be sourced from several bases such as beliefs of inferior quality of developing countries (Han, 1988), hostility or animosity toward foreign countries (Klein, Ettenson, and Morris, 1998), strong feeling of patriotism and pride in domestic products (Shimp and Sharma, 1987), and so on.

In general, consumer tendencies towards foreign products could be categorized based on the thing that is perceived or considered to be in the center of everything. On the one polar, it is ethnocentrism, which is one's own group, is at the center and all other things are compared according to this. However, on the other polar, it is xenocentrism, which is viewing a group other than the one's own group at the center and comparing everything with it (Kent and Burnight, 1951). Both of these polar could be either positive or negative. Amid ethnocentrism polar, consumer ethnocentrism and among xenocentrism polar, consumer affinity, consumer animosity, and consumer patriotism will be delineated in detail in the following sections.

In the figure below, some of the constructs related to LCC are classified according to their direction to domestic or foreign country and their attraction or repulsion focus. As seen in the figure, consumer ethnocentrism and consumer disidentification are domestic country related constructs; former one is focused on attraction of domestic country where the latter one is repulsion from the domestic country. Additionally, consumer affinity and consumer animosity are foreign country related constructs and both of them are mostly associated with specific countries rather than foreign countries in general. The matrix in the figure is useful to understand each context and provides worthy guidelines to use them appropriately.

The Consumer Attraction-Repulsion Matrix		
	Attraction	Repulsion
Domestic Country	Consumer Ethnocentrism (Shimp and Sharma, 1987), Economic nationalism (Baughn and Yaprak, 1996), Home country bias (Verlegh, 2007)	Consumer Disidentification (Josiassen, 2011)
Foreign Country	Consumer Affinity (Oberecker, Riefler, and Diamantopoulos, 2008), Xenophilia (Perlmutter, 1954), Internationalism (Kosterman and Feshbach, 1989), World-mindedness (Rawwas, Rajendran, and Wuehrer, 1996)	Consumer Animosity (Klein, Ettenson, and Morris, 1998), Consumer Xenophobia (Hjerm, 1998)

Figure 2.4: Classification of some CLCC related constructs (Josiassen, 2011).

Because economic nationalism (orientation to domestic vs. foreign products) has a similar conceptualization with consumer ethnocentrism; however, it is even more macro and economic policy oriented, thus, it is not discussed separately and in detail here. The same is valid for home country bias, consumers' bias towards domestic products, which is coined by Verlegh (2007).

Consumers' attitudes towards foreign products are not only individual or product related, but also country specific and contextual (Nijssen and Douglas, 2004). When examining consumers' attitudes toward foreign products, there are two main streams; on the one hand, the effects of country-of-origin and its effects as a product cue on consumer attitudes, on the other hand, specific attitudes toward specific countries without any product evaluations, the effects on product purchase is the focus in this studies. For example, country-of-origin is widely used for quality based country bias (Verlegh and Steenkamp, 1999); however, consumer ethnocentrism is extensively used to analyze non-quality based country bias (Josiassen, 2011). Among those two, the former one reported contradictory results more than the second stream (Nijssen and Douglas, 2004). As a result, starting from the first stream, country-of-origin all the LCC related constructs will be defined briefly in the following section.

2.5.1.1. Country-of-origin (CO)

CO effect is extensively researched in the literature (Nijssen and Douglas, 2004). Consumers' preferences for foreign products have been one of the oldest topics in international marketing (Schooler, 1965). For around five decades, country-of-origin is analyzed as one of the factors that affect consumers' product perceptions and evaluations, especially in international business, marketing, and consumer behavior (Peterson and Jolibert, 1995). The origins of CO concept could be found in the groundbreaking study of Schooler (1965). The early studies of CO were mostly focused on validation and documentation of the existence and significant CO effect across countries and product categories; almost every study in CO cites the well-known review article of Bilkey and Nes (1982) (Peterson and Jolibert, 1995). The main thought was that the country association of a product affects the evaluation and preference of the product, especially in terms of product quality (Bilkey and Nes, 1982; Han, 1988).

CO or country image effect might have both positive and negative effects on consumers' purchase intentions of foreign countries' products (Shimp and Sharma, 1987; Baughn and Yaprak, 1993; Klein, Ettenson, and Morris, 1998; Verlegh and Steenkamp, 1999; Gurhan-Canli and Maheswaran, 2000; Balabanis and Diamantopoulos, 2004; Josiassen, 2011). In most cases, CO effect is taken as a product characteristic such as product quality into consideration (Bilkey and Nes, 1982; Verlegh and Steenkamp, 1999). In addition, because of the effects of other products or product categories on country image in general, this effect later influence other products' evaluation, which is named as "*halo effect*" in the literature (Han, 1989; Josiassen, 2011). As the halo effect, CO summarizes the product quality beliefs (Han, 1989). More importantly, these effects may be stronger for specific product categories or vary by product categories (Peterson and Jolibert, 1995). Moreover, consumers' preferences for foreign products could be influenced varyingly by product categories, CO of products, and product-country interaction (Balabanis and Diamantopoulos, 2004).

"The international marketing manager has little choice but to include two extrinsic attributes—country of manufacture and brand name—as part of the product bundle" (Klein, Ettenson, and Morris, 1998, p. 90). CO as an extrinsic signal for products also supports their intrinsic cues. Additionally, CO has many dimensions and it could

be assessed within different perspectives such as economic, cultural, political perspectives (Han, 1989; Batra et al., 2000). However, up to now, CO is mostly considered it as intrinsic quality cue (Batra et al., 2000). CO or “*made in*” concept is a quality cue and intangible product attribute, which could be defined as positive or negative effects of product’s country of manufacture on consumers’ decision-making process. It is kind of a product attribute as well as brand name, price, and guarantees (Cordell, 1992; Elliott and Cameron, 1994; Peterson and Jolibert, 1995; Batra et al., 2000). In addition, country image or CO is created by its products, history, economic and political background, national characteristics, and tradition (Ruyter, Wetzels, and Birgelen, 1998).

On the other hand, a few studies take CO without focus on quality issues into consideration. For example, Klein, Ettenson, and Morris (1998) analyzed consumer animosity as a preference-reducing factor and Batra et al. (2000) analyzed brand non-localness as a preference reason other than sole product quality.

CO is previously studied as western consumers’ risk-reducing biases for developed countries, for instance, Schooler and Sunoo (1969) analyzed US consumers’ attitudes toward Asian or African products, because, developing countries products are not preferred that much (Batra et al., 2000). Up to now, CO effects are analyzed within a few countries such as US, Germany, Japan and for few product categories (Balabanis and Diamantopoulos, 2004). Moreover, Han (1989) indicated that CO could also be perceived as economic, cultural, or political cue. Thus, country similarity and CO relationship is extensively studied in the literature where the common finding is that consumers hold positive bias towards products of culturally, economically, and politically similar countries (Watson and Wright, 2000).

CO effect is mostly considered from a single “*made in*” perspective, whereas in reality, there are multiple cues for CO effects, i.e. *country of manufacture*, *country of assembly*, *country of design*, *country of brand*, etc. (Han and Terpstra, 1988).

Verlegh and Steenkamp (1999) reviewed country-of-origin studies and reported that CO effect is weakly understood. Obermiller and Spangenberg (1989) proposed three approaches to analyze CO bias; later on, Verlegh and Steenkamp (1999) also focused on cognitive (product quality, product-country image, economy, culture, etc.), affective (status, identity, national pride, etc.), and normative (consumers’ vote for country policies) features of CO effect in their meta-analysis study. In that study,

they evaluated three types of effects of CO, namely, perceived quality, attitude, and purchase intention. They found several results, such as CO has effects on perceived quality more important than other two, economic development is an important factor of CO, no difference of CO effect between consumer and industrial purchasing, and no difference in multinational production. They also concluded that there is a need to research the symbolic and emotional characteristics of CO effect.

2.5.1.2. Consumer animosity (CA)

Consumer animosity is conceptualized as the opposition, antipathy, or repulsion toward particular countries in relation to previous or ongoing military, political, or economic topics and conflicts. Independent from product quality perceptions and evaluations, consumers' animosity towards foreign products are expected to influence negatively attitudes or preferences for foreign products (Klein, Ettenson, and Morris, 1998). In this sense, they were the first researchers who validated the CO's direct effect on consumer decisions, apart from product quality evaluations. However, it was believed that CO or "made in" concept affect indirectly through product quality assessments (Bilkey and Nes, 1982; Peterson and Jolibert, 1995; Verlegh and Steenkamp, 1999); Klein, Ettenson, and Morris's (1998) CA scale became a challenge to this view (Riefler and Diamantopoulos, 2007).

In general, CA is a specific representation of CO effect. CA is a negative and non-quality based CO. Consumers who hold negative feeling towards a foreign country will not evaluate its products' quality (Klein, Ettenson, and Morris, 1998; Batra et al., 2000). In addition to this, CA will lead to negative CO (Peterson and Jolibert, 1995). In this sense, consumer animosity could be named as political CO. However, up to now CA is largely ignored by researchers (Klein, Ettenson, and Morris, 1998).

Following studies of CA confirmed that CA toward a country negatively affects attitudes toward that country's products and this concept is studied for regional (within one country) and ethnic animosity as well. In a similar vein, domestic and regional animosity concepts introduced to the literature (Riefler and Diamantopoulos, 2007). However, the primary questions will become whether CA is similar to CO, country of manufacture, or country of brand (Hoffmann, Mai, and Smirnova, 2011).

Furthermore, CA is also categorized into two categories, namely stable vs. situational animosity and national vs. personal animosity (Jung et al., 2002; Ang et al., 2004). Here, stable animosity is general historical animosity whereas situational animosity is situation-specific one. Besides, national animosity has a macro view while personal animosity is more based on personal experiences (Riefler and Diamantopoulos, 2007). For instance, Ettenson and Klein (2005) analyzed CA between France and Australia in a longitudinal study and found that animosity between two countries is situational.

Formerly, Klein, Ettenson, and Morris (1998) separated war-based animosity from economic-based animosity however; Jung et al. (2002) and Ang et al. (2004) changed this typology where many studies used Klein, Ettenson, and Morris's distinction. In addition to these, Riefler and Diamantopoulos (2007) claimed that economic-based animosity is more general than war-based animosity. In the latter one, CA is more country-specific while, in the former one, country specificity is not that important.

A similar construct to CA is consumer xenophobia, which could be defined as the negative attitude toward other groups or individuals or fear of other groups or individuals (Hjerm, 1998). In this sense, CA is a specific form of consumer xenophobia. As in consumer ethnocentrism, consumer xenophobia takes foreigners as threats and causes of unemployment and social violence; similarly, as in CA, consumer xenophobia is the negative attitudes towards imported or foreign products. The main components of consumer xenophobia are mistrust, fear, hate, and other social problems caused by foreigners (de Master and le Roy, 2000). Moreover, CA could also be determined by consumer patriotism, due to the shortcomings of home country, consumers may display their animosity attitudes towards foreign countries (Klein, Ettenson, and Morris, 1998).

Even though, Shankarmahesh (2006) proposed that CA could be an antecedent of consumer ethnocentrism, others stated that CA could also be explained by consumer ethnocentrism (Balabanis and Diamantopoulos, 2004; Shimp and Sharma, 1987). There are some similarities and differences between consumer ethnocentrism and CA (Klein, 2002); though, they are independent and distinct constructs (Riefler and Diamantopoulos, 2007). Because consumer ethnocentrism could not explain well why consumers do not prefer foreign products, instead of ethnocentrism, CA scale

was proposed. For example, it is claimed that consumer ethnocentrism and CO are important factors for evaluating foreign products; however, the effects of these factors on consumers' buying decisions are only assumed and are not tested. Besides, it is expected that these effects will be direct and independent from product evaluations (Klein, Ettenson, and Morris, 1998).

Unlike consumer ethnocentrism, CA is a country-specific construct. Consumer ethnocentrism and CA could be related; however, by definition, CA is conceptually country specific. Moreover, consumer ethnocentrism is viewing purchase of foreign products as morally and economically wrong and see domestic products superior in terms of quality, however, CA ignores quality and focus on the conflict with the foreign country (Klein, Ettenson, and Morris, 1998; Klein, 2002). In addition to these, in consumer ethnocentrism, consumers refrain from any foreign country's products, whereas, in CA, consumers could purchase foreign products, but not willing to purchase from a specific country to which they feel negativity or hostility (Riefler and Diamantopoulos, 2007).

Consumer ethnocentrism views consumers' own group at the center; however, CA is fully based on countries (Klein, Ettenson, and Morris, 1998), a specific form of CO. Low ethnocentric consumers may prefer foreign products, but not the ones from the countries that consumer feel hostility (Klein, Ettenson, and Morris, 1998).

2.5.1.3. Consumer ethnocentrism (CE)

Before focusing on the details of consumer ethnocentrism, it is beneficial to summarize the general concept of ethnocentrism itself (Shankarmahesh, 2006). For a long time, it is thought that people are likely to be ethnocentric. Ethnocentrism as the most important ingredient of modern-day nationalism is highly studied by social psychologists. The term ethnocentrism is first used by anthropologist McGee (1900) and first defined by Sumner (1906). Their definitions of ethnocentrism focused on self-centeredness; however, Sumner also included out-group negativity in its definition (Bizumic, et al., 2009). Concept of ethnocentrism is a sociological term for in-group (in-group favoritism) and out-group views (out-group hostility); however, later on, it is used as a psychological construct at the individual level and in some cases in cultural or social frameworks. Both in-groups and out-groups are essential parts of ethnocentrism, which is universally embedded in group relations and human

nature (Sharma, Shimp and Shin, 1995; Shankarmahesh, 2006). There are several theories from a variety of disciplines such as the Authoritarian Personality Theory (Adorno, Frenkel-Brunswik, Levinson, and Sanford, 1950), the Belief Congruence Theory (Rokeach and Rothman, 1965), the Similarity-Attraction Theory (Byrne, 1971), the Realistic Conflict Theory (Sherif, Harvey, White, Hood, and Sherif, 1961), and the Frustration-Aggression Theory (Berkowitz, 1972; Dollard, Doob, Miller, Mowrer, and Sears, 1939), etc. which could provide important insights to examine the basics of ethnocentrism; however, these are out of scope of this study.

The concept of CE is first coined by Shimp and Sharma (1987), which is based on the concept of ethnocentrism presented first by Sumner (1906). He defined ethnocentrism as: “... *the view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it. . . Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities and looks with contempt on outsiders*” (p. 13). Shimp and Sharma (1987) constructed CE as a sub-construct of ethnocentrism and with the linkage to general ethnocentrism; CE is the most persistent non-tariff barriers to international trade (Shankarmahesh, 2006). Since Schooler’s study, international marketing researchers named consumers’ preference for their own country’s products as ethnocentrism (Baughn and Yaprak, 1996).

The concept of CE has been confirmed by several subsequent studies (Verleghe, 2007). CE was also studied before Shimp and Sharma (1987), but it was named as attitudes toward foreign products (Shankarmahesh, 2006). However, theoretically, CE is not a product specific construct and rather than an attitude, it is conceptualized as a tendency and trait-like property of individual’s personality (Shimp and Sharma, 1987); therefore, it is an antecedent of attitudes (Sharma, Shimp and Shin, 1995); it is measured by Consumer Ethnocentrism Scale (CETSCALE) (Shimp and Sharma, 1987). The original CETSCALE is composed of 17 items (Shimp and Sharma, 1987) which is then reduced to ten items; however, Klein, Ettenson, and Krishnan (2006) reduced it to six items by sustaining reliability and validity of the reduced form. They dropped redundant items from the ten-item version of CETSCALE, because CE is narrowly focusing on immoral feelings of purchasing foreign products. Their developed of CETSCALE at the consumer level is correlated with dogmatism, patriotism, politico-economic conservatism, and economic threat where economic

threat (loss of jobs/employment) has the highest importance. CE is motivated by consumers' economic concerns and this is widely documented by succeeding studies. In this perspective, purchasing foreign products is seen as inappropriate behavior and hurting the domestic economy and consumers are willing to fund domestic companies via domestic consumption (Verlegh, 2007).

The focus of CE is viewing own groups which are culturally similar at the center and superior as compared to out-groups which are more dissimilar and this focus is based on the definition of general ethnocentrism in the sociology literature (Sharma, Shimp and Shin, 1995). Also, symbols, values, etc. of the own groups are the sources of pride and affection to the group; ethnocentric people are proud of their own values, symbols and people (Netemeyer, Durvasula and Lichtenstein, 1991). However, Shimp and Sharma (1987) conceptualize it as an economic factor where purchasing foreign products is damaging domestic economy and jobs (loss of jobs). CE was formulated as the unique economic form of ethnocentrism while maintaining main characteristic of ethnocentrism (Netemeyer, Durvasula and Lichtenstein, 1991; Sharma, Shimp and Shin, 1995; Balabanis et al., 2001; Balabanis and Diamantopoulos, 2004). In addition, CE is established on only economic concerns (Verlegh, 2007).

CE was first developed within American context, besides, Netemeyer, Durvasula, and Lichtenstein (1991) analyzed CE in four countries (US, France, Germany, and Japan) and validated its cross-cultural existence, but not in Germany. In addition to these, Klein, Ettenson, and Krishnan (2006) proposed to extent CE to countries in where foreign products are more preferable and favorable. Thus, they analyzed Russian and Chinese consumers' ethnocentric tendencies. They concluded that their reduced form of CE could also be used in transition countries where the scale was originally developed in advanced countries.

Consumers' bias towards domestic products or prejudice to imported products is named either economic nationalism, cultural bias towards imports, or CE where all these constructs initiated by general concept of ethnocentrism (Sharma, Shimp and Shin, 1995). Likewise, Olsen, Granzin, and Biswas (1993) analyzed CE as consumers' help and support behavior for the sake of their countries and employment of workers. CE partially explains consumers' preferences for domestic products (Shimp and Sharma, 1987; Netemeyer, Durvasula and Lichtenstein, 1991). Because

CE has a kind of nationalism and nationalism could not fully explain attitudes towards domestic products (Han, 1988).

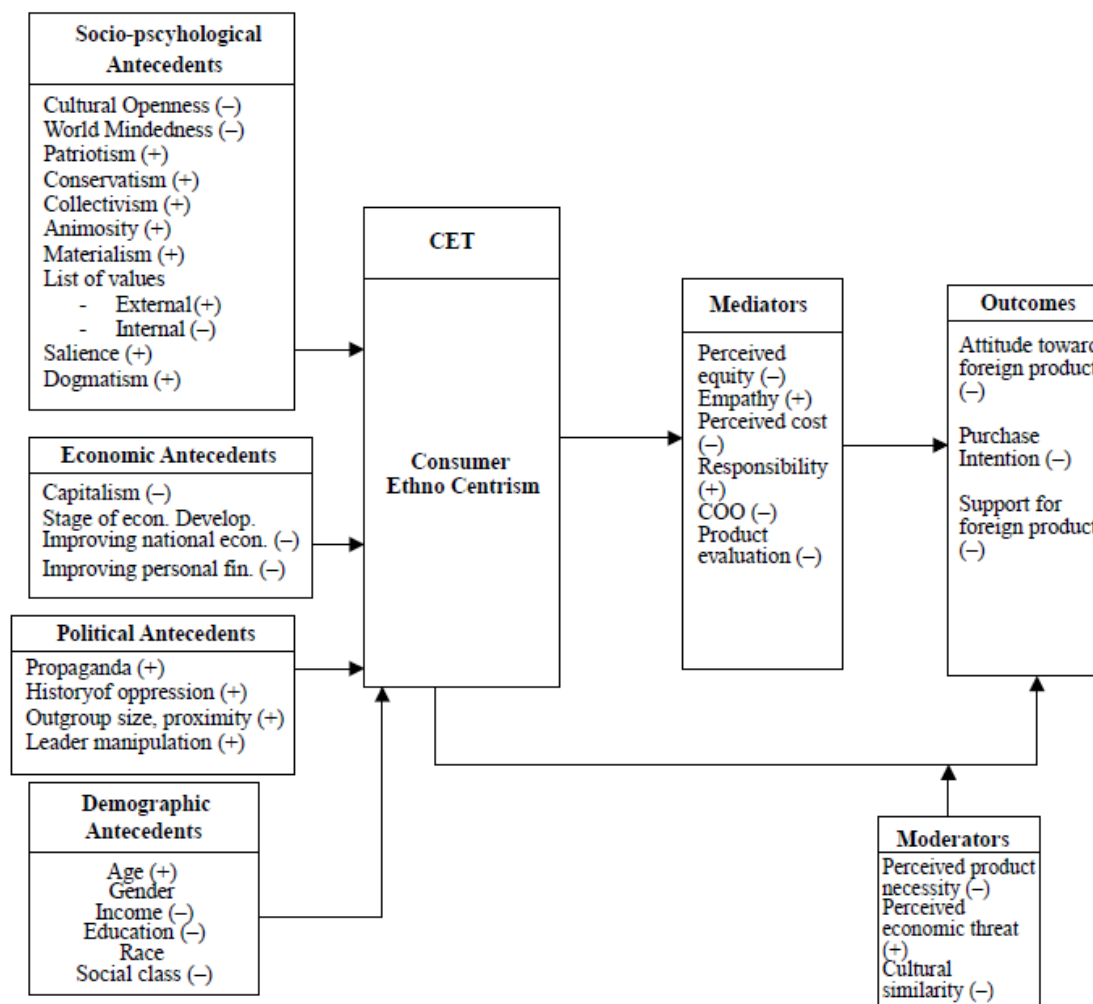
Ethnocentric consumers hold negative attitudes toward foreign products, because not buying domestic products damages domestic economy and it is certainly immoral and unpatriotic. In addition, they see their domestic products more superior to others, thus they reject any other foreign products. These consumers see purchasing foreign products as morally incorrect, because it is harmful to their domestic employment and economy, in this sense, CE could be seen as normative mechanism of domestic consumption (Shimp and Sharma, 1987; Vida and Reardon, 2008). In addition to these, CE is considered as the normative processes of CO bias (Obermiller and Spangenberg, 1989).

Ethnocentrism is not only valid for tribes and nations, but also other social groups such as family, religious groups, etc. (Sharma, Shimp, Shin, 1995). However, CE is mostly related with national groups. CE mirrors a normative logic of group identity (Olsen, Granzin and Biswas, 1993). Shimp and Sharma (1987) stressed that *“In functional terms, consumer ethnocentrism gives the individual a sense of identity, feelings of belongingness, and, most important for our purposes, an understanding of what purchase behavior is acceptable or unacceptable to the in-group”* (p. 280).

In a later study, Sharma, Shimp, and Shin (1995) analyzed social-psychological antecedents and effects of CE and extended the concept theoretically. They analyzed openness to foreign cultures, patriotism, conservatism, collectivism, and demographics (age, gender, education, income) as the antecedents of CETSCALE. As expectedly, they found that collectivist tendencies and patriotic/conservative attitudes are positively correlated with CETSCALE; however, openness to foreign cultures is negatively correlated with CETSCALE. Income and education are negatively correlated with CETSCALE (Sharma, Shimp and Shin, 1995). However, still their scale does not have a cultural perspective or in other terms, cultural conservancy. As seen conservatism is a separate concept. In another study, Altıntaş and Tokol (2007) analyzed antecedents of CE in Turkish markets and founded that consumer xenophobia and conservatism are important influencers of CE.

In a review of the literature, Shankarmahesh (2006) detected more than 25 antecedents of CE. Shankarmahesh (2006) also analyzed antecedents of CE, which are cultural openness, world-mindedness, conservatism, collectivism, animosity,

materialism, salience, and dogmatism. After an extensive literature review, Shankarmahesh (2006) depicted a comprehensive figure in which all the antecedents, mediators, moderators, and consequences of CE are shown (see Figure 2.5).



Note: Signs in the figure show the nature of the relationships with consumer ethnocentrism.

Figure 2.5: Antecedents, mediators, moderators, and consequences of consumer ethnocentrism (Shankarmahesh, 2006).

In addition to economic influences, political environment is also an important antecedent of ethnocentrism. For example, political propaganda and political history are anticipated to increase the threat beliefs and thus increase ethnocentrism tendencies (Shankarmahesh, 2006).

Balabanis, Diamantopoulos, Mueller, and Melewar (2001) analyzed the relationship between (1) internationalism, nationalism, patriotism, and (2) CE. They found that patriotism and nationalism have not consistent effects on CE over countries. In some countries, patriotic, and in some countries, nationalistic motives are more influencing

CE. However, in total, the effect of three concepts as the antecedents on CE is moderate. Additionally, Kosterman and Feshbach (1989) also found a strong relationship with ethnocentrism.

Based on the scholarly research findings, younger, wealthier, and educated consumers are more open to new things (de Mooij, 2004). Cleveland, Laroche, and Papadopoulos (2009) proposed that CE is negatively correlated with education and income, however, positively related with age. These relations are also supported by Watson and Wright (2000).

CE was originally developed in the US and later on, Sharma, Shimp, and Shin (1995) and Klein, Ettenson, and Morris, (1998) analyzed antecedents of consumer ethnocentrism and its invariability in the international context; however, all the antecedents were mostly related with ethnocentrism (Shankarmahesh, 2006).

Ethnocentrism concept is not only used in consumer preferences for domestic products but also in ethnic conflict, war, voting, etc. (Axelrod and Hammond, 2003). In the center of ethnocentrism, there lie the views that out-groups are alien, worthless, and hostile (Watchravesringkan, 2011). Low ethnocentric consumers might prefer foreign goods in general, but they do not prefer from the country that they have animosity toward that country. In a similar vein, in the absence of domestic product alternatives, even some consumers are highly ethnocentric, they might still purchase foreign products, but not from the countries, they treat animosity.

Several studies reported the negative bias for foreign products and positive bias for domestic products (Balabanis and Diamantopoulos, 2004). They named this bias as “domestic country bias” (DCB). Studies on consumers’ home country bias could be rooted in the launch of CE. However, Balabanis and Diamantopoulos (2004) separated DCB from CE. They indicated that independent from CE levels, DCB could vary by product categories, CO of products, and interaction of product categories and CO of products or specific product-country interaction. Nevertheless, many CE researches did not take CO effects into consideration (Netemeyer, Durvasula, and Lichtenstein, 1991; Sharma, Shimp, and Shin, 1995; Shimp and Sharma, 1987). For these purposes, they analyzed DCB and CO effects and their interactions with CE.

CE and CO effect are always confused; however, they are distinct and independent constructs. CE is a more general tendency, whereas, in specific product categories, CO effect could be more important than CE. This means that CO is cognitive and affective, while CE is more affective and normative. Normative dimension is the differentiating point and exceptional for CE (Shankarmahesh, 2006).

2.5.1.4. Consumer patriotism (CP)

Consumer patriotism could be described as consumers' commitment and readiness to sacrifice for their nations; in other terms, consumer patriotism is consumers' attachment and loyalty to their own countries without being hostile to other nations (Balabanis et al., 2001). Patriot consumer love and devote themselves to their countries (Sharma, Shimp and Shin, 1995) or patriotism could be used as love of country. Therefore, CP is more emotional concept/construct than CE. However, patriotism, nationalism, and ethnocentrism are correlated constructs (Kosterman and Feshbach, 1989).

CP and CE are related concepts (Sharma, Shimp, and Shin, 1995). As ethnocentric consumers, patriot consumers are also likely to consume domestically in order to fulfill their duties, protect, and support their countries. When exposed to the threat of foreign products, they will prompt to prevent it (Han, 1988; Balabanis et al., 2001). Sharma, Shimp, and Shin (1995) stated that patriotic consumers hold consumer ethnocentric tendencies more as compared to less patriotic consumers.

Another concept that is related with patriotism is nationalism, which is mostly conceptualized and measured in line with World War II and seen as the cause of wars (Kosterman and Feshbach, 1989; Baughn and Yaprak, 1996). Similarly, Eckhardt (1991) related nationalism with militarism. Due to nationalism's bad perception in relation with wars and military, patriotism became an important concept in early years of nationalism. Nationalism and patriotism are used interchangeably. However, while analyzing patriotic and nationalistic attitudes, Kosterman and Feshbach (1989) found that patriotism (emotional affection to country), nationalism (in-group focus of a country), and internationalism (faith in global sharing and welfare) as the main factors. Accordingly, they empirically supported that patriotism and nationalism are empirically and conceptually separate constructs. For patriots, their national interests

are more important than their personal interests are; however, patriots are more reasonable and do not behave as extremist as nationalists (Balabanis et al., 2001).

Additionally, Kosterman and Feshbach (1989) stated that patriotism is not a unidimensional concept, contrarily; it has three main dimensions that are symbolic, normative, and functional, and it will be easier to understand patriotism concept.

2.5.1.5. Consumer affinity (CAF)

Formerly, several studies researched consumers' negative attitudes towards foreign countries such as CE, CA, etc.; however, the effects of positive attitudes have been neglected (Oberecker, Riefler, and Diamantopoulos, 2008), especially consumers' attraction to specific foreign country is not analyzed until recently. Consumers' perceptions of countries and their images result in either animosity or affinity (Klein, Ettenson, and Morris, 1998; Oberecker, Riefler, and Diamantopoulos 2008). Therefore, Oberecker, Riefler, and Diamantopoulos (2008) proposed consumer affinity and conceptualized it as the *"feeling of liking, sympathy, and even attachment toward a specific foreign country"* (p. 26). CAF could be the reasons of similar language, politics, culture, and economic condition, etc. (Oberecker, Riefler, and Diamantopoulos, 2008). Also as in the CA's country-specific attitudes, they proposed CAF as a positive attitude towards a particular country and differentiated it from cognitive construct of CO whereas CAF is more affective (Wongtada, Rice, and Bandyopadhyay, 2012).

In fact, CAF construct was used by Jaffe and Nebenzahl (2006); however, they did not provide any definition and did not test it empirically. Besides, they positioned CAF as a polar construct of CA. However, Oberecker, Riefler, and Diamantopoulos (2008) did not agree with this view and stated that positive and negative affect are used as independent, but not bipolar. In addition to these, they claimed that CAF construct is different from CO effect and similar to CA, CAF's effects are direct on purchase decisions rather than through product evaluations. CAF is a purely affective construct where CO is a cognitive construct. In the nomological network, they developed for CAF, they proposed negative relationship between CAF and CA and positive relationship between CAF and xenophilia and internationalism. Later on, in 2011, Oberecker and Diamantopoulos developed a new second-order scale for CAF where first-order dimensions are sympathy and attachment.

2.5.1.6. Ethnic identification (EI)

Apart from other LCC-related construct, ethnic identification has associations with identity and it is more complex than others are. Identity is awareness that consumers hold about their selves, characteristics, and values (de Mooij, 2004). Moreover, EI is the belief of membership in a group and it reflects ethnicities' common ancestry, common values, behaviors, and feelings such as commitment and belongingness (Laroche, Kim, Hui, and Joy, 1996; Cleveland, Laroche, and Papadopoulos, 2011) and it is mostly activated by environmental factors such as purchase or consumption contexts (Cleveland, Laroche, and Papadopoulos, 2011).

Identities are important in shaping consumer behaviors (Cleveland and Chang, 2009; Cleveland, Laroche, and Hallab, 2011), they serve as the locus of cultural effects (Markus and Kitayama, 1991; de Mooij, 2004). EI is a subjective, multidimensional, and complicated topic (Laroche et al., 1996; Phinney, 1990; Cleveland and Laroche, 2007). EI is the integration of ethnicity with self-concept and through this, ethnic groups became integral parts of consumer behavior. It integrates perceptions of common origin, common socio-cultural practices, and belongingness and appreciation towards ethnic group (Rotheran and Phinney, 1987).

Cleveland (2006) developed EI as a subjective construct that consist of several dimensions and according to him; this multidimensionality of EI is well developed in the literature. Dimensions of EI are the self-identification and attachment/pride with an ethnic group and the motivation to maintain one's own culture (Hirschman, 1981; Laroche et al., 1996), the degree of involvement to ethnic customs, habits, values, etc. (Phinney, 1990; Rosenthal and Feldman, 1992; Laroche, Kim, Hui, and Tomiuk, 1997, Laroche, Kim, and Tomiuk, 1998; Keefe and Padilla, 1987), use of the local or ethnic language, consuming local or ethnic culture media, social interactions with local and ethnic culture members (Mendoza, 1989; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997), and family structure and sex roles (Webster, 1994; Laroche, Kim, and Tomiuk, 1998) (Cleveland and Chang, 2009; Peñaloza 1994; Cleveland, Laroche, and Papadopoulos, 2011; Cleveland et al., 2009). Ethnic identification is conceptualized as a counter-way for AGCC where acculturation is a two-way process.

One of the components of EI of Cleveland (2006) is the use of native language with family and other languages with others. This was formerly used and tested by

Laroche, Kim, and Tomiuk (1998). In addition to language, another component of EI is maintenance motives. Because EI is proposed to test immigrants' inherent cultures, it is assumed that ethnic minorities are under assimilation forces (Cleveland and Chang, 2009). Therefore, they are motivated to maintain their identities and patriotism towards their native cultures, so that they can preserve their cultural values, heritage, and identities (Cleveland and Chang, 2009). Things that consumers have related with their ethnicities both help to construct and maintain their identities (McCracken, 1986). Moreover, other component, social interactions within ethnic communities through social associations and networks also strengthen ethnic identifications (Laroche et al., 1996). Another component of EI is traditional ethnic customs, habits, and values (Laroche, Kim, and Tomiuk, 1998). The last component of EI is ethnic media consumption and exposure (Laroche et al., 1996; Laroche, Kim, and Tomiuk, 1998).

Cleveland and Chang (2009), Cleveland, Papadopoulos, and Laroche (2011), Cleveland, Laroche, and Hallab (2011), Cleveland, Laroche, and Papadopoulos, (2011), and Cleveland et al. (2009) used EI with the perspectives of ethnic group formation, maintenance, and relations with others. Without a doubt, these perspectives are related with the acculturation process. Therefore, they positioned EI as an opposing force for assimilation dimension of acculturation. Also, they treated ethnicities as the minorities and in relation to immigrants. They also anticipated including religiosity in EI, but due to its application difficulties (different religions for the same ethnic group), they did not use and test it.

According to above cited scholars EI also includes cultural values and behaviors, ethnic customs, common language, and ethnic media. In addition, as in the case of EI, practices of ethnicities also differ from one to another within the same ethnicity (Cleveland and Chang, 2009). In the globalization context, some consumer might resist to globalization and prefer local values and behaviors (Cleveland and Laroche, 2007). The reason to develop such construct is that even ethnic identity studies go backward for four-five decades, with the increase of globalization; consumers are more likely to express their ethnic identities (Cleveland, Laroche, and Papadopoulos, 2011). However, under the effects of globalization, EI has become more complicated and multifaceted; and this gives attention to scholars to conduct further studies on ethnic identification. For instance, in their study, Cleveland, Laroche, and

Papadopoulos (2011) proposed that their second-order EI factor positively affects consumer ethnocentric tendencies. They also reported that their EI concept is interestingly not correlated with age (Cleveland, Laroche, and Papadopoulos, 2011).

The counterpoint to openness to change is conservation, thus, in this dissertation conserving local consumer culture as the counter notion of openness to global consumer culture, parallel to Schwartz and Inglehart values, is proposed. However, before conceptualizing CLCC, it will be of assistance first to define its underlying streams, which are traditionalism and resistance.

2.5.2. Traditionalism, resistance to change and modernism, resistance behavior of consumers

Even it is beyond the aim of this study to describe the loci of resistance, a brief review will be provided.

Modernization thought puts forward decline of traditional values and replacement with modern ones, thus convergence of values. However, some others predict that the persistence of traditional values, which are independent from other changes including economic development (Inglehart and Baker, 2000). About three decades ago, Yang (1988) asked that whether societal modernization would replace or eliminate traditional values and cross-cultural psychological differences. The answer to this question was both modern and traditional psychological characteristics could coexist without conflict and replacement. In terms of modernization, non-Western countries were estimated to abandon their traditional cultural values in order to modernize; however, this is not the case today, and Western cultural values and economies are no longer models for the world. Modernization could not strongly eliminate all traditional values in general but to some extent and in particular cases. The convergence of consumer values and lifestyles in the globalization era is an artificial term; in reality, traditional values coexist with modern and rational values (Inglehart and Baker, 2000).

Resistance, the idea of opposition, could be either active or passive. Up to now, resistance is studied by several areas such as historiography (historical fights), political science, sociology (resistance to power), management (resistance to change), and marketing (resistance to innovation and persuasion), etc. On the other hand, as compared to other disciplines, in social sciences, resistance behaviors of

individuals have not studied widely until recently, because of the structured and socialized nature of individuals (Roux, 2007).

Another reason for resistance is dominant forces (Peñaloza and Price, 1993; Roux, 2007). Resistance, in these cases, is directed against market hegemonic forces in the form of consumer attitude and behavior. Primarily, consumer resistance is concentrated on more active and collective actions against larger social and marketing issues; however, it may include individual and compassionate actions against mainstream consumer culture (Peñaloza and Price, 1993). Consumer resistance, the set of attitudes and counter-cultural behaviors, is aimed to decrease overall or specific consumption behavior (Dobscha, 1998; Fournier, 1998).

2.5.2.1. Consumer resistance in non-marketing disciplines

Peñaloza and Price (1993) used consumer resistance behavior in marketing for the first time and their conceptualization was based on consumers' responses to dominations (Izberk-Bilgin, 2010). Despite the importance of consumer resistance behavior in marketing, up to now, it is widely researched by other social science and humanities works (Izberk-Bilgin, 2010). Douglas and Isherwood (1979) and Bourdieu (1984), and de Certeau (1984) oppose the thesis of consumers' passive nature and their enslavements through products and consumption.

In her study, Izberk-Bilgin (2010) provided different backgrounds on consumer resistance behavior in the globalization context from a wide range of disciplines such as sociology, political economy, anthropology, cultural studies and marketing. For example, Douglas and Isherwood (1979) do not assume that consumers as passive but active and autonomous in their choices and preferences. Accordingly, what they prefer is related with their communication of meanings to others; similarly, what they do not prefer or choose is also a communication, a type of protest. In their perspective, not consuming or protesting a product is a meaning signal for others as is consuming another product. In other words, consumption is the activity of consumers' conformity of consumer culture whereas not consuming is the activity of consumers' inconformity of consumer culture. Besides, Bourdieu (1984) asserted that individuals' cultural capital forces them to prefer and consume in a way that is consistent with it, as in the Douglas and Isherwood. Additionally, the cultural capital

also forces individuals to resist their identities in the society and preserve their standings.

de Certeau (1984) defined markets as kingdom of domination and thus claimed that resistance to markets is inescapable. Under his claims, there is the notion of that individuals are noticeably encoded not to play their roles in the modern markets. As a result, he put forward that cultural consumption or individuals' use of cultural resources are providing the ground for them to resist to dominant system. In terms of consumer culture, consumers will resist to the dominant power of consumer culture, in the globalization context this is the GCC or global brands. In support of this view, Firat (1996) asserted that globalization as the dominance of one culture over other cultures; consumers tend to escape from this dominance by linking themselves separate products, lifestyles, brands, and images.

Moreover, consumer resistance may come into place just because of the need of consumers to demarcate socially themselves from others in the society. As described by Izberk-Bilgin (2010) consumers, for instance, may tend to distinct themselves from the influence of hegemonic global brands on local alternatives as in the case of Thompson and Arsel (2004). In addition, some ordinary products could be seen as cultural resistance symbols for some sub-cultures. This kind of counter-culture symbolism or cultural resistance is embedded in consumption in contemporary markets (Izberk-Bilgin, 2010).

Consumer resistance helps consumers to achieve their goals and to create their desired self by forming resistant identities (Cherrier, 2009). In addition, it promotes the meaning change of consumption and then creates subcultures of consumption and redefines market (Peñaloza and Venkatesh, 2006; Firat and Venkatesh, 1995; Holt, 2002). Consumer resistance is an active form of anti-consumption (Lee, Fernandez, and Hyman, 2009). Resistance states the unfeasibility accepting and adopting (Roux, 2007). Resistance is preserving cultural heritage from modern life.

2.5.2.2. The emergence of conserving and resistance behavior of consumers

Even in the emergence and development of global consumer culture, some consumers may be culture-bound and resist to global consumer culture (Craig and Douglas, 2006; de Mooij, 2004). Consumer resistance to economic and cultural globalization needs to be researched in detail; because, the movements of goods from

one country to another country might cause destruction of traditional values, change of local practices, etc. These are some of only cultural effects of globalization on local cultures; there are also economic, social, and political outcomes of globalization on local cultures (Izberk-Bilgin, 2010). Moreover, de Mooij (2000) pointed out that converging incomes because of globalization does not lead to converging cultural values. Contrarily, when consumer incomes converge, due to the stability of cultural values, consumers will be more diverse and spend more, and these spending will be consistent and compatible with cultural values.

Consumer resistance behavior is a field of study, which is being studied by Peñaloza and Price (1993), Fournier (1998), and so on. Consumer resistance is an alternative way to globalization (Ger and Belk, 1996). Peñaloza and Price (1993) used consumer resistance in marketing literature for the first time. Therefore, consumer resistance is comparatively a new concept and there are not so many studies in the literature yet. Consumer resistance grasps a wide range of areas such as boycotts, complaining behavior, negative word of mouth, alternative consumptions of products, persuasion, etc. (Fournier, 1998). Consumer resistance could be multifarious and fluid (Ger and Belk, 1996) thus may be in many forms. There is vagueness in the definition of resistance, thus, it would be helpful to demarcate motivational state of resistance (internal situation to activate resistance, state of activation of resistance) from manifestations of resistance (different forms of negative responses). Consequently, consumer resistance could be defined as a motivational state, which engenders several manifestations of resistance (Roux, 2007).

Even though, Ritzer (1993) was aware of the existence of local conditions, local cultural values, etc. in the contemporary world, he still used McDonaldisation in its extreme meanings and ignored variety and diversity in consumer behavior. Additionally, he coined this term as it was replacing traditional, home-made, and local food preferences; however, this was invalid, but this term was very effective to charm the attention of researchers to study dehumanized and irrational parts of McDonald, and then lead to resistance to McDonalds and alternatives. Consequently, McDonaldisation phenomena directed not only researchers, but also consumers to reconsider about societal and cultural values, especially at the local level (Kellner, 1999).

Another perspective of consumer resistance that is provided by Fournier (1998) is that consumer resistance is based on several things such as low customer satisfaction, increasing suspicion of marketing, increasing refusal rates, being or getting overwhelmed by marketplace itself or new products, and so on (see Figure 2.6). However, the intensity and scope of these resistances may change from one to another, also depending on various factors. Therefore, in the age of self-government, consumers who are dissatisfied or unhappy with the marketplace will directly join in resistance behavior.

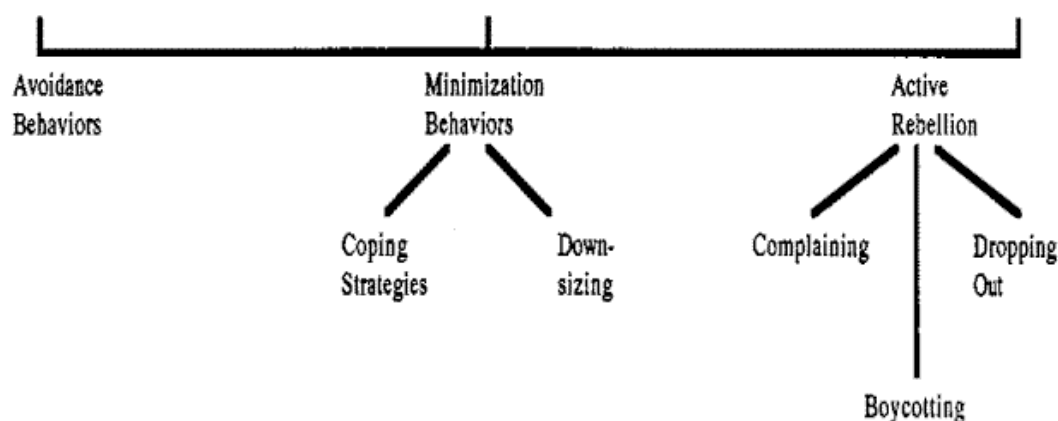


Figure 2.6: Resistance Continuum (Fournier, 1998).

Consumer resistance behavior is also conceptualized as a resisting reaction against invasion of consumer culture, extreme materialism, and notorious marketing activities (Peñaloza and Price, 1993; Izberk-Bilgin, 2008). When consumers became socially and environmentally conscious, anti-materialist, etc., they also become more authentic and sovereign. As a result of being authentic and sovereign, consumers might follow alternative lifestyles such as being against majority lifestyles or popular goods in one hand; and being voluntary simplicity or downshifting in the other hand (Thompson and Arsel, 2004; Izberk-Bilgin, 2008). This consumer resistance is a postmodern and post-materialistic consumer behavior (Thompson and Arsel, 2004). As a result of globalization, recently consumer psychologists are interested in consumers' reactions to cultural meanings (Torelli and Cheng, 2011). In some cases, preference for local consumptions is a reflexive neoconservative response to global consumptions (Varman and Belk, 2009). After looking over resistance in general, we now turn to consumer resistance for preserving local consumer culture.

2.5.2.3. Resistance to globalization and GCC

Globalization process changes culture as well and both globalization and marketization force to adopt Western type values (Ger and Belk, 1996). Homogenization of the world leads to the debates of Americanization or commoditization of world (Appadurai, 1990; Featherstone, 2006). There are good examples for this debate such as Coca-Cola-ization, Disneyfication, and McDonaldization. However, as the cultural absorption takes place as widespread as the globe through global transport, communications, marketing and advertising; and parallel to the growth of global market place, homogenization will go on and speed up the emergence of global consumer culture (Alden, Steenkamp and Batra, 1999; Featherstone, 2006; Cleveland and Laroche, 2007; Zhou, Teng and Poon, 2008). One of the deficiencies of globalization is that consumers are never aware of their own needs (Levitt, 1983). de Mooij (2000) proclaimed that consumers are globalizing in terms of economics as the globalization of economic systems; however, there is no confirmation for cultural globalization and converging consumers' value systems.

Consequences of global production and consumption are widely analyzed by researchers in different fields such as sociology, anthropology, political science, etc.; however, they are not well researched in marketing context especially cross-culturally (Izberk-Bilgin, 2010). Because globalization is seen as benevolent and innocent, resisting it might be difficult, especially in developing countries (Ger and Belk, 1996).

One of the consequences of globalization is that it brings its own opposition by itself (Smith, 2005), consumers' resistance behavior (Cleveland, Laroche, and Papadopoulos, 2009). As globalization grows, resistant reaction will come to existence. Through globalization, local and distinct things could be revitalized and lifestyles based on nationalistic, ethnic, and religious motives could be conserved (Smith, 2005). A very important condition for resistance to occur is the perception of power or dominance or threat. If something is not perceived and evaluated negatively or dissonantly, then there will be no resistance behavior (Roux, 2007). Due to globalization's complex and comprehensive nature, resistance to it is as diverse and multiple as from political perspectives to cultural and to economic perspectives (Webb, 2005). Including several anti-corporate and anti-consumption sentiments ranging from deconsumption to alarming global value chains, those include

genetically modified products; from supporting fair-trade brands to promoting local or regional brands; however, not all forms of resistance to globalization are resisting consumer cultures (Arnould, n.d.). In her study, Izberk-Bilgin (2008) examined economic, cultural, social, and political consequences of globalization as the bases for consumer resistance. Globalization is seen as a threat to traditional values, lifestyles, identities, jobs, etc. Additionally, resistance to globalization could be in any form such as violent or nonviolent, prearranged or unplanned, isolated or embracing. Moreover, globalization confuses and dismantles everything without reorganizing and rejuvenating (Webb, 2005). For example, international communication researchers found that cultural imperialism via TV programs might cause loss of local identity and culture (Schiller, 1993).

Global mass media, tourism, immigration, the export of popular culture, and the marketing activities of transnational firms are sources of rising consumer expectations and desires and they are leading to globalization. However, these global consumption influences are also the sources of social inequality, class polarizations, consumer frustrations, stress, materialism, and so on. This situation then leads to the refusal of globalization and coming back to roots. Consumers resist to globalization especially returning to the local goods and their meanings (Ger and Belk, 1996). Some consumers may even see global brands as the source of cultural imperialism risk for their sovereignty, and irreligionist. Thus, consumers either implicitly or explicitly will reject global brands (Izberk-Bilgin, 2008). These kinds of ideologies also play a key role in forming resistance and anti-consumption behavior; they resist to globalization and conserve traditions (Varman and Belk, 2009). In most cases, consumers may use ordinary products as a self-expression mean and a resistance symbol for political and cultural resistance towards global products (Kaynak and Kara, 2013).

Globalization is leading to local cultural identities to survive in all around the world. These are identities' protection from or response to globalization where globalization and global values de-identifies individuals (Giddens, 1999). When exposed to crisis or change, individuals are keener on address their cultural traditions and look for traditional worldviews (Hwang, 2003).

Anti-globalization movements either implicitly or explicitly resist to global economic powers even in this global capitalism era (Thompson and Arsel, 2004). National

independence, conservation of national characteristics, authenticity, and ownership of cultural products, colonial history, cultural imperialism, and historical conflicts may also be other reasons for consumers' resistance to global products/brands. In this sense, consumer animosity could be seen as consumer resistance behavior (Izberk-Bilgin, 2010). Due to the perceived threats of foreign/global brands, consumers' biases towards domestic products are a kind of consumer resistance towards globalization (Steenkamp, Batra, and Alden, 2003).

Another strong example of resisting to global or mainstream consumer culture is the existence of Greektowns, Chinatowns, Mexicantowns, and Polishtowns, etc. Additionally, existence and survival of Amish culture in US, which is the most global country in the world, is noteworthy. Amish people were emigrated from Europe. They are mostly attached to their religion and based on their religious and local identities. They try to conserve and maintain their local cultures even in the most international country in the world, US. Additionally, they do not interact with out groups to prevent a possible cultural change. In addition, Mormons, a traditional religious group in US, also try to conserve their traditional cultures, values, and habits.

Consumer resistance and rejection of GCC is a threat for global products/brands. Consumer resistance to global brands depends on the dissonant of global brands' culture, global consumer culture, with local consumer culture. Therefore, consumers manifest their resistance to global consumption system in general. Brands, which are Western originated, are the most important products of the developed countries (Belk, 1988) and they could be seen as the symbols of soft cultural imperialism (Tomlinson, 1991). One of the most basic sources of consumer resistant is perceiving globalization as a foreign authority, which regulates local life (Ger and Belk, 1996). Consumer resistance is also linked to the situation of defending values, which are perceived as under risk or threat. However, it is not easy to define which and what values consumers tend to defend, because consumer resistance is so reliant on situation specific factors (Roux, 2007).

The origin of resistance is as old as consumer culture itself. For global consumer culture, the resistance is even stronger due to religious, environmentalist, nationalist, and anti-corporate critiques of globalization, which awakens concern about life and happiness (Arnould, n.d.). In their study, Holt, Quelch, and Taylor (2004, p. 74)

stated: *“Thirteen percent of consumers are skeptical that transnational companies deliver higher quality goods. They dislike brands that preach American values and do not trust global companies to behave responsibly. Their brand preferences indicate that they try to avoid doing business with transnational firms.”* Moreover, the strength of resistance is highly dependent on consumers’ awareness, confidence, and ideology (Ger and Belk, 1996). Concerning the brand acceptance and rejection, Kaynak and Kara (2013) proposed a model in which cultural and political environments, personal characteristics, and advertising as the antecedents of consumer identities and then consumer identities affecting the ideological consumption, which is either acceptance or rejection of brands.

There are both tangible and intangible effects of global consumer culture. While these effects on the environment, diet, and physical health, etc. are observable, the effects on cultural, social, and psychological concepts are hard to see and even recognize. Some of the latter effects of global consumer culture are loss of confidence and pride in local culture, material culture, ignorance of local products and consumption, damage for local identities, raising local social inequality, etc. (Ger and Belk, 1996). One of the threats of globalization and homogenization is that they all deteriorate consumers’ points of orientation, sense of control, sense of identity, etc. This then raises tendencies for nationalism (Cornwell and Drennan, 2004) and conservatism, which lead to heterogeneity.

This responsive and adverse nature of consumer behavior could be either collective or individual, reformist or radical, internal or external, and in many cases long lasting which is very detrimental for companies (Roux, 2007). Consumer resistance as an everyday life reaction not only embedded in consumer culture and marketing practices but also other consequences of globalization (Izberk-Bilgin, 2008). For example, Thompson and Arsel (2004) analyzed the anti-globalization attitudes by examining anti-corporate reactions to Starbuck’s. Though, from a cross-cultural perspective, consumer resistance in the global-local dichotomy is different from the one examined by Thompson and Arsel (2004) (Izberk-Bilgin, 2008). For that reason, Izberk-Bilgin (2008) analyzed the motivators of resistance to global brands such as Coca-Cola, Nestle, McDonalds, Microsoft, Marlboro, Nike, Starbucks, and Shell in the context of cultural imperialism and Islamism (religious context). The analysis of cultural imperialism of Izberk-Bilgin (2008) confronted the classical views and

anthropological theories of glocalization, creolization, and hybridity. For example, she identified “situational resistance” and “concessionary acceptance” as the new forms of consumer resistance, which are shown when local alternative is not reasonable or absent. As seen consumer resistance to global brands is not as rigid as it is thought, sometimes consumers may break their resistance behavior and may consume global brands.

The popularity of brands increases the degree of resistance to their perceived global dominance. In the postmodern markets, consumers are becoming aware of countercultures, authenticity deficiencies, and difficulties in managing identities, etc. (Holt, 2002). Izberk-Bilgin (2008) analyzed consumer resistance to global brands in Turkish consumer markets. Turkish consumers interpreted global brands as colonizers or infidels, however; this finding is interesting because Turkey is a secular democracy that did not face colonial rule. Therefore, consumer resistance to global brands in Turkey could not be simply named as or linked to ethnocentrism or anti-Americanism.

From a local historical and socio-cultural perspective, globalization and global consumer culture are problematic. Globalization leads cultural homogenization. Then, this creates uniform consumption behavior, attitudes, and lifestyles and eventually, globalization with all of its consequences eliminates local consumer cultures (Tomlinson, 1999; Rokka, Desavelle, and Mikkonen, 2008). Not only apparent global products/brands but also multinational companies, international organizations and international media which are much more ambiguous as compared to products could be seen as a threat to local consumer culture and national economy, and local identities. Revitalization is another form of resistance to cultural homogenization or in other words, global consumer culture. In this sense, Jewish community is the most noteworthy example for this form. After facing many challenges including Holocaust for many years, they not only stayed alive, but also grew (Berry, 2008).

Ger and Belk (1996) identified four alternatives to global consumer culture, which are consumer resistance, return to local roots, local appropriation of global products and recomposing their meanings, and creolization. Even though, other alternatives are partly included in creolization; they stressed that creolization is the most feasible alternative. Since there are multiple differences between consumers, consumers’

responses via rejection of globalization could vary depending on multiple factors such as demographics, religion, ethnicity, etc.

Another alternative to global consumer culture is the local appropriation of global products, which is more feasible than other alternatives (e.g. nationalism, consumer resistance). Local appropriation is using global products as they are but their meanings are recomposed by local consumers to fit local culture. In this sense, consumers recontextualize the meanings of products according to their local cultures (Ger and Belk, 1996). Local consumption is a response to globalization (Ger, 1999). Cleveland, Papadopoulos, and Laroche (2011) analyzed that consumers will be more conservative of their local consumer culture especially for food and apparel domains. Because both food and apparel domains are strongly related with historic, geographical, and traditional factors, and additionally, some symbolic factors for apparel domain (de Mooij, 2004; Peñaloza, 1994). On the other hand, some product categories such as technology, household appliances, consumer electronics, etc. may not be seen as a threat for local consumer cultures (Steenkamp, Batra, and Alden, 2003; Cleveland, Papadopoulos, and Laroche, 2011).

Glocalization/creolization could be seen as the most realistic and likely response to global consumer culture, because, it also partly includes other three alternatives (Ger and Belk, 1996). Creolization means the mixture of meanings and forms from different sources (Hannerz, 1992). This alternative combines the symbols of modernity and global culture with symbols of conservation and traditional roots. In creolization, consumers mix old with new and local with global meaning and forms or vice versa. Creolizing consumption is both adopting and resisting global and local alternatives. When they are recomposed or in other words, their meanings are transformed their foreignness is lessened to some degree. For instance, McDöner fast food restaurants are good examples of glocalization where in these restaurants, Turkish traditional foods döner and lahmacun are served in a McDonald's-like style (Ger and Belk, 1996). Another example could be serving traditional Turkish foods such as sucuk in pizzas. In the former one, form of a local product is globalized and in the latter one, content of a global product is localized. Ger and Belk (1996) informed that even some consumers in Turkey may eat global products while other not; none of them may eat while walking on the street. In summary, the essence of

glocalization is either global inspires local or vice versa. These interactions could be or not symmetrical though they are mutual and complementary (Ger and Belk, 1996).

An alternative to globalization is returning to locals and roots. Emerging countries such as Eastern Europe and Turkey are returning to consumption of local products. There are several reasons for this move such as lower prices, upgraded quality, nostalgia, weak confidence in foreign products, etc. Especially, in Turkey, increased use of local and ethnic products, mushrooming of local cuisines, local herbal teas, use of specific herbs, restaurants with traditional Turkish cooking, use of copper utensils and hand-woven carpets, etc. became more common than ever. Correspondingly, Turkish consumers have begun to shift from beauty soap Lux to traditional olive-oil soaps, from Marlboro to Turkish cigarettes, from Nescafe to Turkish coffee. However, returning to roots is not only happening in localities but also around the globe, there is now a global reawakening of roots. Political, ethnic, or religious ideologies lie under returning to roots reactions. These reactions will become more aggressive and energized, especially, when they are dominated and inhibited by other forces (Ger and Belk, 1996).

Consumers negative reactions to global brands may be embedded in historical hostile relations with other countries (consumer animosity: Klein, Ettenson, and Morris, 1998) or in seeing foreign culture originated global brands as a threat to survival of local consumer culture (ethnocentrism: Shimp and Sharma, 1987). Resistance to global brands and conserving local consumer culture against global brands grounded on the perception of consumers that global brands are a threat for their local consumer culture, GCC and global brands will disregard it and eventually lead not to endure any more.

Local brands, which base themselves on local cultural capital, local values, and local appeals, will be more appropriate for locally oriented consumers (Ger, 1999; Eckhardt, 2005). Global brands are challenged by local brands in many markets where local brands could serve unique needs and desires of local markets and are good symbols of originality, traditionality, presenters of local culture, heritage, and markets (Özsomer, 2012). Local brands' close relations with national identities will also enhance their success (Ger, 1999). Mecca Cola (France) and Fei-Chang Cola (China) are local brands competing with global rivals Pepsi and Coke (Tu, Khare and Zhang, 2012). Consumers do not always purchase brands for their benefits but

sometimes also for their cultural meanings (Levy, 1959). Brands as the cultural meaning carriers, attracts especially groups those define themselves culturally. These brands carry not only central cultural concept but also culture connected characteristics. For example, Coke as the symbol of American culture also represents American cultural values of freedom and independence (Torelli and Cheng, 2011). Another example is analyzed by Thompson and Arsel (2004) where they concluded that because of Starbucks' hegemonic influence and image for local consumers; they prefer local coffee shops (aesthetic, social, and political alternatives) instead of it and increase their benefaction of local coffee shops. Local consumers are against the domination of Starbucks because of several reasons such as isolation, inauthenticity, and depersonalization, etc.

When exposed to cultural brands, consumers' own culture may get primed and especially those who are bi-cultural or culture-sensitive will react according to it. In addition to this, these effects may take place either consciously or unconsciously (Torelli and Cheng, 2011). Likewise, consumers when exposed to global products/brands may resist or react in a negative way because of its cultural meaning and their potential hazards to one's own culture.

Although, some forms of refusing global consumer culture are present, some forms of it are very rare. For example in Turkey, voluntary simplicity and consumer resistance to symbols of global consumer culture are seen in a small number of consumers (Ger and Belk, 1996). However, Ger and Belk address scarcity of consumer resistance (e.g. boycotts and protests) as a group activity in developing countries rather than developed countries.

2.5.2.4. Alternative resistance behaviors

Anti-consumption behavior is being researched for the last two decades. Anti-consumption could be defined as resistance to or rejection of any disliked consumption in general. Anti-consumption behavior could come into exist by brands or consumption in general. Varman and Belk (2009) analyzed the relationship between nationalism/ethnic identity and anti-consumption of global brands. Thus, they concluded that nationalist ideology is an implicit challenge for global brands and this is a local response to global brands. Nationalist ideology is a term mostly based on tradition, patriotism, and alternative local identities rather than only an

economic term. This not only intimidates global consumer culture, but also articulates local responses to global consumer culture; this then creates a separate area unreachable for global brands (Varman and Belk, 2009).

Consumers' resistance and conservative behavior could also be related with their nostalgia, which is defined as a search for past, instead of present and future. Nostalgic consumers are more likely to live in the past in which their consumption was mostly local and thus resist changing and global products in their lives (Steenkamp and de Jong, 2010). These consumers may also suffer from cultural uncertainty (Arnett, 2002).

Another reason that consumers resist global and majority consumer culture is the need of being different. When they want to differentiate themselves from other consumers, consumers mostly tend to communicate their desired or distinguished identities. This divergence attitude and behavior is consistent with identity-signaling viewpoint. Consumers tend to differentiate themselves from majorities by avoiding and abandoning majorities' preferences and this is an identity-based need for many consumers. Because when consumers consume or behave in the same way that majority does then they will feel an undesired identity for themselves; however, consumers have strong drive to be different. In marketing and consumer psychology literature, these drives named as uniqueness (Berger and Heath, 2007, 2008). Consumers' product preferences, attitudes, and behaviors all signal their identities; they use all of them to communicate their identities to others in the society. Thus, they do not only consume them also use in their identity symbols. They use products and their consumptions to form and to highlight their desired identities (Levy, 1959; Douglas and Isherwood, 1979; Belk, 1988; Berger and Heath, 2007, 2008). Additionally, consumers' divergence and uniqueness motivations are not always purely internal. Consumers' divergence is strongly identity-based and this feature makes it internal; however, consumers' try to ensure that other groups in the society perceived their correct identities and this feature makes it more societal than internal. For that reason, consumers regret from misidentification and tend to have a clear self-definition not only for themselves but also for others (Berger and Heath, 2008). To this extent, consumers' identity-based (identity-signaling) differentiation/divergence motivation from majority and mainstream consumer cultures and their preferences of local consumer cultures and its related values are the

most basic drive (uniqueness) for many consumers. For example, as a consumer resistance act, consumers tend to be local and consume local products or in other terms authenticate themselves by authenticating acts (Kjeldgaard, 2002).

Analyzing consumer resistance to global consumption in developing/emerging country context will not only advance consumer resistance theory, but also provide vital insights for marketers about the consumptionscapes of consumers and their resistance behavior. Since, these countries are economically less developed and exposed to varying levels of global flows of capital, culture, technology, etc., different consumer resistance situations might be observed.

Resistance to globalization from economic and political perspectives is highly studied. However, consumer resistance to economic and cultural globalization as the post-materialist and postmodern phenomenon is not researched in the literature very much and it requires immediate attention. Especially, analyzing consumer resistance behavior to globalization in the developing country context will provide important insights (Izberk-Bilgin, 2010).

2.5.3. Conceptualization of CLCC

Conservative consumers value traditions and prefer the conventional alternatives; thus, refrain from foreign products and appreciate domestic products (Sharma, Shimp and Shin, 1995). Meaning of consumption is locally based and it facilitates the local construction of selfhood. Therefore, in order to understand global consumptionscapes, it is first essential to understand local cultures rather than global ones (Ger and Belk, 1996).

Local consumer culture may play a role in some consumers' self-identity constructions. Consumer resistance helps consumers to achieve their goals and to create their desired self by forming resistant identities (Cherrier, 2009). In addition, it promotes the meaning change of consumption (Peñaloza and Venkatesh, 2006; Firat and Venkatesh, 1995). Therefore, CLCC is a consumer resistance identity, where consumers consume local products to preserve local consumer culture in order to appropriate their identities. In order to understand consumers' resistance to global consumption, a deeper perspective for interpreting local consumer cultures and consumers' reflexive behavior is strongly essential (Varman and Belk, 2009). Thus,

it is essential to analyze attitudes towards global consumption with the perspective of local cultures.

CLCC could also be viewed in an in-group and out-group continuum where consumers are mostly motivated for positive in-group bias. This bias is the basic need for maintaining self and social groups that consumers belong to and the level of this bias increases with the level of identification (Tajfel, 1978; Turner, 1999). Consumers' positive biases toward domestic products result from two different motives, which are consumer ethnocentrism and national identification. The former one is highly studied and well established in international marketing; however, it is almost focused on economic concerns and economic protectionism. On the other hand, latter motive is based on socio-psychological tools and echoes consumers' aspiration for positive national identification. These two motives are distinct but complementary to each other (Verlegh, 2007).

Ethnocentrism is a subtle force, which function reflexively within consumers, therefore, a strong inspirer in consumer decision-making (Rosenbloom, Haefner, and Lee, 2012). When consumers are not open to external or outer effects, then they behave in a conservative way. Therefore, conservative and traditional consumers will hold negative attitudes towards global or foreign products. CLCC is could be seen as the new form of ethnocentrism in the globalization era, because in its original definitions of ethnocentrism, in the sociology literature, it is described as the tendency of people to accept people who are culturally similar and reject the ones who are culturally dissimilar. In Sumner's (1906) definition of ethnocentrism, people evaluate others with their values and standards of own groups or local cultures. Thus, they assess the world via their lens of own culture. CLCC is alike ethnocentric tendencies of consumers; however, it is based on consumers' self-identity based motivation to persist and preserve local cultural values.

Consumers are motivated to maintain their self-consistencies (Festinger, 1957) and based on this theory, Swann (1983) proposed in their self-verification theory that consumers are motivated to verify and defend their self-identities and identities' consistency and stability. Later, Zhang and Khare (2009) stated that consumers' local identities will influence their preference for local products; a similar study is also conducted by Westjohn, Singh, and Magnusson (2012) and Rosenbloom, Haefner, and Lee (2012). The essence of all these studies is consumers are motivated to

sustain their consistencies. Thus, they will behave in a way that verifies their identities. In other words, if consumers identify themselves locally, they will be more prone to consume local products and this preference will be inherent in their self-identities.

2.5.3.1. Identity-based motivation as the center of CLCC

Consumers' choices are mostly identity-based; hence, it is not very documented how identity-to-choice association functions. Additionally, contrasting the belief of stability of identities, identities are dynamic and situationally shaped even mostly without conscious. This indicates that even for most utilitarian products, consumption might be identity-based (Oyserman, 2009a). The etiologic motivation for consumers to conserve their local consumer culture is their local identities. However, global consumer culture detaches consumers from their roots and identities. Since, consuming local products are strengthening conservation of traditional root (Ger and Belk, 1996), thus, in order to reinforce their local identities consumers prefer to consume local products.

Individuals around the world have different cultures and thus have different self-construals. These self-construals, even more than formerly imagined, have strong influences on individuals' cognitions, emotions, and motivations (Markus and Kitayama, 1991). They also stated that American culture is mostly individualistic and individuals are more interested in maintaining their independence from others and stressing their internal characteristics; also based on their self-esteem, they are highly interested in being unique and separate from others. Self-construals are important determinants of individuals' behavior and self-independent individuals are interested in reinforcing their self-identities; they are more focused to highlight their own needs and they treat themselves as separate and autonomous individuals (Markus and Kitayama, 1991).

Self-construals as the self-structure orientations have both cognitive and motivational components (Markus and Kitayama, 1991). They are not related with group size, but related with individualistic cultural orientations (Oyserman and Lee, 2008).

Consumers' identities stimulate readiness to participate in self-congruence actions in order to chase identity-based goals (Shavitt, Torelli, and Wong, 2009). *"Identity-based motivation is the readiness to engage in identity-congruent action and to use*

identity-congruent mindsets in making sense of the world” (Oyserman, 2009b, p. 250). Apart from other social-psychological theories, identity-based motivation also includes action- and procedural-readiness which determines how consumers dress, talk, move, differ themselves from others, identity-congruent actions (Oyserman, 2009b). Identity-based motivation results in readiness to take an action. Consumers’ choices are based on feelings of identity fit or misfit; therefore, when preferences are linked to the identities, they become unconscious. Additionally, situations and context determine the kind of identities will come to consumers’ minds (Oyserman, 2009b). Global products will trigger consumers’ local identities. When consumers face global products, their local identities come into place and they will behave in a local identity-congruent way in which action- and procedural-readiness are unconsciously recorded. In terms of CLCC, identity-based motivation implies us that consumers, who are motivated to conserve LCC, think locally, perceive their environment as local, and are ready to consume local products. Therefore, both action- and procedural-readiness are integrated in CLCC.

When consumers identify themselves with a group, then, they affirm culturally symbolic brands much more for supporting their identities. For example, if American consumers feel that their identities are threatened, then they will prefer culturally symbolic brands (e.g. Budweiser) more than non-symbolic ones (e.g. Heineken) (Shavitt, Torelli, and Wong, 2009). Cleveland, Laroche, and Papadopoulos (2011) reported that emerging countries are collectivistic countries, whereas developed countries are more individualistic ones. Industrialization and globalization processes in emerging markets are more speedy, volatile, and stressful than their developed countries; because of these, consumers’ ethnic identification and attachment in emerging markets are stronger than the ones in developed countries. Moreover, as the disposable income increases in emerging countries, consumers feel free to highlight their identities and values (de Mooij, 2004).

In short, CLCC is a negative self-identity based readiness for AGC. CLCC is a positive readiness for local consumption; however, it does not require a negative tendency to global consumption. Thus, it is a positive bias for local ones. Consumers who have CLCC tendencies might consume global products as well.

In sum, we view CLCC as an *identity-inspired* stimulus, a readiness to conserve LCC and to tend to resist global products, anteceding AGC; that is, it is the stimulus that

cools AGC, but it is not local consumption itself. In contrast to other LCC related constructs, it is unique in that it is an internal, identity-based stimulus that moves the consumer toward to conserve LCC and resist to GCC. CLCC is consumers' *readiness* to conserve local consumer culture, a *tendency* to consume local products/brands, and *eagerness* to resist global consumer lifestyles while conserving local consumer lifestyles.

2.5.3.2. The structure of CLCC

As summarized in consumer resistance section, CLCC is a consumer resistance orientation towards GCC and conservancy tendency for LCC. The resistance is mostly based on the dominance of GCC and theoretical linkages could be grounded in Douglas and Isherwood (1979), Bourdieu (1984), and de Certeau (1984). CLCC is a positive in-group orientation; however, this does not require a negative out-group orientation. As stated in the literature that positive bias towards domestic products does not indicate a negative bias towards foreign products (Balabanis et al., 2001).

When consumers perceive global or cultural brands as a threat to their local cultural values; then, they will react in a negative way and will certainly resist to them. On the other hand, when they perceive these brands as congruent to their cultural identities, they will definitely be willing to consume these brands (Torelli and Cheng, 2011). For that reason, the whole issue is dependent on consumers' self-identities. Consumers' self-identities sustain consumers' attitudes and behavior; this is processed through self-verification procedure (Swan, 1983) where consumers strengthen their self-identities by holding specific attitudes and behaviors (Westjohn, Singh, and Magnusson, 2012). Materialization of global consumer culture in local markets emphasized that identities occur after a reflexive process where self could be chosen from a variety of lifestyle options as is suggested by contemporary identity theories (Kjeldgaard, 2003).

Globalization is valid only for economic terms not for cultural issues. Contrarily, globalization is priming consumers' local identities and thus enhancing divergence not as expected for convergence (de Mooij, 2010). Identity is the locus of cultural effects and the main shaper of consumer behavior (Markus and Kitayama, 1991; Cleveland, Laroche, and Papadopoulos, 2011). Due to cultural priming effects, global brands will lead local consumer to behave in a culturally consistent way and

by this way consumer will fulfill their identity needs and consequently will reject consuming global brands (Torelli and Cheng, 2011). Self-verification theory (Swan, 1983) puts forward that consumer behavior is linked to consumers' identities because of the reason that consumers tend to confirm their identities via their beliefs, attitudes, and behaviors. Thus, the identification of consumers locally and with the local consumer culture is the main components of CLCC. Moreover, values are important components of self-identities and there is a strong link between values and identities, actually identities are formed by values (Hitlin, 2003), consumers' local identities require the persistent and maintenance of their local values. Consumers who hold LCC are more keen to consume local product instead of global product because consuming local ones provide meaning to them (Steenkamp and de Jong, 2010).

Foreign or global brands are not only economic threats but also cultural ones for ethnocentric consumers. For this reason, ethnocentric consumers are even willing to pay more for their local products (Cleveland, Laroche, and Papadopoulos, 2009). They also stated that consumer ethnocentric tendencies are appropriate to analyze consumers' response to globalization. However, as discussed in consumer ethnocentrism section, it is believed in this study that consumer ethnocentrism could not function well in the globalization and consumer culture context. CLCC is the cultural form of ethnocentrism, while consumer ethnocentrism is the economic form of ethnocentrism. Thus, CLCC is apart from attitudes and it is a stimulus of attitudes; it a tendency and identity-based motivation to preserve LCC.

Resisting or rejecting global consumer culture and conserving local consumer culture are not peripheral to identity. Many consumers find themselves by consuming local goods and services. Thus, by consuming locally which is central to the identity, consumers form and emphasize their national and ethnic identities (Douglas and Isherwood, 1979; Ger and Belk, 1996). In the literature, it is argued that globalization causes fragmentation. Due to loss of many things under the effects of globalization, consumers reestablish their identity and control (Manrai and Manrai, 2011). Ger (1999) proposed “...*globalization strengthens or reactivates national, ethnic, and communal identities* (p. 65)”. Even young consumers are used, as the perfect example of global consumer segments, there is not much research in the literature that deeply analyzes their actual behaviors. Actually, young consumers are re-

affirming global products in accordance with their local and personal identities. Modernist projects of uniform identities are not functioning well (Kjeldgaard, 2002).

Conservatism is defined differently, for example, Braithwaite (1998) categorized three dimensions of it, namely, security through order and status; humanistic and expressive concerns; and religiosity and personal restraint. Whereas, Schwartz (1994) classified three dimensions which are namely different: tradition, conformity, and security. In a study, Feather (1979) concluded that conservatism is related with more values than liberalism. This more value dependent nature of conservatism makes it more complicated. LCC, by its nature, is a complex phenomenon; thus, any concept or measure related with LCC and aiming to relate LCC has to be multidimensional by itself. Therefore, CLCC has to be in a multidimensional structure to cover all self-identity related aspects of LCC. Based on the landscape of LCC and its related constructs/process; the structure of CLCC is drawn, which are local identification, pride with LCC, values and customs, self-identification with LCC, and motivation to preserve LCC. In sum, we propose CLCC as a second-order reflective construct, below mentioned potential dimensions are its factors.

2.5.3.2.1. Local (national) identification

It is believed that cultural and national differences between global consumers are very little, as a result, as the level of local identification decreases, one's tendencies to become a global consumer increases (Keillor, D'Amico and Horton, 2001). In other words, as the local identification with local consumer culture increases, one's aim to be local increases while global one decreases.

Emergence of cultural brands triggers consumers' cultural identities and force them to behave in a cultural identity congruent way (Torelli and Cheng, 2011). In the enormous cultural and economic trends of globalization, local identities still could be persistence and stay stable (Mahammadbakhsh et al., 2012). Additionally, globalization also incites consumers' local identities (de Mooij, 2010). Locally identified consumers will more likely to hold positive attitudes towards local products and other LCC-related concepts; then this will emphasize consumers' local identities (Westjohn, Singh, and Magnusson, 2012).

Identification with local community is a kind of collective identity. It is an association, which highlights a sense of belongingness, empathy, etc. with a specific

community (Sampson and Smith, 1957). Thus, local identification is an individual's psychological association with local community (Westjohn, Singh, and Magnusson, 2012). Zhang and Khare (2009) analyzed the effects of consumers' local identities on the evaluation of local brands. They identified local consumers as the ones who identify themselves with their local communities. Because consumers' identities affect their brand evaluation, local consumers' will prefer local brands consistent with their identities. Consumers' local identities have an important part in understanding consumers' responses to local consumer culture positioning (Westjohn, Singh, and Magnusson, 2012).

Similar to global identity, local identity as also part of social identity is the mixture of tendencies, approaches, and associations with local characteristics and values. It later gives pathway for local unity and cohesion, and then becomes individuals' identity (Mahammadbakhsh et al., 2012). Social-identity theory theorizes that when an identity is available, individuals attempt to act in a way that is consistent with their identity. When brands have characteristics, which are consistent with consumer cultural identity, then, consumers' attitude towards brands will be more positive, because of that consumer tend to be identity-consistent (Tu, Khare, and Zhang, 2012). Locally identified consumers see and perceive their local cultures as faithful, respectful, interesting, and unique (Arnett, 2002; Zhang and Khare, 2009; Tu, Khare and Zhang, 2012). Moreover, they respect their local traditions, customs, and communities and interested in local happenings. In short, a local consumer corresponds to a consumer who identifies herself with local community (Arnett, 2002).

Locality is an essential element of identity constructions, because most consumers reflect according to their local environments (Kjeldgaard, 2003). National identity is being strengthened by language, cultural goods, and symbols, etc. (Billig (1995) cited in Verlegh, 2007). Kjeldgaard (2003) stated that local consumptionscapes are good articulators of both individual and cultural identity and these articulations are based on what is available or not in the local consumptionscapes.

Consumers are motivated to present their identities through consumption and the demonstration medium is domestic consumption for national identity (Askegaard and Ger, 1998), because national identification strongly affects consumers' preferences of their own countries and products (Verlegh, 2007). National identity is the

consciousness of association and connection with the nation. This identity is mostly based on likenesses between people and differences from others. Moreover, national identity is an individual identity and can differ from one to another (Keane, 1994). In this study, national identity should not be understood as nation but nation-state. There could be some problems to differentiate theoretically and empirically nation from state (Hjerm, 1998), therefore, in this study national and local identity used as the same phenomenon, and local identity is much more preferred.

National identification means that to which degree consumers identify themselves with their culture or country. However, it is important for marketers to be able to identify local identities those are actionable enough for marketing activities (Keillor, D'Amico and Horton, 2001). Moreover, in order to conceptualize national identity, Hjerm (1998) used Smith's (1991) division of the concept into civic and ethnic. The first one includes having single policy, laws, and institutions and being a member of a nation and common values, traditions and beliefs, etc. The latter one includes sharing the common ancestry and origins and being one folk. Hjerm (1998) also supported this distinction by further empirical analysis. Consequently, in this study, national or as much preferably local identity is used as the first part of Smith's conceptualization in which civic national identity is defined as individuals' self-identification with a larger group. Furthermore, civic national identity is used as a component of CLCC and named as local identity; however, ethnic national identity is used as a separate construct (Ethnic Identity-EID), which will be defined later on.

“A local identity means that consumers feel they belong to their local community and identify with local ways of life, whereas a global identity means that consumers feel they belong to the global community and identify with a global lifestyle” (Tu, Khare and Zhang, 2012, p. 35). GCC is not only threatening local production, but also local identities (Ger and Belk, 1996). For the first time local identity is proposed as a counterpoint to global identity by Arnett (2002) to clarify psychological outcomes of globalization (Tu, Khare, and Zhang, 2012). Consumers hold some viewpoints about themselves such as local identity, which is an extension of consumer self-identity, proposed by Zhang and Khare (2009). They defined that locally identified consumers *“have faith in and respect for local traditions and customs, are interested in local events, and recognize the uniqueness of local communities”* (Zhang and Khare, 2009, p. 525).

2.5.3.2.2. Self -identification and pride with LCC, customs, and values

Cultural strategies of consumers will depend on consumers' degree of integration with their local cultures (Ger and Belk, 1996). When consumers extremely identify themselves with their countries, their bias toward their home countries will be higher (Verlegh, 2007). Consumers, who strongly identify themselves with their local culture, are more traditional and conserving. Additionally, they are also less interacting with global cultural influences and they are more likely to behave in a socially desirable way in which they could disclose cultural traditions (Cleveland, Laroche, and Papadopoulos, 2011). As a result of consumers' social-enhancement and positive national identity motive, they are more likely to evaluate domestic products rather than foreign ones. This is also consistent with social identity theory (Verlegh, 2007).

Consumers fulfill their self-identities by consuming and appropriating meaningful characteristics of products (McCracken, 1986). Consumers' preference on local consumption is highly dependent on their authenticity preferences, which are part of their identities as the carriers of LCC (Steenkamp and de Jong, 2010). For instance, ethnic, and local foods have embedded meanings in them. Since these meaningful habits resist global cultures, food habits are noble presenters of local culture (Cleveland et al., 2009). This is also a result of that local consumers may naturally identify themselves with LCC rather than GCC (Alden, Steenkamp, and Batra, 2006), because GCC is harming consumers' local identities and causing loss of confidence and pride in their local goods and consumption (Ger and Belk, 1996). Consumers who identify themselves with their local culture are less likely to accept foreign or global brands (Cleveland, Laroche, and Papadopoulos, 2011). Paradoxically, global brands not only promote global citizenships, but also prime national pride and local interest of consumers (Douglas and Craig, 2011).

Building national pride and highlighting nations' past are tough ways of resisting globalization (Ger and Belk, 1996). As national identity, Hjerme (1998) also separated national pride into two distinct parts based on Smith's conceptualization. Accordingly, national pride could be divided into two parts; first one is political-national pride (civic part of community, policy, economy, etc.) and second one is nation-cultural national pride (pride of history, cultural practices, successes, etc.) (Hjerme, 1998). Cultural pride is proposed first by Padilla (1980). By cultural pride, it

is meant that consumers are likely to pronounce their cultural/ethnic identities in social environments. Entities of pride are ethnic or national symbols (Cleveland, Laroche, and Papadopoulos, 2009). Locally identified consumers are also proud of their traditions, customs, and values (Arnett, 2002; Tu, Khare and Zhang, 2012). As a social-psychological motive, national pride could also be stressed within brands and products (Verlegh, 2007).

Bearing in mind the threats of global consumer culture, opposing flows to GCC also exist such as nationalism, which is changing the only way to globalization. Even it includes some problems in it; nationalism is a strong force to resist globalization by structuring national pride. This could also be seen as a reaction to the homogenizing threat of globalization, thus reinforcing national identities (Ger and Belk, 1996).

Individuals may feel pride with their nations, this proud could be based on several different things. Apart from negative nationalism, national pride is more positive and encompasses individual feelings of the nation. There are definite distinctions between nationalism and national pride; for instance, national pride is not an ideology and unlike negative undertones of nationalism, national pride is positive (Keane, 1994; Hjerme, 1998).

Values are not only related to individuals' opinions (Hansson, 2001) and sentiments but also their identities (Hitlin, 2003). Consumers' intensity to identify them with and attach themselves to their own community increases their acquiescence with local norms and values in the consumption context (Waheeduzzaman and Marks (1989) in Olsen, Granzin and Biswas, 1993). Local values are important and central to local consumers' self-identities (Steenkamp and de Jong, 2010).

Inglehart and Baker (2000) claimed in their very well-known study, World Values Surveys, which traditional values will not disappear in the modernization and economic development situations, they will continue to exist. Even in the probability of decline of religious beliefs, traditional values still keep their existence. Conservation is based on society and its values (Grant, 2000). Rokeach (1973, p. 5) clarified the importance of value: "*A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence*". Therefore, it could be said that when consumers are under the effects of their values, they will most probably have negative attitudes toward global or foreign products.

CLCC has the theoretical base in conservation value domain of Schwartz; also, it is related with Inglehart's traditional values. Consumers who respect tradition, security, and conformity, as included in local consumer culture (Schwartz's perspective) will be more likely to have positive attitudes towards local products. Correspondingly, Inglehart's traditional values highlight authority, traditional family values, national pride, protectionist, and nationalist attitudes. These values are embedded in local consumer culture; therefore, countries/consumers with traditional values will be more likely to consume and exhibit positive attitudes towards local products (Steenkamp and de Jong, 2010).

Bourdieu (1984) indicated that cultural capital such as cultural knowledge, customs, habits, values etc. force consumers to preserve their standing and identity. Because the cultural capital they hold, consumers are more likely, conserve LCC in which their identities are embedded. In a similar vein, de Certeau (1984) stated that cultural consumption and use of cultural resources such as customs and values help individuals to resist the dominance of market.

Due to their inheritance and embeddedness, local consumer culture values could be ignored by global brands. For that reason, these powerful motivators and key components of LCC, local values, direct consumer to achieve some goals and serve bases for local consumers' attitudes and behavior (Steenkamp and de Jong, 2010).

2.5.3.2.3. Desire to maintain LCC

Globalization may lead consumers to reevaluate and reaffirm LCC, because these kinds of consumers may find globalization/homogenization tasteless, thus, reject global products' emptiness of deterritorialized (Steenkamp and de Jong, 2010), and focus on maintaining their local consumer cultures. Especially, when flows of globalization create confusion among consumers, ethnic or religious engagements and geographical nationalism become important implements for maintaining identity and stability (Smith, 1990). Consumers' self-identification with local and traditional consumer culture may be a result of their avoidance from uncertainties. Consumers might find global consumer culture as a rapidly changing and a source of uncertainties, on the other hand, they might perceive their local consumer culture as a stable area for preserving their self-identities (Steenkamp and de Jong, 2010).

Consumers are more likely to maintain their social and cultural identities because of the cultural values they hold (Tajfel, 1978, 1981; Guzman and Paswan, 2009). A conceptualized by Hofstede (1980) culture is the programming of mind and it is the culture which makes difference from others. In line with the social identity theory (Tajfel, 1978, 1981), consumers' tendency to maintain their cultures is meaningful, because in varying environments consumers identify themselves with their groups where they felt more comfortable (Guzman and Paswan, 2009).

Consumption and lifestyles as the main parts of culture are directly related with maintaining consumers' identities in everyday life. As a consumer resistance act, authenticating acts distance consumers from mainstream and popular ways and make them unique (Kjeldgaard, 2002). In this sense, authenticating acts are important for maintaining local cultures.

Cleveland, Laroche, and Papadopoulos (2011) indicated that consumers' desire to maintain traditional culture is resulting in consumer ethnocentrism or in other words, consumer ethnocentrism is a task of consumers' desire to maintain traditional culture. In relation to identities where there are three levels of identification, namely individual, relational, and collective (Brewer and Gardner, 1996). Local (national) identity as one of the collective self-identities (Brewer and Gardner, 1996) and is a dimension of CLCC and this kind of identities is not based on interpersonal relationships (Brewer and Yuki, 2007). Moreover, Triandis (1994) stated that consumers' desire to maintain traditional culture is a core but an indiscernible part whereas social interactions and usage of the local language are peripheral, but observable part of ethnocentric tendencies.

Past literature reported that ethnocentrism is not only controlled by ethnicities or nations, but also other social groups such as family, section, religion, race, etc. Additionally, ethnocentrism helps these groups to survive and conserve their cultures (Sharma, Shimp and Shin, 1995). Likewise, CLCC is not limited to ethnicities, nations or any other groups, it could be observed at all levels with varying degrees and support them to conserve their local consumer culture. People who intensely identify themselves with their own culture and cultural heritage lean towards more likely to maintain their own cultures (Webster, 1994). Even for immigrants, some countries such as Canada, allow their immigrated citizens to maintain and conserve their local identities (Wilson, 2007).

2.5.3.3. Contrasting CLCC with its related constructs

Originally, the constructs listed and described in detail above are all developed for either domestic products-countries or foreign products-countries; none of them is specifically developed for global products. They are only adapted to global context in where they did not function well.

Globalization and its effects could be analyzed at three broad levels, which are different but complementary: economic, political, and culture-ideological (Sklair, 2002). In the global system of Sklair (2002);

- *global economic actors* which are transnational corporations focus on globally producing in cheaper countries and globally selling to the whole world as much as they can,

- *global political actors* focus on restructuring domestic economies and policies to smooth economic activities such as global capital flows, and

- *global culture-ideological actors*, culture-ideology of consumerism, focus on increasing global consumption of consumer goods by changing social structure, attitudes, and values.

These three actors of global system operate interdependently; however, culture-ideological actors are very different from other two actors. Economic and political actors are less in number and do not use global crowds. However, culture-ideological actors are large in number and rely on and actively aim to change individuals, consumers, and all humanity in general (Sklair, 2002; Webb, 2005). Keeping these differences in mind, CLCC which has a cultural background will compared with other LCC related constructs mostly based on this distinction where other constructs are based on either economic or political factors in general.

During Cold War era, nationalism was mostly concerned about political or military security. In the rapid globalization period of post-Cold War era, economic nationalism has become the top issue for nationalistic approach (Baughn and Yaprak, 1996). However, now, in the globalization's mature era or in the Millennium, the new perspective is cultural nationalism or in other words, cultural issues have gained more importance. Up to now, LCC related constructs mostly dealt with either economic or political effects of globalization. The current LCC related constructs hold mostly economic nationalism perspective, which has an association with

personal job safety, authoritarianism, and intolerance of uncertainty. Because most dominant form of globalization is economic globalization with increasing transnational/multinational companies and spreading effects global organizations such as UN, IMF, WTO, World Bank, etc., this is understandable to some extent. However, the importance of culture is increasing as well as with cultural effects of globalization.

Current mainstream literature is on either domestic or foreign countries' products focused on choices of domestic products (e.g., Knight, 1999; Balabanis and Diamantopoulos, 2004), or consumers' unlikelihood to purchase foreign products such as consumer ethnocentrism (Shimp and Sharma, 1987), consumer patriotism (Han, 1988), and consumer animosity (Klein, Ettenson, and Morris, 1998). Without no doubt, these constructs have some deficiencies and even in globalization environment they have to be reconceptualized or replaced with new and more powerful constructs. Consumer ethnocentrism, for instance, is good at predicting consumers' intention to buy domestic products, however, it lacks in explaining purchase intention of foreign products. Likewise, consumer animosity, which has an military, political and economic perspective, is good at unwillingness to purchase country-specific products, however, could not describe unwillingness of purchasing foreign products in general (Riefler and Diamantopoulos, 2009).

Conserving local consumer culture is a function of the perceived cultural threat of global consumer culture. CLCC could be likened to cultural nationalism in an analogy of Baughn and Yaprak's (1996) economic nationalism. It is a kind of protectionism, discriminationism, etc.; however, apart from policy integrated structure of economic nationalism; cultural nationalism or CLCC is mostly governed by consumers' self-identities, by their own. Additionally, economic nationalism is mostly concerned with quality or technical suitability of foreign products; although, CLCC is concerned with cultural suitability of global products to local consumer cultures. In addition, as people will be interested in maintaining economic nationalistic approach, in the cultural one, they will be more interest in maintaining and conserving their local consumer cultures.

Strizhakova, Coulter, and Price (2012) proposed glocal cultural identity based on three constructs, namely the belief in global citizenship (Alden, Steenkamp, and Batra, 1999), nationalism (Varman and Belk, 2009) and consumer ethnocentrism

(Shimp and Sharma, 1987). The first one is in the consideration of CLCC. The second one serves the basis as the salience of consumers' national or local culture, while consumer ethnocentrism serves basis as the preferences for domestic products. However, unlike glocal cultural identity, CLCC focuses on only local identity and local consumer culture. Its core holds a cultural perspective and apart from nationalism and CE, those are widely discussed above, CLCC is based on identity-based motivation.

CLCC is not a xenophobic tendency. First, local (national) identity is one of the core dimensions of CLCC and in an examination of Hjerme (1998); there is no relation between civic national or local identity and xenophobia, while ethnic national identity does. The same is also true for national pride. Therefore, apart from xenophobia and nationalism, CLCC is a positive construct. For instance, in his study, Verlegh (2007) did not find any negative relationship between national identification and preferences for foreign products. Verlegh (2007) analyzed that the national identification directs to positive home country bias. However, this bias is not as the one in consumer ethnocentrism where consumers were strictly biased to domestic products. Hence, in home country bias, whenever consumers encounter some shortcomings of domestic products, they will prefer foreign alternatives (Verlegh, 2007). He also empirically showed that consumer ethnocentrism and national identification are positively related, but distinct constructs; their mechanisms are different. Parallel with the Verlegh's home country bias, CLCC is also related with CE and has no negativity on foreign products. Locally oriented consumers will have positive consumer ethnocentric tendencies and prefer products those are culturally congruent to themselves and their local cultures (Steenkamp, Batra, and Alden, 2003; Steenkamp and de Jong, 2010; Westjohn, Singh, and Magnusson, 2012).

2.5.3.3.1. CO vs. CLCC

CO literature reported contradictory and ambiguous results in several studies (Nijssen and Douglas, 2004). CO effects are complicated in terms of several findings and results (Verlegh and Steenkamp, 1999). One of the main problems that CO has is that its literature has quite fragmented results and generalizability of these results is a great problem. It is hard to construct an integrative theoretical framework for CO (Vida and Reardon, 2008). Peterson and Jolibert (1995) also cited several studies from the CO literature those stated CO effect in global terms is not possible and

many CO studies do not provide the generalizability of CO effects. This raises the most critical question that whether CO effect is context-dependent or not and whether it is appropriate for global products/brands or not.

Globalization pursues principally to erode national economic borders (Webb, 2005). After globalization, the existence of CO effect is questionable (Eckhardt, 2005). Also in the existence of high CE, it is advised companies to lessen its country image (Watson and Wright, 2000); however, in the globalized world, consumers will be aware of this situation to some extent that CO for a specific product is lessened for their country and is higher in a neighbor country, for instance. Additionally, some consumers may not tend alike ethnocentric when they could not identify a global brands' CO; however, some will identify some primary CO and perceive them as non-local, even they are produced in the local context. Even they are produced in multiple locations or domestically, they could be still perceived as being against national brands (Papadopoulos, 1993; Batra et al., 2000). Thus, CO effect is not well functioning for global brands. On the other hand, consumers are not always aware of CO (Bilkey and Nes, 1982) and it is used when there is less information about products themselves (Johansson, Douglas, and Nonaka, 1985) and consumers are less interested in the product category (Han, 1989). All these make CO effects complex and ambiguous.

CO is a widely studied concept especially in term of its effects on perceived product value, brand image, and brand equity. Almost all brands have CO; however, it is a big anxiety to include CO for global brands (Rosenbloom, Haefner, and Lee, 2012). In addition to this, in the literature, it is indicated that a positive CO effect is especially valid when the CO country is a developed country; otherwise, it has an adverse effect on product evaluations based on the perceptions of inferior quality of developing countries (Han, 1988; Watson and Wright, 2000). For instance, cultural brands that are mostly based on cultural-identities of emerging economies are not only unfitted in the conventional notion of globalization, but also could not be explained with very renowned CO or country image phenomenon (Guzman and Paswan, 2009).

CO effect is mostly considered from a single "made in" perspective, whereas in reality, there are multiple cues for CO effects, i.e. country of manufacture, country of assembly, country of design, country of brand, etc. (Han and Terpstra, 1988).

Products those have developed (country) CO are preferred more especially in developing countries where this preference lies on not only product quality, but also social status, western lifestyles, etc. (Batra et al., 2000). They renamed CO as “*perceived brand non-localness*”, in order to distinguish it from CO, which focuses more on product quality. Therefore, brand non-localness means that consumers prefer foreign products for not only their quality, but also other augmented benefits such as symbolic, social status, lifestyle, social signaling, etc. They stated that, in developing countries, non-locally branded products are more than quality; they also enhance consumers’ status. As a result, developing countries prefer non-local brands for several reasons including but not limited to quality; this is widely discussed topic in cultural anthropological studies (Batra et al., 2000). They also highlighted that ignorance of symbolic or status-seeking sides of CO is strongly related to the fact that CO’s origins are based on developed countries, not developing countries.

CO is like a product attribute such as quality, valid especially for developed countries, however, we now have global brands from developing countries. Moreover, CO results are complex and ambiguous and most importantly, those studies did not take domestic products into consideration (Balabanis and Diamantopoulos, 2004). In addition to these, there is not direct link for CO to consumption, but there is an indirect one. It was believed that CO or “made in” concept affect indirectly through product quality assessments (Bilkey and Nes, 1982; Peterson and Jolibert, 1995; Verlegh and Steenkamp, 1999).

However, CLCC is more general concept that quality-reduced form of CO and it could be successfully applied in both developed and developing countries. Similarly, the main idea behind CLCC is the globalization and its localization effect; therefore, it sufficiently fits for assessing preference for global brands. Last, contrarily to CO, CLCC is directly related with consumption, especially local consumption. It is proposed as a conserving tendency and motivation for reluctance from global products/brands, thus it is a motivation for AGC.

2.5.3.3.2. CA vs. CLCC

Even though, CA has increased large attention in the past decades as an important determinant of consumers’ attitudes towards foreign products, there are still some problems in CA. Some studies focused on replicating CA in less extreme cases

(where in the original case it was extreme), some others extended to other contexts and geographies, and some others reconceptualized it (Riefler and Diamantopoulos, 2007). CA is tested first in a Chinese city where hundreds of citizens were killed by Japan (Nanjing massacre of Japan in 1937). The animosity was so strong in this context; however, it is unknown how it will function under low animosity; especially in a small country, which has high levels of foreign trade (Nijssen and Douglas, 2004). Based on these discussions, for instance, Japan is one of the most important trading partners of China; however, in terms of CA, where two countries had and still have several problems, there should be no trade between them, but this is not the case. For these reasons, Riefler and Diamantopoulos (2007) proposed the construct not in reflective, but in a second order formative nature and aimed to refine its operationalization and measurement which are aimed to be more consistent with consumer animosity's conceptual definition. They claimed that existing CA scale is not reflecting its conceptualization and is not comprehensive.

Due to the restricted country-specific nature of Klein, Ettenson, and Morris's (1998) CA scale (one home country and one target country), Hoffmann, Mai, and Smirnova (2011) developed a new scale for CA which is applicable to consumers from different countries and their animosity to different countries, whereas the original CA scale is bilateral in nature. This animosity scale which is a multidimensional one is consist of three drivers, namely perceived threat, adverse political attitudes, and negative personal experiences. However, former CA scale was not appropriate to international research (Riefler and Diamantopoulos, 2007). Conceptually, the original consumer animosity is based on political, military, cultural, and economic conflicts; however, empirically, only war and the economic animosity is analyzed by Klein, Ettenson, and Morris (1998); moreover, second order CA structure is misspecified (Hoffmann, Mai, and Smirnova, 2011). Therefore, Nijssen and Douglas (2004) analyzed CA as two separate constructs war and the economic animosity.

Riefler and Diamantopoulos (2007) stated that CA could be targeted to several countries not just to one. Level of animosity is varying by the target country, thus, without any modification; using existing scales will damage validity of the study. CA could not be limited to only war- and economy-based animosities. Because, the reasons and causes of animosity are contextual, measures also need to be contextual and this limits the cross-cultural comparison. Last, degree of animosity should be

separated from underlying feelings of animosity where former studies could not achieve yet.

Moreover, when there are not domestic alternatives and not enough variety of foreign products, then CA will not be practicable. However, consumer attitudes towards foreign products are analyzed in large countries where there are many domestic brands and countries, which have high foreign trade or do not have domestic products, are ignored. For instance, EU's smaller countries are integrated to global economy over 88%. In these countries, consumers have no choice and have to purchase foreign products, thus, CA model is not expected to function in such a context (Nijssen and Douglas, 2004). Therefore, Nijssen and Douglas (2004) analyzed consumer animosity in the absence of domestic products and concluded that CA is still important even in this context.

Riefler and Diamantopoulos (2007) also stated that cultural dissimilarity could be another reason for consumer animosity. However, this was suggested and found that after several years of launch of the construct, there is no cultural dimension in its original conceptualization. The main representative events that provoke consumer animosity is territory disputes, economic arguments, diplomatic disagreements, religious conflicts and even armed conflicts (Riefler and Diamantopoulos, 2007).

In general, CA is a specific representation of CO effect; it is a negative and non-quality based CO. Consumers who hold negative feeling towards a foreign country will not evaluate its products' quality (Klein, Ettenson, and Morris, 1998; Batra et al., 2000). Moreover, consumer animosity ignores culture and it is country-specific. Thus, it is not practical for international studies and limits generalizability. In addition, it has a political, economic, and war background.

The reason to propose CA was that CE could not explain well why consumers do not prefer foreign products (Klein, Ettenson, and Morris, 1998). However, CA ignores the presence of domestic products and foreign alternatives and it could not explain why consumers do not purchase foreign products. Consumers could purchase foreign products, but not willing to purchase from a specific country to which they feel negativity or hostility (Riefler and Diamantopoulos, 2007). In short, CA is based on political and military problems, there are no cultural topics in its conceptualization and it is country-specific, this limits generalizability and applicability of CA in global markets. However, CLCC is purely cultural construct and it is not country-

specific, thus, it could be applied in any country. Moreover, there is no negativity towards foreign products; instead, it considers consumers as conserving their local cultures and having bias toward local products.

2.5.3.3.3. CE vs. CLCC

CE was well developed conceptually to some degree; however, its operationalization, measurement, and use in analytical networks lack; rather than what is proposed it is mostly used as “economic nationalism”. Ethnocentrism is related with economic competition (Ray, 1984), nationalistic orientations and individual economic orientations (Schooler, 1965).

Several studies underlined the importance of economic circumstances for CE. Some studies asserted the negative relationship between capitalism and ethnocentrism. Another study proposed a framework in which the relationship between economic development and ethnocentrism is varying. While countries are moving from state control economy to market economy, it is expected that consumers will prefer foreign products more; however, after a moderate level of economic development, consumers’ ethnocentric tendencies is expected to come surface. Then in developed country or advanced economic development, CE is again expected to decline. Later studies also provided evidence for this framework. In summary, there is a negative relationship between CE and both national and individual economic/financial situations (Shankarmahesh, 2006). In the crisis times, CE will sound good, because of the negative correlation between income and CE. However, average income in every country is steadily increasing, thus CE is weakening.

CE has some characteristics and belief sets such as affection for one’s own country, anxiety of losing economic control, harmful effects of imports, intention to not to purchase foreign products, not only economic, but also moral side of purchasing foreign products even in the case that the quality of domestic ones is inferior and foreign ones is superior, viewing domestic products superior, pay more for domestic products when domestic and foreign/imported alternatives are indifferent, purchasing domestic is appropriate and desirable, prejudice against imports, and so on. CE with the emphasis on concern and morality of purchasing foreign products (Shimp and Sharma, 1987) may overestimate overall attributes and quality of domestic products while underestimating foreign ones (Sharma, Shimp, and Shin, 1995). Moreover,

buying foreign/imported goods and patriotic advertisements reminds and make consumers feel guilty (Sharma, Shimp and Shin, 1995). As seen, the essence of CE has external forces, it is seen as a duty to purchase domestic products, importing is hazardous, and moreover, what will happen and how will CE explain when foreign goods are not imported, but produced within the domestic economy? Is it concerned about imports or foreign products?

CE is formerly proposed and developed scale and its main underlying perspective is superiority of domestic one to foreigners. Also choosing domestic ones is more moral and beneficial for domestic economy. However, it is not so clear that consumer ethnocentrism is sufficient to explain resistance to global consumer culture and other effects of globalization. Cleveland, Laroche, and Papadopoulos (2011) stated that CE is the underlying phenomena of resisting to globalization. Rosenbloom, Haefner, and Lee (2012) analyzed the effects of CE on consumers' preferences for domestic products in the presence of global products. They stated that CE could be an influential factor for global brand evaluations. In addition, Suh and Kwon (2002) found partial support for the CE's mediating role for the relationship between global openness and purchasing behavior. However, CE takes domestic versus foreign into consideration. The situation of global products in CE is not so clear. In addition, CE is mostly based on economic perspectives. That is why, in recent times, CE has been named as "domestic country bias" (Balabanis and Diamantopoulos, 2004). On the other hand, CLCC has a cultural background and particularly, cultural identity perspective.

Consumers' positive biases to domestic products are derived by two distinct motives, namely, CE and national identification. Economic concerns could not be viewed as the only stimulus of CE (Verlegh, 2007). CETSCALE contains items such as *"(American) people should not buy foreign products, because this hurts US business and causes unemployment."* Then, if a country's unemployment is threatened by foreign companies, CE will be higher. Because of CE's existing shortcomings (e.g. only economic concerns), Verlegh (2007) analyzed consumers' positive bias towards domestic products vs. foreign products based on a social-identity theory related framework where not only economic concerns but also nationality as a consumer identity is linked to consumers' home country bias. Unlike CE's single stimulus of economic concerns, home country bias is not only related with it and built by

multiple motivators. Therefore, he analyzed consumers' domestic bias by establishing both economic and socio-psychological motives. Consumers are motivated to highlight their identities through consumption and domestic consumption is a good indicator of national identity (Askegaard and Ger, 1998). He used national identity as a stimulus for home country bias for the first time and both conceptually and empirically differentiated home country bias from CE. Social identity theory provides self-enhancement and identity motives for home country bias, while CE offers an economic incentive for home country bias. Thus, he preferred to use home country bias instead of CE (Verlegh, 2007). Home country bias is a practice of protectionism. Its first origins could be seen at 1970s' "*Buy American*" campaign; for that reason, it is an American impression (Verlegh, 2007).

Understanding consumers' positive bias towards their local/domestic products with the help of CE (Shimp and Sharma, 1987) provides at most an insufficient portrait of the consumers' local bias, because CE includes different consumer tendencies (Josiassen, 2011). One example that indicates CE is not functioning well is the introduction of its opposite constructs to the literature. Josiassen (2011) introduced consumer disidentification (CDI) to the literature that is originated from the term "national disidentification" (Verkuyten and Yildiz, 2007) of sociology. He conceptualized it as consumers' dislike toward their domestic country which negatively influences their purchase of domestic products, just an opposite construct for CE (Domestic country is used for the country where consumers were born and lives). Consumers who have high CDI will have the tendency to disidentify themselves from their domestic countries. Identification with ethnic groups is CDI's core antecedent. CDI is existent in countries where consumers have both sub-group identity and national identity such as the Turkish immigrants in the Netherlands. When consumers have both identities they fluctuate between two identities and have trouble to combine these identities (Josiassen, 2011). One of the superiors of CDI over CE is that CDI is consumers' identity based construct and this identification could be in relation with many sociological and cultural factors such as religion, politics, ethnicity, etc. In a single model, which includes CE and CDI together, he founded that CDI has more effect on consumer preferences and attitudes. In relation to CLCC, consumer disidentification is consumers' disidentification with their domestic countries; however, CLCC is consumer' identification with their local

cultures or in some cases, domestic countries in which local consumer culture surpasses whole country.

On the other hand, Sharma, Shimp and Shin (1995) used the example from World War II hostilities to give a reason for not to purchase foreign/imported products. CE is like import-substitution economy policies, which do not exist in globalized world economy. Moreover, globalization pursues principally to erode national economic borders (Webb, 2005).

A very famous concept, ethnocentrism is not good at answering all questions that we have today. In the globalized world economy, not all countries are producing all product categories, thus at least for smaller countries many product categories are imported. This raises the most essential question how CE will function under non-existence of domestic alternatives. Most probably, consumers will have to prefer imported products, but how CE will function is still not very well known and problematic. For example, when there is no domestic product alternative, how consumers will behave to foreign products is not well known. For this reason, Watson and Wright (2000) and Nijssen and Douglas (2004) analyzed the linkage between CE and consumers' attitudes toward foreign products where domestic alternatives do not exist. The results are contradictory. Watson and Wright (2000) concluded that in these cases, consumers are expected to prefer culturally similar countries' products as concluded by Sharma, Shimp, and Shin (1995) that cultural similarity may affect the influence of CE on foreign products. This leads another question what will happen when culturally similar countries do not have required products and what about the domestic economy, which is central topic for CE. Moreover, in these cases, CE could not explain the current situation, thus CO effect come into place (Watson and Wright, 2000). However, Nijssen and Douglas (2004) concluded that even in the absence of domestic products, CE is still important. This is still an interesting situation where in small countries, with high levels of foreign products and no domestic alternatives, consumers could not perceive foreign products as a threat to their domestic economy and jobs (Nijssen and Douglas, 2004). CE could not explain these cases alone.

Despite large studies on CE, it is still not very clear that how consumers display their home country biases when multinational companies such as Coca-Cola, McDonald's, Sony etc. manufacture or produce locally or regionally. It is not clear that how brand

non-localness will be perceived by ethnocentric consumers (Papadopoulos, 1993; Batra et al., 2000). CE has no moderation effect on perceived brand non-localness and brand preferences (Batra et al., 2000). This result is important which indicates that when there is no particular CO effect or the existence of non-localness in general, CE is not aroused. Thus, CE could not function under global or non-local brands' effects.

Balabanis and Diamantopoulos (2004) propose that CE will not lead to preferring domestic products as originated in ethnocentrism. Due to the CO effects in some product categories, some domestic products will be either preferred or not. As varying CO effect based on product categories, CE could also vary by product categories and in some cases, foreign products will be chosen over domestic ones. The studies in the literature that report the similar findings are Kaynak and Cavusgil (1983), Batra et al., (2000), Ger, Askegaard, and Christensen (1999), etc. Consequently, Balabanis and Diamantopoulos (2004) suggested that rather than just separating domestic and foreign, CE could be assessed by product categories in which CO effects changes from one product to another. Moreover, they concluded that the economic competitiveness and cultural similarity of a country as the country-specific characteristics influence the CE's effects on foreign product purchase behavior. High economic competitiveness or high cultural similarity of a country will weaken CE towards the products of that country. In conclusion, when positive CO comes into existence, CE shrinks. Because, CE is not only consists of positive bias towards domestic products, but also negative bias towards foreign products (Verlegh, 2007).

There are countries in the world, which are culturally similar. In this respect, there are findings in regard of culturally similar countries that highly ethnocentric consumers may prefer culturally similar countries' products. In other words, highly ethnocentric consumers may also prefer culturally similar country' products because in these cases, instead of CE, CO effect becomes more important (Watson and Wright, 2000). Therefore, when culture comes to surface, CE is overshadowed by CO and CE gets weaker which is the evidence that in cultural issues CE does not function sufficiently. For this purpose, Festervand and Sokoya (1994) stated that CE is only valid for American context and they developed a new scale of ethnocentrism

in Nigeria's context, which also included socio-political and religious dimensions of attitude towards foreign products.

Another example of shortcomings of CE is that when a well-known cultural and local company or brand is sold out to foreigners, which is very common in this century, then, how consumers will respond to it. For example, a very famous American brand, which is a typical cultural symbolic brand, Budweiser, is sold out to Brazilian-Belgian company InBev in 2008 (Huffington Post, 2013). Thus, how will consumers respond to their beloved Budweiser beers?

CE could not operate well and define the situation appropriately which is now extended widely by globalization. For example, CE will not function well under the circumstances that a local brand operate in which the product category is perceived as foreign, in Turkish cultural context, a local pizza brand is serving pizza which is foreign product or in American cultural context Starbucks is serving Turkish coffee. Understanding complexities as in these cases with CE will make issue even more complex.

Another study is implemented by Ruyter, Wetzels, and Birgelen (1998) and they replicated the Sharma, Shimp, and Shin's (1995) antecedents and effects of CE model in services sector and extended Shimp and Sharma's (1987) product-based CE. Services sector as the most increasing activity of globalization process is of course worth to analyze in the context of domestic bias; yet CE may not be a suitable construct for this. For example, in several countries, many domestic workers are employed in some foreign hotels. In such a case, CE with the focus on hazard on domestic economy and employment may not function appropriately.

Considering all discussions, Bizumic et al. (2009) reconceptualized Sumner's definition of ethnocentrism. Sumner's definition of ethnocentrism is very dominant and today how ethnocentrism is understood depends on this definition; however, because his definition was ambiguous and interpreted differently by social scientists, there are many studies, which conceptualized, operationalized, and measured ethnocentrism in different ways. Even it has been studied mostly as both in-group positivity and out-group negativity; many others used as only out-group negativity. Therefore, all the varieties in conceptualization, operationalization, and measurement issues made ethnocentrism to be considered as an imperfect and even useless construct. Consequently, they conceptualized ethnocentrism as "*ethnic group self-*

centeredness, with four intergroup expressions of in-group preference, superiority, purity, and exploitativeness, and two intragroup expressions of group cohesion and devotion” (p. 871). These forces are both reinforcing and interacting with each other and defined ethnocentrism *“as an attitudinal construct that involves a strong sense of ethnic group self-centeredness and self-importance”* (p. 874). Bizumic et al. (2009) based ethnocentrism on theories of intragroup relations and psychological memberships such as self-categorization theory (Turner et al., 1987), and two theories of intergroup processes, that is, social identity theory (Tajfel and Turner, 1986) and realistic conflict theory (Sheriff, 1966). They also empirically tested and found that ethnocentrism is different from out-group negativity and ordinary in-group positivity.

Many studies assert that CE is maintenance of in-group and valuing own culture, symbols, and products; however, in the sake of not damaging economy and not leading to loss of jobs. CLCC is conceptually very similar to CE. However, consumers who have high CLCC orientations will not buy foreign or global products, in the sake of not hurting local culture and cultural values, not for the economy. In addition, CE could not respond appropriately and sufficiently to the globalization, its effects, and growing theory of consumer culture very well; this is why CLCC is proposed instead of reconceptualizing and redeveloping a new scale for consumer ethnocentrism.

In summary, culture and cultural structures are important influencers in shaping ethnocentrism and this is highly stressed by early conceptualization of ethnocentrism such as Sumner (1906), Adams (1951), Adorno et al. (1950), etc. However, CE is mostly focused on economic perspective. Models with consumer ethnocentrism provide incomplete frameworks and results (Josiassen, 2011). Additionally, for sure, from the very beginning until now, ethnocentrism is mainly focused on own-group centrality and in-group superiority and out-group inferiority. However, CLCC do not hold any superiority or inferiority dichotomy. Domestic or local culture is seen the place where self-identity could be sustained and survived; however, there is a centrality view and self-identity lies in the center of everything. Local (national) identification as the base for CLCC is both conceptually and empirically different from consumer ethnocentrism (Verlegh, 2007); thus, CE and CLCC are both conceptually and empirically distinct.

The key differences between CE and CLCC could be listed as former one has an economic perspective, normative in nature, domestic bias with foreign hostility, lack of functionality in globalized markets, non-applicable in cases where there is not domestic alternative or when foreign product is produced domestically. On the other hand, CLCC has a cultural perspective, have a consumer culture nature, domestic bias with global reluctance, proposed especially for globalized markets, and could be applicable in any case.

2.5.3.3.4. CP vs. CLCC

CP is related with CE and an affective version of CE. However, it is interchangeably used with nationalism and it did not find enough sound in marketing ground. However, CLCC has a cultural perspective and it narrowly focuses on conserving LCC and thus, sustaining local identities.

2.5.3.3.5. CAF vs. CLCC

Wongtada, Rice, and Bandyopadhyay (2012) claimed that the way CAF is tested by Oberecker and Diamantopoulos (2011) is to some degree lacking, due to the bias toward positive attitudes and regret from negative attitudes. However, they proposed that consumers may have both positive and negative attitudes to the same country; they may like some characteristics and dislike some others. They stated that mixed emotions (positive and negative emotions) are important determinants of consumer behavior, therefore, they analyzed CAF and CA at the same time in a model while not proposing that these construct are bipolar. Moreover, because Oberecker and Diamantopoulos's (2011) scale is not developed in an unbiased context, they proposed their second-order affinity construct with four dimensions; namely people and environment, technology and innovation, business achievement, and education. However, they could only validate three dimensional second-order affinity construct where validated dimensions are named as people, business, and education affinity.

CE has effects on product evaluations and it is mostly in general, whereas CA and CAF have effects on consumer decisions and purchase intention and it is mostly country-specific (Oberecker and Diamantopoulos, 2011). Oberecker and Diamantopoulos (2011) developed CAF scale based on only the countries in which consumer display positive attitudes; however, this procedure resulted in a bias and raised the questions about CAF in the non-existence those positive attitudes. CAF is

conceptualized as polar of CA, where the former one has positive attitudes and latter one has negative ones and they are both country-specific. Thus, this limits the generalizability and applicability of CAF in globalized markets. However, CLCC is local culture oriented and based on identity-based motivations to conserve LCC. In addition, it is proposed with the aim of applying it in global markets, especially where local cultures are important.

2.5.3.3.6. EI vs. CLCC

Ethnic identification (EI) is similar to AGCC in structure and its opposite in terms of conceptualization. Since acculturation is two-way process, EI is proposed as a counter-point of AGCC. One focus on the acculturation to global culture whereas the other the other focus on the maintenance of local culture. However, both of them focus on immigrants and their cultural change. These two constructs focus on measuring a potential cultural change of immigrants. On the other hand, CLCC is conceptualized as it could be measured in the global consumption context more appropriately.

Moreover, in order to conceptualize national identity, Hjern (1998) used Smith's (1991) division of the concept into civic and ethnic. The first one includes having single policy, laws, and institutions and being a member of a nation and common values, traditions and beliefs, etc. The latter one includes sharing the common ancestry and origins and being one folk. Hjern (1998) also supported this distinction by further empirical analysis. Consequently, in this study, national or as much preferably local identity is used as the first part of Smith's conceptualization in which civic national identity is defined as individuals' self-identification with a larger group. Furthermore, civic national identity is used as a component of CLCC; however, ethnic national identity is used as a separate construct, which will be defined later on. This also makes CLCC differ from EI where it does not include any identity perspective.

CLCC could be seen as the reduced form of EI, however, it includes internal and identity-based components and it is a construct, which focuses on identity-to-consumption-link. CLCC is consumers' conserving tendencies for LCC and an identity-based motivation to preserve local self-identities surviving in LCC. On the

other hand, EI is consumers of their culture of origin and relating their own group as a subgroup of a larger culture.

The reason to propose CLCC as an identity- and internally focused version of EI does not only rely on conceptual issues, but also on methodological issues. Even though, EI is proposed with seven dimensions (local culture language use, local media usage/exposure, local interpersonal relationships, self-identification and pride, desire to maintain own culture, local customs, habits, and values, and family structure and sex roles), EFA results indicated that it has a four-dimensional structure (local culture language use, identification and desire to maintain ethnic culture, local media usage/exposure, and local interpersonal relationships), whereas CFA results indicated that it has a three-dimensional structure (identification with and desire to maintain one's culture of origin, local culture interpersonal relationships, and local culture language usage). The analysis in that study showed that EI has in reality less dimensions as opposed its proposition and EFA and CFA results could not confirm each other. With the aim of reducing these problems and even improving the EI concept, CLCC has focused on identity-based motivation, inner and self-identity based forces instead of external ones, therefore, it is a readiness, and tendency to conserve local consumer culture.

2.6. Consumer Cosmopolitanism (CCOS)

It is too simplistic to use global-local dichotomy (Zhou, 2009), for this reason, cosmopolitanism, which is different from OGCC and CLCC, but between them, is proposed as an antecedent of AGC in the research model. Cosmopolitans participate in many cultures, but not become part of them (Thompson and Tambyah, 1999) and they are the key agents of global cultural flows (Cleveland, 2006). However, OGCC requires becoming a part of global consumer culture in which they mostly keen on. Cosmopolitanism is a collection of different cultural identities in the world (Kao, 2007); it is a worldly identity, a kind of geographic orientation, and being tolerant to local variations.

The modern definition of cosmopolitanism is old and it could be found in 1950s (Kao, 2007). The initial definitions are used as opposed to being local; however, its recent definitions are different from the initial ones. Cosmopolitanism is a worldly identity and is a search for consuming out-group cultural products, namely global

products (Kao, 2007; Westjohn, 2009; Riefler and Diamantopoulos, 2009). They lived in many different places, thus their attitudes towards local culture and local cultural identities are more flexible as compared to other type of consumers. They do not belong to one community, thus they are keen on for variance and different local values. They continuously try to improve themselves as a way of living (Kao, 2007). In another term, cosmopolitanism is consumers' openness to other cultures and unbiasedness to other cultures (Thompson and Tambyah, 1999; Cannon and Yaprak, 2002) or is having an interest to experience foreign cultures (Westjohn, 2009).

Cosmopolitanism and localism are interdependent (Hannerz, 1990). Cosmopolitans and locals are not the polar opposites (Tomlinson, 1999). Cosmopolitans are rooted in no place/culture where local are rooted in only one place/culture. Actually, cosmopolitans could be both global and local at the same time (Beck, 2002).

Both cosmopolitans and locals are interested in the survival of local cultures and cultural diversity. Locals are only interested in their cultures and focus on maintaining and conserving only their local cultures; however, cosmopolitans realize significance in cultural diversity itself. Thus, cosmopolitanism and localism are interdependent (Hannerz, 1990).

Due to different and contradictory measurements and conceptualizations of cosmopolitanism, Riefler and Diamantopoulos (2009) criticized this abundance of many studies and lack of consensus on measuring and defining cosmopolitanism. Therefore, Riefler, Diamantopoulos, and Siguaw (2012) tested a new measurement of cosmopolitanism and they defined it in a different way. In order to differentiate this new construct from the preceding ones, they named it as consumer cosmopolitanism (CCOS). CCOS is proposed and tested as a second-order construct where open-mindedness, diversity appreciation, and consumption transcending borders are its first-order dimensions. The key idea behind this is ensuring the handling of multi-dimensional nature of methodologically and conceptually.

Many researchers have studied cosmopolitanism and ethnocentrism as opposite constructs. For instances, Sharma, Shimp, and Shin (1995) found negative relationship between cultural openness and CE, likewise, Cleveland, Laroche, and Papadopoulos (2009) proposed that CE and cosmopolitanism are negatively correlated. However, Cannon and Yaprak (2002) proposed that they are related, but independent constructs (Nijssen and Douglas, 2011). Thus, in this study

cosmopolitanism is not proposed as an opposite or counter construct to any construct, it is related with them and separate as proposed by Cannon and Yaprak (2002). Consequently, in this study, CCOS is defined as authenticity seeking, thus cosmopolitan consumers are also interested in conserving local cultures. Hence, it is not proposed any relationship between consumer cosmopolitanism and CLCC.

2.7. Ethnic Identity (EID)

Another variable in the model, ethnic identity, is a feeling of belonging and sense of shared values. EID means that belonging to some ethnic groups (Phinney, 1990) and the degree of EID is identical to the degree of commitment to the ethnic group (Hirschman, 1981). The origin of ethnicity is individuals' attachment and identification with their ethnicities (Phinney, 1990). In addition, Banks (1981) defined ethnicity as the sharing of common history, tradition, and sense of peoplehood.

EID has two different definitions. One is the objective (cultural traits, national origin, wealth, social status, etc.) and the other one is the subjective (psychological phenomenon) definition of ethnicity (Stayman and Deshpande, 1989; Laroche, Kim and Tomiuk, 1998). Many studies in the literature treated ethnic identity as objective and categorized it according to some criteria such as race, birthplace, religion, surname, etc. These are mostly determined by researchers and they are measure by categorical scales (Cleveland, Laroche, and Papadopoulos, 2011). Among different EIDs, race, language, nationality, religion, etc. are more objective and accurate in today's complex world (Cleveland, 2006). On the other hand, subjective ethnicity is based on psychological identity exhibition, so it is strongly related with EID concept. Therefore, it is more complex than objective ethnicity, namely ethnic or national origin. However, ethnicity is mostly used as a simple classification tool between black, whites, Hispanics, Asians, etc. (Laroche, Kim and Tomiuk, 1998).

Consumer ethnicity studies in marketing are mostly based on the theories of sociology and cultural anthropology and most of them use ethnicity as a group membership characteristic (Stayman and Deshpande, 1989). Because consumers identify themselves with and belong to ethnic groups, ethnicity becomes an important factor in consumer behavior (Phinney, 1990). Thus, consumers' EID is consisted of *"...common ancestry based on shared individual characteristics and/or*

shared socio-cultural experiences'' (Driedger, 1978, p. 15), other feelings of belonging and commitment (Phinney, 1990; Laroche et al., 1996), and communal values and attitudes (White and Burke, 1987). However, EID could also have a situational nature which means that *“ethnicity is not just who one is, but how one feels in and about a particular situation”* (Stayman and Deshpande, 1989, p. 361). It is not always stable, but it could be manifested differently in different situations. Situational ethnicity or the level of felt ethnicity is the mode of situation specific (Stayman and Deshpande, 1989). Reconsidering of Stayman and Deshpande's (1989) situational ethnicity terminology, EID is not *“stable sociological trait of individuals that is manifested in the same way at all times, but also a transitory psychological state manifested in different situations”* (p. 89). Earlier studies used ethnicity with an etic perspective and classified consumers based on their last names, country-of-origin, languages spoken at home, etc. and this neglected consumers' perceptions and ethnicity linkages. However, in anthropology and sociology, an emic approach is used where individuals designated themselves (self-designated ethnicity) and define the strength of identification with their ethnicities (Stayman and Deshpande, 1989).

EID is principally useful when there are more than two different ethnic groups exist (Cleveland and Chang, 2009). It is an important factor of consumption preferences, however, when exposed to new environments and ethnic identities, maintaining and practicing EID becomes an important influence. Consumers identify themselves with one or more cultural groups and have one or more cultural identities, or ethnic identities (Cleveland, Laroche, and Papadopoulos, 2011). EID is an ancestry based communal attitudes and values (Cleveland, 2006). Ethnic groups share common attitudes, experiences, and values (White and Burke, 1987; Phinney, 1990; Cleveland et al., 2009).

EID is the integration of ethnicity into a person's self-concept, *“...one's sense of belonging to an ethnic group, and the part of one's thinking, perceptions, feelings and behavior that is due to ethnic group membership”* (Rotheran and Phinney, 1987, p. 13). According to self-identity theory, self-identity helps consumer to define him/herself and later shape the roles of them in society. The process of individual consumption and self-identity relationship has been studied in consumer behavior researches, such as the extended self, the symbolism of one's life story or the belongingness to a particular community or cultural group (Westjohn, 2009). EID is

conceptualized as *"...the character or quality encompassing several cultural indicators which are used to assign people to groupings"* (Laroche, Kim, and Tomiuk, 1998, p. 419). It is the consumers' subjective awareness and acceptance of membership in an ethnic group (Kao, 2007). The development and maintenance of EID is a cognitive process and the strength of a consumer's EID affects his/her consumption behavior (Sobol, 2008). Therefore, it is important to understand the way that consumers infer their ethnicities (Phinney, 1996).

Self or identity is a critical element that is the locus of culture and cultural effects (Markus and Kitayama, 1991). EID has one or more differentiating elements of common culture (Smith, 1991). Consumers' degree of identification with their ethnic groups might differ from one to another (Stayman and Deshpande, 1989). Later on, one's cohesion with an ethnic group determines individuals' thoughts and behaviors (Alden, Tice, and Berthiaume, 2010; Markus and Kitayama, 1991). Markus and Kitayama (1991) define ethnicity as the psychological locus of cultural effects; moreover, they state that ethnicity will systematically bias consumer thoughts, feelings, and acts; EID directly affects how members of a socio-cultural group will behave (Markus and Kitayama, 1991; de Mooij, 2004). The relationship between ethnicity and consumption is affected by situational contexts (Stayman and Deshpande, 1989).

EID and national/local identity are conceptualized and operationalized, as they are same. Moreover, Olsen, Granzin, and Biswas (1993) used the term ethno-national identity. Additionally, in order to conceptualize national identity, Hjern (1998) used Smith's (1991) division of the concept into civic and ethnic. The first one includes having single policy, laws, and institutions and being a member of a nation and common values, traditions and beliefs, etc. The latter one includes sharing the common ancestry and origins and being one folk. Hjern (1998) also supported this distinction by further empirical analysis. Consequently, in this study, civic national identity is defined as individuals' self-identification with a larger group. Furthermore, civic national identity is used as a component of CLCC; however, ethnic national identity is used as EID.

Furthermore, when the country is not composed of ethnically homogenous population, the use of EID and local identity constructs as they are same becomes problematic (Cleveland, 2006; Ayouby, 2008). For instance, there is a mixture of

many different ethnicities in Turkey and US, thus, it will be better to differentiate these two constructs. Even in ethnically homogenous countries like Japan, consumers' identification and commitment with ethnicity might change (Cleveland, Laroche, and Papadopoulos, 2011).

Even though, there is an ongoing debate on this topic, consumers may have both ethnic (ethnic minority) identities and national identities at the same time. However, countries such as Netherlands have been assimilative to ethnic varieties and tried to convert their ethnic identities to national ones. In such a case, ethnic identities could be reaffirmed and got even stronger as a reflex (Verkuyten and Yildiz, 2007). As a result, the ethnic subcultures are growing and leading to the emergence of the research area of ethnicity and consumption behavior (Stayman and Deshpande, 1989).

Globalization is not directly leading to cultural homogenization, paradoxically; it is fragmenting countries with different regional identities (e.g. Canada, Spain) into different ethnicities (Cleveland, Papadopoulos, and Laroche, 2011). Increasing globalization also increases EID's importance; as the commitment to the ethnic group increases the strength of EID increases, and thus the influence of EID on consumer behavior increases (Hirschman, 1981). EID is especially important for emerging country consumers (Cleveland, Laroche, and Papadopoulos, 2011). Because, emerging countries are collective (Hofstede, 1980), their collectivism will favor EID more than the ones in developed countries.

Cleveland and Chang (2009), Cleveland, Papadopoulos, and Laroche (2011), Cleveland, Laroche, and Hallab (2011), Cleveland, Laroche, and Papadopoulos, (2011), and Cleveland et al. (2009) used ethnic identification with the perspectives of ethnic group formation, maintenance, and relations with others. Without doubt, these perspectives are related with acculturation process. Therefore, they positioned ethnic identification as an opposing force for assimilation dimension of acculturation. However, as culture, EID also could be learnt and transmitted and this occurs through acculturation (Sobol, 2008; Hallab, 2009). In addition, they treated ethnicity as the minorities and in relation to immigrants. Under assimilation and strong emphasis of national identity, consumers may feel uncertainties and in order to lessen these uncertainties they may strongly identify themselves with their ethnic groups.

There is an affirmative relationship between discrimination and ethnic identities (Verkuyten and Yildiz, 2007).

Cleveland, Papadopoulos, and Laroche (2011) also anticipated including religiosity in ethnic identification, but due to its application difficulties (different religions for the same ethnic group), they did not use and test it. EID in this study is treated as only the subjective and relational ties and commitment with ethnic groups. However, some studies in the literature such as Cleveland et al. (2009), Cleveland and Laroche (2007), Stayman and Deshpande (1989), etc. used ethnic identification as multidimensional, subjective and relational. However, in this study, EID is not used in this manner. As a result, because of the situational ethnicity's nature, objective ethnicity or an etic approach of ethnicity is not used. Situational ethnicity's role on attitudes towards global consumption is explored where global consumption is treated as a situational task.

2.8. Religiosity (REL)

Beside EID, religion is also an important marker of group identity. They both provide many things to consumers such as a positive identity, uncertainty reduction, cultural worldview, etc. Religions provide a ground meaning system for consumers that make sense for many things (Verkuyten and Yildiz, 2007).

Even though, many theorist such as Marx, Nietzsche, Lerner and Bell, predicted that with the modernization, religion and spiritual beliefs will lose their importance; however, this is not the case today and religion still remains strong today (Inglehart and Baker, 2000). There are several reasons for the existence of religion, even in industrialized world, but these are out of topic for this study.

Religion is an under-researched area in marketing and religiosity is different from religion. Religion is a specific faith whereas religiosity is the focus of religion in shaping consumer behaviors. Consumers' degree of religiosity is an important factor that shapes their self-expressions (Shachar, Erdem, Cutright, and Fitzsimons, 2010). In the literature, religiosity is defined as the role and degree of religious values and ideals in consumers' daily lives (Cleveland, Laroche, and Hallab, 2011). Additionally, traditions are mostly related with religious values (Cleveland and Laroche, 2007).

Theorists such as Weber and Huntington stated that traditional religious values have enduring effects on society and these effects are the sources of cultural differences, which then created distinct cultural zones. Despite the strong effects of modernization, these effects, thus cultural differences aligned with cultural zones are still existing (Inglehart and Baker, 2000).

In the chaos of global influences, religious relations become an important reaction to reinforce identity and its stability (Smith, 1990). However, religion could be the source of both open-mindedness/acceptance/tolerance and narrow-mindedness/xenophobia/intolerance (Ger and Belk, 1996). Thus, it is not clear how religious consumers will react to global consumption. However, there are some examples that, for example, Muslims in Turkey oppose globalization symbols not only for religious reasons but also for environmentalist and naturalist reasons (Ger and Belk, 1996).

Formerly it was estimated that as societies move from agrarian to industrialized societies, the religion and spiritual beliefs will lose their importance; however, religion still persist and become more common even in developed countries (Inglehart and Baker, 2000). For example, Islamic radical movements in Turkey faced a huge change since 1980s and while striving for equality and identity, they named modernist consumers as admirers and imitators of West. On the one side, bars, drinking, discos, on the other side, morals of Islam are symbolized in consumption and still increasing the tension between the two (Ger and Belk, 1996).

2.9. Proposed Model: Integration of Constructs for Cross-Cultural Market Segmentation Based on Culture and Consumption Related Factors

Ger and Belk (1996) claimed the need for research on the connection of globalization theories and the role of consumption. Thus, this dissertation holds the consumer culture theory (CCT) perspective and puts consumer culture theory and global consumption together. As the focus of CCT, this dissertation has a social and cultural perspective, rather than economic and political ones and aims to analyze consumers' global consumption choices and related behaviors with CCT. It is anticipated in this dissertation that socio-cultural factors affect consumers' product preferences and consumption behavior more than political and economic factors, especially in the global consumption decisions, thus the model holds a socio-cultural perspective and

background. From a sociological or marketing perspective, West countries are seen as central or core and other countries (developing) are seen as the peripherals (Cleveland, Laroche, and Papadopoulos, 2011). However, in terms of culture, there is difference between these countries. There is a strong need to understand not only inter-country cultural differences, but also intra-country cultural differences; because both of them have impact on consumption behavior (Ogden, Ogden, and Schau, 2004). Every consumer has its own local consumer culture and exposed to some degree of global or foreign consumer cultures. Therefore, in the globalized markets, it is better to analyze consumers' consumption behavior with culture and its related factors, especially in terms of global consumer culture.

Ger and Belk (1996) identified four different conceptualizations for global consumer culture (GCC). This dissertation is linked with two of them, which are presence of MNCs those produce and market global products and homogenization of consumption behavior globally. The reason that only two conceptualizations considered for GCC is that this dissertation focuses on the effects of GCC/LCC on attitudes towards global consumption, thus, it is vital to take into consideration consumption related conceptualization only.

In line with the perspective of Phinney (1990), McFee's (1968) "150% man" (new culture complements the native one), and Dohrenwend and Smith's (1962) two levels of cultural change (maintenance vs. downfall of traditional culture and accumulation of new culture), this model is an alternative to the existing models. It further underlines at least bi-level nature of the phenomenon in which consumers could both retain traditional or ethnic culture and participate with new or dominant culture. Thus, these two forces are considered as separate constructs in the model. However, up to now, there are a few efforts to develop measurements and models, which integrate the various perspectives on this phenomenon.

Not all consumers are rational information processors and decision makers; this could be only valid for individualistic Western world (de Mooij, 2010). However, rest of the world base their consumption decisions on their self-identities (global, local or both), ethnic identity, religiosity, etc. Because the main concern of the model is determining influencing factors of attitudes towards global consumption, even though they are macro-cultural level domain, both religion and ethnic identity are operationalized and integrated to the model, as they are micro-level or individual

level factors as well as other factors in the model (consumer cosmopolitanism, OGCC, and CLCC). For these reasons and as delineated above, ethnic identity (EID), consumer cosmopolitanism (CCOS), religiosity (REL), openness to global consumer culture (OGCC), and conserving local consumer culture (CLCC) have been influential factors in cross-cultural consumption. Therefore, to link them in a model, there is a strong necessity to focus on GCC (Hallab, 2009). GCC is a result of cultural changes and fading borders of countries. In addition, it is kind of a cultural identity, not associated with a single country, but rather international (Cleveland, 2006; Sobol, 2008; Westjohn, 2009).

Even though it has been reinterpreted and localized, global consumptionscapes have a strong influence on consumers to position their identities. In the global consumptionscapes, consumers run into plural lifestyles and identities and they have the chance to select the one that best suits their own lifestyles. These pluralities could be global or local and old or new in terms of identities, lifestyles, goods, and cultures, etc. to form and position themselves (Giddens, 1991; Ger and Belk, 1996; Kjeldgaard, 2002). Thus, Cornwell and Drennan (2004) coined the term elective identity, which is based on preferences and transformations and this elective identity is strongly related with individuals' motivation. Consumers will select either global or local identities when exposed to varying consumption preferences in which identity is initiated. The point is, when exposed to global products or have chance for global consumption, how consumers will position themselves according to their identities and these choices will affect global consumption and global products.

In the literature, there are two approaches for globalization's effects on identities. Thus, cultural identification coexists with the maintenance of original cultures (Padilla, 1980). On the one side, some scholars (e.g., Fukuyama, 1992; Ohmae, 1989) stressed that globalization will result in worldwide cultural assimilation and will overwhelm local identities; these are the proponents of global culture. On the other hand, some other scholars (e.g., Robertson, 1992; Turner, 2001; Berry, 2008) call attention to increasing local identities. They claimed that increase of globalization leads to growth of local awareness; paradoxically, globalization could not weaken local ties.

When faced with new cultures consumers either tend to absorb it, which require openness to change or conserve and preserve what is in hand. This phenomenon is

also valid for global consumption, when consumers face global consumption alternatives, they will be either open to consume them or conserve their local cultures. This is the basic dichotomy of Schwartz's (1994) value framework and Inglehart and Baker's (2000) value system, thus they provide the main skeleton for OGCC and CLCC. The main dichotomy of consumption orientations are, on the one side, openness to change and modernization and, on the other side, conservation and traditionalism, paralleling Schwartz and Inglehart and Baker. In this study, these value categorizations are used as the main dichotomies of consumers in relation with their attitudes towards global consumption. Consumers' tendencies of forward looking and openness versus living in the past and conservatism are important to understand their attitudes towards locally perceived and globally perceived products. Consumers' attitudes towards local or global products could be assessed in relation to sociological perspective of in-group and out-group behavior (Steenkamp and de Jong, 2010).

Moreover, openness and conservation dichotomy is also consistent with acculturation process. In line with the consumer adaptation literature, consumers' adaptation to GCC is also taken into consideration from acculturation perspective in which identification with attachment and maintenance plays a key role. In acculturation process, there is two main dimensions namely cultural maintenance or maintaining cultural identity and interaction or contact with other cultures (Berry et al., 1989; Josiassen, 2011). Among acculturation responses, integration could be related with openness, thus OGCC and separation could be related with conservation, thus CLCC. However, up to now, in acculturation studies, mostly general acculturation outcomes that are mostly external are taken into consideration. Accordingly, OGCC and CLCC are the constructs proposed in this study and their conceptual domains and theoretical bases grounded in acculturation (maintain vs. interact), Schwartz's Value Framework (openness to change vs. conservation), and Inglehart and Baker's Value Systems (Modernization vs. Traditionalism). Thus, it is expected that openness to global consumer culture (OGCC) is to enhance attitudes towards global consumption (AGC) while on the other hand conserving local consumer culture (CLCC) is to deteriorate it. These two constructs are originally proposed in this dissertation as either global or local identity-based motivation for AGC.

The OGCC and CLCC constructs are dependent on forces described in former sections of this study, briefly they are: co-existence and co-dependence of globalization and localization, ironic stimulation of global brands for both global citizenships and national pride and local interest (Douglas and Craig, 2011).

OGCC and CLCC have associations with different communities; however, in line with the literature, they are not treated as polar opposites. Cannon and Yaprak's (2002) definition of local cosmopolitans and global parochials and Robertson's (1992) explanation of interpenetration of both global and national identities imply that individuals could hold both global and national identities, because global and local identities are not mutually exclusive; however, consumers usually target to one. In line with Alden, Steenkamp, and Batra's (2006) attitudes towards global consumption, another alternative of identities could be hybrid identity, which is a combination of both global and local identities as described above. Contrarily, this identity is less accessible, thus may not respond well to global and local products as global and local identities (Arnett, 2002). Even it is a multifaceted issue, consumers might hold both global and local identities at the same time without annoying degree of cognitive dissonance (Rosenbloom, Haefner, and Lee, 2012). Likewise, consumers may also hold OGCC and CLCC tendencies for global consumption; however, the degree of this mixture might depend on product categories, the importance of one's self-identity, and product category, etc.

Being open to GCC or conserving LCC seems to be similar at the surface level; however, the etiologic motivations of these tendencies and motivations are very different from each other. The interplay between globalization and localization is at the chief place in the dissertation. Linking these forces with identity-based motivations, OGCC and CLCC are proposed similar to the cultural identities: global cultural identity and local cultural identity, respectively. These cultural identities are shaped by opposing forces of globalization and localization (Varman and Belk, 2009; Strizhakova, Coulter, and Price, 2012). However, up to now, psychology of globalization was only analyzed as biculturalism or COO effects; it was first systematically studied by Arnett (2002). He proposed that consumers are more likely to embrace both global and local identities, because these identities are not the polar opposites. Rather than being equally hold, consumers may hold one identity stronger than the other one and it may be more accessible. Accordingly, these identities could

be either chronic or primed. Other important factors are accessibility and diagnosticity of identities. This is, in order to respond in an identity-consistent manner, identities have to be both accessible and diagnostic (Arnett, 2002; Zhang and Khare, 2009). When consumers' social identities are accessible, consumers are more likely to confirm their identities. This is related with consumers' tendency to embrace identity-congruent self-views (Zhang and Khare, 2009). In addition to these, identity-based motivation model highlights that identities are not stable; they are dynamically structured and dependent on situations; specific responses are linked to specific identities. Moreover and more importantly, identities are not comprised of only content, but also readiness to act and processes to follow. Besides, all these procedures take place without sensible consciousness (Oyserman, 2009a).

In the literature, it is asserted that consumers purchase products/brands that highlight their belonging in a global segment (Hannerz, 1990) or their self-image (Friedman, 1990). Levy (1959) stated that consumers do not only consume for their needs and benefits but also for the embedded meanings of products. Products in general and brands in particular do not transfer only cultural concepts, but also culture related other attributes (McCracken, 1986; Torelli and Cheng, 2011). Cultural meanings move from world to consumer products and through process of consumption (McCracken, 1986), from products to individuals. Moreover, consumers prefer products those are in accordance with their identities. However, identity is a higher-order concept and multidimensional in nature (Cleveland, 2006), thus in this dissertation, some sub-divisions of identity such as consumption related identities, ethnic, and religious identities are used under different constructs or as a separate construct.

In the globalized world, global brands, too, lead to both homogenization through its standard cultural values and heterogenization through its reactivation of local cultural identities and values. Another alternative could be a mixture of both homogenization and heterogenization (Cleveland, Laroche, and Papadopoulos, 2011). Due to cultural priming effects, global brands will lead global (local) consumer to behave in a culturally consistent way, and by this way consumer will fulfill their global (local) identity needs and consequently will consume (will not consume) global brands (Torelli and Cheng, 2011). Global products/brands have the cultural meanings, thus consumers who want to emphasize their global cultural identities will more likely to

consume global brands (Batra et al., 2000; Steenkamp, Batra, and Alden, 2003; Zhang and Khare, 2009); on the other hand, the ones who want to strengthen their local identities will refuse to consume global brands.

Global brands carry some cultural meanings, at least at global consumer culture level. Thus, when exposed to these brands, because of their culturally consistent behavior, consumers may accept or reject these brands (Torelli and Cheng, 2011). The key concept that is forming these reactions is identity itself (Arnett, 2002), the self-identity (Oyserman, 2009b). Modern perspectives of self-construal view self as the internal cause of behavior and treat it as it is individualistic rather than the collectivist self, which is not distinct from its context and other selves. Individual self and behavior is context-dependent, thus it changes from place to place, from time to time (Markus and Kitayama, 1991).

Self-concept/self-identity is the core element of consumer behavior. Formerly, consumers' self-identity concept was not used at a satisfactory level in marketing issues, especially for global/international subject matters. Marketing as an area itself is more used to practice personality instead of self-identity. Moreover, the effects of globalization, identity effects, and consequences of these effects in terms of consumer behavior is not highly studied and empirically researched. Especially, consequences of consumer identity are not empirically tested; however, identity is the locus of cultural effects and the main shaper of consumer behavior (Cleveland, Laroche, and Papadopoulos, 2011). However, with the help of advancements in cross-cultural consumer psychology, marketers could also benefit from self-identity concept (de Mooij, 2010).

In complex global environments, the degree of a consumer to experience globalization process is related with global/local identification (Zhou, 2009), an also OGCC and CLCC. The dialectic of global and local will lead to transformations in self-identity as well (Giddens, 1991). As cited in the literature, consumers do not purely define themselves within only one identity. They can experience multiple identities simultaneously. For example, one could be proud of his/her local identity and at the same time be global minded (Zhou, 2009). In other words, global and local culture may simultaneously influence consumption behavior (Westjohn, 2009).

Modernization in developing/emerging countries is more complex than developed ones; thus, it has to be analyzed from many different perspectives (Hwang, 2003).

Formerly, Batra et al. (2000) analyzed consumers' intention to purchase local and nonlocal brand alternatives. After a rapid globalization era within this period, there is a strong need to analyze consumers' preferences for local and nonlocal/global brands, because the situation when Batra et al. (2000) analyzed is almost upturned. Recent studies also began to highlight the presence of global consumption tendencies in emerging markets such as India and China (Zhou, Teng, and Poon, 2008). This is an essential issue because Nijssen and Douglas (2004) reported that smaller countries of EU integrated to global economy over 88%. Furthermore, from the self-identity perspective the issue is very different. Markus and Kitayama (1991) proposed that Asian cultures are interdependent where American and European cultures are more independent in terms of self-construals. In other words, Asian cultures' self-interdependence directs individuals to behave in a harmony and fit with others and be more flexible; however, Western cultures' self-independence directs individuals to become more interested in self, self-expression, and seeking inherence and inner maintenance. They also stated that these self-construals are important and implicit determinants of individuals' cognitions, affections, and motivations or all the things they do in their lives. Self-construals are the important motivators of individuals to act or behave (Markus and Kitayama, 1991). Self-construals, as the self-structure orientations have both cognitive and motivational components (Markus and Kitayama, 1991), are not related with group size, but related with individualistic cultural orientations (Oyserman and Lee, 2008).

Even though self-concept is one of the main concepts that social sciences revealed, it is under-researched and untheorized area in social sciences such as social psychology (Stryker and Burke, 2000; Hitlin, 2003), this is even more new and under-used concept in marketing. There are two central theories that seldom explain the self and the interplay between the self and social world, which are self-identity theory (Stryker, 1980) and social-identity theory (Tajfel, 1981; Tajfel and Turner, 1986).

Individuals' in-group identities reinforce their group memberships and with the importance and emotions committed to these associations, they later become a part of individuals' self-concept (Tajfel, 1978). Consequently, due to the individuals' motivation to hold positive selves, their social identities enforce them to be biased to their in-groups (Mackie and Smith (1998) cited in Verlegh, 2007). However, not all individuals hold equally strong ties with their in-groups. The degree of their

identification with their in-groups determines their degree of biases to their in-groups (Tajfel, 1978; Turner, 1999).

By integrating both social and cultural angles of self-concept (Shavitt, Torelli, and Wong, 2009), Oyserman's self-identity-based motivation model provides a virtuous ground for this dissertation. The core of identity-based motivation is that consumers' use of socially situated identities without conscious awareness as the base for their actions and making sense of the world (Oyserman, 2009b). *"Identity-based motivation is the readiness to engage in identity-congruent action and to use identity-congruent mindsets in making sense of the world"* (Oyserman, 2009b, p. 250). Consumers are motivated to behave in identity-congruent ways and the likelihood of consumers' identity-congruent choices is larger than the identity-incongruent choices (Oyserman, 2009b). Oyserman (2009a) identified that how identity-based motivations stimulate contents and process of the self-concept and how these motivations affect consumers' perceptions and evaluations. In line with social identity theory (Tajfel and Turner, 1986), self-categorization theory (Turner et al., 1987), and symbolic self-completion theory (Wicklund and Gollwitzer, 1981), Oyserman's theoretical model of identity-based motivation successfully brings together former theories of self-concept and identity, links them with modern motivational theories, and explains self-concept and cultural differences. Based on the differences of relative heading of individual and collective identities, her model could echo cultural differences sufficiently (Shavitt, Torelli, and Wong, 2009).

Identity-based motivation model is not a merely cognitive model; it integrates situational social cognition perspective in which motivations are not directed consciously and systematically. Former social-psychological theories of identity (self- and social-identity based models) mostly focus on membership of a group and belief in a group; however, identity-based motivation model is not only consisted of this specific awareness of membership and it is not solely operationalization of identities and memberships. It not only includes these two but also action- and procedural-readiness (Oyserman, 2009b). These readiness parts make it superior to prior self-identity and social-identity-based models, also distinct, and very valuable for this dissertation, because it determines the identity-congruent way consumers will act according to their identities. Having these benefits of identity-based motivation model in mind, we conceptualized and operationalized the proposed OGCC and

CLCC constructs based on identity-based motivation model. While OGCC is a global identity based motivation to consume global products, CLCC is a local identity based motivation to consume local products and resist global ones. In the research model, these two constructs are based on the identity-based motivation model and they are proposed as key antecedents and motivations of consumers' attitudes towards global consumption. Moreover, since action- and procedural-readiness are integral parts of identity-based motivation model, both OGCC and CLCC include and consist of action- and procedural-readiness.

Identity-based motivation results in readiness to take an action. Consumers' choices are based on feelings of identity fit or misfit; therefore, when preferences are linked to the identities, they become unconscious. Additionally, situations and context determine the kind of identities that will come to consumers' minds (Oyserman, 2009b). Global products will trigger consumers' either global or local identities and action-readiness. When consumers face global products, their global or local identities come into place and consumers will behave in a global or local identity-congruent way in which action- and procedural-readiness are unconsciously recorded. Salient identity will activate some cognitive procedures and thus guide consumers' succeeding actions implicitly (Shavitt, Torelli, and Wong, 2009). Because identities convey action- and procedural-readiness, when they are formed, they will affect actions and processes without sensible consciousness (Oyserman, 2009b).

Consumers' choices are mostly identity-based; hence, it is not very well analyzed how identity-to-choice association functions. This is mostly related with that identities are situational, they include not only content but also readiness to act and procedures to follow, they are indicated without sensible consciousness, and accessible identities are dynamically constructed. Additionally, contrasting the belief of stability of identities, they are dynamic and situationally shaped even mostly without conscious. This indicates that even for most utilitarian products, consumption might be identity-based. In very few cases, consumers know who they are and who guides their preferences; in many cases, this process occurs without much conscious awareness. Accordingly, consumers' preferences are both identity-based and identity-congruent. For that reason, marketers have to know how to link products and brands to target consumers' identities (Oyserman, 2009a, 2009b).

Therefore, it is very important in the high globalized markets that how consumers will respond to global consumption alternatives.

Motives based on self-construals could be enhanced, verified, or actualized through varying procedures as extensively studied in the literature such as self-enhancement, self-consistency, self-verification, self-affirmation, and self-actualization (Markus and Kitayama, 1991). Identity-reinforcing practice or self-verification is based on the self-consistency theory of Festinger (1957) and in accordance with this, Swann (1983) propose that individuals need to maintain their self-consistency, thus their self-identities. Self-verification is conceptualized as individuals' inherent and native preferences in order to build and preserve their identities and identities' consistencies and stabilities. Therefore, Zhang and Khare (2009) stated that consumers' global or local identities affect their preferences of global and local products. In essence, consumers will hold tendencies, attitudes and behave in a way that all those will enforce and strengthen and verify their identities; consumers' self-identities are the origin of their beliefs, opinions, tendencies, attitudes, and behaviors. Likewise, OGCC and CLCC are based on consumers' self-identities and they will behave in a way that is consistent with their identities.

Both global and local identities are social identities, which have two main components; namely commitment feeling and emotional belonging. Combination of these components then cause and actualize social unity and cohesion; later on becomes a unit of individuals' identity (Branch, Tayal, and Triplett, 2000; Hajiani, 2000; Tavassoli and Ghasemi, 2002 cited in Mahammadbakhsh et al., 2012).

However, in the self-process such as self-actualization, self-esteem, self-efficacy, self-verification, self-enhancement, and self-discrepancies, self-concept plays the key role and identities function the necessities of consumers' behavior and their interaction with others (Hitlin, 2003). Consumers' self-identity will make them to behave in a way that is congruent with their identities. As a result, globally identified consumers will be more globally oriented whereas locally identified consumers will not. Self-verification theory points out the phenomenon, which expresses that consumers' behavior always encourages their identities (Swan, 1983).

With the increase of globalization, consumers' knowledge about cultural topics and other cultures has now increased and consumers' reactions to cultural meaning of products emerged. Thus, while studying globalization related issues such as AGC,

GCC, LCC, ethnicity, etc. there is always a need to consider both homogenization and heterogenization effects of globalization. Therefore, this model first integrates both sides of globalization with a holistic view; then, it aims to segment global markets based on the proposed model.

On the other hand, there are discusses about whether market is demanding global or local products (Steenkamp and de Jong, 2010); these issues are giving rise for and enhancing international marketing. Global approach is based on product orientation by standardizing products and local approach is mostly based on local market demands, a market-driven mind-set (Katobe and Helsen, 2010). Arnett (2002) claimed that consumers could hold both global and local identities. Accordingly, knowing about consumers' global or local identities makes it easier to learn about consumers' responses to global or local consumer culture positioning (Westjohn, Singh, and Magnusson, 2012). When positioning global brands or even understanding consumers' responses to global consumption, companies have to understand that the role of consumers' identities both global and local, and analyze these responses (Westjohn, Singh and Magnusson, 2012). Thus, consumers' identities play the most basic and underlying role in understanding their preferences for attitudes towards global consumption.

Consumers could hold both individualistic and collectivistic foundations together and use them in a probabilistic mixture, which is dependent on different cultures and environments (Triandis, 1995). For this reason, OGCC and CLCC are used in a single model to analyze their simultaneous effects.

For the sake of clarity and simplicity, a summary will be helpful to putting everything together. This dissertation develops a research model based on culture and consumption related factors such as OGCC, CLCC; consumer cosmopolitanism, ethnic identity, and religiosity, taking these factors with a self-identity based motivation perspective into consideration, it then aims to segment international markets. As a result, in this study, taking the self-identity perspective at the core level of analysis, OGCC is proposed as a positive bias for consumption of global products whereas CLCC is proposed as a positive bias for consumption of local products. There is no negativity for the counter ones for each of them. Therefore, consumers who hold OGCC (CLCC) tendencies might consume local (global) products as well. This is also consistent with glocalization and hybrid consumption.

The key idea for the OGCC is that consumers are modern and rational, thus they may consume local products/brands for the reasons of availability and convenience, for instance. The main impression for the CLCC is the no hazard for LCC, if there is no hazard of global products/brands to consumers' local cultures, and then they may consume global ones.

The newly proposed scales in this study, OGCC and CLCC are both self-identity based tendency and readiness for AGC. This model will not only make it clear that whether OGCC or CLCC has more direct effect on AGC, but also provide important insights that whether either GCC or LCC has the main effect on consumers self-identity formation in the global consumption context and then will contribute to self-identity theory. Besides, not only OGCC and CLCC, but also both ethnic identification and religion are among the most important markers of group identity (Verkuyten and Yildiz, 2007); therefore they are both included in the model (see Figure 2.7). This model is unique to the current dissertation research. It is derived from the extant literature; thus, all the variables except OGCC and CLCC have been used in that literature in different relationships on this topic before. The independent/antecedent variables, cosmopolitanism, openness to global consumer culture, conserving local consumer culture, religiosity, and ethnic identity, are considered as the socio-cultural elements, which are the bases for international market segmentation. The mediator/process variables, attitudes towards global consumption, and attitude toward global brands, represent the attitudinal domain of the model and dependent/outcome variable intention to purchase global brands is the outcome of the whole model. Cosmopolitanism, openness to global consumer culture, conserving local consumer culture, religiosity, ethnic identity and especially, and attitudes towards global consumption have never been used together in a single model of international segmentation. The first part of the research model is composed of the relationships between these variables. The second part of the model takes global brand attitude and intention as the concrete outcome of the model. This complements the model in terms of marketing-specific outcomes and the attitudinal dimension. The model is shown in Figure 2.7.

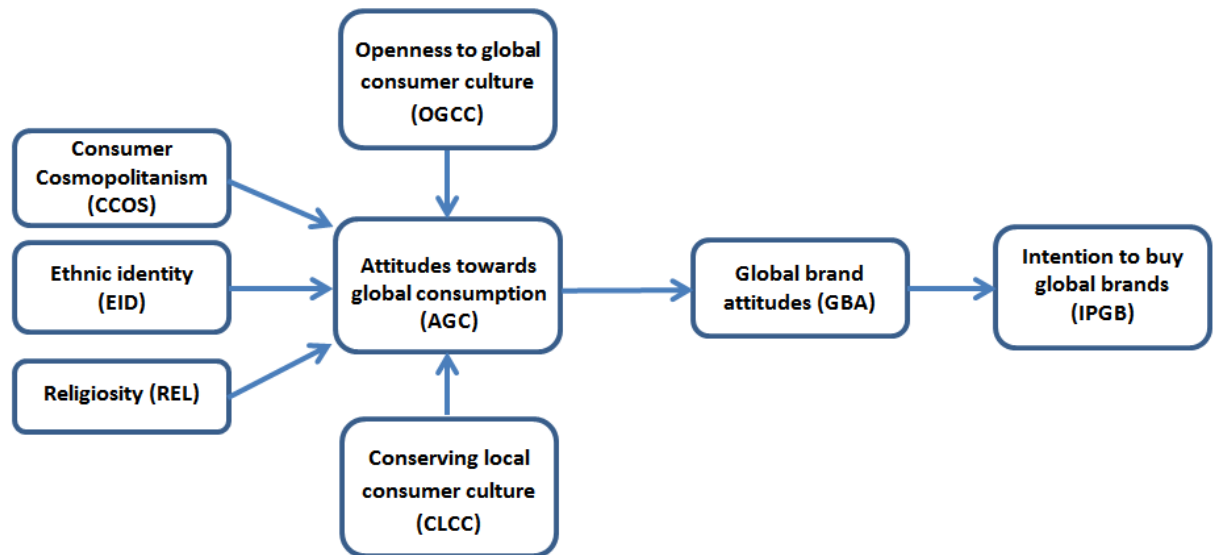


Figure 2.7: Research Model.

A better understanding is developed in this dissertation to show consumers' responses to global consumption based on their identities by integrating identity-based factors such as OGCC, CLCC, cosmopolitanism, ethnic identity, and religiosity. This provides us to assess and understand the importance and the functioning of internal factors, rather than external ones. However, up to now, many studies mostly analyzed external ones. Internal focus also provides using this model as a valid international market segmentation base for both developed and developing countries. This is essentially important, because in the globalization era and under the effects of global consumer culture, analyzing different countries in the world with a single model and accordingly segmenting them is strongly required.



3. RESEARCH DESIGN AND METHODOLOGY

The purpose of this dissertation is to present a new model based on socio-cultural behaviors of consumers as the basis for international market segmentation and empirically test the model to determine the effects of each variable on global consumption. The model simply tries to reveal joint effects of global and local cultural influences on consumers' global behaviors and tendencies.

3.1. Research Rationale

As depicted in Figure 2.7, the core construct of the research is AGC. Therefore, the essence of this dissertation is to understand consumers' global consumption behavior with its antecedents and consequences. However, due to the lack of existing scales with cultural perspectives, globalization and global consumption could not be explained well in the global context. Therefore, while doing so, it was essential first, to develop new scales based on cultural and identity perspectives.

This dissertation has three main objectives. First, it aims to explain and examine global consumption behavior; for this purpose, an original model is proposed with AGC as the core construct. Furthermore, the two scales were considered to be used in this model, those are AGCC (Cleveland and Laroche, 2007) and EI (e.g., Laroche et al, 1996, Laroche, Kim, and Hui, 1997; Laroche et al., 1997; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Tomiuk, 1998; Cleveland, 2006) scales. However, these scales are both too long and consist of many dimensions, which reduce the unidimensionality of constructs not only empirically but also conceptually. Second, in order to explain AGC with a cultural and identity perspective, two new scales are developed, which are self-identity based, and are more core and central in consumer behavior. The OGCC and CLCC scales were conceptualized as a readiness rather than an attitude. The rationale was that attitudes are suitable to use while referring

consumers' moods towards specific objects, whereas readiness is more general and consist of dispositions to act, action-readiness. This is what OGCC and CLCC developed to do. Third, with the aim of understanding global consumers in detail and comparing findings in a cross-cultural context, three field researches are conducted in Turkey and abroad (US) and a segmentation study was conducted. In this way, global consumers are segmented according to their AGC; the research model is then tested in each segment and the results are compared. Moreover, since AGC is an attitudinal and mostly consumption related construct, we further segmented consumers based on their OGCC and CLCC. By this way, we are able to both examine the segment structure of markets in detail and contrast the patterns of segments with the ones obtained from AGC based segmentation.

3.2. Research Model and Hypotheses

The core construct in the model is attitudes towards global consumption. Attitudes towards global consumption will be used as the basis for international market segmentation. The variables of segmentation are largely stable and permanent tendencies and attitudes of consumers. Cannon and Yaprak (2011) proposed the framework that cross-national segments develop and change over time. Therefore, there is a strong need to advance more stable and general market segmentation studies (Raaij and Verhallen, 1994).

This research will compare interrelationships among the variables in the model in a cross-cultural perspective. With the use of model variables, i.e., consumer cosmopolitanism, openness to global consumer culture, conserving local consumer culture, religiosity, ethnic identity, attitudes towards global consumption, global brand attitudes, and intention to purchase global brands, field data of the dissertation will be analyzed. Research model will be further analyzed and tested by segmenting samples and it will be tested in each segment by multi-group Structural Equation Model (SEM). The SEM results of each group will be systematically compared, and the similarities and differences between segments will be examined and interpreted.

As delineated in the literature part, the research model including the hypothesized relationships is depicted in Figure 3.1 and the hypotheses are listed below.

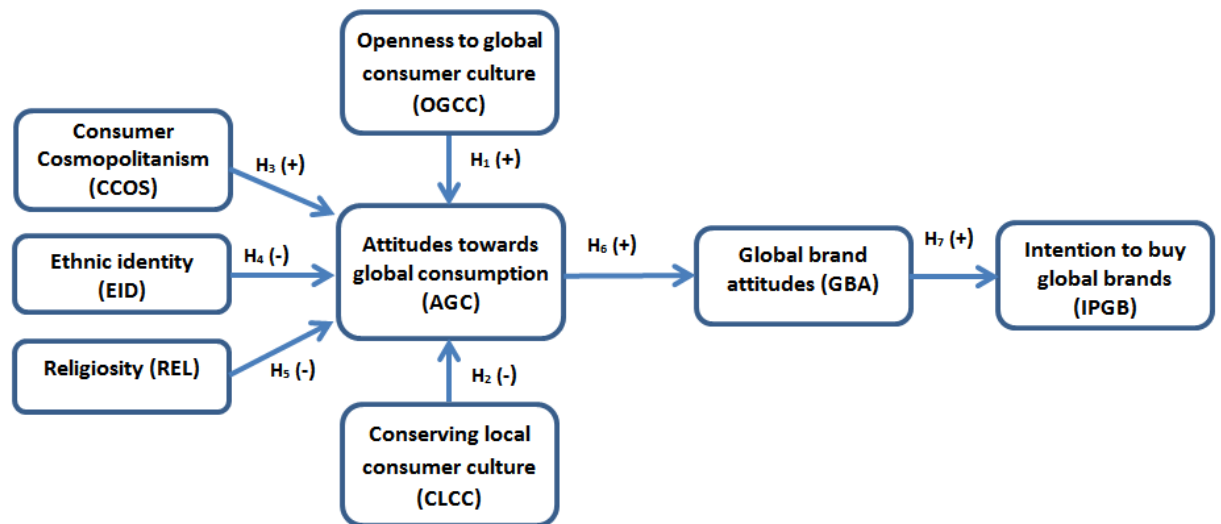


Figure 3.1: Research model with hypothesized relationships.

H₁: Consumers' *openness to global consumer culture (OGCC)* motives positively affects their *attitudes towards global consumption (AGC)*.

H₂: Consumers' *conserving local consumer culture (CLCC)* motives negatively affects their *attitudes towards global consumption (AGC)*.

H₃: Consumers' *cosmopolitan (CCOS)* orientations positively affect their *attitudes towards global consumption (AGC)*.

H₄: Consumers' commitment to their *ethnic identity (EID)* positively affects their *attitudes towards global consumption (AGC)*.

H₅: Consumers' degree of *religiosity (REL)* positively affects their *attitudes towards global consumption (AGC)*.

H₆: Consumers' *attitudes towards global consumption (AGC)* positively affect their *global brand attitudes (GBA)*.

H₇: Consumers' *global brand attitudes (GBA)* positively affect their *intention to purchase global brands (IPGB)*.

Before describing the research and test processes, first, a separate and distinct study, which is scale development process of OGCC and CLCC, will be outlined.

3.3. Scale Development Process

Openness to Global Consumer Culture (OGCC) and Conserving Local Consumer Culture (CLCC) constructs are developed in this study. Following the rigorous

guidelines listed by Churchill (1979), in this research, new constructs, OGCC and CLCC, are proposed and systematically tested according to traditional scale development procedures (Netemeyer, Bearden and Sharma, 2003; DeVellis, 2012). Multi-item constructs were adapted from existing literature to cover the complete meaning of the OGCC and CLCC constructs. Scales and items were adapted to the maximum extent possible from the existing literature (Riefler, Diamantopoulos, and Siguaw, 2012 and Strizhakova, Coulter, and Price, 2008), which is focusing on global/local consumer culture. Table 3.1 lists the steps followed to develop the OGCC and CLCC scales in parallel with traditional scale development procedures (e.g., Churchill, 1979; Gerbing and Anderson, 1988) (see Table 3.1).



Table 3.1: The scale development process of dissertation in parallel with Churchill (1979).

Steps	Brief Description	Churchill's Paradigm (1979)
Conceptualization	Literature review	Specify domain of construct
	Conceptualization of OGCC and CLCC	
Item pool generation and construct/item selection	Construct/item selection by three experts	Generate sample of items
	Expert opinion survey with nine doctoral students	
	Expert panel with four professors of marketing	
Pre-tests	Pretests with faculties and 40 students and protocol analysis	Collect data-Purify measure
Item purification and factor structures, reliability, validity	Study I with 1,237 cases	
Evaluation of items	Expert panel with four professors of marketing for re-wording and dropping items	Collect data- Assess reliability- Assess validity
Further tests for reliability and validity	Study II with 1,041 real consumers (non-student) for extra validation	
	Study III with 589 students in US for cross-cultural validation	
Optimization and finalization of the scale	Setting the final version of scale after checking reliability and validity	Develop norms

There are two main motives to develop these two new scales. First, redundant questions of AGCC and EI might increase internal consistency; however, the length of these scales reduces their applicability and efficiency. Especially, for the scales, which are considered to be used in international markets, the length of scales increases the translation and measurement errors and respondent fatigue (Klein, Ettenson, and Krishnan, 2006). Secondly, former scales included both internal and external factors together which later on resulted in unidimensionality and other measurement problems (Carpenter et al., 2012, 2013). Moreover, conceptually, these scales in the literature are also questionable in general. First, rather than a scale, they are most likely defining the acculturation processes, specifically focusing on ethnicities, minorities, and immigrants. These motives directed us to propose two new scales, OGCC and CLCC, which own cultural and identity perspective and mostly focus on internal motives rather than external ones.

The very first step of scale development is to define and specify construct domain very well. This is the most vital step in scale development procedure and without a precisely defined construct, it is almost impossible to write down appropriate items (Spector, 1992; Netemeyer, Bearden and Sharma, 2003). A weak conceptualization will result in problematic psychometric outcomes. For these purposes, the definition of OGCC and CLCC and their demarcation from other related constructs were provided in the literature part, which is a vital footstep (Spector, 1992). Thus, the first thing in scale development is conceptualization and in the literature part, conceptualizations of OGCC and CLCC constructs were done. Moreover, if the construct is not explicitly defined then its content validity will also be problematic (DeVellis, 2012). In order to secure content validity of the OGCC and CLCC constructs, ten and eight a priori dimensions of OGCC and CLCC has emerged as described in literature part, respectively. However, a more broad collection of scales was provided to experts for further examination.

Specifically, the definition of construct, OGCC was provided as an *identity-inspired* stimulus, a readiness, to participate in GCC and to tend to accept global products, anteceding AGC. OGCC is consumers' *readiness* to participate in global consumer culture, to consume global products/brands, and to accept global consumer lifestyles. Contrarily, CLCC is defined as an *identity-inspired* stimulus, a readiness, to conserve LCC and to tend to resist global products, anteceding AGC. CLCC is consumers'

readiness to conserve local consumer culture, to consume local products/brands, and to resist global consumer lifestyles while conserving local consumer lifestyles. Apart from external ones, OGCC and CLCC consider linkages between consumers' self-identities and global/local consumer culture and their global/local identities. It is self-identity based internal motivation and readiness for consuming GCC/LCC related brands and products, which is a more identity based construct to measure global/local consumption tendency or willingness. OGCC/CLCC is not related with a specific product or brand, rather it is a general consumer tendency towards purchasing and consuming global brands or products.

After conceptualization of the OGCC and CLCC constructs, it came to select and generate item pool for the proposed construct. In order to generate item pool, first, three experts selected constructs and items. Then, an expert opinion survey is designed and nine marketing doctoral students participated in expert opinion survey. They were used as judges for evaluating both face and content validity and the appropriateness and representativeness of the items being evaluated. The opinions of nine doctoral students in marketing are used as expert opinions. They were all familiar with scale development process and a concise and clear definition of the proposed construct is provided to them. Later on, expert panel was formed by four professors of marketing who were well informed about the OGCC/CLCC concept, they helped in advancing and confirming selected constructs and items; they also provided some suggestions for dropping items. AGCC is the general source for items and factors of OGCC, whereas EI is the one for CLCC. Therefore, item dropping from previously validated scales needs to be conducted carefully (Douglas and Nijssen, 2003). Contrarily, OGCC and CLCC are not purely scale downsizing practices, they also includes items from other constructs such as global/local identity.

The definitions of the constructs provided to doctoral students are listed below (see Table 3.2 and Table 3.3). Ten dimensions for OGCC and eight dimensions for CLCC are provided. The dimensions selected for OGCC were “*Global identity*”, “*Exposure to marketing activities of multinational companies*”, “*Exposure to/use of the English language*”, “*Social interactions, including travel, migration, and contacts with foreigners*”, “*Global/foreign mass media exposure*”, “*Openness and desire to emulate global consumer culture*”, “*Self-identification with global consumer culture*”, “*Conformity to consumption trends*”, “*Quality perception*”, and “*Social*

prestige” (see Table 3.2). For CLCC, dimensions were “*Local identity*”, “*Local country language use*”, “*Local media usage/exposure*”, “*Local interpersonal relationships*”, “*Self-identification and pride associated with local culture*”, “*Desire to maintain own culture*”, “*Local customs, habits and values*”, and “*Family structure and sex-roles*” (see Table 3.3).

Table 3.2: Definitions of the constructs used in developing the OGCC construct.

Constructs	Definitions
Global Identity (Der-Karabetian and Ruiz, 1997)	The degree of psychological and emotional investment an individual has to the global community.
Exposure to Marketing Activities of Multinational Companies (Cleveland and Laroche, 2007)	The degree of a person's exposure to the marketing and advertising activities of multinational or global corporations.
Exposure to/use of the English Language (Cleveland and Laroche, 2007)	The degree to which a person is exposed to the English language and the degree to which a person uses the English language.
Social Interactions, Including Travel, Migration, and Contacts with Foreigners (Cleveland and Laroche, 2007)	The degree to which a person travels, has migrated, or is in contact with foreigners.
Global/Foreign Mass Media Exposure (Cleveland and Laroche, 2007)	The degree to which a person is exposed to foreign or global television, literature such as magazines or books, and other types of media.
Openness and Desire to Emulate the Global Consumer Culture (Cleveland and Laroche, 2007)	The degree to which a person admires the lifestyles of other countries and is likely to desire ownership of consumption symbols from other countries.
Self-Identification with the Global Consumer Culture (Cleveland and Laroche, 2007)	The degree of self-ascribed membership in or outright culture identification with the global consumer culture.
Conformity to Consumption Trends (Zhou, Teng and Poon, 2008)	Consumers' attempt to comply with the convergence of global consumption trends.
Quality Perception (Zhou, Teng and Poon, 2008)	Consumer's desire to achieve some functional or practical benefits from a global brand or product.
Social Prestige (Zhou, Teng and Poon, 2008)	Consumer attributions of enhanced self-esteem and social status through ownership and consumption of products with global connection.

Table 3.3: Definitions of the constructs used in developing the CLCC construct.

Constructs	Definitions
Local Identity (Der-Karabetian and Ruiz, 1997)	The degree of psychological and emotional investment an individual has to the local community.
Local Country Language Use (e.g., Cleveland, 2006; Kim, Laroche, Joy, 1990; Lee and Tse, 1994)	The use local language with family, friends, feeling comfortable while using local language and preferring local language for communicating in any place within the local area.
Local Media Usage/Exposure (e.g., Cleveland, 2006; Lee and Tse, 1994; Laroche et al., 1996; Laroche, Kim, and Clarke 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997)	The degree to which a person is exposed to local television, movies, literature such as magazines or books, and other types of media.
Local Interpersonal Relationships (e.g., Cleveland, 2006; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Laroche, Kim, and Tomiuk, 1998)	The degree to which a person is in contact with local people or residents. Being with local friends and participating organizations and events with local friends.
Self-Identification and Pride Associated with Local Culture (e.g., Cleveland, 2006; Ting-Toomey, 1981; Laroche et al., 1996, Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997)	The degree of an individual of defining him/herself with local culture. Feeling proud and comfortable with local culture and thinking on how rich and precious is the local culture.
Desire to Maintain Own Culture (e.g., Cleveland, 2006; Ting-Toomey, 1981; Laroche et al., 1996; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997)	Rejecting global consumer culture and interest in maintaining local culture. Intention and desire to sustain local culture.
Local Customs, Habits, and Values (e.g., Cleveland, 2006; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997, Laroche, Kim, and Tomiuk, 1998)	The degree of an individual to participate in and use of local and traditional customs and habits and respecting local values.
Family Structure and Sex-Roles (e.g., Cleveland, 2006; Laroche, Kim, and Tomiuk, 1998)	Sustaining local family structures, getting married with local people, the social roles of women and men in local culture.

Both the panelists and expert survey participants were asked to determine whether the selected items were good enough, representative, and appropriate to measure the proposed construct and their suggestions for items and construct. Expert opinion survey participants were asked to rate the appropriateness and representativeness of the selected scales and items for OGCC/CLCC on a five-point scale (1: not appropriate/representative to measure OGCC/CLCC ... 5: appropriate/representative to measure OGCC/CLCC). Later on, their opinions about the constructs are asked with an open-ended question.

In relation to the values of Schwartz's value framework, openness to change and conservation values, OGCC and CLCC are proposed as the key independent variables of AGC. Adjusting to the GCC requires an openness tendency towards it, while conserving LCC involves a resistance to global consumption. Based on the expert opinion survey, four constructs were selected as appropriate or representative to measure OGCC (CLCC) and the remaining six (four) were dropped according to both parametric t-Test and non-parametric Wilcoxon Signed Rank Test. In these tests, it was analyzed whether median or mean for the scale was greater than 3 (midpoint of the scale, 5-point scale) or not. Test results for appropriateness and representativeness to measure OGCC/CLCC are reported in Table 3.4 and Table 3.5. As reported below, four dimensions were designated to form the OGCC/CLCC construct as conceptualized in the literature part.

Table 3.4: Test results of expert opinion survey for OGCC.

	Mean	Std. Deviation	One-Sample Wilcoxon Signed Rank Test*	One- Sample t-test*
Global identity	4.89	.33	.004	.000
Exposure to marketing activities of multinational companies	2.89	1.27	.792	.799
Exposure to/use of the English language	2.89	1.36	.748	.813
Social interactions, including travel, migration, and contacts with foreigners	3.67	1.12	.098	.111
Global/foreign mass media exposure	3.00	.87	1.000	1.000
Openness and desire to emulate global consumer culture	4.11	1.05	.026	.013
Self-identification with global consumer culture	4.44	.53	.006	.000
Conformity to consumption trends	3.89	.93	.033	.021

* p-values

Table 3.5: Test results of expert opinion survey for CLCC.

	Mean	Std. Deviation	One-Sample Wilcoxon Signed Rank Test*	One- Sample t-test*
Local identity	4.78	0.44	.005	.000
Local country language use	3.33	1.00	.317	.347
Local media usage/exposure	3.00	1.12	1.000	1.000
Local interpersonal relationships	3.33	1.00	.317	.347
Self-identification and pride associated with local culture	4.44	0.88	.011	.001
Desire to maintain own culture	4.22	1.09	.021	.010
Local customs, habits and values	4.33	1.00	.015	.004
Family structure and sex-roles	2.67	1.12	.334	.397

* p-values

OGCC is a second-order reflective measure and it is composed of four dimensions, which reflect consumers' self-identification and self-identity related factors such as global identity, openness and desire to emulate global consumer culture, conformity to consumption trends, and self-identification with global consumer culture. Test results also confirmed these propositions (see Table 3.4). Likewise, CLCC is a second-order reflective measure and it is composed of four dimensions, which reflect consumers' self-identification and self-identity related factors such as local identity, self-identification and pride associated with local culture, desire to maintain own culture, and local customs, habits, and values (see Table 3.5).

After selecting the constructs, expert panelist agreed to use all the items within selected constructs with the aim of covering all the parts of OGCC and CLCC. With

the exception for the conformity to consumption trends, which has five items; however, only three items were selected by expert panelist as suitable to measure OGCC (this issue is discussed in the literature part; please see Zhou, Teng, and Poon (2008) for further details). For this reason, this dimension is renamed as “*conformity to global consumption*”.

Principally, items for the proposed construct were drawn from existing scales. For the OGCC construct, we adapted the measure of global identity from Der-Karabetian and Ruiz (1997); it consisted of five items. We used three core items from conformity to consumption trends dimension of susceptibility to global consumer culture, which is newly proposed by Zhou, Teng and Poon (2008) (This dimension will be named as conformity to global consumption from here to end). The other two dimensions, which are self-identification with global consumer culture and openness and desire to emulate global consumer culture, were adapted from a newly proposed scale of acculturation to global consumer culture by Cleveland and Laroche (2007). In this way, five items for global identity, three items for conformity to consumption trends, eight items for self-identification with GCC, and five items for openness and desire to emulate GCC were selected for field survey. This initial part of scale development procedure resulted in 21 items for the four dimensions of OGCC. A list of selected items of OGCC is provided in Table 3.6 below (Also see Figure 3.2 for second-order structure of OGCC).

Table 3.6: Selected items used to measure each dimension of the OGCC construct.

Global identity (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (<i>Der-Karabetian and Ruiz, 1997</i>)
1 - I feel like I am living in a global village.
2 - I feel that what I do could touch someone all around the world.
3 - I feel like I am “next-door neighbors” with people living in other parts of the world.
4 - I feel like I am related to everyone in the world, as if they were my family.
5 - I feel that people around the world are more similar than dissimilar.
Conformity to global consumption (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (<i>Zhou, Teng and Poon, 2008</i>)
1 - Consuming global brands makes one have the sense of global belonging.
2 - Consuming global brands makes one feel to be part of the global trend.
3 - Consuming global brands makes one feel closer to contemporary lifestyle.
Openness and desire to emulate global consumer culture (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (<i>Cleveland and Laroche, 2007</i>)
1 - I think people my age are basically the same around the world.
2 - I think that my lifestyle is almost the same as that of people of my age group in other countries.
3 - I think my lifestyle is almost the same as that of people of my social class in other countries.
4 - I would rather live like people do in the United States.
5 - When travelling abroad, I appreciate being able to find Western products and restaurants.
Self-identification with global consumer culture (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (<i>Cleveland and Laroche, 2007</i>)
1 - The way that I dress is influenced by the advertising activities of foreign or global companies.
2 - Advertising by foreign or global brands has a strong influence on my clothing choices.
3 - I pay attention to the fashions worn by people in my age group that live in other countries.
4 - I try to pattern my lifestyle, way of dressing, etc. to be a global consumer.
5 - I like reading magazines about the fashion, décor, and trends in other countries.
6 - 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.
7 - I actively seek to buy products that are not only thought of as ‘local’.
8 - I identify with famous international brands.

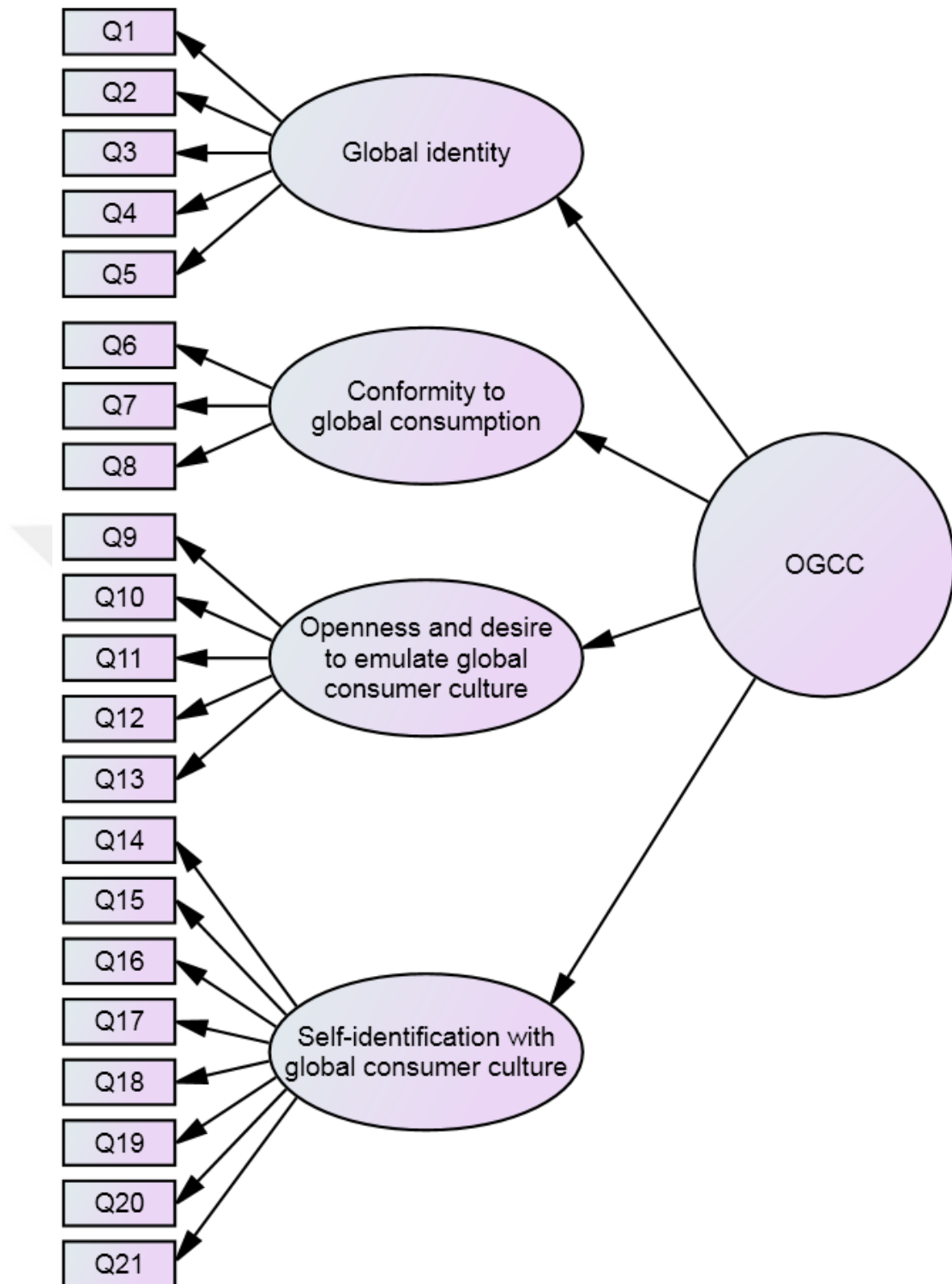


Figure 3.2: Hypothesized second-order reflective factorial structure for OGCC.

For the CLCC construct, we adapted the measure of local identity from Der-Karabetian and Ruiz (1997); it consisted of eight items. We used seven items from self-identification and pride associated with local culture (Ting-Toomey, 1981; Laroche et al., 1996; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Cleveland, 2006), six items from desire to

maintain own culture (Ting-Toomey, 1981; Laroche et al., 1996; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Cleveland, 2006), and six items from local customs, habits, and values (Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Laroche, Kim, and Tomiuk, 1998; Cleveland, 2006). This initial part of scale development procedure resulted in 27 items for the four dimensions of CLCC. A list of selected items of CLCC is provided in Table 3.7 below (Also see Figure 3.3 for second-order structure of CLCC).



Table 3.7: Selected items used to measure each dimension of the CLCC construct.

Local identity (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (Der-Karabetian and Ruiz, 1997)
1 - Being an American plays an important part in my life.
2 - Nowadays, I consider being an American a special privilege.
3 - My destiny is closely connected to the destiny of the United States.
4 - I see my future closely tied to the future of humankind in the United States.
5 - My fate and future are bound with that of the American people.
6 - One of my most important duties as an American is loyalty to the United States.
7 - If a stranger were to meet me and mistake me for a non-American, I would correct their mistake, and tell them that I am an American.
8 - If I were to be born all over again, I would wish to be born an American.
Self-identification and pride associated with local culture (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (Ting-Toomey, 1981; Laroche et al., 1996; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Cleveland, 2006)
1 - I am very attached to all aspects of the (local culture).
2 - I feel very proud to identify with the (local culture).
3 - The (local culture) has the most positive impact on my life.
4 - I feel most comfortable in the (local culture).
5 - I consider the (local culture) rich and precious.
6 - I feel very much a part of the (local culture).
7 - I consider myself to be a (member of the local culture).
Desire to maintain own culture (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (Ting-Toomey, 1981; Laroche et al., 1996; Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Cleveland, 2006)
1 - I consider it very important to maintain (my own culture).
2 - I believe that it is very important for children to learn the values of (my own culture).
3 - It is very important for me to remain close to (my own culture).
4 - Children of (my own culture) should learn about (home culture) history from their parents.
5 - 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).
6 - If I was to live elsewhere, I would still want to retain (my own culture).
Local customs, habits, and values (<i>seven-point Likert scale, strongly disagree – strongly agree</i>) (Laroche, Kim, and Clarke, 1997; Laroche, Kim, and Hui, 1997; Laroche, Kim, and Tomiuk, 1997; Laroche, Kim, and Tomiuk, 1998; Cleveland, 2006)
1 - I always celebrate (local culture) holidays.
2 - I like to celebrate birthdays and weddings in the (local culture) tradition.
3 - I like to cook (local culture) dishes / meals.
4 - I like to eat (local culture) foods.
5 - I like to listen to (local culture) music.
6 - Participating in (local culture) holidays and events is very important to me.

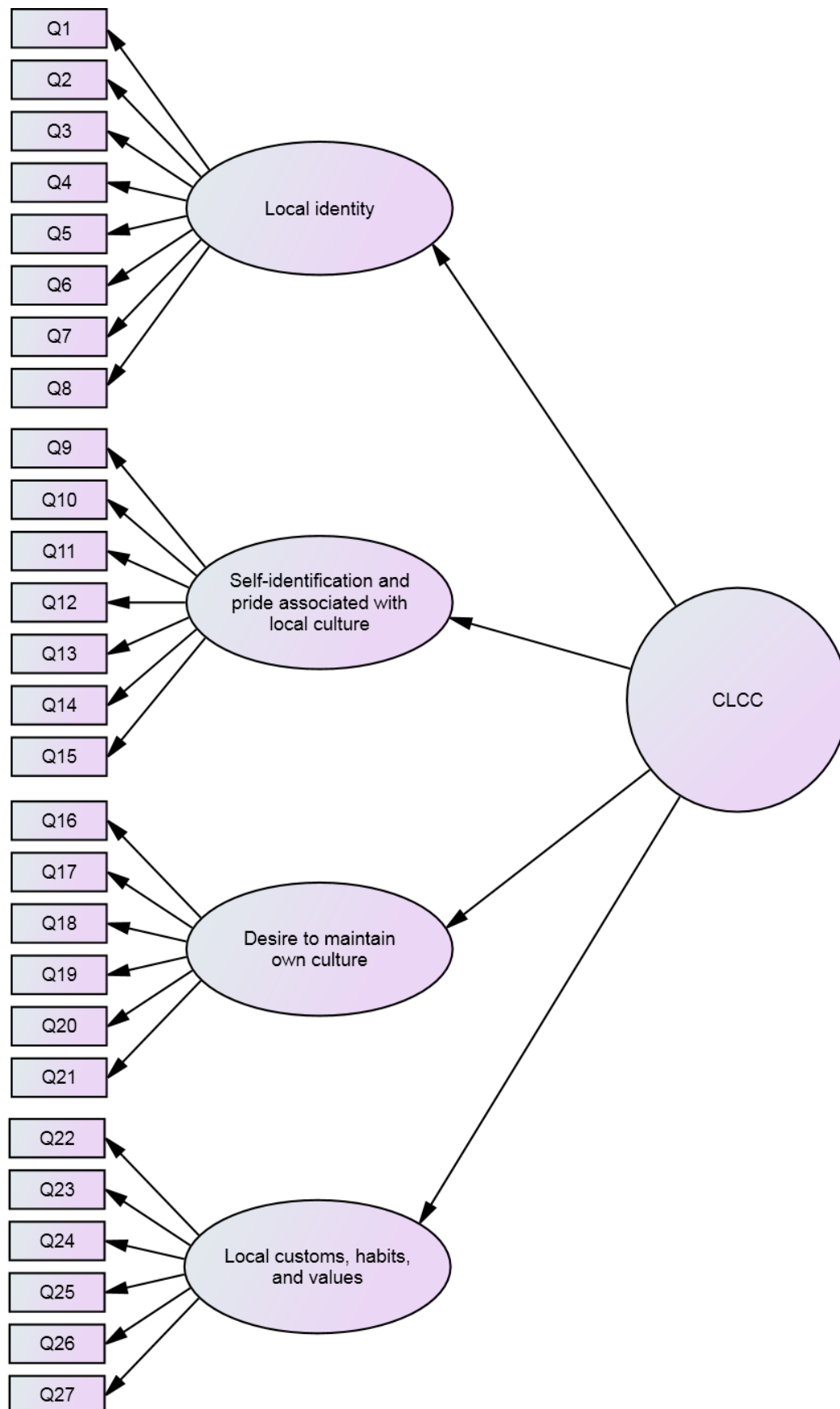


Figure 3.3: Hypothesized second-order reflective factorial structure for CLCC.

After having the OGCC and CLCC constructs ready for psychometric tests, now, other measures and dissertation's questionnaire design will be summarized briefly. Empirical results of scale development of both OGCC and CLCC along with research model tests will be provided in the next section (see Analysis and Results section).

3.4. Measurement Scales, Questionnaires Design, and Pretests

After selecting items and developing item pools for the scales to be constructed, namely OGCC and CLCC, other scales in the research model are selected and put together to form a questionnaire for the dissertation. Other than OGCC and CLCC, *consumer cosmopolitanism* scale is adapted from Riefler, Diamantopoulos, and Siguaw (2012) (see Table 3.8). There are several scales developed to measure cosmopolitanism; however, Riefler, Diamantopoulos, and Siguaw's one is the most recent, comprehensive and up to date one as compared to other cosmopolitanism scales used in the literature.

Table 3.8: Items of Consumer Cosmopolitanism (CCOS) Scale.

Consumer Cosmopolitanism (CCOS)
Open Mindedness (OM)
1 - When travelling, I make a conscious effort to get in touch with the local culture and traditions.
2 - I like having the opportunity to meet people from many different countries.
3 - I like to have contact with people from different cultures.
4 - I have got a real interest in other countries.
Diversity appreciation (DA)
1 - Having access to products coming from many different countries is valuable to me.
2 - The availability of foreign products in the domestic market provides valuable diversity.
3 - I enjoy being offered a wide range of products coming from various countries.
4 - Always buying the same local products becomes boring over time.
Consumption transcending borders (CTB)
1 - I like watching movies from different countries.
2 - I like listening to music of other countries.
3 - I like trying original dishes from other countries.
4 - I like trying out things that are consumed elsewhere in the world.

Ethnic identity is measured by Roberts et al.'s (1999) scale for multigroup ethnic identity measure (see Table 3.9). *Religiosity* is measured by ten-item Religious Commitment Inventory (RCI-10) scale, which is developed by Worthington et al. (2003) (see Table 3.9). It measures both cognitive and behavioral commitment to a religious value system (Swimberghe, Sharma, and Flurry, 2009). Both the scale development process of OGCC and CLCC and measurement scale selection for consumer cosmopolitanism, ethnic identity, and religiosity were done with extra care. While constructing or selecting scales, our main concern was to be able to

differentiate scales between cultures and to be able to do cross-cultural comparisons, since our research has a global context. Another reason that these scales were constructed or selected is that these allow consumers to state their identities psychologically and provide a reliable and valid base for cross-cultural comparison.

Table 3.9: Items of Ethnic Identity (EID) and Religiosity (REL) Scales.

Ethnic Identity (EID)
1 - I have a strong sense of belonging to my own ethnic group
2 - I feel a strong attachment to my own ethnic culture
3 - I understand pretty well what my ethnic group membership means to me
Religious Commitment Inventory (REL)
1 - I consider myself active in my faith (I spend some time in church or mosque).
2 - My faith is an important part of who I am as a person.
3 - I look to my faith as providing meaning and purpose in my life.
4 - My religious beliefs lie between my whole purpose in life.
5 - Religion is especially important to me because it answers many questions about the meaning of life.
6 - My religious faith is extremely important to me.
7 - It is important for me to spend periods of time in private religious thought and prayer.
8 - My religious beliefs influence many of my decisions and dealings in life.
9 - I pray every time I'm supposed to.
10 - I look to my faith as a source of comfort.

In addition to scale selection/construction of independent variables, there were not so many alternatives for the remaining constructs in the model. Attitude towards global consumption scale is adapted from Alden, Steenkamp, and Batra (2006) (see Table 3.10). Global brand attitude scale is adapted from Batra et al. (2000) and intention to purchase global brands scale is adapted from MacKenzie, Lutz, and Belch (1986) (see Table 3.10).

Table 3.10: Items of Attitudes towards Global Consumption, Global Brand Attitudes, and Intention to Purchase Global Brands Scales.

Attitudes towards Global Consumption (AGC)
1 - My lifestyle is local / global dominant
2 - My food shopping is local / global dominant
3 - My entertainment style (film, music, concert, etc.) is local / global dominant
4 - My clothing shopping is local / global dominant
Global Brand Attitudes (GBA)
1 - I think global brands are bad / good
2 - I have a negative / positive opinion of global brands
3 - I dislike / like global brands
Intention to Purchase Global Brands (IPGB)
1 - I will unlikely / likely purchase global brands

Because the dissertation also includes scale development process, therefore, it was essential to conduct a separate field study for scale development. For this purpose, a distinct field study is conducted. The original scale items were in English; however, scale development study, Study I, needs to be conducted in Turkish. Nine doctoral students translated the survey in Turkish and back in English to assure consistency and equivalence. Prior to conducting the field survey, a final survey for scale

development in Turkish is formed and conducted to fifteen undergraduate students as the pretest of the survey for scale development. After the pretest stage, some wordings of the survey for scale development were changed and the final survey for scale development is formed (see Appendix A for the Study I's final survey for scale development in Turkish).

After conducting a separate field study for scale development, Study I, some wordings of the OGCC and CLCC scales were changed. Besides, other scales of the research model, other than the scale development process, were also translated in Turkish and back in English. After forming the survey of the dissertation, forty pretests with undergraduate students were conducted and ten protocol analysis were conducted with doctoral students. In the protocol analysis, participants were asked to do any refinement of item wording, if needed, to verify the face and content validity of items, to assess ease of use and comprehension of items, and to assess how the items are functioning. After all, in order to secure the meanings of items in Turkish, minor word changes were done to make items more understandable. Following all these additional steps for questionnaire design, the final survey of the dissertation in Turkish is formed and another field study is conducted, which is named as Study II in the dissertation (see Appendix B for the Study II's final survey in Turkish).

Study I and Study II are conducted in Turkish and Study III in English. The original scale items were in English, so the survey that is formed and translated in Turkish and back in English in Study II is used in Study III. The original items were used as they are. Only a new construct "*trust for newspapers*" (Walsh, Beatty, and Shiu, 2009) was added to the survey for additional purposes (e.g., common method variance) (see Appendix C for the Study III's survey in English).

In all studies, standard demographic variables (i.e., age, gender, income, education, etc.) were included in the questionnaires to profile participants. These variables are theoretically not rich, but they are quite important for other purposes such as identifiability, observability, sample characteristics, etc.

3.5. Sample and Data Collection

After questionnaires are formed to capture the data for field study, in all studies, convenience sampling is used as the sampling framework based on the budget and

time constraints. To examine the robustness and psychometric properties of the proposed constructs and cross-culturally compare research findings, three separate field researches, first two in Turkey and last one in the US were conducted. Due to its rapid economic growth and recently openness to global brands, Republic of Turkey was selected to develop new scales and to test the research model. Turkey is increasing its foreign trade with the world and many Turkish consumers are travelling around more than before, they are aware and responsive to foreign products and brands.

In Study I, university students in İstanbul, Turkey participated in the data collection procedure. In total, 1,237 students participated in the online survey conducted via Qualtrics. The reason for selecting İstanbul is that it has more opportunity to access to global consumer culture than any city in Turkey and it is the most open and outward oriented city of Turkey. This sample consisted of a younger and better-educated segment of society (see Table 4.1), a group more likely to be open to global consumer culture influences and the consumption of global products and brands. The fact that this was a more homogeneous group was a plus in conducting empirical analyses of newly developing constructs. The reason to conduct Study I is to specifically test psychometric properties of the proposed scales and therefore, to purify scales.

In Study II, 1,041 actual consumers from İstanbul, Ankara, and İzmir, Turkey participated in the survey. The surveys of Study II are print-based/paper-back survey and they are conducted face-to-face with consumers. The most important reason for selecting these cities is the overfull presence of global products and global culture in these cities. In addition, these cities are the most open and outward oriented cities of Turkey. It is predicted that the most urbanized cities of Turkey are more likely to be exposed to global culture. Study II aims to again test and validate the psychometric properties of newly developed scales and tests the hypothesized relationships in the research model. Since Study II's sample is composed of actual consumers (non-student) from biggest cities of Turkey, this sample could provide more realistic and presentative results than Study I's results.

Data for the Study III is collected with an online survey (Qualtrics) in a university in Detroit, Michigan, United States. In Study II, 589 students are participated in the survey. The motive to conduct Study III is to test psychometric properties of

developed scales with foreign data, cross-culturally examine the robustness of the developed scales, and additionally; cross-culturally test the research model by comparing two countries, Turkey and the US.

Data for this dissertation is collected in Turkey and US, where majority of the population is Muslim and Christian, respectively. This difference in religion also enables us to compare different religious orientations, where religiosity is an independent variable of the research model. Moreover, Turkey is a quickly developing country and US is one of the most developed countries in the world. This provides us to observe, analyze, and understand global and local tendencies and motivations in such extreme cases. By comparing non-Western and developing country, Turkey with Western and Christian country, US; the reliability and validity of the scales and model will be tested.

In addition to these, except GBA, AGC, and IPGB, all questionnaire items were measured by seven-point Likert type scale anchored by 1: strongly disagree and 7: strongly agree. AGC is measure by seven point semantic differential scale anchored by 1: local dominant and 7: global dominant. GBA and IPGB brands are also measured by seven point semantic differential scale with varying bipolar labels such as negative-positive, dislike-like, unlikely-likely, etc. Demographic variables are measured by standard scales for each demographic variable (please see Appendix A, B, C for further details).



4. ANALYSIS AND RESULTS

Before data analysis, data cleaning stages are done to identify outliers, false, and inadequate responses which are later removed from the analysis data. Based on the analysis for the purpose to check normality, linearity, and homoscedasticity; non-normal and/or nonlinear cases are deleted from the database. Due to data collection method, there is no missing data, thus missing value analysis was not performed.

In the following parts, first, Study I results, which specifically assesses scale development; later, Study II, which includes scale development with new data at the beginning and then tests the research model, and last, Study III, also includes scale development with new and foreign data and finally tests the research model in a foreign context. Following the analysis of these three studies, data of Study II and III are analyzed both jointly and separately by comparing for additional purposes. In these analyses, international markets, in this dissertation Turkey and the US are analyzed by segmenting the markets both at the country level and consumer level. The results are reported in the following parts.

4.1. Study I: Scale Purification and Initial Checks for Psychometric Properties

The aim of the Study I is item purification and its sample is used as a scale development sample. The purpose was to assess the functioning of scales and items, factor structure, scale validity and reliability issues.

Sample

The participants were mostly the students from Turkish universities (since we forwarded our survey to listserv some faculty members and administrative staff also participated in data collection); their ages range from 18-64 (mean age 26.2), 54.1% are men, and 43.5% of participants' monthly family income is below 3,000 TL

(around \$1,500; exchange rate 1 \$ $\approx$ 2.0 TL). Table 4.1 shows a summary demographic profile of the sample, indicating younger and well-educated population of Turkey. The young consumers, which are one of most important part of global consumer segments, are thought to be more open and subject to global consumer cultural influences. In addition, they are a more homogeneous sample, which is appropriate for initial empirical tests of newly developed constructs (Zhou, Teng, and Poon, 2008).

Table 4.1: Demographic profile of the respondents for Study I.

Gender (n: 849)	%	Monthly Family Income (n: 849)	%
Male	54.1	... - 3,000 TL	43.5
Female	45.9	3,001 – 5,000 TL	30.2
Age (in Years) (n: 844)	%	5,001 – 7,000 TL	14.5
18-24	51.3	7,001 – 9,000 TL	6.4
25-34	38.6	9,001 TL - ...	5.5
35-44	6.8		
45+	3.3		

Parallel with Churchill's (1979) and Gerbing and Anderson's (1988) paradigm, analysis in this part is focused on item purification and accomplishing factors. Two analytic steps were taken to determine the factor structure of the proposed construct. First, an exploratory factor analysis (EFA) is completed. Second, confirmatory factor analysis (CFA) is done. We also conducted reliability and validity analyses and checked for common method variance as follows.

Exploratory Factor Analysis (EFA)

After checking the data properties, a series of EFA are performed. Normality, linearity, and homoscedasticity as the assumptions of EFA were checked. This time correlations among the items of OGCC and CLCC constructs are checked and then

anti-image correlation matrix is analyzed. All Measures of Sampling Adequacy (MSA) values are above 0.5 threshold level.

Principal component analysis and varimax rotation for OGCC resulted in four factors with eigenvalues over 1.00, factor loadings above .5, and four factors could explain 72.9% of total variance. Items with weak psychometric properties are eliminated (Items are deleted completely but remained for further investigation for confirmatory factor analysis (CFA)). We conducted EFA using the proposed 21 items, and dropped nine items with the loadings below .5 threshold level and there remained 12 items to measure OGCC. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .733 and Bartlett's test of sphericity (χ^2 : 5,540.8, p: .000) ensured the appropriateness of the factor model. Four factors explained 72.9% of the total variance. These factors had loadings ranging from .607 to .921. In addition, these factors represent high coefficient alpha values (ranging from .764 to .819). The number of items that remained and the reliability coefficients are as follows: GI: three items, $\alpha=.786$; CGC: three items, $\alpha=.764$; CGCL: three items, $\alpha=.810$; and SIGCC: three items, $\alpha=.819$ (Table 4.2). Table 4.2 summarizes the EFA results of OGCC.

Table 4.2: EFA and CFA results of OGCC dimensions for Study I.

1st order dimension	2nd order CFA Loadings	Items	EFA Loadings	1st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Global self-identity (GI)	.306	GI2	.881	.823	.786	.807
		GI3	.910	.922		
		GI4	.675	.508		
Conformity to global consumption (CGC)	.769	CGC1	.826	.763	.764	.767
		CGC2	.748	.665		
		CGC3	.805	.740		
Conformity to global consumer lifestyle (CGCL)	.427	CGCL1	.761	.617	.810	.825
		CGCL2	.884	.887		
		CGCL3	.867	.823		
Self-identification with GCC (SIGCC)	.506	SIGCC1	.919	.887	.819	.839
		SIGCC2	.921	.932		
		SIGCC8	.607	.534		

Note: All factor loadings are significant at $p < .001$ level.

Based on the remaining items in the factor structure, the first dimension “global identity” is renamed as “global self-identity”, second dimension was formerly renamed, third dimension “openness and desire to emulate GCC” is renamed as conformity to global consumer lifestyle, and fourth dimension’s name is not changed. Beginning from this table to the end, these new factor names will be used. For the remaining items of OGCC with their codes, please see table below (See Table 4.3).

Table 4.3: Remaining items of OGCC

1st order dimension	Item code	Item
Global self-identity (GI)	GI2	I feel that what I do could touch someone all around the world.
	GI3	I feel like I am “next-door neighbors” with people living in other parts of the world.
	GI4	I feel like I am related to everyone in the world, as if they were my family.
Conformity to global consumption (CGC)	CGC1	Consuming global brands makes one have the sense of global belonging.
	CGC2	Consuming global brands makes one feel to be part of the global trend.
	CGC3	Consuming global brands makes one feel closer to contemporary lifestyle.
Conformity to global consumer lifestyle (CGCL)	CGCL1	I think people my age are basically the same around the world.
	CGCL2	I think that my lifestyle is almost the same as that of people of my age group in other countries.
	CGCL3	I think my lifestyle is almost the same as that of people of my social class in other countries.
Self-identification with GCC (SIGCC)	SIGCC1	The way that I dress is influenced by the advertising activities of foreign or global companies.
	SIGCC2	Advertising by foreign or global brands has a strong influence on my clothing choices.
	SIGCC8	I identify with famous international brands.

We followed the same procedure for CLCC as we had in EFA of OGCC. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .947 and Bartlett’s test of sphericity (χ^2 : 11,885.6, p: .000) ensured the appropriateness of the factor model. In the proposition of CLCC there were four dimensions; however, three-dimensional structure fitted better than other alternatives. Thus, we formed CLCC as a three-dimensional construct. Three factors explained 70.6% of the total variance. CLCC is proposed with 27 items; however, after EFA process, 10 items are eliminated and

there remained 17 items to measure CLCC. These factors had loadings ranging from .620 to .844. The number of items that remained and the reliability coefficients are as follows: LI: five items, $\alpha=.882$; SILCC: nine items, $\alpha=.940$; CLCL: three items, $\alpha=.849$ (Table 4.4). Table 4.4 summarizes the EFA results of CLCC.

Table 4.4: EFA and CFA results of CLCC dimensions for Study I.

1 st order dimension	2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Local self-identity (LI)	.733	LI1	.817	.839	.882	.884
		LI2	.784	.819		
		LI6	.735	.788		
		LI7	.768	.634		
		LI8	.728	.796		
Self-identification with LCC (SILCC)	.909	SILCC1	.620	.763	.940	.941
		SILCC2	.697	.796		
		SILCC3	.731	.792		
		SILCC4	.789	.745		
		SILCC5	.723	.715		
		SILCC6	.844	.840		
		SILCC7	.817	.824		
		SILCC8	.764	.853		
		SILCC9	.734	.858		
Conserving local consumer lifestyles (CLCL)	.856	CLCL1	.785	.830	.849	.854
		CLCL2	.752	.741		
		CLCL6	.784	.865		

Note: All factor loadings are significant at $p<.001$ level.

At the proposal stage, CLCC was hypothesized as a four-dimensional construct; however, factor analysis lead us to form three-dimensional construct. Therefore, based on the remaining items in the factor structure, the proposed first dimension “local identity” is renamed as “local self-identity”. Proposed second and third dimensions “self-identification and pride associated with local culture “ and “ desire to maintain own culture” had merged, thus, the new second dimension is renamed as self-identification with LCC, and the proposed fourth dimension “local customs, habits, and values” is renamed as conserving local consumer lifestyle, which now become the third dimension. Beginning from this table to the end, these new factor names will be used. For the remaining items of CLCC, please see the table below (See Table 4.5).



Table 4.5: Remaining items of CLCC

1st order dimension	Item code	Item
Local self-identity (LI)	LI1	Being an American plays an important part in my life.
	LI2	Nowadays, I consider being an American a special privilege.
	LI6	One of my most important duties as an American is loyalty to the United States.
	LI7	If a stranger were to meet me and mistake me for a non-American, I would correct their mistake, and tell them that I am an American.
	LI8	If I were to be born all over again, I would wish to be born an American.
Self-identification with LCC (SILCC)	SILCC1	I am very attached to all aspects of the (local culture).
	SILCC2	I feel very proud to identify with the (local culture).
	SILCC3	The (local culture) has the most positive impact on my life.
	SILCC4	I feel most comfortable in the (local culture).
	SILCC5	I consider the (local culture) rich and precious.
	SILCC6	I feel very much a part of the (local culture).
	SILCC7	I consider myself to be a (member of the local culture).
	SILCC8	I consider it very important to maintain (my own culture).
	SILCC9	It is very important for me to remain close to (my own culture).
Conserving local consumer lifestyles (CLCL)	CLCL1	I always celebrate (local culture) holidays.
	CLCL2	I like to celebrate birthdays and weddings in the (local culture) tradition.
	CLCL6	Participating in (local culture) holidays and events is very important to me.

Note: The items listed above are used in their original formats. For the words, American and United States, we used their Turkish counterparts, Turkish and Turkey.

Confirmatory Factor Analysis (CFA)

Churchill's (1979) paradigm did not include CFA in scale development, however, Gerbing and Anderson (1988) recommended CFA for unidimensional scale development. They proposed, first to investigate item-total correlations and EFA at the initial step (this step was also included in Churchill's paradigm and was conducted in EFA part of this study), and then use CFA as a second step. Likewise, in order to test the psychometric properties of the items in Study I, to eliminate measurement errors, and to investigate factor structures, CFA, which is a more rigorous procedure as compared to EFA, is performed for factors of OGCC. To further test the factor structure of OGCC that appeared in EFA, CFA is conducted to assess measurement quality for the factors. All 21 items were included in the first model of CFA with AMOS 20. Some items were dropped from factors in EFA; however, they were all included in CFA for further investigation. In the final stage of CFA, the same items dropped from EFA were also deleted in CFA and the final factors structures were formed. The items with weak fit indices were omitted and measurement models were respecified in an iterative process. Out of 21 items, 12 items constructed the factors of OGCC. Factor structure obtained in EFA results were also confirmed by CFA first-order and second-order measurement model.

Before analyzing second-order measurement model, it is better to analyze first-order measurement model (Byrne, 2012). To establish the second-order nature of the OGCC, and in line with Riefler, Diamantopoulos, and Siguaw (2012), we first tested a first-order model of the OGCC where all items were loaded to a single factor (χ^2 (df: 54): 3,489.1, p: .000, χ^2 /df: 64.613, CFI: .375, TLI: .236, RMSEA: .239, SRMR: .157) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999); however, this model did not fit well with data, many of the loadings were below the threshold level .5 and needs to be removed due to model respecification. We then analyzed the first-order dimensions in a second-order latent variable factor structure, where the OGCC was a second-order construct, following the procedures outlined by Byrne (2012) (χ^2 (df: 50): 267.4, p: .000, χ^2 /df: 5.348, CFI: .960, TLI: .948, RMSEA: .062, SRMR: .063) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). We then compared these two models ($\Delta\chi^2$ (df: 4): 3,221.7, p< .001), including their AIC

values at 3,537.1 and 323.4, respectively¹. This second-order model fit our data significantly better than our first order one. Based on these findings, we were able to establish the four-dimensional structure of OGCC and validate it as a second-order construct (Hu and Bentler, 1999) (see Table 4.2 for the first and second-order CFA loadings).

After forming the second-order structure of OGCC, we followed the same procedure for forming CLCC. We first tested a first-order model of the CLCC where all items were loaded to a single factor (χ^2 (df: 119): 2,690.8, p : .000, χ^2/df : 22.611, CFI: .783, TLI: .752, RMSEA: .152, SRMR: .088) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999); however, this model did not fit well with data, some of the loadings are below the threshold level .5 and needs to be removed due to model respecification. We then analyzed the first-order dimensions in a second-order latent variable factor structure, where the CLCC is a second-order construct, following the procedures outlined by Byrne (2012) (χ^2 (df: 115): 659.9, p : .000, χ^2/df : 5.738, CFI: .954, TLI: .946, RMSEA: .071, SRMR: .042) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). We then compared these two models ($\Delta\chi^2$ (df: 4): 2,030.9, p < .001), including their AIC values at 2,758.8 and 735.9, respectively². This second-order model fit our data significantly better than our first order one. Based on these findings, we are able to establish the four-dimensional structure of CLCC and validate it as a second-order construct (Hu and Bentler, 1999) (see Table 4.4 for the

¹ In order to establish the four dimensional, second-order nature of the OGCC construct, we also tested three-dimensional and two-dimensional model alternatives; but we do not report our findings from them here. The idea behind composing different models and then testing them was to understand whether four dimensions co-exist simultaneously and could be the dimensions of a parent factor. For all the model alternatives, the four-dimensional second-order OGCC performed better than its other variants. We also repeated this procedure for Study II and III and found similar results.

² In order to establish the three dimensional, second-order nature of the CLCC construct, we also tested two-dimensional model alternatives; but we do not report our findings from them here. The idea behind composing different models and then testing them was to understand whether three dimensions co-exist simultaneously and could be the dimensions of a parent factor. For all the model alternatives, the three-dimensional second-order CLCC performed better than its other variants. We also repeated this procedure for Study II and III and found similar results.

first and second-order CFA loadings). Out of 27 items, 17 items constructed the factors of OGCC.

Moreover, we further tested OGCC and CLCC in a single measurement model and tested the correlation between two. This measurement model fit our data well (χ^2 (df: 368): 1,245.3, p : .000, χ^2/df : 3.384, CFI: .953, TLI: .948, RMSEA: .050, SRMR: .048) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). The correlation between OGCC and CLCC is r : .113 (p : .010). This indicates us that there is weak and positive correlation between them. Since we did not propose and position these two constructs as bi-polar opposites, we did not expect any strong relation between two. This correlation also confirms our positioning of these two constructs.

Psychometric Properties (Reliability and Validity)

All (Cronbach's alpha) reliability coefficients for OGCC and CLCC are satisfactory and above the threshold level of .7 (Nunnally, 1967) (see Table 4.2 and Table 4.4). We further established reliability through composite reliability and average variance extracted, all of which were above the suggested threshold levels (see Table 4.6 and Table 4.7). Thus, we were able to confirm *reliability* for the four dimensions of OGCC and three dimensions of CLCC (Fornell and Larcker, 1981; Anderson and Gerbing, 1988; Hair et al., 2010). Cooperating experts in the initial item selection process ensured the *face* and *content* validity of the OGCC and CLCC constructs. We used AVE and correlation coefficients to assess *convergent* validity of all of the four dimensions of OGCC and three dimensions of CLCC. The AVE was larger than the suggested threshold levels and the factor loadings were significant beyond the $p < .001$ level in both our EFA and CFA analyses. This underscored *convergent* validity (Hair et al., 2010). We established *convergent* validity in our latent factors also by comparing composite reliabilities (CR) with average variance extracted; this also underscored convergent validity (see Table 4.6 and Table 4.7). To assess *discriminant* validity of our latent factors, we examined MSV and ASV values and compared them with AVE. AVEs of all the latent factors were greater than MSVs and ASVs. In addition, the squared correlation coefficients of each dimension are above the correlation of each dimension with other dimensions (Fornell and Larcker, 1981; Hair et al., 2010); underscoring *discriminant* validity of our first-order latent factors.

Table 4.6: Psychometric properties and correlations of first-order OGCC dimensions in Study I.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations			
		CR	AVE	MSV	ASV	CGCL	GI	CGC	SIGCC
CGCL	3.19 (1.43)	.825	.615	.093	.063	.785			
GI	3.04 (1.38)	.807	.595	.055	.038	.225	.772		
CGC	3.31 (1.48)	.767	.524	.166	.105	.305	.234	.724	
SIGCC	3.22 (1.49)	.839	.647	.166	.073	.212	.095	.408	.804

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of OGCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Table 4.7: Psychometric properties and correlations of first-order CLCC dimensions in Study I.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations		
		CR	AVE	MSV	ASV	LI	SILCC	CLCL
LI	5.05 (1.55)	.884	.606	.444	.418	.779		
SILCC	5.27 (1.20)	.941	.640	.605	.524	.666	.800	
CLCL	5.34 (1.42)	.854	.662	.605	.499	.627	.778	.814

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of CLCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Common Method Variance (CMV)

Malhotra, Kim, and Patil (2006) and Spector (1987 and 2006) argue that CMV is often low in research, and thus does not always pose a problem. Since we collected data from single sources (self-report data), however, we checked for CMV through two different methods. First, we conducted a Harman's single-factor test (Podsakoff and Organ, 1986). Results of this test (40.0%, total variance explained by one-factor)

indicated that CMV was not a problem. To confirm these results, we additionally analyzed CMV through an unmeasured common latent factor (CLF) analysis; we applied to our measurement model of OGCC and CLCC. In this analysis, not all factor loadings were significant; this signals that CMV could be a problem in the measurement of these constructs. Therefore, we conducted the same analysis with the OGCC and CLCC, separately. All the factor loadings remained significant for OGCC ($p < .001$) (MacKenzie, Podsakoff, and Paine, 1999; Bagozzi, 2011) underscoring that the amount and the extent of CMV did not pose a threat to the validity of OGCC; however, it was not the case for CLCC.

To summarize, Study I aimed to test the factor structure of OGCC and CLCC. Moreover, Study II also aimed to verify factor structure of OGCC and CLCC and further analyze reliability and validity of OGCC and CLCC with new data. In Study II, items deleted in Study I were also included for further tests. They are ought to be deleted; however, in order to test psychometric properties once again with new data, they were included as in Study I. The final item purification was done after Study II. In addition to verify the factor structure of OGCC and CLCC in Study II, based on the insights and observations obtained from Study I, items were reworded in order to achieve easy to understand items. In addition, for further reliability and validity checks, the order of items was changed in Study II.

4.2. Study II: Scale Replication, Further Examination of Psychometric Properties and Research Model Test on the New Turkish Sample

In order to check stability and further validity and reliability of the proposed constructs, Study II is performed. Apart from Study I, in Study II, further validity checks are also done including the conceptually related constructs of the OGCC and CLCC. In Study II, we aimed to verify the factor structure of the OGCC and CLCC through establishing its reliability and validity with a new set of data. We followed the same procedure for scale development in Study II as we had in Study I. Furthermore, after constructing and analyzing psychometric properties of the proposed constructs, other constructs in the research model are measured and tested in Study II.

Sample

The participants in Study II are consumers living in İstanbul (59.5%), Ankara (20.1%), and İzmir (20.5%), the three largest urban metropolitan areas in Turkey, and most likely the areas with the consumers who are more likely to be exposed to global products and brands. We collected data from 1,041 surveys through face-to-face interviews from a variety of *non-student* consumer groups. With the aim of increasing representativeness and generalizability of the sample, data are collected from all types of consumers including students, housewives, managers, workers, retirees, etc. 48.7% of respondents are male and the average age is 38 (the age range is 18-65). There are 3.6 family members in the participants houses, 69.9% of them have education high school or below. 66.1% of participants earn below 3.000 TL (around \$1,500; exchange rate 1 \$ $\approx$ 2.0 TL) (see Table 4.8).

Table 4.8: Demographic profile of the respondents for Study II.

City	%	Gender	%
İstanbul	59.5	Male	48.7
Ankara	20.1	Female	51.3
İzmir	20.5	Age (in Years)	%
Marital Status	%	18-24	20.8
Married	55.1	25-34	22.5
Single	39.3	35-44	22.0
Other	5.6	45-54	20.0
Number of Family Members	%	55+	14.7
1	6.1	Monthly Family Income	%
2	16.2	... - 3,000 TL	66.1
3	27.2	3,001 – 5,000 TL	24.4
4	31.2	5,001 – 7,000 TL	5.0
5+	19.3	7,001 – 9,000 TL	1.4
Education	%	9,001 TL - ...	3.1
Primary and secondary school	31.1	Occupation	%
High school	38.8	Civil servant-Office boy	19.4
Vocational schools	10.0	Retired	11.9
University and masters	18.5	Housewife	12.7
No school	1.6	Student	11.7
Abroad Experience	%	Unemployed	2.7
Yes	25.7	Manager/Director	3.3
No	74.3	Firm owner	7.9
Times been abroad	%	Craftsmen	9.2
Once	33.6	Other	21.2
2-4 times	36.9	Countries visited	%
5-7 times	9.3	1 country	34.3
8+ times	20.1	2-4 countries	38.1
		5-7 countries	13.1
		8+ countries	14.6

* Valid cases for all are 1,041, except for times been abroad (268) and countries visited (268).

On average, respondents' work experience is 12.6 years. Formerly, 25.7 of them have been abroad and among them, 33.6% have been abroad once and 36.9 of them have been abroad 2-4 times. Besides, 34.3% visited only one country and 38.1% visited 2-4 countries.

4.2.1. Analysis for scale development

Exploratory Factor Analysis (EFA)

For the factor analyzes in Study II, the same procedure in Study I was followed. A series of exploratory factor analyses (EFA) were performed using principal components extraction and varimax rotation. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .795 and Bartlett's test of sphericity (χ^2 : 6,592.8, p: .000) ensured the appropriateness of the factor model. In this case, the four factors explained 77.8% of the total variance. Factor loadings ranged from .719 to .907. In addition, these factors represent high coefficient alpha values (ranging from .810 to .887). The number of items that remained and their reliability coefficients were GI: three items, $\alpha = .836$; CGC: three items, $\alpha = .887$; CGCL: three items, $\alpha = .871$; and SIGCC: three items, $\alpha = .810$ (see Table 4.9). Table 4.9 summarizes the EFA results of Study II for OGCC construct.

Table 4.9: EFA and CFA results of OGCC dimensions for Study II.

1st order dimension	2nd order CFA Loadings	Items	EFA Loadings	1st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Global self-identity (GI)	.504	GI2	.886	.833	.836	.844
		GI3	.896	.893		
		GI4	.741	.670		
Conformity to global consumption (CGC)	.514	CGC1	.872	.832	.887	.891
		CGC2	.907	.941		
		CGC3	.853	.786		
Conformity to global consumer lifestyle (CGCL)	.636	CGCL1	.804	.726	.871	.877
		CGCL2	.894	.919		
		CGCL3	.882	.862		
Self-identification with GCC (SIGCC)	.610	SIGCC1	.719	.644	.810	.821
		SIGCC2	.882	.824		
		SIGCC8	.863	.855		

Note: All factor loadings are significant at $p < .001$ level.

We followed the same procedure for CLCC as we had in EFA of OGCC. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .938 and Bartlett's test of sphericity (χ^2 : 10,853.1, p : .000) ensured the appropriateness of the factor model. We again formed CLCC as a three-dimensional construct. Three factors explained 67.2% of the total variance. These factors had loadings ranging from .568 to .832. The number of items that remained and the reliability coefficients are as follows: LI: five items, α =.857; SILCC: nine items, α =.933; CLCL: three items, α =.812 (Table 4.10). Table 4.10 summarizes the EFA results of CLCC.

Table 4.10: EFA and CFA results of CLCC dimensions for Study II.

1 st order dimension	2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Local self-identity (LI)	.702	LI1	.764	.730	.857	.863
		LI2	.780	.785		
		LI6	.775	.785		
		LI7	.627	.592		
		LI8	.807	.827		
Self-identification with LCC (SILCC)	.902	SILCC1	.568	.675	.933	.934
		SILCC2	.731	.759		
		SILCC3	.703	.802		
		SILCC4	.759	.806		
		SILCC5	.822	.812		
		SILCC6	.716	.721		
		SILCC7	.816	.820		
		SILCC8	.781	.836		
		SILCC9	.724	.797		
Conserving local consumer lifestyles (CLCL)	.861	CLCL1	.753	.785	.812	.816
		CLCL2	.832	.747		
		CLCL6	.649	.785		

Note: All factor loadings are significant at $p < .001$ level.

Confirmatory Factor Analysis (CFA)

To further test the factor structure of OGCC that appeared in EFA, CFA is conducted to assess measurement quality for the factors. We conducted a CFA to establish the second-order nature of the OGCC. The first order-model results (χ^2 (df: 54): 3,837.1, p : .000, χ^2/df : 71.058, CFI: .423, TLI: .295, RMSEA: .261, SRMR: .159) (Bagozzi,

Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999), and the second-order model results (χ^2 (df: 50): 253.5, p: .000, χ^2 /df: 5.069, CFI: .969, TLI: .959, RMSEA: .063, SRMR: .062) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999) showed that the second-order model was superior to the first-order one ($\Delta\chi^2$ (df: 4): 3,583.6, p< .001). The AIC values supported this conclusion (3,885.1 to 309.5, respectively). Based on these findings, we were able to establish the four-dimensional structure of OGCC and validate it as a second-order construct (Hu and Bentler, 1999) (see Table 4.9).

We followed the same procedure for forming CLCC. We first tested a first-order model of the CLCC where all items were loaded to a single factor (χ^2 (df: 119): 2,489.4, p: .000, χ^2 /df: 20.920, CFI: .780, TLI: .749, RMSEA: .144, SRMR: .087) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999); however, this model did not fit well with data, some of the loadings are below the threshold level .5 and needs to be removed due to model respecification. We then analyzed the first-order dimensions in a second-order latent variable factor structure, where the CLCC is a second-order construct, following the procedures outlined by Byrne (2012) (χ^2 (df: 115): 964.6, p: .000, χ^2 /df: 8.388, CFI: .921, TLI: .907, RMSEA: .088, SRMR: .045) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). We then compared these two models ($\Delta\chi^2$ (df: 4): 1,524.8, p< .001), including their AIC values at 2,557.4 and 1,040.6, respectively. This second-order model fit our data significantly better than our first order one. Based on these findings, we are able to establish the three-dimensional structure of CLCC and validate it as a second-order construct (Hu and Bentler, 1999) (see Table 4.10 for the first and second-order CFA loadings).

Moreover, we further tested OGCC and CLCC in a single measurement model and tested the correlation between two. This measurement model fit our data well (χ^2 (df: 368): 1,724.2, p: .000, χ^2 /df: 4.685, CFI: .936, TLI: .929, RMSEA: .060, SRMR: .057) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). The correlation between OGCC and CLCC is r: -.051 (p: .221). This indicates us that there is no correlation between them.

Psychometric Properties (Reliability and Validity)

We established reliability and construct validity in Study II as we had in Study I (see Table 4.9, Table 4.10, Table 4.11, and Table 4.12).

Table 4.11: Psychometric properties and correlations of first-order OGCC dimensions in Study II.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations			
		CR	AVE	MSV	ASV	CGCL	GI	CGC	SIGCC
CGCL	3.07 (1.69)	.877	.705	.187	.122	.840			
GI	3.19 (1.80)	.844	.647	.118	.092	.325	.804		
CGC	3.75 (1.84)	.891	.732	.118	.098	.270	.344	.856	
SIGCC	2.95 (1.64)	.821	.608	.187	.114	.432	.231	.319	.780

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of OGCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

All (Cronbach's alpha) reliability coefficients for OGCC and CLCC are satisfactory and above the threshold level of .7 (Nunnally, 1967) (see Table 4.9 and Table 4.10). We further established reliability through composite reliability and average variance extracted, all of which were above the suggested threshold levels (see Table 4.11 and Table 4.12). Thus, we were able to confirm *reliability* for the four dimensions of OGCC and three dimensions of CLCC (Fornell and Larcker, 1981; Anderson and Gerbing, 1988; Hair et al., 2010). Cooperating experts in the initial item selection process ensured the *face* and *content* validity of the OGCC and CLCC constructs. We used AVE and correlation coefficients to assess *convergent* validity of all of the four dimensions of OGCC and three dimensions of CLCC. The AVE was larger than the suggested threshold levels and the factor loadings were significant beyond the $p < .001$ level in both our EFA and CFA analyses. This underscored *convergent* validity (Hair et al., 2010). We established *convergent* validity in our latent factors also by comparing composite reliabilities (CR) with average variance extracted; this also underscored convergent validity (see Table 4.11 and Table 4.12). To assess

discriminant validity of our latent factors, we examined MSV and ASV values and compared them with AVE. AVEs of all the latent factors were greater than MSVs and ASVs (except for one MSV value of CLCL dimension of CLCC). In addition, the squared correlation coefficients of each dimension are above the correlation of each dimension with other dimensions (except for one correlation coefficient of CLCL dimension of CLCC) (Fornell and Larcker, 1981; Hair et al., 2010); underscoring *discriminant* validity of our first-order latent factors.

In Study II, both OGCC and CLCC could ensure convergent validity. Besides, OGCC's results are good for discriminant validity; however, among three criteria of discriminant validity, CLCC could only pass one of them. Therefore, discriminant validity for CLCC is partially established in Study II.

Table 4.12: Psychometric properties and correlations of first-order CLCC dimensions in Study II.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations		
		CR	AVE	MSV	ASV	LI	SILCC	CLCL
LI	6.05 (1.23)	.863	.560	.401	.383	.748		
SILCC	6.24 (.90)	.934	.612	.604	.502	.633	.782	
CLCL	6.19 (1.05)	.816	.597	.604	.484	.604	.777	.773

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of CLCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

In this study, we further tested for nomological validity of the OGCC and CLCC by testing our research model partially. This is done by adding new constructs to the nomological network of OGCC and CLCC: consumer cosmopolitanism - CCOS (Riefler, Diamantopoulos, and Siguaw, 2012), ethnic identity - EID (Roberts et al., 1999), and attitudes towards global consumption - AGC (Alden, Steenkamp, and Batra, 2006).

First, we tested OGCC and CLCC as the antecedents of AGC in a structural model, where in their conceptualization; these proposed scales were conceptualized as the stimulus of AGC. The model fits data well (χ^2 (df: 483): 1,996.0, p : .000, χ^2 /df:

4.132, CFI: .935, TLI: .929, RMSEA: .055, SRMR: .058) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Additionally, OGCC is positively affecting AGC ($\beta_{\text{OGCC-AGC}} = .239$; $p < .001$), whereas CLCC is negatively affecting AGC ($\beta_{\text{CLCC-AGC}} = -.390$; $p < .001$), as proposed in their conceptualizations.

Second, we tested the correlations among OGCC, CLCC, CCOS, and EID (χ^2 (df: 842): 3,238.5, $p: .000$, χ^2/df : 3.846, CFI: .925, TLI: .920, RMSEA: .052, SRMR: .059) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). The correlation between OGCC and CLCC is non-significant ($r: -.075$, $p: .069$). As discussed earlier, we viewed OGCC as closely related to, but different from, these self-related constructs; we expected OGCC to have a negative correlation with EID ($r: -.137$, $p < 0.01$) and a positive one with CCOS ($r: .463$, $p < 0.01$). As we expected, the correlation between EID and OGCC was negative, but not strong; the correlation between OGCC and CCOS was positive and moderately strong. These results helped underscore OGCC's relationship with consumer cosmopolitanism and ethnic identity in its nomological net. Moreover, as discussed in literature part, CLCC is closely related but a distinct construct from EID, therefore we expect a positive relation between two ($r: .863$, $p < 0.01$). Contrarily, CCOS could be positioned on the negative polar of CLCC; however, they are not bi-polar ends, thus there is not strong negative relation between them ($r: -.065$, $p: .068$). Based on these, CLCC is closely related with EID, but there is no relation between CLCC and CCOS, as is the case for OGCC.

Common Method Variance (CMV)

We tested for CMV through two separate approaches in Study II. First, we conducted a Harman's single-factor test (Podsakoff and Organ, 1986). Results (30.0%, total variance explained by one-factor) indicated that CMV was not an issue. To confirm these, we also analyzed CMV through adding unmeasured common latent factor (CLF) to the measurement model of OGCC and CLCC. All the factor loadings remained significant ($p < .001$) (MacKenzie, Podsakoff, and Paine, 1999; Bagozzi, 2011). Therefore, we concluded that the amount and the extent of CMV do not appear to be a threat to the validity of our findings. These results suggest that CMV is not a pervasive problem.

4.2.2. Research model tests

Exploratory Factor Analysis (EFA)

Except OGCC and CLCC, we factor analyzed the remaining independent variables and dependent variables, separately. A series of exploratory factor analyses (EFA) were performed using principal components extraction and varimax rotation. In these analyses, the same procedure followed in constructing OGCC and CLCC are used and one item of CCOS is dropped because of its loading being below .5. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .919 and Bartlett's test of sphericity (χ^2 : 20,693.1, p: .000) ensured the appropriateness of the factor model. In this case, the five factors explained 66.5% of the total variance. Factor loadings ranged from .669 to .907. In addition, these factors represent high coefficient alpha values (ranging from .813 to .960). EFA results of independent variables, CCOS, EID, and REL, are represented in Table 4.13.

Table 4.13: EFA and CFA results of independent variables for Study II.

Independent variables		2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
CCOS	Open mindedness (OM)	.749	OM2	.695	.819	.821	.835
			OM3	.682	.850		
			OM4	.756	.703		
	Diversity appreciation (DA)	.849	DA1	.721	.677	.829	.834
			DA2	.731	.778		
			DA3	.756	.800		
			DA4	.669	.728		
	Consumption transcending borders (CTB)	.987	CTB1	.682	.609	.813	.791
			CTB2	.719	.677		
			CTB3	.735	.764		
			CTB4	.724	.734		
	Ethnic identity (EID)			EID1	.888	.941	.948
EID2				.882	.953		
EID3				.873	.888		
Religiosity (REL)			REL1	.804	.777	.960	.960
			REL2	.763	.751		
			REL3	.823	.813		
			REL4	.900	.905		
			REL5	.907	.921		
			REL6	.884	.886		
			REL7	.897	.893		
			REL8	.886	.874		
			REL9	.784	.753		
			REL10	.817	.811		

Note: All factor loadings are significant at $p < .001$ level.

We factor analyzed the dependent variables separately. A series of exploratory factor analyses (EFA) were performed using principal components extraction and varimax rotation. In these analyses, the same procedure followed in constructing OGCC and CLCC are used. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at

.798 and Bartlett's test of sphericity (χ^2 : 3,818.7, p: .000) ensured the appropriateness of the factor model. In this case, the two factors explained 75.4% of the total variance. Factor loadings ranged from .646 to .892. In addition, these factors represent high coefficient alpha values (.855 and .883). EFA results of dependent variables, AGC and GBA, are represented in Table 4.14. Since intention to purchase global brands (IPGB) was measured by one-item, it is not included in factor analyses.

Table 4.14: EFA and CFA results of dependent variables for Study II.

Dependent variables	Items	EFA Loadings	CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Attitudes towards global consumption (AGC)	AGC1	.844	.646	.855	.840
	AGC2	.850	.667		
	AGC3	.794	.806		
	AGC4	.809	.873		
Global brand attitude (GBA)	GBA1	.883	.816	.883	.884
	GBA2	.915	.892		
	GBA3	.866	.833		

Note: All factor loadings are significant at $p < .001$ level.

Confirmatory Factor Analysis (CFA)

Independent and dependent variables of the research model are analyzed in two different measurement models. Results of independent variables' measurement model fits data well (χ^2 (df: 242): 1,483.9, p: .000, χ^2 /df: 6.132, CFI: .940, TLI: .931, RMSEA: .070, SRMR: .058) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Additionally, results of dependent variables' measurement model also fit data well (χ^2 (df: 12): 64.9, p: .000, χ^2 /df: 5.405, CFI: .986, TLI: .976, RMSEA: .065, SRMR: .029) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Please see Table 4.13 for factor loadings of independent variables and Table 4.14 for factor loadings of dependent variables.

Psychometric Properties (Reliability and Validity)

Following the same procedure tracked for scale development process of OGCC and CLCC; CCOS, EID, and REL, independent variables, analyzed in terms of reliability and validity. Based on these analyses, these constructs are reliable and valid (see Table 4.13 and Table 4.15).

Table 4.15: Psychometric properties and correlations of independent variables in Study II.

	Psychometric properties				Correlations		
	CR	AVE	MSV	ASV	CCOS	EID	REL
CCOS	.900	.752	.006	.004	.867		
EID	.949	.861	.224	.113	-.045	.928	
REL	.960	.707	.224	.115	-.080	.473	.841

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between independent variables in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Based on the results of the same analyses, dependent variables of Study II are reliable and valid (see Table 4.14 and Table 4.16).

Table 4.16: Psychometric properties and correlations of dependent variables in Study II.

	Psychometric properties				Correlations	
	CR	AVE	MSV	ASV	AGC	GBA
AGC	.840	.571	.158	.126	.755	
GBA	.884	.718	.158	.079	.398	.847

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between dependent variables in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Common Method Variance (CMV)

Formerly, we had checked CMV of newly developed scales, OGCC and CLCC, and found that CMV is not a problem in Study II. This time we again analyzed CMV, but for the whole research model. In order to do this, we first conducted a Harman's single-factor test (Podsakoff and Organ, 1986) for independent variables, including OGCC and CLCC, and dependent variables, separately. Results of this test (29.4% and 49.3%, total variance explained by one-factor, respectively) indicated that CMV was not a problem. To confirm these results, we additionally analyzed CMV through an unmeasured common latent factor (CLF) analysis that we applied to our research model. All the factor loadings remained significant for all of the constructs of research model ($p < .001$) (MacKenzie, Podsakoff, and Paine, 1999; Bagozzi, 2011) underscoring that the amount and the extent of CMV did not pose a threat to the validity of research constructs.

To summarize, parallel with the Study I, Study II also aims to develop proposed scales. Up to this part, in Study II, we also established the structure of the proposed scales as we had in Study I and further tested psychometric properties in their nomological network. Moreover, we have also shown that other constructs in the research model are reliable and valid and none of the constructs in the research model are affected by CMV. After achieving all reliability and validity issues as well as CMV, we now turn to test hypothesized relationship in our research model.

Hypothesis Testing (SEM)

We first tested measurement model of the research model. Measurement model analysis results indicated that model fits data well (χ^2 (df: 1,726): 5,596.0, p : .000, χ^2/df : 3.242, CFI: .921, TLI: .917, RMSEA: .046, SRMR: .056) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Later on, we tested our hypotheses in the research model as figured out by Figure 3.1. SEM results also showed that SEM model fits data well (χ^2 (df: 1,737): 5,677.3, p : .000, χ^2/df : 3.268, CFI: .920, TLI: .916, RMSEA: .047, SRMR: .061) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). As hypothesized in H_1 OGCC is a positive ($\beta_{\text{OGCC-AGC}} = .156$; $p < .001$) and CLCC (H_2) is a negative ($\beta_{\text{CCOS-GBA}} = -.343$; $p < .001$) antecedent of AGC. CCOS (H_3) has a significant positive effect on AGC ($\beta_{\text{CCOS-AGC}} = .346$; $p < .001$) and REL (H_5) has a significant negative effect on AGC ($\beta_{\text{REL-AGC}} = -.201$; $p < .001$). However, EID (H_4)

has no effect on AGC ($\beta_{\text{EID-AGC}} = .128$; $p > .05$). These results indicate that among the five hypotheses those include AGC as dependent variable, four hypotheses (H_1 , H_2 , H_3 , and H_5) are supported; conversely, only one hypothesis (H_4) is not supported. According to these results, independent variables, OGCC, CLCC, CCOS, and REL, could explain –around 38%- (R^2 (SMC): .375) of the change in AGC (see Table 4.17).

Furthermore, as hypothesized in H_6 , AGC has powerful effect on GBA ($\beta_{\text{AGC-GBA}} = .423$; $p < .001$) and GBA (H_7) has a more powerful effect on IPGB ($\beta_{\text{GBA-IPGB}} = .733$; $p < .001$). These hypotheses are also supported and AGC, alone, could explain -around 18%- (R^2 (SMC): .179) of change in GBA and GBA, alone, could explain –around 54%- (R^2 (SMC): .538) of change in IPGB (see Table 4.17).

Table 4.17: SEM results of Study II.

		β	SMC
H_1	OGCC $\rightarrow$ AGC	.156***	
H_2	CLCC $\rightarrow$ AGC	-.343***	
H_3	CCOS $\rightarrow$ AGC	.346***	.375
H_4	EID $\rightarrow$ AGC	.128*	
H_5	REL $\rightarrow$ AGC	-.201***	
H_6	AGC $\rightarrow$ GBA	.423***	.179
H_7	GBA $\rightarrow$ IPGB	.733***	.538

SMC – Squared multiple correlations. OGCC: Openness to global consumer culture, CLCC: Conserving local consumer culture, CCOS: Consumer cosmopolitanism, EID: Ethnic identity, REL: Religiosity, AGC: Attitudes toward global consumption, GBA: Global brand attitude, IPGB: Intention to purchase global brands. *** Path coefficients are significant at $p < .001$. * Path coefficient is significant at $p < .10$.

Rival Models

Based on the SEM results of the research model, we dropped EID as the independent variable and tested this first rival model. This model fits data well (χ^2 (df: 1,568): 5,208.1, p : .000, χ^2/df : 3.321, CFI: .919, TLI: .914, RMSEA: .047, SRMR: .062)

(Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). However, this first rival model did not fit data better than the research model ($\Delta\chi^2$ (df: 158): 387.9, $p < .001$).

Furthermore, continuing on the search for a better model, we hypothesized new relationships between OGCC, CLCC, CCOS, and REL and GBA. In this rival model, OGCC and CCOS are hypothesized as positive antecedents of AGC and GBA, whereas CLCC and REL are negative ones. EID is dropped and AGC is hypothesized as an antecedent of IPGB. This model also fits data well (χ^2 (df: 1,563): 5,144.7, $p: .000$, χ^2/df : 3.292, CFI: .920, TLI: .915, RMSEA: .047, SRMR: .057) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). However, this second rival model did not fit data better than the research model ($\Delta\chi^2$ (df: 163): 451.3, $p < .001$).

Therefore, we conclude that our research model and all its hypothesized relationships (except one, EID) are supported and it is superior to any other rival models. In Study II, we further constructed OGCC and CLCC with a new dataset and we analyzed and tested our research model and found evidences those support our hypotheses. We now turn to Study III to construct our proposed scales and test research model with a foreign and new dataset.

4.3. Study III: Scale Replication, Further Examination of Psychometric Properties and Research Model Test on the US Sample

Our goal is to replicate and further validate the factor structure of the OGCC and CLCC through establishing its reliability and validity and test the research model with a new set of data from the United States. We followed the same procedures in Study III as we had in Studies I and II.

Sample

We conducted Study III in the United States. We collected data from 589 university students of whom 50.0% are male and 23.3 is their mean age. 61% live in suburban places and there are on average 3.3 members in their families (including themselves) (see Table 4.18).

Table 4.18: Demographic profile of the respondents for Study III.

Gender	%	Residence	%
Male	50.0	Urban	35.4
Female	50.0	Suburban	61.0
Age (in Years)	%	Rural	3.7
18-24	78.0	Annual Family Income	%
25-34	16.2	... - \$15.000	12.2
35-44	3.8	\$15.001 – \$25.000	12.2
45+	1.9	\$25.001 - \$35.000	11.0
Number of Family Members	%	\$35.001 - \$45.000	8.0
1	10.5	\$45.001 - \$55.000	6.4
2	20.2	\$55.001 - \$65.000	9.1
3	22.0	\$65.001 - \$75.000	8.2
4	26.5	\$75.001 - \$85.000	5.1
5+	20.9	\$85.001 - \$95.000	6.3
Abroad Experience	%	\$95.001 – \$105.000	6.4
Yes	60.1	\$105.001 +	15.2
No	39.9	Countries visited	%
Times been abroad	%	1 country	13.0
Once	14.8	2-4 countries	52.2
2-4 times	43.8	5-7 countries	22.6
5-7 times	18.0	8+ countries	12.2
8+ times	23.5		

* Valid cases for all are 574.

60.1% of them have been abroad before where 14.8% have been abroad for once and 43.8% for 2-4 times. 13% of them visited only one country and 52.2% visited 2-4 countries.

4.3.1. Analysis for scale development

Exploratory Factor Analysis (EFA)

We achieved the same EFA factor structure in Study III as we had in Studies I and II (KMO: .808 and Bartlett's test: χ^2 : 3,003.3, p: .000). This time, the four factors explained 72.6% of the total variance. Factor loadings ranged from .618 to .914. The number of items that remained and their reliability coefficients were GI: three items, α = .713; CGC: three items, α = .819; CGCL: three items, α = .808; and SIGCC: three items, α = .848 (see Table 4.19).

Table 4.19: EFA and CFA results of OGCC dimensions for Study III.

1 st order dimension	2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Global self-identity (GI)	.654	GI2	.695	.580	.713	.721
		GI3	.827	.767		
		GI4	.769	.689		
Conformity to global consumption (CGC)	.776	CGC1	.618	.668	.819	.834
		CGC2	.847	.849		
		CGC3	.890	.847		
Conformity to global consumer lifestyle (CGCL)	.532	CGCL1	.795	.740	.808	.811
		CGCL2	.860	.828		
		CGCL3	.826	.730		
Self-identification with GCC (SIGCC)	.573	SIGCC1	.897	.884	.848	.866
		SIGCC2	.914	.942		
		SIGCC8	.710	.631		

Note: All factor loadings are significant at p<.001 level.

We followed the same procedure for CLCC as we had in EFA of OGCC. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy at .929 and Bartlett's test of sphericity (χ^2 : 6,488.2, p: .000) ensured the appropriateness of the factor model. We again formed CLCC as a three-dimensional construct. Three factors explained 67.2% of the total variance. These factors had loadings ranging from .694 to .847. The number of items that remained and the reliability coefficients are as follows: LI: five items, α =.823; SILCC: nine items, α =.941; CLCL: three items, α =.835 (Table 4.20). Table 4.20 summarizes the EFA results of CLCC.

Table 4.20: EFA and CFA results of CLCC dimensions for Study III.

1 st order dimension	2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Local self-identity (LI)	.549	LI1	.744	.727	.823	.824
		LI2	.727	.668		
		LI6	.726	.733		
		LI7	.744	.663		
		LI8	.772	.686		
Self-identification with LCC (SILCC)	.881	SILCC1	.782	.806	.941	.941
		SILCC2	.847	.885		
		SILCC3	.824	.836		
		SILCC4	.694	.714		
		SILCC5	.784	.779		
		SILCC6	.804	.785		
		SILCC7	.779	.760		
		SILCC8	.702	.788		
		SILCC9	.732	.828		
Conserving local consumer lifestyles (CLCL)	.833	CLCL1	.758	.792	.835	.837
		CLCL2	.802	.733		
		CLCL6	.772	.854		

Note: All factor loadings are significant at $p < .001$ level.

Confirmatory Factor Analysis (CFA)

We followed the same CFA procedure as we had in Studies I and II to confirm the second-order nature of the OGCC. The first order-model results (χ^2 (df: 54): 1,394.8, p : .000, χ^2/df : 25.829, CFI: .547, TLI: .447, RMSEA: .208, SRMR: .124) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999), and the second-order model results (χ^2 (df: 50): 181.9, p : .000, χ^2/df : 3.637, CFI: .955, TLI: .941, RMSEA: .068, SRMR: .061) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999) showed that the second-order model was superior to the first-order one ($\Delta\chi^2$ (df: 4): 1,212.9, p < .001). The AIC values supported this conclusion (1,442.8 to 237.9, respectively). These findings helped to confirm that the second-order factor structure of the OGCC was functioning well, validating its four-dimensional factor structure (see Table 4.19).

We followed the same procedure for forming CLCC. We first tested a first-order model of the CLCC where all items were loaded to a single factor (χ^2 (df: 119): 1,634.3, p : .000, χ^2/df : 13.734, CFI: .764, TLI: .730, RMSEA: .148, SRMR: .104) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999); however, this model did not fit well with data, some of the loadings are below the threshold level .5 and needs to be removed due to model respecification. We then analyzed the first-order dimensions in a second-order latent variable factor structure, where the CLCC is a second-order construct, following the procedures outlined by Byrne (2012) (χ^2 (df: 115): 535.0, p : .000, χ^2/df : 4.652, CFI: .935, TLI: .923, RMSEA: .079, SRMR: .041) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). We then compared these two models ($\Delta\chi^2$ (df: 4): 1,099.3, p < .001), including their AIC values at 1,702.3 and 611.0, respectively. This second-order model fit our data significantly better than our first order one. Based on these findings, we are able to establish the three-dimensional structure of CLCC and validate it as a second-order construct (Hu and Bentler, 1999) (see Table 4.20 for the first and second-order CFA loadings).

Moreover, we further tested OGCC and CLCC in a single measurement model and tested the correlation between two. This measurement model fit our data well (χ^2 (df: 368): 1,013.6, p : .000, χ^2/df : 2.754, CFI: .931, TLI: .924, RMSEA: .055, SRMR: .052) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010;

Hu and Bentler, 1999). The correlation between OGCC and CLCC is $r: .393$ ($p: .001$). This indicates us that there is a significant and moderate level correlation between two constructs for the US sample, which we did not observe for the Turkish samples.

Psychometric Properties (Reliability and Validity)

We also established the construct reliability and validity of OGCC and CLCC (see Table 4.19, Table 4.20, Table 4.21, and Table 4.22) in Study III (Only two AVEs are below the recommended threshold levels; ($AVE_{GI}: .466$ and $AVE_{LI}: .484$). For newly developed scales, AVE is recommended to be close to the .45 level, however (Netemeyer, Bearden, and Sharma, 2003)).

Table 4.21: Psychometric properties and correlations of first-order OGCC dimensions in Study III.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations			
		CR	AVE	MSV	ASV	CGCL	GI	CGC	SIGCC
CGCL	3.59 (1.36)	.811	.589	.189	.126	.767			
GI	3.76 (1.29)	.721	.466	.242	.174	.339	.683		
CGC	4.36 (1.21)	.834	.628	.242	.209	.435	.492	.793	
SIGCC	3.65 (1.48)	.866	.689	.194	.145	.274	.407	.441	.830

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of OGCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p<.001$ level.

Table 4.22: Psychometric properties and correlations of first-order CLCC dimensions in Study III.

	Factor Mean (Std. Dev.)	Psychometric properties				Correlations		
		CR	AVE	MSV	ASV	LI	SILCC	CLCL
LI	4.80 (1.25)	.824	.484	.234	.222	.696		
SILCC	5.19 (1.17)	.941	.639	.539	.387	.484	.799	
CLCL	5.43 (1.23)	.837	.631	.539	.374	.457	.734	.795

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between first-order dimensions of CLCC in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

In Study III, we further tested for nomological validity of the OGCC and CLCC following the same procedure as we had done Study II. First, we tested OGCC and CLCC as the antecedents of AGC in a structural model. The model fits data well (χ^2 (df: 484): 1,244.8, p : .000, χ^2 /df: 2.572, CFI: .922, TLI: .915, RMSEA: .052, SRMR: .059) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Additionally, OGCC is positively affecting AGC ($\beta_{\text{OGCC-AGC}} = .677$; $p < .001$), whereas CLCC is negatively affecting AGC ($\beta_{\text{CLCC-AGC}} = -.152$; $p < .001$), as proposed in their conceptualizations.

Second, we tested the correlations among OGCC, CLCC, CCOS, and EID (χ^2 (df: 884): 1,973.7, p : .000, χ^2 /df: 2.233, CFI: .931, TLI: .927, RMSEA: .046, SRMR: .057) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). The correlation between OGCC and CLCC is significant (r : .347, $p < 0.01$). Even we did not expected or proposed any relationship between OGCC and CLCC; this correlation is just to inform readers. As discussed earlier, we viewed OGCC as closely related to, but different from, these self-related constructs; we expected OGCC to have a negative correlation with EID (r : -.205, $p < 0.01$) and a positive one with CCOS; however, the correlation between OGCC and CCOS is negative (r : -.241, $p < 0.01$). As we expected, the correlation between EID and OGCC was negative, but not strong; contrarily, the correlation between OGCC and CCOS was negative and moderately strong. These results helped underscore OGCC's relationship with consumer cosmopolitanism and ethnic identity in its nomological

net. Moreover, as discussed in literature part, CLCC is closely related but a distinct construct from EID, therefore we expect a positive relation between two; however, this correlation is negative, too ($r: -.595, p < 0.01$). Contrarily, CCOS could be positioned on the negative polar of CLCC; however, they are not bi-polar ends, thus there is not strong negative relation between them ($r: -.089, p: .073$). Based on these, CLCC is negatively related with EID at the moderate level, but there is no relation between CLCC and CCOS.

Common Method Variance (CMV)

We tested for CMV in Study III by following the same procedure in Study II. First, we conducted a Harman's single-factor test (Podsakoff and Organ, 1986). Results (30.5%, total variance explained by one-factor) indicated that common method variance was not an issue. To confirm these results, we additionally analyzed CMV through adding an unmeasured common latent factor (CLF) to our measurement model of OGCC and CLCC. All the factor loadings remained significant ($p < .001$) (MacKenzie, Podsakoff, and Paine, 1999; Bagozzi, 2011). Because of the limitations of the CLF approach (Richardson, Simmering, and Sturman, 2009), we also tested for CMV through the CFA marker variable approach (Podsakoff, MacKenzie, Lee, and Podsakoff, 2003; Williams, Ford, and Nguyen, 2002; Williams, Edwards, and Vandenberg, 2003; Williams, Hartman, and Cavazotte, 2010). In order to decrease potential method variance effects, we added trust for newspapers (Walsh, Beatty, and Shiu, 2009) as the marker variable, a construct theoretically unrelated to OGCC and CLCC. All the factor loadings remained significant ($p < .001$). We therefore concluded that the amount and the extent of CMV do not pose a threat to the validity of our results. Thus, CMV does not appear to be a pervasive problem in our study.

4.3.2. Research model tests

Exploratory Factor Analysis (EFA)

In this part, we factor analyzed independent variables (except OGCC and CLCC) and dependent variables of the research model, separately. In these analyses, the same procedure followed in constructing OGCC and CLCC are followed. EFA results of independent variables, CCOS, EID, and REL, are represented in Table 4.23 (KMO: .921; Bartlett's test of sphericity $\chi^2: 16,330.1, p: .000$; and total variance explained: 71.2%). Any item is deleted in forming the factor structure of independent variables.

Table 4.23: EFA and CFA results of independent variables for Study III.

Independent variables		2 nd order CFA Loadings	Items	EFA Loadings	1 st order CFA Loadings	Cronbach's Alpha	Composite Reliabilities
CCOS	Open mindedness (OM)	.892	OM1	.716	.736	.909	.914
			OM2	.804	.916		
			OM3	.814	.929		
			OM4	.796	.819		
	Diversity appreciation (DA)	.748	DA1	.731	.847	.858	.877
			DA2	.727	.883		
			DA3	.754	.901		
			DA4	.511	.535		
	Consumption transcending borders (CTB)	.766	CTB1	.615	.487	.835	.821
			CTB2	.649	.548		
			CTB3	.738	.878		
			CTB4	.797	.952		
Ethnic identity (EID)			EID1	.903	.896	.919	.923
			EID2	.914	.990		
			EID3	.835	.786		
Religiosity (REL)			REL1	.904	.904	.983	.983
			REL2	.937	.938		
			REL3	.949	.955		
			REL4	.952	.959		
			REL5	.942	.945		
			REL6	.935	.946		
			REL7	.927	.926		
			REL8	.937	.936		
			REL9	.841	.810		
			REL10	.922	.919		

Note: All factor loadings are significant at $p < .001$ level.

EFA results of dependent variables, AGC and GBA, are represented in Table 4.24 (KMO: .802; Bartlett's test of sphericity χ^2 : 1,432.8, p : .000; and total variance

explained: 68.1%). Since intention to purchase global brands (IPGB) was measured by one-item, it is not included in factor analyses.

Table 4.24: EFA and CFA results of dependent variables for Study III.

Dependent variables	Items	EFA Loadings	CFA Loadings	Cronbach's Alpha	Composite Reliabilities
Attitudes towards global consumption (AGC)	AGC1	.793	.793	.791	.796
	AGC2	.703	.619		
	AGC3	.804	.677		
	AGC4	.794	.716		
Global brand attitude (GBA)	GBA1	.865	.802	.836	.840
	GBA2	.856	.796		
	GBA3	.849	.794		

Note: All factor loadings are significant at $p < .001$ level.

Confirmatory Factor Analysis (CFA)

Independent and dependent variables of the research model are analyzed in two different measurement models. Results of independent variables' measurement model fits data well (χ^2 (df: 267): 885.8, p : .000, χ^2 /df: 3.318, CFI: .962, TLI: .957, RMSEA: .064, SRMR: .043) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Additionally, results of dependent variables' measurement model also fit data well (χ^2 (df: 13): 23.5, p : .000, χ^2 /df: 1.804, CFI: .993, TLI: .988, RMSEA: .038, SRMR: .040) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Table 4.23 presents factor loadings of independent variables (only one item of CCOS's loading is below .5 threshold) and Table 4.24 presents factor loadings of dependent variables.

Psychometric Properties (Reliability and Validity)

Following the same procedure tracked for scale development process of OGCC and CLCC, CCOS, EID, and REL, independent variables, analyzed in terms of reliability

and validity. Based on these analyses, these constructs are reliable and valid (see Table 4.23 and Table 4.25).

Table 4.25: Psychometric properties and correlations of independent variables in Study III.

	Psychometric properties				Correlations		
	CR	AVE	MSV	ASV	CCOS	EID	REL
CCOS	.845	.647	.062	.043	.805		
EID	.923	.800	.115	.088	.249	.895	
REL	.983	.855	.115	.069	.152	.339	.925

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between independent variables in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Based on the results of the same analyses, dependent variables of Study III are reliable and valid (see Table 4.24 and Table 4.26).

Table 4.26: Psychometric properties and correlations of dependent variables in Study III.

	Psychometric properties				Correlations	
	CR	AVE	MSV	ASV	AGC	GBA
AGC	.796	.495	.176	.091	.704	
GBA	.840	.636	.176	.093	.419	.798

Note: CR: Composite reliability, AVE: Average variance extracted, MSV: Maximum shared squared variance, ASV: Average shared squared variance. Right side of the table indicates correlations between dependent variables in the lower-triangle and on the diagonal Square root of AVE are shown. All correlation coefficients are significant at $p < .001$ level.

Common Method Variance (CMV)

We again analyzed CMV, but for the whole research model in Study III. In order to do this, we first conducted a Harman's single-factor test (Podsakoff and Organ, 1986) for independent variables, including OGCC and CLCC, and dependent variables, separately. Results of this test (25.0% and 45.5%, total variance explained

by one-factor, respectively) indicated that CMV was not a problem. To confirm these results, we additionally analyzed CMV through an unmeasured common latent factor (CLF) analysis that we applied to our research model. All the factor loadings remained significant for all of the constructs of research model ($p < .001$) (only two items of CLCC became non-significant, this may indicate that there could be a problem in terms of CMV for CLCC) (MacKenzie, Podsakoff, and Paine, 1999; Bagozzi, 2011) underscoring that the amount and the extent of CMV did not pose a threat to the validity of research constructs. Because of the limitations of the CLF approach (Richardson, Simmering, and Sturman, 2009), we also tested for CMV through the CFA marker variable approach (Podsakoff et al., 2003; Williams, Ford, Nguyen, 2002; Williams, Edwards, and Vandenberg, 2003; Williams, Hartman, and Cavazotte, 2010). In order to decrease potential method variance effects, we added trust for newspapers (Walsh, Beatty, and Shiu, 2009) as the marker variable, a construct theoretically unrelated to our research model. All the factor loadings remained significant ($p < .001$) (only two items of CLCC became non-significant, this may indicate that there could be a problem in terms of CMV for CLCC). We therefore concluded that the amount and the extent of CMV do not pose a threat to the validity of our results, except for CLCC. Thus, CMV does not appear to be a pervasive problem in our study.

To summarize, in Study III, we followed the same procedure as we had in Study II. Thus, in Study III, we also established the structure of the proposed scales as we had in Study I and II and further tested psychometric properties in their nomological network. Moreover, we also showed that all constructs in the research model are reliable and valid and any construct (except CLCC) is affected by CMV. After achieving all reliability and validity issues as well as CMV, we now turn to test hypothesized relationship in our research model for Study III.

Hypothesis Testing (SEM)

We first tested measurement model of the research model. Measurement model analysis results indicated that model fits data well (χ^2 (df: 1,790): 4,078.9, p : .000, χ^2/df : 2.279, CFI: .919, TLI: .915, RMSEA: .047, SRMR: .057) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). Later on, we tested our hypotheses in the research model as figured out by Figure 3.1. SEM results also showed that SEM model fits data well (χ^2 (df: 1,741): 4,073.2,

p: .000, χ^2/df : 2.340, CFI: .916, TLI: .912, RMSEA: .048, SRMR: .064) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). As hypothesized in H₁ and H₂, respectively, OGCC is a positive ($\beta_{\text{OGCC-AGC}} = .633$; $p < .001$) and CLCC is a negative ($\beta_{\text{CLCC-AGC}} = -.146$; $p < .05$) antecedent of AGC. CCOS has a significant negative effect on AGC (H₃: $\beta_{\text{CCOS-AGC}} = -.206$; $p < .001$). However, EID and REL have no effect on AGC (H₄: $\beta_{\text{EID-AGC}} = .008$; $p > .05$; H₅: $\beta_{\text{REL-AGC}} = -.020$; $p > .05$). These results indicate that among the five hypotheses, those include AGC as dependent variable, only two hypotheses, H₁ and H₂, are supported; conversely, three hypotheses, H₃, H₄, and H₅, are not supported. According to these results, independent variables, OGCC, CLCC, and CCOS, could explain –around 46%- (R^2 (SMC): .462) of the change in AGC (see Table 4.27).

Furthermore, AGC has powerful effect on GBA (H₆: $\beta_{\text{AGC-GBA}} = .489$; $p < .001$) and GBA has a more powerful effect on IPGB (H₇: $\beta_{\text{GBA-IPGB}} = .698$; $p < .001$). These hypotheses, H₆ and H₇, are also supported and AGC, alone, could explain -around 24%- (R^2 (SMC): .239) of change in GBA and GBA, alone, could explain –around 49%- (R^2 (SMC): .487) of change in IPGB (see Table 4.27).

Table 4.27: SEM results of Study III.

		β	SMC
H ₁	OGCC → AGC	.633***	
H ₂	CLCC → AGC	-.146**	
H ₃	CCOS → AGC	-.206***	.462
H ₄	EID → AGC	.008	
H ₅	REL → AGC	-.020	
H ₆	AGC → GBA	.489***	.239
H ₇	GBA → IPGB	.698***	.487

SMC – Squared multiple correlations. OGCC: Openness to global consumer culture, CLCC: Conserving local consumer culture, CCOS: Consumer cosmopolitanism, EID: Ethnic identity, REL: Religiosity, AGC: Attitudes toward global consumption, GBA: Global brand attitude, IPGB: Intention to purchase global brands. *** Path coefficients are significant at $p < .001$. ** Path coefficient is significant at $p < .05$.

Rival Models

Based on the SEM results of the research model, we dropped EID and REL as the independent variable and tested this first rival model. This model fits data well (χ^2 (df: 1,061): 2,524.8, p : .000, χ^2/df : 2.380, CFI: .909, TLI: .903, RMSEA: .049, SRMR: .072) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). This first rival model fits data better than the research model ($\Delta\chi^2$ (df: 680): 1,548.4, p < .001).

Furthermore, continuing on the search for a better model, we hypothesized new relationships between OGCC, CLCC, and CCOS and GBA. In this rival model, OGCC and CCOS are hypothesized as positive antecedents of AGC and GBA, whereas CLCC is negative ones. EID and REL were dropped and AGC is hypothesized as an antecedent of IPGB. This model also fits data well (χ^2 (df: 1,057): 2,447.4, p : .000, χ^2/df : 2.315, CFI: .914, TLI: .908, RMSEA: .048, SRMR: .064) (Bagozzi, Yi, and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). This second rival model fits data better than the research model ($\Delta\chi^2$ (df: 684): 1,625.8, p < .001) and the first rival model ($\Delta\chi^2$ (df: 4): 77.4, p < .001).

Therefore, we conclude that second rival model operates better than our research model and it is superior to any other rival models (see Table 4.28).

Table 4.28: SEM results of the second rival model of Study III.

	β	SMC
OGCC→AGC	.618***	
CLCC→AGC	-.157***	.423
CCOS→AGC	-.180***	
OGCC→GBA	.182**	
CLCC→GBA	.059	.296
CCOS→GBA	-.306***	
AGC→GBA	.207***	
AGC→IPGB	.201***	.501
GBA→IPGB	.600***	

SMC – Squared multiple correlations. OGCC: Openness to global consumer culture, CLCC: Conserving local consumer culture, CCOS: Consumer cosmopolitanism, AGC: Attitudes toward global consumption, GBA: Global brand attitude, IPGB: Intention to purchase global brands. *** Path coefficients are significant at $p < .001$. ** Path coefficient is significant at $p < .05$.

As hypothesized OGCC is a positive ($\beta_{\text{OGCC-AGC}} = .618$; $p < .001$ and $\beta_{\text{OGCC-GBA}} = .182$; $p < .05$) and CLCC is a negative ($\beta_{\text{CLCC-AGC}} = -.157$; $p < .01$) antecedent of AGC and GBA, respectively. However, there is no significant effect of CLCC on GBA ($\beta_{\text{CLCC-GBA}} = .059$; $p > .05$). CCOS has a significant negative effect on AGC and GBA ($\beta_{\text{CCOS-AGC}} = -.180$; $p < .001$ and $\beta_{\text{CCOS-GBA}} = -.306$; $p < .001$). Additionally, AGC has positive effect on GBA ($\beta_{\text{AGC-GBA}} = .207$; $p < .01$). According to these results, independent variables, OGCC, CLCC, and CCOS, could explain –around 42%- (R^2 (SMC): .423) of the change in AGC and –around 30%- (R^2 (SMC): .296) of the change in GBA. AGC and GBA has a more powerful effect on IPGB ($\beta_{\text{AGC-IPGB}} = .201$; $p < .001$ and $\beta_{\text{GBA-IPGB}} = .600$; $p < .001$). AGC and GBA could explain –around 50%- (R^2 (SMC): .501) of change in IPGB (see Table 4.28).

In Study III, we further constructed OGCC and CLCC with a foreign and new dataset and we analyzed and tested our research model and found evidences those support our hypotheses. We now turn to establish our third objective, which is to segment

international markets. Below, first, country-level international market segmentation and later, consumer-level international market segmentation will be done. Results at both levels will be compared among segments.

4.4. International Market Segmentation (IMS)

In this part, we focused on international market segmentation and analyzed segments at both country-level and consumer-level. First, we compared Turkish sample, Study II, with US sample, Study III, by approaching each country as a single market. Then, we segmented markets both within countries and between countries and compared characteristics of segments. While segmenting markets at the consumer level, we used AGC, OGCC, and CLCC as the segmentation base. By this way, we were able to assess the panorama of segmenting markets according to consumption and culture related factors. After segmenting markets according to each segmentation base, we then compared patterns of segments of each segmentation base. We also tested research model for each segment based on AGC and compared the results. Since sample size was not enough to test the research model for each segment obtained by OGCC and CLCC based segmentation, we could not run research model test for these segments. However, we compared AGC based segmentation with OGCC and CLCC based segmentation and put forward the similarities and differences between segment patterns.

Before analyzing international data, first, it is essential to establish measurement invariance across cultures, countries, segments, groups, etc. (Steenkamp and Baumgartner, 1998). For this purpose, we first established measurement invariance criteria for newly developed scales and then tested it for the whole research model. Below results of measurement invariance tests are reported.

Measurement Invariance

We followed Steenkamp and Baumgartner's (1998) multi-group CFA approach for assessing measurement invariance across our sample countries for the OGCC and CLCC scales, comparing the Turkish sample in Study I against the US sample in Study III. The reason to compare these two samples was to conduct this test with established sample equivalency; both of them are student samples. Moreover, both of the samples were collected via online surveys; therefore, it is expected to exclude

method bias. We are able to establish full configural invariance for the OGCC and CLCC; we obtained acceptable group-model fit (χ^2 (df: 736): 2,921.7, p: .000, χ^2 /df: 3.970, CFI: .921, TLI: .913, RMSEA: .044, SRMR: .048). We constrained one factor loading from all constructs to be equal across both countries to test for metric invariance; this constrained model also yielded acceptable fit (χ^2 (df: 745): 2,991.2, p: .000, χ^2 /df: 4.015, CFI: .919, TLI: .912, RMSEA: .044, SRMR: .049). CFI and TLI decreased an insubstantial .002 and .001, respectively; RMSEA did not change and SRMR increased an insubstantial .001 (Chen, 2007; Steenkamp, Batra, and Alden, 2003); thus supporting metric invariance of the OGCC and CLCC scales partially.

On the other hand, in order to compare and segment the whole research model, this time the measurement invariance test is conducted for samples of Study II and III. The sample of Study II is composed of non-student consumers, whereas the sample of Study III is composed of student consumers. Because that there were not enough sample size for student consumers in Study II, we were not able to test measurement invariance between students of Study II and Study III. This (not being able to sustain sample equivalency) might limit our tests of measurement invariance; however, we did not observe any problems in test results. Therefore, we tested the whole samples of Study II and III. Following Steenkamp and Baumgartner's (1998) multi-group CFA approach for assessing measurement invariance across our sample countries for the research model, comparing the Turkish sample in Study II against the US sample in Study III. We are able to establish full configural invariance for the research model; we obtained acceptable group-model fit (χ^2 (df: 3,476): 10,129.7, p: .000, χ^2 /df: 2.914, CFI: .915, TLI: .910, RMSEA: .036, SRMR: .083). We constrained one factor loading from all constructs to be equal across both countries to test for metric invariance; this constrained model also yielded acceptable fit (χ^2 (df: 3,493): 10,209.0, p: .000, χ^2 /df: 2.923, CFI: .914, TLI: .910, RMSEA: .036, SRMR: .083). CFI decreased an insubstantial .001; TLI, RMSEA, and SRMR did not change (Chen, 2007; Steenkamp, Batra, and Alden, 2003); thus supporting metric invariance of the research model partially.

4.4.1. Country-level IMS and country comparisons: Turkey vs. US

In the country-level IMS, each country is treated as separate and homogeneous market. Thus, using the country as a segmentation level, a multi-group SEM analysis

is done and it fits data well (χ^2 (df: 3,480): 9,521.5, p: .000, χ^2 /df: 2.736, CFI: .922, TLI: .918, RMSEA: .034, SRMR: .058) (Bagozzi, Yi, and Phillips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999). In the table below, country-level segment comparisons are shown. Here, multi-group SEM results of the research model for Turkish and US markets are contrasted (see Table 4.29).

Table 4.29: Multi-group SEM path coefficients of country-level segments.

Independent variables	Dependent variables	Turkey		US	
		Path coefficients	SMC	Path coefficients	SMC
OGCC	AGC	.166***	.397	.634***	.465
CLCC		-.436***		-.160**	
CCOS		.329***		-.207***	
EID		.251***		.002	
REL		-.234***		-.025	
AGC	GBA	.383***	.147	.489***	.239
GBA	IPGB	.761***	.580	.698***	.487

SMC: Squared multiple correlations. *** p< .001. ** p< .05.

In terms of path coefficients, OGCC is positively affecting AGC and this effect is larger for the US sample (β_{TR} = .166 and β_{US} = .634; p<.001). Besides, CLCC is negatively affecting consumers' AGC and this effect is larger for Turkish sample (β_{TR} = -.436; p<.001 and β_{US} = -.160; p<.05). However, for CCOS, there is a dissimilar effect on consumers' AGC. This effect is at the moderate level both for Turkish and US sample, however, for Turkish sample, this effect is positive (β_{TR} = .329; p<.001), while this effect is negative for US sample (β_{US} = -.207; p<.001). Consumers' diversity seeking and tolerance for other foreign or local consumer cultures positively affects their AGC in Turkey, however, this is just vice versa in US. In another sense, Turkish consumers perceive GCC as it is a foreign culture and could consume global products because they are different. However, in the US

sample, these effects are just in the opposite direction. US consumers do not perceive global products as different and as foreign culture related things. US consumers' tolerance and diversity seeking are mostly for local products, rather than global ones.

In terms of the effects of EID and REL, there is quite difference between Turkish and US sample. While both of the factors are significantly affecting consumers' AGC for Turkish sample, these effects are statistically not significant for the US sample. In addition, for Turkish sample, while the effect of EID on consumers' AGC is positive ($\beta_{TR} = .251$; $p < .001$), the effect of REL is negative ($\beta_{TR} = -.234$; $p < .001$).

In the subsequent parts of the model, consumers' AGC affect consumers' GBA positively and there is not much difference between the magnitudes of path coefficients ($\beta_{TR} = .383$ and $\beta_{US} = .489$; $p < .001$). The same is true for the effect of GBA on IPGB ($\beta_{TR} = .761$ and $\beta_{US} = .698$; $p < .001$).

4.4.2. Within country IMS and consumer segment comparisons: consumer segments based on AGC, OGCC, and CLCC

This research is mostly concerned with explaining and predicting attitudes towards global consumption, thus the key construct of the research model is attitude toward global consumption (AGC). Additionally, because we are focused on cross-cultural consumer behavior and aimed to examine the research model with the consumer perspective, thus analyzing international market segments at the consumer-level is crucial for this dissertation. Therefore, we segmented each country, in this dissertation, they are Turkey and US, based on this construct, conducted the multi-group SEM for each segment for each country, and then compared the results.

Since AGC is an attitudinal and consumption related construct, we also segmented Turkish and US market based on OGCC and CLCC. This further enriches our understanding of those markets. Additionally, these two constructs, which are identity based, cultural, and motivational constructs, are proposed in this dissertation. By doing so, we further test their appropriateness for IMS and contribute a cultural and motivation perspective to IMS. We then compared AGC based segmentation with OGCC and CLCC based segmentation.

4.4.2.1. Within country IMS based on AGC

In this part, we viewed each country as a separate and disconnected market, which does not share any commonalities with the other country and is not homogeneous, but highly heterogeneous. Therefore, in order to analyze Turkish and US markets, we segmented Turkish and US samples separately by using K-means cluster analysis based on the consumers' AGC. There exist three different segments crossing Turkish and US samples, separately (see Table 4.30).

Table 4.30: Profile of AGC based segments within Turkish and US markets.

	Turkey			US		
	Local	Hybrid	Global	Local	Hybrid	Global
Lifestyle preference (mean)	1.28	2.26	4.62	2.19	3.83	4.77
Food preference (mean)	1.25	2.20	4.50	2.39	3.01	5.57
Entertainment preference (mean)	1.60	3.92	4.97	1.81	3.70	5.00
Clothing preference (mean)	1.50	3.81	5.01	1.73	3.95	4.70
Segment's %	48.4	30.9	20.7	33.0	34.4	32.5
Age (Mean)	43.0	35.1	32.9	23.1	23.2	23.6
Gender (Female %)	52.3	49.5	53.8	45.5	48.2	55.9
Education (High school and below %)	80.4	66.3	64.1	66.1	54.8	51.6
Abroad experience (%)	22.0	28.5	27.2	54.0	58.9	67.2
Number of visits (Four times and below %)	68.0	72.3	67.9	72.5	58.6	46.4
Number of countries (Four countries and below %)	75.0	73.5	71.7	70.6	64.7	60.8

Based on the cluster analysis results, there are three AGC based segments in each country. Turkish market is composed of 48% locally oriented (locals), 31% both locally and globally oriented (hybrids), and 21% globally oriented (globals) consumers, whereas US market is composed of 33%, 34%, and 33% of locals, hybrids, and globals, respectively. Only the comparison of composition leads us that Turkish market is more locally oriented than US and there are less globals in Turkish market than US (see Table 4.30).

US sample is composed of students, thus it is not meaningful to compare demographic profiles of two countries' segments. Therefore, each country's profiles will be discussed one by one. Locals in the Turkish market are the oldest ones, whereas globals are the youngest ones. As consumers' global orientation increases, their ages become lower. For US segments, there is no difference in terms of age between segments. This is also the case for both Turkish and US market, in terms of gender. There is not much difference between percentages of females in the segments. Contrarily, consumers' education levels differ as compared to their global consumption attitudes. Both for the Turkish and US market, locals are less educated than globals. In Turkey, 80% of locals have an education degree of high school or below, whereas this is 64% for globals. Similar trend could be found for US segments (see Table 4.30).

In terms of consumers' abroad experience, there is not much difference for Turkish market segments. 22% of locals and 27% of globals have been abroad before in Turkish market. For US market, 54% of local and 67% of globals have been abroad before. In addition, when two countries are compared, in general, US consumers have been abroad more than Turkish consumers have; US consumers' abroad experience is higher than Turkish ones. In terms of times been abroad and countries visited, there is not difference between segments in Turkish market. However, in US market, globals (54%, been abroad 5 times and more) have been abroad more than locals (27%, been abroad 5 times and more) and globals (39%, visited 5 countries and more) visited more countries than locals (29%, visited 5 countries and more) (see Table 4.30).

In order to analyze the differences in the patterns of segments, we conducted a within country multi-group SEM on both Turkish and US samples, separately. Both models fit the data well and all fit indices are within the recommended thresholds (however,

for US sample, the model did not fit as well as Turkish sample, this might be due to low sample size for US sample) (Turkish: χ^2 (df: 5,211): 9,850.5, p: .000, χ^2 /df: 1.890, CFI: .900, TLI: .894, RMSEA: .031, SRMR: .066; US: χ^2 (df: 5,394): 9,154.6, p: .000, χ^2 /df: 1.697, CFI: .870, TLI: .863, RMSEA: .035, SRMR: .073) (Bagozzi, Yi and Philips, 1991; Fornell and Larcker, 1981; Hair et al., 2010; Hu and Bentler, 1999) (see Table 4.31).

Table 4.31: Within country multi-group SEM path coefficients of AGC based segments.

IV	DV	Turkey			US		
		Local	Hybrid	Global	Local	Hybrid	Global
OGCC	AGC	.205	.176*	.325**	.094	.532***	.582***
CLCC		-.401**	-.280	-.910**	-.085	-.079	.448*
CCOS		.342***	.019	.205*	-.625***	-.401**	-.449***
EID		.299*	.216	.744**	.069	-.149	.281*
REL		-.446***	-.459***	-.144	-.123	.066	.395**
AGC	GBA	.087	-.415***	.502***	.715***	.735***	.653***
GBA	IPGB	.742***	.719***	.731***	.710***	.579***	.665***

IV: Independent variables, DV: Dependent variables. ***p< .01, **p< .05, *p< .10.

In the comparison of within country multi-group SEM results for AGC based segments, there are different patterns for both between segments and countries. For the Turkish market, local consumers' AGC is affected by CLCC ($\beta_{CLCC-AGC} = -.401$; p<.05), CCOS ($\beta_{CCOS-AGC} = .342$; p<.01), EID ($\beta_{EID-AGC} = .299$; p<.10), and REL ($\beta_{REL-AGC} = -.234$; p<.05). Interestingly, OGCC has no effect on AGC for locals. For hybrid consumers, only OGCC ($\beta_{OGCC-AGC} = .176$; p<.10) and REL ($\beta_{REL-AGC} = -.459$; p<.01) is affecting AGC. OGCC ($\beta_{OGCC-AGC} = .325$; p<.05), CLCC ($\beta_{CLCC-AGC} = -.910$; p<.05), CCOS ($\beta_{CCOS-AGC} = .205$; p<.10), and EID ($\beta_{EID-AGC} = .744$; p<.05) have effects on AGC, for globals. Additionally, AGC is not affecting GBA for locals, and for hybrids, this effect is negative ($\beta_{AGC-GBA} = -.415$; p<.01), whereas for globals, it is

positive ($\beta_{AGC-GBA} = .502$; $p < .01$). In terms of the effects of GBA on IPGB, there is not much difference between within country segments; however, this effect is a powerful one (see Table 4.31).

On the other hand, path coefficients of US segments are quite different from Turkish segments' coefficients. Only CCOS has an effect on AGC for locals ($\beta_{CCOS-AGC} = -.625$; $p < .01$). For hybrids, only OGCC ($\beta_{OGCC-AGC} = .532$; $p < .01$) and CCOS ($\beta_{CCOS-AGC} = -.401$; $p < .01$) have effects on AGC and for globals, OGCC ($\beta_{OGCC-AGC} = .582$; $p < .01$), CLCC ($\beta_{CLCC-AGC} = .448$; $p < .10$), CCOS ($\beta_{CCOS-AGC} = -.449$; $p < .01$), EID ($\beta_{EID-AGC} = .281$; $p < .10$) and REL ($\beta_{REL-AGC} = .395$; $p < .01$) have effects on AGC. In terms of the effects of AGC on GBA, there is not much difference between segments. This is also the case for the effects of GBA on IPGB (see Table 4.31).

When we compared Turkish segments with US ones, there are many interesting and important differences between two countries. First, in terms of locals, while CLCC has a negative effect on AGC for Turkish sample, this path is non-significant for US sample. In addition, EID and REL have effects on AGC for Turkish sample; however, for US sample these paths are non-significant. CCOS is the only antecedent for AGC in US sample and this is both negative and larger as compared to Turkish sample. For hybrids, OGCC has effect on AGC for both samples, whereas CLCC and EID have no effect. For Turkish hybrids, CCOS has no effect on AGC; however, for US hybrids, this is both significant and a powerful effect. For the effects of REL, this is just the opposite case. REL has a negative effect on AGC for Turkish hybrids, whereas this path is non-significant for US hybrids. In addition to these, all the independent variables have effects on AGC for both Turkish and US globals, except REL for Turkish sample (see Table 4.31).

When we compared the effects of independent variables on dependent variables between segments, the most interesting result is the differentiating effect of CCOS and REL. While CCOS has a positive effect on AGC for Turkish consumers, as hypothesized, this effect is negative for US sample. Contrarily, while the effect of REL on AGC is negative for Turkish consumers, as hypothesized, this is positive for US sample (see Table 4.31).

4.4.2.2. Within country IMS based on OGCC

Since, AGC is an attitudinal and related with only consumption, we further segmented Turkish and US markets based on OGCC and CLCC constructs with the aim of understanding these markets in detail. Segmenting Turkish and US markets based on these constructs provide us important insights because of the identity based, cultural, and motivational structure of these constructs. Both OGCC and CLCC based segmentation resulted in four segments similar to AGC based three segments. After OGCC and CLCC based segmentation, these newly segments are compared with AGC based segments and similarities and differences of segment patterns are discussed.

Based on the OGCC segmentation, both Turkish and US markets have four segments. For Turkish market, the “global affinities” segment identify them globally, relate their global consumption with global belonging, related their lifestyle with the ones all around the world, identify themselves with GCC. In short, this segment consists of 22.1% of Turkish market are fully open to GCC and a kind of GCC representatives and they enhance global consumption. For the US market, there is also a “global affinities” segment and it consists of 26.7% of US market. US “global affinities” segment represent similar pattern with the Turkish “global affinities” segment (see Table 4.32).

Another segment, “global consumption enthusiasts” segment comprises 27.1% of Turkish market. This segment does not possess any condition of OGCC, they are only interested in global consumption, and this could relate them with global trend. They do not identify themselves globally or with GCC and they do not think that their lifestyle is similar with the ones all around the world. On the other hand, there is also a segment named as “global consumption enthusiasts” in US and it consists of 28.8% of US market. Being distinct from Turkish “global consumption enthusiasts”, this segment does not only interested in global consumption, but also relate their lifestyle with the ones all around the world. In this sense, “global consumption enthusiasts” segment in US is not identical to the one in Turkey. There are similarities between two segments such as interest in global consumption, lack of global identification, and lack of self-identification with GCC. However,

Table 4.32: OGCC based segments within Turkish and US markets.

Means	Turkey				US			
	Global affinities	Global consumption enthusiasts	Global lifestyle adopters	Global dulls	Global affinities	Global consumption enthusiasts	Global inspirits	Global dulls
GI2	5.44	2.73	2.84	2.48	5.52	4.29	4.53	4.13
GI3	5.38	2.55	2.76	2.32	4.97	3.00	3.26	2.75
GI4	5.35	2.71	2.98	2.16	4.40	2.56	2.89	2.18
CGC1	5.52	5.06	2.82	1.98	5.29	4.00	4.10	2.50
CGC2	5.51	5.20	2.87	1.89	5.44	4.59	4.38	3.17
CGC3	5.40	5.18	2.95	1.88	5.36	4.52	4.34	3.13
CGCL1	4.81	2.42	4.20	1.94	4.92	4.28	2.83	2.06
CGCL2	4.56	2.17	4.36	1.75	4.49	3.58	2.43	1.86
CGCL3	4.55	2.25	4.41	1.78	4.94	4.50	3.02	2.46
SIGCC1	4.80	2.76	3.68	1.96	4.84	2.61	4.76	2.30
SIGCC2	4.29	2.60	3.34	1.99	4.69	2.39	4.54	1.84
SIGCC8	4.21	2.19	3.12	1.78	5.18	2.76	4.43	2.03
Segment's %	22.1	27.1	20.5	30.3	26.7	28.8	26.6	17.8

while Turkish “global consumption enthusiasts” do not relate their lifestyles with the ones all around the world, US “global consumption enthusiasts” do so (see Table 4.32).

“Global lifestyle adopters” segment in Turkey is unique for Turkey. There is not an equivalent segment in US for this segment. “Global lifestyle adopters” segment consists of 20.5% of Turkish market and they are focused on unifying their lifestyle with the ones all around the world. However, they do not identify themselves as global, do not consume global brands for the sake of global belonging, but they are more inclined to self-identify themselves with GCC (see Table 4.32).

On the other hand, “global inspirits” segment in US is consisting of 26.6% of US market and this is not compatible with Turkish segments as well. This segment is loosely identifying them as global and being on the opposite side of “global lifestyle adopters” segment in Turkey, they are not interested in the lifestyle of others all around the world. However, they are more focused on global consumption and their self-identification with GCC (see Table 4.32).

“Global dulls” segment is consisting of 30.3% of Turkish market and it is the biggest segment in this market according to OGCC based segmentation. Contrarily, “global dulls” segment consists of 17.8% of US market and it is the smallest segment in US market according to OGCC based segmentation. Similar to the “global affinities” segment, this segment, “global dulls”, also has similar patterns in two countries. In both countries, they are the least globally identified segment, have very little interest in global consumption, global lifestyles, and global consumer culture (see Table 4.32).

After segmenting two countries’ markets based on OGCC construct and describing them, it is now essential to compare these segments with the ones obtained from AGC based segmentation. Since AGC is related with only consumption, segmentation based on it might include some limitations as well. However, OGCC is a more complicated construct, which is identity based, cultural, and motivational, might provide extra information about the market structure and real segment typology.

When AGC based segments are compared to OGCC based segments, 9% of Turkish consumers are segmented as locals in the AGC based segmentation and global

affinities in OGCC based segmentation. It is seen that global affinities also consume local products, since the majority of global affinities consume locally. This is also the case for Turkish global consumption enthusiasts, but this is understandable, because global consumption enthusiasts do not identify them as global, they just prefer global consumption for other reasons. Therefore, their local consumption motivation is reasonable. Turkish global lifestyle adopters are locally oriented in their consumption preferences; however, this is not a big difference as compared to AGC based segments. On the other hand, more than the half of global dulls in Turkish market prefer local consumption. In addition to these, there is not much difference in hybrid segment and global segment based on AGC based segmentation as compared to OGCC based segmentation. However, Turkish locals mostly consist of global consumption enthusiasts and global dulls. It could be stated that around 6.6% of Turkish consumers are hard-core globals. As could be seen from these results, AGC based segments and OGCC based segments confirm each other and their patterns are very similar. Almost all segment patterns and structures overlap in Turkish market (see Table 4.33).

In the US market, the majority of global affinities are globals according to AGC based segmentation. Therefore, we could state that 13.8% of US market is consisting of hard-core globals. This situation is just the opposite for US global consumption enthusiasts, since the majority of US global consumption enthusiasts are consisting of locals. Since US global consumption enthusiasts are interested only in global consumption and global lifestyles, the majority of global consumption enthusiasts prefer local products. There is not much difference for US global inspirits as compared to AGC based segments. However, US global dulls are mostly consuming local products. This is also a reasonable result that consumers those are less interested in global culture, prefer local products to other alternatives. As in the Turkish OGCC and AGC based segments, US OGCC and AGC based segments' patterns and structures also overlap. There is a similar trend for US AGC and OGCC based segments (see Table 4.33).

In addition to these, Turkish OGCC based segments represent similar design as compared to US OGCC based segments. For instance, in both countries global consumption enthusiasts and global dulls mostly consists of local consumers. Even two segments, global lifestyle adopters and global inspirits, are not identical, they

Table 4.33: OGCC based segments vs. AGC based segments within Turkish and US markets.

Turkey					US				
%	Local	Hybrid	Global	Row Total	%	Local	Hybrid	Global	Row Total
Global affinities	9.0	6.5	6.6	22.1	Global affinities	2.4	10.5	13.8	26.7
Global consumption enthusiasts	13.8	8.7	4.6	27.1	Global consumption enthusiasts	13.6	9.1	6.1	28.8
Global lifestyle adopters	8.3	7.1	5.1	20.5	Global inspirits	7.9	9.8	8.9	26.6
Global dulls	17.2	8.6	4.5	30.3	Global dulls	9.1	5.1	3.7	17.8
Column Total	48.4	30.9	20.7	100.0	Column Total	33.0	34.4	32.5	100.0

Note: In the columns, AGC based segments and in the rows, OGCC based segments are displayed. The numbers in the cells present the segments' percentage. Row total is the OGCC based segments' percentage, whereas column total is the AGC based segments' percentage.

represent similar patterns as compared to AGC based segments. There is not much differentiation in these segments as compared to AGC based segments. Additionally, while Turkish global affinities are mostly locally oriented, their US counterparts are mostly globally oriented. This might be the result of Turkish market's local and US market's global orientation in general (see Table 4.33).

4.4.2.3. Within country IMS based on CLCC

Contrarily to OGCC based segmentation results, CLCC based segmentation provide almost exact concordance between Turkish and US markets. Local affinities consist of 59.3% of Turkish market, whereas 32.0% of US market is local affinities. These consumers in both countries identify themselves as locally, relate them with their local consumer culture and are proud of it; focus on maintaining their local lifestyles. Even the percentages between countries represent a huge difference, segment structures represent similar pattern. Local prones could also be named as medium locals, since they are very similar to local affinities, but their motivation for localism is less intensive. 22.4% of Turkish market and 37.1% of US market are consisting of local prones. Besides, local lifestyle adopters do not identify themselves as locals, but they are very interested in local consumer culture and local lifestyles. They like to consume local consumer culture related products, but they are reluctant to identify themselves locally. 9.4% of Turkish market and 17.1% of US market are consisting of local lifestyle adopters. Local dulls are the ones who are less interested in local identification, local consumer culture, and local lifestyles. 8.9% of Turkish market and 14.9% of US market are consisting of local dulls (see Table 4.34).

After segmenting two countries' markets based on CLCC construct and describing them, we compared these segments with the ones obtained from AGC based segmentation. This is an essential stage to understand patterns of AGC based segments and CLCC based segments. By comparing these segments, we also provide the advantages of CLCC based segmentation as compared to AGC based segmentation. Since AGC is related with only consumption, segmentation based on it might not cover the differences caused by culture related factors. However, CLCC is a more complicated construct, which is identity based, cultural, and motivational, might provide extra information about the market structure and real segment typology.

Table 4.34: CLCC based segments within Turkish and US markets.

Means	Turkey				US			
	Local affinities	Local prones	Local lifestyle adopters	Local dulls	Local affinities	Local prones	Local lifestyle adopters	Local dulls
LI1	6.72	6.02	4.33	3.08	6.17	5.36	4.53	3.69
LI2	6.63	5.53	2.78	2.60	5.82	4.77	3.46	3.41
LI6	6.77	5.87	4.43	3.20	5.87	4.68	3.89	2.99
LI7	6.81	6.10	5.73	4.29	5.77	4.88	3.41	3.06
LI8	6.74	5.73	2.55	2.51	6.08	4.87	3.58	3.42
SILCC1	6.76	5.57	6.24	3.54	6.01	4.28	5.90	3.25
SILCC2	6.65	5.09	6.05	3.01	6.33	4.88	6.29	3.55
SILCC3	6.81	5.68	6.27	3.42	6.07	4.34	6.04	3.29
SILCC4	6.73	5.39	6.16	3.30	6.24	4.72	6.01	3.75
SILCC5	6.79	5.43	6.23	3.30	6.10	4.57	6.01	3.35
SILCC6	6.85	5.83	6.43	3.82	6.16	4.79	6.23	3.35
SILCC7	6.75	5.29	6.30	2.98	6.23	4.93	6.25	3.76
SILCC8	6.81	5.47	6.35	3.18	6.07	4.77	6.33	3.60
SILCC9	6.83	5.45	6.39	3.40	6.16	4.74	6.39	3.35
CLCL1	6.79	5.92	6.23	3.74	6.36	5.15	6.10	4.05
CLCL2	6.55	5.45	5.90	3.45	6.17	4.97	5.97	4.32
CLCL6	6.71	5.42	6.08	3.68	6.25	4.98	6.11	3.81
Segments' %	59.3	22.4	9.4	8.9	32.0	37.1	17.1	14.9

Most of the Turkish local affinities prefer local consumption. This, as expected, confirms the results of CLCC based and AGC based segments. We could state that 34.9% of Turkish consumers are hard-core local consumers; both their consumption preferences and their identification with consumer cultures are local ones. In terms of other segments in Turkish market, namely local prones, local lifestyle adopters, and local dulls, there is not much difference between CLCC based segments as compared to AGC based segments. However, we could reflect that local lifestyle adopters are more locally oriented, whereas local dulls are more globally oriented in terms of consumption (see Table 4.35).

On the other hand, in the US market, local affinities are both locally and globally oriented. We could express that 12.1% of US market is consisting of hard-core locals. Unlike the Turkish local prones, US local prones are more locally oriented and they also prefer hybrid consumption. Contrarily to these two segments, US local lifestyle adopters are more globally oriented than any other segment in US market. As well, we could not state any differences for the US local dulls according to AGC based segments (see Table 4.35).

When we compare Turkish CLCC and AGC based segmentation results with US CLCC and AGC based segmentation results, we observe that even CLCC based segments possess similar patterns and structures in both countries, their contrast with AGC based segmentation does not reflect the same concordance. For instance, while Turkish local affinities are more locally oriented in terms of consumption, we could not reach the same conclusion for US local affinities, where in US market, local affinities are both local and global consumption oriented. Similar finding could also be put forward for local dulls, Turkish local dulls are more global oriented; however, US local dulls do not have a concrete orientation. On the other hand, while Turkish local lifestyle adopters are more locally oriented as Turkish local affinities, US local lifestyle adopters are more globally oriented. The most interesting result in these comparisons is that while Turkish local prones do not have exact orientation, US local prones are more locally oriented in terms of consumption (see Table 4.35).

After analyzing within country AGC, OGCC, and CLCC based segmentation results, we now move forward for analyzing between countries AGC, OGCC, and CLCC based segmentation results.

Table 4.35: CLCC based segments vs. AGC based segments within Turkish and US markets.

Turkey					US				
%	Local	Hybrid	Global	Row Total	%	Local	Hybrid	Global	Row Total
Local affinities	34.9	15.5	8.9	59.3	Local affinities	12.1	9.3	10.7	32.0
Local prones	7.7	8.8	6.0	22.4	Local prones	12.8	14.5	9.8	37.1
Local lifestyle adopters	4.5	3.0	1.9	9.4	Local lifestyle adopters	3.5	5.2	7.3	16.1
Local dulls	1.4	3.6	3.9	8.9	Local dulls	4.7	5.4	4.7	14.9
Column Total	48.4	30.9	20.7	100.0	Column Total	33.0	34.4	32.5	100.0

Note: In the columns, AGC based segments and in the rows, CLCC based segments are displayed. The numbers in the cells present the segments' percentage. Row total is the CLCC based segments' percentage, whereas column total is the AGC based segments' percentage.

4.4.3. Between countries IMS and consumer segment comparisons: consumer segments based on AGC, OGCC, and CLCC

In this part, we viewed that country borders have less effects on consumer behavior and treated countries, as they are sectors of a single global market. For sure, we view this global market not a homogeneous one, there might exist remarkable differences and heterogeneity in the global market. Additionally, in this perspective, the locus of differences or heterogeneity is not the countries, but the consumers. Since we had sample equivalency problem, we selected student data from Study II-Turkey, which made it more comparable with Study III-US, which is an only student sample. Therefore, by combining Turkish and US samples in a single dataset, first we analyzed this single dataset with SEM with the purpose of analyzing our global market in detail (see Table 4.36). Later on, we segmented these two countries jointly at the consumer-level based on their AGC, OGCC, and CLCC. After profiling each segment based on AGC (see Table 4.37), we then compared the AGC based segments with OGCC and CLCC based segments and put forward the similarities and differences of segments' patterns and structures.

In the SEM analysis of between countries sample or namely the global market, OGCC has positive significant effect on AGC ($\beta_{OGCC-AGC} = .570$; $p < .01$). This is quite understandable, since for the global market, consumers' global identity has an effect on their AGC, as hypothesized. This is also the case for CLCC, which has negative significant effect on AGC ($\beta_{CLCC-AGC} = -.140$; $p < .01$). For OGCC and CLCC, the effects of these variables on AGC are as hypothesized. However, we observe a different pattern for the effects of CCOS, EID, and REL on AGC. For the global market, these factors do not have significant effects on consumers AGC ($\beta_{CCOS-AGC} = .041$; $p > .05$; $\beta_{EID-AGC} = .081$; $p > .05$; $\beta_{REL-AGC} = -.077$; $p > .05$). On the other hand, the effect of AGC on GBA is significant for the global market ($\beta_{AGC-GBA} = .469$; $p < .01$). Likewise, there is also a positive significant effect of GBA on IPGB ($\beta_{GBA-IPGB} = .692$; $p < .01$) (see Table 4.36).

Table 4.36: SEM path coefficients of the whole sample (students selected).

Independent Variables	Dependent Variables	Path coefficients
OGCC	AGC	.570***
CLCC		-.140***
CCOS		.041
EID		.081
REL		-.077
AGC	GBA	.469***
GBA	IPGB	.692***

***p< .01, **p< .05, *p< .10.

Since the limited size of the sample of this joint dataset, namely the integrated data on Turkish and US markets, we were not able to run a multi-group SEM analysis for segments (The reason of small sample size for SEM is that we only selected students from Study II in order to sustain its sample equivalency with Study III's sample). Therefore, we just segmented this global market (students selected) based on AGC, OGCC, and CLCC and profiled AGC based segments. Then, we compared the AGC based segments with OGCC and CLCC based segments.

4.4.3.1. Between countries IMS based on AGC

After joining Turkish student sample (Study II) and US sample (Study III) together, we call them the global market. In this global market, AGC based segmentation produced three consumer segments, namely local consumers, hybrid consumers, and global consumers. The percentages of segments are 32%, 37%, and 31%, respectively. The distribution of segments within each country is quite different. While 27% of Turkish sample is composed of locals, this is 33% for US sample. Hybrids' share in Turkey is 46% and in US, it is 35%. Conversely, the share of globals in Turkish market is 26% whereas in US market it is 32%. Since this was a student sample, it is not meaningful to compare segment's average ages. There is not much difference in terms of gender across segments; however, there is still an

increasing female percentage towards global segment. Moreover, segments' abroad experience is very different across segments. 48% of locals, 51% of hybrids, and 62% of globals have been abroad before. 28% of locals have been abroad more than five times, whereas 52% of globals have been abroad more than five times. Similarly, 29% of locals have visited more than five countries; while 38% of globals have visited more than five countries (see Table 4.37).

Table 4.37: Profile of AGC based segments of the whole sample (students selected).

	Local	Hybrid	Global
Lifestyle preference (mean)	2.11	3.59	4.81
Food preference (mean)	2.28	2.99	5.44
Entertainment preference (mean)	1.82	3.86	5.16
Clothing preference (mean)	1.82	3.85	5.04
Segment's %	31.9	37.0	31.1
Turkish %	27.4	46.2	26.4
US %	32.7	35.3	32.0
Gender (Female %)	47.2	50.2	53.6
Abroad experience (%)	47.7	50.6	61.6
Number of visits (Four times and below %)	71.8	59.1	47.7
Number of countries (Four countries and below %)	70.9	63.8	61.5

4.4.3.2. Between countries IMS based on OGCC

After segmenting the global market based on consumers' AGC; we now segmented it based on OGCC. There are four different segments in the global market based on OGCC. Global affinities segment consists of 27.3% of the global market. Consumers in this segment identify themselves as global, consume global products for global belonging, conform global consumer lifestyles, and relate their self-identity with

GCC. Likewise, global consumption enthusiasts also have a similar percentage in the global market, 27.4%. These consumers do not identify them globally and do not relate their self-identities with GCC; however, they are interested in global consumer lifestyles and consumption of global products. In addition to these two segments, there is also global solos who are at a moderate level identify themselves globally and do not conform global consumer lifestyles, but they are interested in global consumption for global belonging and they strongly relate their self-identities with GCC. This segment comprises 28.5% of the global market. Global dulls are consisting of 16.8% of the global market. Global dulls segment is the one that is least interested in global identity, global consumption, and global lifestyle. Especially, they are quite less interested in global consumer lifestyles and self-identification with GCC. They are not attentive in GCC (see Table 4.38).

Table 4.38: OGCC based segments of the whole sample (students selected).

Means	Whole sample (students selected)			
	Global affinities	Global consumption enthusiasts	Global solos	Global dulls
GI2	5.40	3.86	4.29	3.71
GI3	4.92	2.84	3.05	2.77
GI4	4.35	2.47	2.79	2.35
CGC1	5.25	3.72	4.11	2.35
CGC2	5.38	4.27	4.40	2.75
CGC3	5.28	4.31	4.38	2.75
CGCL1	4.81	4.25	2.61	1.95
CGCL2	4.44	3.72	2.18	1.84
CGCL3	4.89	4.52	2.76	2.22
SIGCC1	4.78	2.64	4.67	2.14
SIGCC2	4.59	2.40	4.41	1.78
SIGCC8	4.97	2.76	4.24	1.83
Segments %	27.3	27.4	28.5	16.8

In the global market, global affinities segment is mostly oriented towards global segment based on AGC. The majority of global affinities are first globals and then hybrids. It could be stated that 13.1% of consumers are hard-core globals. This is quite reasonable, since global affinities are all involved in GCC, global consumption, global lifestyle, etc. On the other hand, global consumption enthusiasts are mostly

consisting of locals segment based on AGC. Since global consumption enthusiasts do not identify them as global and their self-identities with GCC, they are only fascinated by global consumption and global consumer lifestyles. Therefore, their consumption orientations are local biased. Similarly, global dulls, as the least attentive segment in GCC is also oriented towards local consumption. More than half of global dulls are local consumers. Contrarily, it is not easy to reflect any orientation for global solos (see Table 4.39).

Table 4.39: OGCC based segments vs. AGC based segments of the whole sample (students selected).

%	Whole sample (students selected)			
	Local	Hybrid	Global	Row Total
Global affinities	2.8	11.4	13.1	27.3
Global consumption enthusiasts	11.8	9.7	5.9	27.4
Global solos	8.4	10.9	9.1	28.5
Global dulls	8.8	5.0	2.9	16.8
Column Total	31.9	37.0	31.1	100.0

Note: In the columns, AGC based segments and in the rows, OGCC based segments are displayed. The numbers in the cells present the segments' percentage. Row total is the OGCC based segments' percentage, whereas column total is the AGC based segments' percentage.

OGCC based segments and AGC based segments comparison lead us to conclude that there are similar patterns in terms of segments' orientations and consumption preferences. OGCC based segments' and AGC based segments' patterns overlap.

4.4.3.3. Between countries IMS based on CLCC

Parallel with OGCC based segmentation, we also segmented the global market based on CLCC and compared segments results with AGC based segments. 33.2% of the global market is consisting of local affinities. These consumers are identifying themselves locally, relating their self-identities with LCC, and are interested in conserving local consumer lifestyles. 36.7% of the global market is consisting of

Table 4.40: CLCC based segments of the whole sample (students selected).

Means	Whole sample (students selected)			
	Local affinities	Local prones	Local lifestyle adopters	Local dulls
LI1	6.32	5.13	4.82	3.34
LI2	6.07	4.58	3.80	3.10
LI6	6.15	4.55	4.18	2.69
LI7	6.13	4.78	3.89	3.24
LI8	6.25	4.67	3.77	3.01
SILCC1	6.16	4.26	5.87	2.87
SILCC2	6.26	4.73	6.18	2.87
SILCC3	6.19	4.23	6.03	2.90
SILCC4	6.23	4.60	6.04	3.42
SILCC5	6.18	4.41	6.08	3.01
SILCC6	6.29	4.59	6.26	3.25
SILCC7	6.24	4.72	6.20	3.37
SILCC8	6.17	4.69	6.17	2.99
SILCC9	6.28	4.56	6.23	3.10
CLCL1	6.45	5.02	6.03	3.92
CLCL2	6.22	4.94	5.77	3.90
CLCL6	6.32	4.90	5.92	3.69
Segments' %	33.2	36.7	19.6	10.5

local prones. Local prones are very similar to local affinities; however, they are not locally oriented as strong as local affinities. They could be called as medium locals or medium local affinities. 19.6% of the global market, local lifestyle adopters, is not interested in local identification, but they related their self-identities with LCC and

they are interested in conserving local consumer lifestyles. Without identifying them locally, these consumers are attentive in LCC. Local dulls are consisting of 10.5% of the global market. Local dulls neither identify themselves locally nor related their self-identities with LCC, their local orientation is the least one as compared to other segments (see Table 4.40).

Local affinities, as being one of the largest CLCC based segment, are mostly composed of locals and hybrids. As expectedly, local affinities are local consumption oriented. Similarly, local prones, the largest CLCC based segment, is also composed of locals and hybrids, but this time the share of hybrids are more than the ones in local affinities. In fact, this is quite reasonable, since local prones are not as intensive locals as local affinities, they are the medium locals segment; therefore, they are mostly composed of hybrids, which is quite rational. For local lifestyle adopters, it could be put forward that they are mostly global consumption oriented. These consumers are interested in both global consumption and identifying their selves with LCC; however, they do not identify themselves locals. Local dulls do not have a direct orientation in terms of global consumption. In other words, there is not a significant trend for local dulls as compared to AGC based segments (see Table 4.41).

The comparison of CLCC based and AGC based segments direct us to state that both segmentation patterns overlap. CLCC based segments and AGC based segments possess more similarities than differences.

Table 4.41: CLCC based segments vs. AGC based segments of the whole sample (students selected).

	Whole sample (students selected)			
	Local	Hybrid	Global	Row Total
Local affinities	12.2	11.4	9.6	33.2
Local prones	11.9	15.0	9.7	36.7
Local lifestyle adopters	5.0	6.6	8.0	19.6
Local dulls	2.7	4.0	3.8	10.5
Column Total	31.9	37.0	31.1	100.0

Note: In the columns, AGC based segments and in the rows, CLCC based segments are displayed. The numbers in the cells present the segments' percentage. Row total is the CLCC based segments' percentage, whereas column total is the AGC based segments' percentage.

After examining each segmentation approach, namely OGCC, CLCC, and AGC based segmentations both within and between countries, we observed an interesting thing, which might indicate some evidence for the effectiveness of segmentation types. We could conclude that both OGCC and CLCC constructs are cultural, identity-based, and motivational constructs. Segmentation based on OGCC and CLCC constructs represent the similar (or almost same) pattern with AGC based segmentation, where AGC is an attitudinal and consumption related construct. In general, cases' membership to segments differ according to the within country IMS and between countries IMS. However, they provide quite similar results. Moreover, proposed and developed constructs, OGCC and CLCC, are successful in segmenting both country markets and the global market.

4.5. Summary of Results

To summarize, in this dissertation we first proposed, tested, and thus developed two new scales, following the traditional scale development procedures (Churchill, 1979; Gerbing and Anderson, 1988; Netemeyer, Bearden, and Sharma, 2003; DeVellis, 2012). After conducting several psychometric tests, we are able to put forward two

new scales to cross-cultural consumer behavior, OGCC-Openness to global consumer culture and CLCC-Conserving local consumer culture. Below developed scales' respecified models (see Figure 4.1 and Figure 4.2) and psychometric properties (see Table 4.42 and Table 4.43) for Study I, II, and III, could be found. We also tested common method variance (CMV) for these scales and found that CMV does not appear to be a pervasive problem in our studies (for details see each part of the related study).

After we constructed OGCC and CLCC scales in Study I, II, and III, then we tested our research model by SEM in Study II and III. We are able to support our hypotheses with these tests (see Table 4.44 and Table 4.45).

We segmented our country samples at both country-level and consumer-levels, for the consumer-level, we segmented both within and between countries. Then, we run multi-group SEM for each segment and compared the results (see Table 4.46). Additionally, we also checked the segmentation performance of OGCC and CLCC by comparing segmentation results of these constructs with AGC based segmentation.

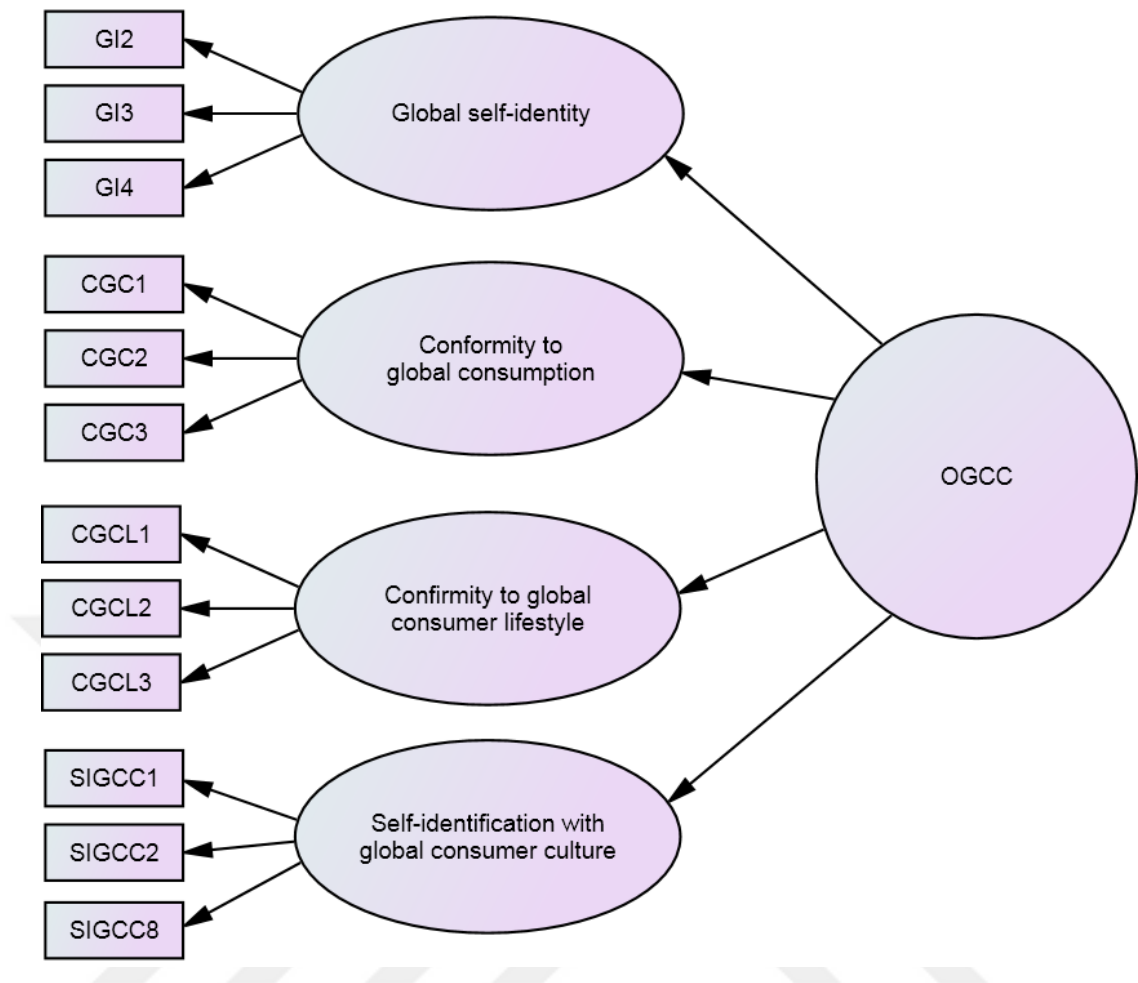


Figure 4.1: Respecified second-order reflective factorial structure for OGCC.

Table 4.42: EFA and CFA results and psychometric properties of OGCC dimensions for Study I, II, and III.

1 st order dimensions	2 nd order CFA Loadings			Items	EFA Loadings			1 st order CFA Loadings			Cronbach's Alpha			Composite Reliabilities		
	I	II	III		I	II	III	I	II	III	I	II	III	I	II	III
Global self-identity (GI)	.306	.504	.654	GI2	.881	.886	.695	.823	.833	.580	.786	.836	.713	.807	.844	.721
				GI3	.910	.896	.827	.922	.893	.767						
				GI4	.675	.741	.769	.508	.670	.689						
Conformity to global consumption (CGC)	.769	.514	.776	CGC1	.826	.872	.618	.763	.832	.668	.764	.887	.819	.767	.891	.834
				CGC2	.748	.907	.847	.665	.941	.849						
				CGC3	.805	.853	.890	.740	.786	.847						
Conformity to global consumer lifestyle (CGCL)	.427	.636	.532	CGCL1	.761	.804	.795	.617	.726	.740	.810	.871	.808	.825	.877	.811
				CGCL2	.884	.894	.860	.887	.919	.828						
				CGCL3	.867	.882	.826	.823	.862	.730						
Self-identification with GCC (SIGCC)	.506	.610	.573	SIGCC1	.919	.719	.897	.887	.644	.884	.819	.810	.848	.839	.821	.866
				SIGCC2	.921	.882	.914	.932	.824	.942						
				SIGCC8	.607	.863	.710	.534	.855	.631						

Note: All factor loadings are significant at $p < .001$ level.

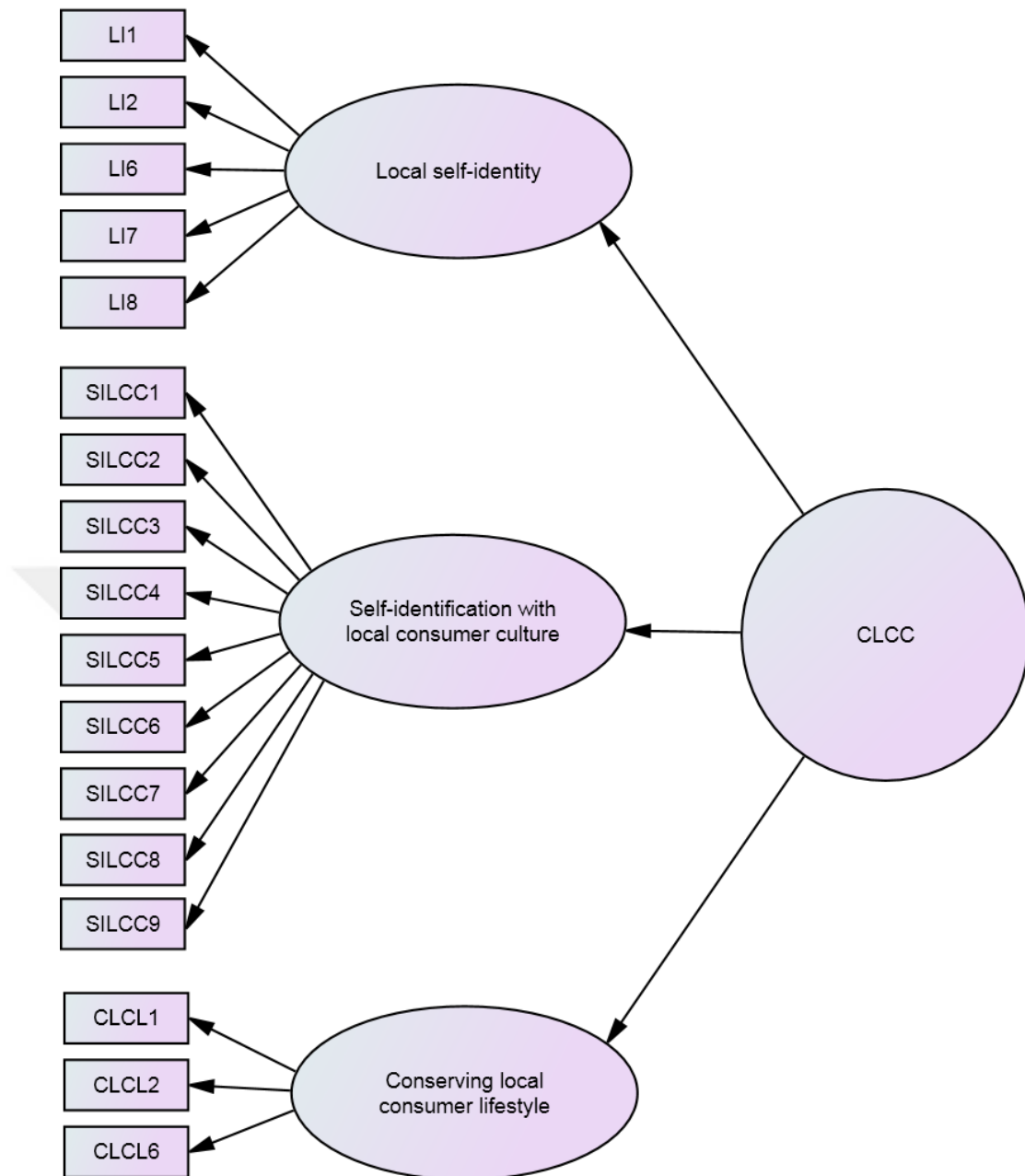


Figure 4.2: Respecified second-order reflective factorial structure for CLCC.

Table 4.43: EFA and CFA results and psychometric properties of CLCC dimensions for Study I, II, and III.

1 st order dimensions	2 nd order CFA Loadings			Items	EFA Loadings			1 st order CFA Loadings			Cronbach's Alpha			Composite Reliabilities		
	I	II	III		I	II	III	I	II	III	I	II	III	I	II	III
Local self-identity (LI)	.733	.702	.549	LI1	.817	.764	.744	.839	.730	.727	.882	.857	.823	.884	.863	.824
				LI2	.784	.780	.727	.819	.785	.668						
				LI6	.735	.775	.726	.788	.785	.733						
				LI7	.768	.627	.744	.634	.592	.663						
				LI8	.728	.807	.772	.796	.827	.686						
Self-identification with LCC (SILCC)	.909	.902	.881	SILCC1	.620	.568	.782	.763	.675	.806	.940	.933	.941	.941	.934	.941
				SILCC2	.697	.731	.847	.796	.759	.885						
				SILCC3	.731	.703	.824	.792	.802	.836						
				SILCC4	.789	.759	.694	.745	.806	.714						
				SILCC5	.723	.822	.784	.715	.812	.779						
				SILCC6	.844	.716	.804	.840	.721	.785						
				SILCC7	.817	.816	.779	.824	.820	.760						
				SILCC8	.764	.781	.702	.853	.836	.788						
				SILCC9	.734	.724	.732	.858	.797	.828						
Conserving local consumer lifestyles (CLCL)	.856	.861	.833	CLCL1	.785	.753	.758	.830	.785	.792	.849	.812	.835	.854	.816	.837
				CLCL2	.752	.832	.802	.741	.747	.733						
				CLCL6	.784	.649	.772	.865	.785	.854						

Note: All factor loadings are significant at $p < .001$ level.

Table 4.44: SEM results of Study II and III.

	Study II - Turkey		Study III - US	
	β	SMC	β	SMC
OGCC→AGC	.156***		.633***	
CLCC→AGC	-.343***		-.146*	
CCOS→AGC	.346***	.375	-.206***	.462
EID→AGC	.128*		.008	
REL→AGC	-.201***		-.020	
AGC→GBA	.423***	.179	.489***	.239
GBA→IPGB	.733***	.538	.698***	.487

SMC – Squared multiple correlations. OGCC: Openness to global consumer culture, CLCC: Conserving local consumer culture, CCOS: Consumer cosmopolitanism, EID: Ethnic identity, REL: Religiosity, AGC: Attitudes toward global consumption, GBA: Global brand attitude, IPGB: Intention to purchase global brands. *** Path coefficients are significant at $p < .001$. * Path coefficient is significant at $p < .10$.

Table 4.45: Summary of hypotheses results of Study II and III.

		Study II - Turkey	Study III - US
H ₁	OGCC→AGC	Supported	Supported
H ₂	CLCC→AGC	Supported	Supported
H ₃	CCOS→AGC	Supported	Failed (Reverse)
H ₄	EID→AGC	Failed (Reverse)	Failed
H ₅	REL→AGC	Supported	Failed
H ₆	AGC→GBA	Supported	Supported
H ₇	GBA→IPGB	Supported	Supported

Table 4.46: Multi-group SEM path coefficients of country-level segments and consumer-level segments within and between countries.

	Country Level		Consumer Level						
	Turkey (Study II)	US (Study III)	Within Country Segments						Between Countries Segment
			Turkey (Study II)			US (Study III)			Turkey and US (Student)
			Local	Hybrid	Global	Local	Hybrid	Global	
OGCC→AGC	.166***	.634***	.205	.176*	.325**	.094	.532***	.582***	.570***
CLCC→AGC	-.436***	-.160**	-.401**	-.280	-.910**	-.085	-.079	.448*	-.140***
CCOS→AGC	.329***	-.207***	.342***	.019	.205*	-.625***	-.401**	-.449***	.041
EID→AGC	.251***	.002	.299*	.216	.744**	.069	-.149	.281*	.081
REL→AGC	-.234***	-.025	-.446***	-.459***	-.144	-.123	.066	.395**	-.077
AGC→GBA	.383***	.489***	.087	-.415***	.502***	.715***	.735***	.653***	.469***
GBA→IPGB	.761***	.698***	.742***	.719***	.731***	.710***	.579***	.665***	.692***

***p< .01, **p< .05, *p< .10.

5. DISCUSSIONS AND CONCLUSIONS

Globalization not only has homogenizing and standardizing effects, but also, confusingly and paradoxically, heterogenized and differentiating effects. Wallerstein's (1974) world system and McLuhan's (1962) global village were all about the creation of several networks and communication systems between countries. When globalization and its effects first started to be discussed, it was usually seen as a unique and homogenizing force. However, globalization also enforced the abundance of local cultures as well. Global homogenization will never overthrow local consumer cultures. Nonetheless, a single global consumer culture is less likely, whereas global consumer culture is more likely plural and diverse (Appadurai, 1990; Friedman, 1990; Ger and Belk, 1996). Therefore, globalization has two main forces, which are mostly reverse. On the one side, globalization leads to market integration, increases the use of global products, and diminishes borders; on the other side, globalization also points local differentiation and resistance based on the racial, religious, and national/local identities and interests. In essence, it could be asserted that globalization is not only globalization, but it also includes localization (Beck, 2002). In a similar vein, the essence of this dissertation is to emphasize these dual effects of globalization on global consumers and their cross-cultural behaviors. Thus, these dual effects of globalization on consumer behavior are key questions for both marketing practitioners and researchers. The real and upcoming question is whether traditional/local culture or mainstream/global culture will be more influential on consumer behavior in the near future. For this reason, by integrating several approaches and research streams in line with emergent and valuable research objectives, this dissertation has many significant results and contributions.

One of the perspectives benefited in this dissertation is the cultural perspective, especially global and local cultural ones. Based on the forces such as globalization, immigration, etc. culture has become an important topic for international marketing. Undoubtedly, culture as the most critical factor affecting consumers' attitudes, behaviors, and lifestyles (Cleveland and Laroche, 2007), is influenced by the globalization process, because globalization affects culture in two opposing ways: homogenization and heterogenization (Cleveland and Laroche, 2007; Akaka and Alden, 2010). Homogenization approach focuses on the emergence of global consumer culture. According to this approach, the result of globalization is seen as a unique world culture, which is named as global consumer culture. On the other hand, heterogenization approach focuses on localization or hybridization of consumer culture (Cleveland and Laroche, 2007). Global consumer culture might be seen as cultural imperialism, which is a one-way transfer of Western values and systems across the world. Additionally, former studies on globalization viewed non-Western countries, as they are Westernizing and developing, while they are abandoning their cultural, political, and social possessions. However, recent studies put forward that non-Western countries could modernize and develop themselves without leaving their traditional and cultural values (Inglehart and Baker, 2000).

Globalization could be analyzed at three levels, namely, economic, political, and cultural (Sklair, 2002). When connecting globalization with consumption, it is essential to take the advantage of cultural perspectives. In recent years, there is an ongoing interest in lifestyles and cultures of other countries. However, up to now, the dominant form of globalization, economic globalization, has been used as the main framework to understand the effects of globalization on global consumer behavior. Thus, this dissertation holds the consumer culture theory (CCT) perspective and establishes the link between puts consumer culture theory and global consumption. As the focus of CCT, this dissertation has a social and cultural perspective, rather than economic and political ones and aims to analyze consumers' global consumption choices and related behaviors with CCT. Based on the analysis of the effects of globalization on global consumer behavior as the main focus of this dissertation, not only inter-country cultural differences, but also intra-country cultural differences need to be analyzed from cultural perspectives. Every consumer has its own local consumer culture. They are exposed to some degree of global or

foreign consumer cultures. Therefore, in the globalizing markets, it is better to analyze consumers' consumption behavior within the context of culture and its related factors, especially in terms of global consumer culture. By integrating culture and consumption related issues in a single study, this dissertation aims to fill gaps in the literature on globalization's cultural consequences.

In addition to culture, consumption holds an important position in discussing globalization (Jackson, 2004). Consumers' consumption related cultural values are hypothesized as the key predictors of their globally oriented consumption behavior. In the age of globalization, making decisions on consumption is a challenge for contemporary consumers. Since consumers are under the effects of global and local cultures, this challenge is even stronger in the case of global consumption. The flow of goods and commercial symbols in the process of globalization provide essential sources to consumers. Therefore, the interplay between globalization and localization is at the center of their attitudes towards global consumption. In many circumstances, consumers are exposed to both global and local brands, and they are forced to select between them. For these reasons, both antecedents and consequences of attitudes towards global consumption are analyzed with the purpose of helping marketers.

Global consumer culture has increased consumers' attention on global products. GCC has created a paradigm shift, which caused to reassess existing marketing strategies. It is strongly related to consumers' needs and wants, which are more homogeneous than ever. These global consumers live in different countries, but they have similar trends, habits, lifestyles, etc. With the increase of globalization, markets have been homogenized; global consumer culture along with a global segment of consumers has emerged. As a result, global companies aimed to target these global consumers and invest in their global brands and global branding activities; however, there is little research on how and what the consumer responses will be (Westjohn, Singh, and Magnusson, 2012). Therefore, there is a strong need to analyze the attitudes of global consumers in the context of global consumer culture. Even though, globalization forces the spread of global consumer culture, the related literature on this topic lacks to develop and measure consumers' attitudes and behaviors empirically in GCC environment (Cleveland and Laroche, 2007; Zhou, Teng, and Poon, 2008).

This study also links CCT with self-identity theory and identity-based motivation within the global consumption context. Since consumption is the communication and construction of the self (Douglas and Isherwood, 1979; McCracken, 1988), the topic/concept of identity is especially important for global consumption in where there are more symbolic needs than any other type of consumption. By preferring/purchasing/using consumer goods, consumers express their identities and commitment to their lifestyles and selves. This dissertation highlights the possibility of the consequences of self-identity. Globalization with its differentiating effects activates and reinforces national, ethnic, and communal identities (Ger, 1999). Based on this effect, national, ethnic, and religious engagements are reappearing (Ger and Belk, 1996). Furthermore, globalization's identity activating effects further strengthen and advance consumers' identities (Shavitt, Torelli, and Wong, 2009). In the post-industrial society, globalization has led to the growth of self-expressions of global and local identities (Inglehart and Baker, 2000). As a result of globalization, the whole world will become more ethnically diverse than ever.

Identifying consumers' global/local identities is vital for assessing their product decisions in the global marketplace. In order to understand preferences and choices of consumers, one first has to determine the identities of consumers, because preferring global/local brands depends on consumers' identities (Tu, Khare, and Zhang, 2012). Globalization psychologically influences consumer identities. Most probably, consumers develop their identities as linked to global/local consumer culture (Tu, Khare, and Zhang, 2012). Additionally, one of the biggest issues is cultural effects in terms of global consumption. Therefore, identity as the locus of cultural effects best serves as a strong force to form global consumer behavior (Cleveland, Laroche, and Papadopoulos, 2011). Intra-country cultural differences are supposed to be analyzed best at global consumer culture level by taking identity perspective at the core level of analysis. In this dissertation, consumers' identities are treated as the etiologic motivation for their behaviors. It is put forward that global consumption behavior is strongly related with their self-identities. Even it is not highly studied in the marketing literature, especially in the international marketing; self-concept/self-identity is the core element of consumer behavior. Marketing literature is used to study personality; however, the effects of globalization, identity effects, and consequences of these effects in terms of consumer behavior is not

particularly studied and empirically researched. It is necessary for both academics and practitioners to analyze culturally oriented self-concept and self-identity. Nonetheless, consumers' self-identity as the locus of cultural effects is one of the vital concept while analyzing globalization and global consumer behavior; however, up to now, it is mostly under-used and under-researched (Stryker and Burke, 2000; Hitlin, 2003). While analyzing the integration of culture and consumption in the global context, self-identity appears as an important concept in the consumption of global products (Cornwell and Drennan, 2004). Since global brands/products, as the Trojan horses and local brand/products carry cultural meanings, when exposed to global/local brands, consumers' culturally consistent behavior are formed based on their identities (Arnett, 2002; Torelli and Cheng, 2011). Besides, consumers' choices are mostly identity-based; hence, it is not very well known how identity-to-choice association functions. However, cross-cultural consumer psychology literature could provide essential materials of self-identity concept to international marketing literature.

On the other hand, because of the confusing and paradoxical process of globalization, it seems critical to determine whether globalization through its subsequent global consumer culture will take away local identities or give born to an increase of local identities and local consumer cultures. For this reason, two new constructs based on the identity perspective are proposed in this dissertation, and their effects on global consumption are analyzed. This identity perspective could also provide us the information about potential existence of global and local consumer identities in the near future. Thus, understanding the existence of these identities is crucial to anticipate the future of globalization.

Since it is not only composed of content, membership, and belief, but also readiness to take action, Oyserman's (2009) identity-based motivation serves as the main theoretical base for the newly proposed constructs in this dissertation. By integrating social and cultural angles of the self-concept (Shavitt, Torelli, and Wong, 2009), Oyserman's self-identity-based motivation model provides a virtuous ground for this dissertation. Since we do not need to know only consumers' identities, but also the function of identity-to-choice link, which is more crucial for marketers. In other words, identity-choice link is more important than identity itself for marketers. Knowing identities do not provide much information about consumers' preferences;

however, identity-choice link serves better for marketer's purposes for developing effective global or local marketing strategies. Action- and procedural-readiness make identity-based motivation model superior to other self-identity and social-identity based models and theories; because it determines the identity-congruent way consumers will act according to their identities. Identity-based motivation model is not merely a cognitive model; it also includes action- and procedural-readiness those are integrated in the model. This feature of the model provides a deep understanding of global consumer behavior by integrating situational social cognition perspective, because according to this perspective, motivations are not directed consciously and systematically. Global/local products will trigger consumers' either global or local identities, and then these identities will lead consumers to global or local identity-congruent way in which action- and procedural-readiness are unconsciously recorded. Salient identities will guide succeeding actions implicitly (Shavitt, Torelli, and Wong, 2009). Because identities convey action- and procedural-readiness, when they are formed, they will affect actions and processes without sensible consciousness (Oyserman, 2009b). Due to the identity-based motivation's readiness to act and procedures to follow nature, using this model as the basis for the newly proposed constructs successfully reflects cultural differences and fits well in cultural level analysis. When consumers are exposed to and have a chance to prefer global/local products/brands, they will either accept or reject these products/brands. The directions are predictable; however, processes and paths are unknown, and there are many influential factors in these situations. Additionally, as Shavitt, Torelli, and Wong, 2009 emphasize, identity-based motivation model could echo cultural differences sufficiently. For these reasons, self-identity based motivation provide an appropriate perspective and fit the current problem best.

The new global economy has become so complex, current and dominant views could not be effective to explain it. Nevertheless, the main motivation of international marketing is to explain the consumers' preferences for domestic products and refrain from foreign products. Few studies focus on positive attitudes of consumers towards foreign countries and their goods. However, this trend has begun to change, and new scales are being proposed to deal with a new concept of global consumer culture. Furthermore, cultural perspective in line with global consumption and self-identity focus and the search for a better segmentation base have directed us to develop new

scales, which could satisfy all the needs mentioned above. Additionally, international marketing literature was not so reflective to the developments and consequences of globalization, because of this, it lacked to develop and empirically measure consumers' attitudes and behaviors in global consumer culture environment (Cleveland and Laroche, 2007; Zhou, Teng, and Poon, 2008). Thus, there is a strong need to develop global consumer culture research by linking it with related constructs in cross-cultural and global consumer behavior. As suggested by Steenkamp and de Jong (2010), consumers' responses and preferences for global and local alternatives have not well researched in the literature. Therefore, with the aim of better serving to the objectives of the dissertation, two new scales, which are consumers' identity-based motivations toward global and local consumer culture are proposed and tested.

5.1. Newly Developed Constructs: OGCC and CLCC

As emphasized above, the main aim of this dissertation is to understand consumers' global consumption behavior with its antecedents and consequences. However, due to the lack of cultural perspectives in existing scales, globalization and global consumption could not be explained well in the global context. While doing so, it was essential first, to develop new scales based on a cultural and identity perspectives. For this reason, one of the purposes of this dissertation is to develop and test two new scales, OGCC and CLCC. The OGCC and CLCC scales were conceptualized as a readiness to consume/resist global products rather than an attitude. The rationale was that attitudes are suitable to use while referring consumers' moods towards particular objects, whereas readiness is more general and consist of dispositions to act, action-readiness. This is what OGCC and CLCC developed to do.

We proposed that OGCC and CLCC to be critical and key antecedents for attitudes towards global consumption. The underlying rationale behind the scale development and research model is that consumers' self-identities shape their consumption behavior in the global context. When consumers' openness to GCC (conserving LCC) is based on their self-identity, they become more oriented to consume globally (locally). In short, OGCC (CLCC) is a positive (negative) self-identity based readiness for AGC. OGCC (CLCC) is a positive readiness for global (local)

consumption; however, it does not require having a negative tendency to local (global) consumption. Thus, OGCC (CLCC) is a positive bias for global (local) ones. Consumers who have OGCC (CLCC) tendencies might consume local (global) products as well. This is also consistent with the glocalization and hybrid consumption. In contrast to GCC (LCC) related other constructs in the literature, OGCC (CLCC) is an internal, identity-based stimulus that moves the consumer towards participation in global consumer culture (toward to conserve LCC and resist to GCC) is unique. OGCC (CLCC) is consumers' readiness to participate in global consumer culture (to conserve local consumer culture). It is a tendency to consume global (local) products/brands, and eagerness to accept (resist) global consumer lifestyles (and conserve local consumer lifestyles). The key idea for the OGCC is that consumers are modern and rational. Thus, they might consume local products/brands for the reasons of availability and convenience, for instance. On the other hand, the main impression for the CLCC is the maintenance and conservancy of LCC. After consumption of global products/brands, if consumers could maintain and conserve their LCC, then, they might consume global ones.

As stated by Batra et al. (2000), the motives of consumers to consume global brands are stronger in emerging or developing countries. This provides us that developing and measuring OGCC in an emerging market provide much strength to our construct, which is developed in an appropriate context. This is also the case for CLCC, since developing markets also embrace deep conservation and traditional values. Following the rigorous guidelines listed by Churchill (1979), Gerbing and Anderson (1988), Netemeyer, Bearden, and Sharma (2003), and DeVellis (2012), the proposed scales are developed and systematically tested. After an extensive literature review, conceptualizations of the proposed constructs are generated, and potential items/constructs are selected with an expert opinion survey and an expert panel. At this initial stage, there were around 90 items for OGCC and around 70 items for CLCC, and then OGCC was proposed with four first-order dimensions including 21 items and CLCC with four first-order dimensions including 27 items. Later on, sequential pre-tests, protocol analysis along with three separate field studies (Study I, II, and III) ensured the reliability and validity of the proposed scales cross-culturally. Moreover, we used previously validated scales to measure dimensions of OGCC and CLCC. The use of validated scales improved the reliability and validity of the

proposed scales. This study also provided confirmation of the existence of second-order OGCC and CLCC and established the discriminant and convergent validity. However, other global (local) consumer culture related scales do not possess second-order factor structure; i.e. acculturation to global consumer culture (Cleveland and Laroche, 2007). After the analysis stages including several EFAs and CFAs and their replications in three studies, OGCC is composed of 12 items with four first-order dimensions, which are global self-identity, conformity to global consumption, conformity to global consumer lifestyle, and self-identification with global consumer culture. CLCC is composed of 17 items with three first-order dimensions, which are local self-identity, self-identification with local consumer culture, and conserving local consumer lifestyle. All the psychometric properties (reliability, validity (convergent, discriminant, and nomological)) of the proposed scales are cross-culturally established (factor loadings are above .5 threshold and reliabilities are above .7 threshold). We further tested common method variance (CMV) with three approaches and ensured that CMV did not pose a threat to the validity of the proposed constructs, except CLCC in Study I and III.

Therefore, this study proposed and developed two new constructs, OGCC and CLCC, which are identity-based motivations. Results of Study II and Study III confirmed the proposed and hypothesized relationships of OGCC and CLCC on AGC. There are significant effects of OGCC and CLCC on AGC in both studies ($\beta_{TR-OGCC-AGC} = .156$; $p < .001$ and $\beta_{US-OGCC-AGC} = .633$; $p < .001$; $\beta_{TR-CLCC-AGC} = -.343$; $p < .001$ and $\beta_{US-CLCC-AGC} = -.146$; $p < .05$).

In addition to these, another purpose of proposing these constructs is to explain AGC in detail and successfully, therefore, we built a model that integrates the constructs in consideration together. Based on this model, AGC is examined in detail.

5.2. Theoretical Valence of the Model on AGC

Another purpose of this dissertation is to present a new model based on socio-cultural behaviors of consumers and empirically test the model to determine the effects of each variable on global consumption. The core construct of this dissertation is AGC. Therefore, the essence of this dissertation is to understand consumers' global consumption behavior with its antecedents and consequences. This model simply tries to reveal joint effects of global and local cultural influences

on consumers' global behaviors. With the aim of understanding consumers' AGC in detail and comparing findings in a cross-cultural context, two field research are conducted in Turkey and abroad (US). In this way, research model is cross-culturally tested, and the results of two countries are then compared.

As briefly summarized in the literature section, globalization should not be seen as totally good or bad phenomenon. It is one of the vital realities of our century, and we need to adjust to it. The aim of this dissertation is to understand globalization and its varying effects on global consumer behavior. Because the main concern of the model is to determine the influencing factors of attitudes towards global consumption, several factors are included in the model (see Figure 2.7). OGCC, CLCC, and CCOS are individual level constructs. Even though, religion and ethnic identity are among the most important indicators of group identity (Verkuyten and Yildiz, 2007), they are operationalized and integrated to the model, as they are individual or micro-level level factors. Therefore, they are both included in the model. For this purpose, openness to global consumer culture (OGCC), conserving local consumer culture (CLCC), consumer cosmopolitanism (CCOS), religiosity (REL), and ethnic identity (EID) are examined as the antecedents of consumers' attitudes towards global consumption (AGC) and the consequences of AGC, namely global brand attitude and intentions to purchase global brands. More specifically, an integrative model is proposed to test the relationships between constructs. This model is unique to the current dissertation research.

As hypothesized OGCC has a positive and CLCC has a negative effect on AGC and as expected OGCC's effect on AGC is larger for the US sample ($\beta_{TR} = .156$; $p < .001$ and $\beta_{US} = .633$; $p < .001$), whereas for CLCC this is vice versa ($\beta_{TR} = -.343$; $p < .001$ and $\beta_{US} = -.146$; $p < .10$). These results are also in line with that US is a more global country as compared to Turkey and Turkey is a more traditional and conservative country as compared to the US. This is also compatible with US's developed and Turkey's emerging nature. In terms of the signs or directions of the relationships, the results of two countries support one another's results. While the effect of OGCC (CLCC) on AGC is positive (negative) in Turkey, this is also the case in the US. Our newly proposed scales could establish measurement and construct equivalency at least in these two countries. Parallel with the aim of proposing these constructs, they possess similar role in two countries, whereas not all the other antecedents in the

research model could achieve this. Therefore, we conclude that our newly proposed scales, OGCC and CLCC, could serve well than other antecedents, and they are also good enough to use in cross-cultural consumer studies. OGCC and CLCC are good at predicting global consumers' consumption behavior. With these results, we also conclude that our assumptions are valid, and they are verified. While proposing these scales, we assumed that self-identity has a central role in consumers' consumption behavior and contrarily to the other scales in this research stream, we did not intend to include any other external parts in our scales, we included internal ones and self-identity related ones, but excluded external ones. Consequently, our test results approved our assumptions and hypotheses that self-identity has a central role for global consumer behavior. It is not a peripheral one where the main stream of this research area did not pay enough attention on this issue.

Moreover, REL has a negative effect on AGC in Turkey ($\beta_{TR} = -.201$; $p < .001$), while there is no significant effect for the US sample ($\beta_{US} = -.020$; $p > .05$). This result indicates that consumers' religiosity in Turkey has a significant effect on their global consumption while this is not the case for the US. This might be a difference between Islam and Christianity, where Islam is the major religion in Turkey and Christianity in the US. However, since we were not interested in the type of religion and we did not intend to measure this difference, then, we could not draw any conclusion based on this major religion difference. At least, we could conclude that consumers' commitment to their religion in Turkey has a significant effect on their global consumption, whereas this is not significant in US. Apart from the type of religion, Turkish consumers' religiosity has a negative effect on their global consumption; they are inversely related. However, US consumers' religiosity has no effect on their global consumption; therefore, global consumption has no association with US consumers' religiosity.

In addition to these, EID has no significant effect on AGC in the US ($\beta_{US} = .008$; $p > .05$), however, EID's effect on AGC in Turkey is $\beta_{TR} = .128$, $p < .10$. Even the hypothesis for EID is not supported; still, there is a significant and reverse effect on AGC for Turkish sample. We hypothesized a negative effect of EID on AGC; however, the current relation is positive. We can conclude that at least in the Turkish context, consumers' identification and commitment to their ethnic identities do not have a negative effect on their global consumption behavior. However, since we did

not intend to analyze the types of ethnicities, we could not conclude any result for the US. Even though, EID's effect on AGC is not significant at $p < .05$ level for Turkish consumers, there is still a positive effect of EID on AGC. This could be explained by Turkish consumers' multi-identity nature; Turkish consumers might be interested in both their ethnic identities and global consumption. Ethnically aware and conscious Turkish consumers could also consume global products. However, this is not the case for US consumers.

Among the hypotheses of the antecedents of AGC, the most interesting result is obtained in the analysis of the effects of CCOS. While consumers' tolerance and diversity seeking, and search for authenticity and other local products, which are the core components of CCOS, have positive effects on their global consumption behavior in Turkey ($\beta_{TR} = .346$; $p < .001$), this is just the opposite for US consumers ($\beta_{US} = -.206$; $p < .001$). Since CCOS is consumers' diversity seeking, and tolerance, and search for foreign and local products, a positive effect of CCOS on AGC would mean that CCOS also covers consumption of global products, thus, there is no differentiation between global, foreign, and local products in terms of Turkish consumers' cosmopolitan behavior. On the other hand, when there is a negative effect of CCOS on AGC, which would mean that CCOS has a reverse effect on consumption of global products, consumers are keener to consume foreign and local products, instead of global ones, as in the US case. In our findings, diversity seeking and search for foreign and local products positively affect Turkish consumers' global consumption. However, for US consumers, consumption of foreign and local products have a significantly different place than global ones. In other words, while Turkish consumers who are seeking diversity, tolerant, and searching for foreign and local products are also interested in global products, whereas this is not the case for US consumers. US consumers differentiate between global and other local ones.

Additionally, after the analysis of antecedents of AGC, we could conclude that our independent variables in the research model are successful in predicting consumers' AGC. While independent variables could explain 37,5% of change of AGC in Turkey, this percentage is 46,2% for US sample. It could be stated that we are more successful in identifying the effects of antecedents on AGC in US than in Turkey. The reason for this could be that US is a more globalized and steady country, therefore, explaining US consumers' global consumption behavior is much effective

than Turkish sample, where consumers represent a more complex attitudinal and behavioral structure which could be observed in an emerging country.

Furthermore, by integrating global branding related variables to the model, this research also contributes to managers' insights about understanding markets cross-culturally and examines what roles socio-cultural factors play in consumers' consumption attitudes and behavior. Our research hypotheses for consequences of AGC are supported and there is not much difference between countries. Both the effects of AGC on GBA ($\beta_{TR} = .423$; $p < .001$ and $\beta_{US} = .489$; $p < .001$) and GBA on IPGB ($\beta_{TR} = .733$; $p < .001$ and $\beta_{US} = .698$; $p < .001$) are supported and there is not much difference in terms of the magnitude of relationships between countries. This further validates our research results by confirming each other. Managerial contributions are discussed in the next chapter.

5.3. The Use of AGC, OGCC, and CLCC Scales as IMS Bases

Having cultural perspective, focusing only on global consumption and benefiting from the core concept of identity, self-identity, do not take us to the appropriate point in analyzing global consumer behavior. Since globalization with its paradoxical effects has created highly fragmented global markets not only in the global direction but also in the local direction, we need another module to carry on the analysis of this dissertation successfully. As well, accelerating trend towards global market convergence and within-country fragmentation of consumer needs has increased the use of cross-cultural market segmentation (ter Hofstede, Wedel, and Steenkamp, 2002). For this reason, international market segmentation approach is also included in this dissertation. Therefore, this dissertation investigates whether or not socio-cultural motivations, tendencies, and behaviors of consumers represent a good base for cross-cultural market segmentation, and whether they can be the right segmentation bases and be used effectively in cross-cultural market segmentation. We first segmented country markets and the global market based on consumers' AGC; however, since AGC is only related with global consumption, it might not cover all the complex structure of global markets. Therefore, we also segmented country markets and the global market based on consumers' OGCC and CLCC. Since these constructs are multi-dimensional, identity-based, culture related, motivational, and could include all the context of GCC/LCC, they could serve as

better segmentation bases than AGC. That's why these constructs are proposed and developed. By this way, it is much appropriate to analyze consumer behavior at the global level, because segmentation analysis offers us to analyze each potential segment existent in the market. Cross-cultural market segmentation also provides effective and efficient analysis of the research model by serving to understand the heterogeneity of global markets.

In addition to these, formerly, international market segmentation mostly focused on country-level segmentation. However, with the increasing role of globalization, convergence of consumer needs and wants across borders, and intra-country fragmentation urged researchers not to segment at the country-level, but at the consumer-level. Hence, cross-cultural market segmentation at the consumer-level is under-researched and under-developed. In addition, there are ongoing debates to find and use appropriate segmentation bases for consumer-level segmentations. For these purposes, newly developed scales and an original research model have been proposed and used as a proper segmentation base. By this way, functioning of the scales and the research model in each segment is tested, and results indicated that instead of only segmenting or testing a research model, the combination of these two serves better solutions.

Research model is further analyzed and tested by segmenting samples according to their AGC and hypotheses are tested in each segment by multi-group Structural Equation Model (SEM). The SEM results of each segment are systematically compared, and the similarities and differences between segments are examined and interpreted. Since consumers' reactions to global brands and global consumption may alternate depending on consumer segments, it is essential to analyze global markets by segmenting consumers. International market segmentation studies mostly focused on country-level segmentation analysis, however, this approach is inefficient as compared to consumer-level segmentation analysis. On the other hand, there are not appropriate and suitable segmentation bases for consumer-level analysis especially at the global level. For these reasons, in order to advance consumer-level international market segmentation, two new scales are proposed and tested within an original research model and consumer-level international market segmentation is performed. Other than AGC, country markets and the global market are also segmented based on consumers' OGCC and CLCC. Later on, AGC based

segmentation results are compared with OGCC based and CLCC based segmentation results. Basically, it could be concluded that AGC segmentation patterns mostly overlap with OGCC and CLCC ones. The newly proposed constructs, OGCC and CLCC, could serve better bases, since they include all the complexities of GCC/LCC.

In terms of country-level international market segmentation, two countries are treated as separate and distinct markets and homogenous within their borders. The results of this analysis are prepared with a multi-group SEM analysis, and the results are reported as discussed above. In this analysis, each country is seen as a single and homogenous market. This kind of a country comparison has been reported in the former section and country results are reported. They will not be repeated in here once again. However, just for a brief summary it could be put forward that the effects of OGCC and CLCC on AGC are confirmed as hypothesized. OGCC has a positive effect on AGC both in Turkey and US ($\beta_{TR} = .166$; $p < .001$ and $\beta_{US} = .634$; $p < .001$). As expectedly, this effect is larger in US than in Turkey, since US is a more global country as compared to Turkey. Contrarily, CLCC has a negative effect on AGC both in Turkey and US ($\beta_{TR} = -.436$; $p < .001$ and $\beta_{US} = -.160$; $p < .001$). Similarly, this effect is larger in Turkey than in US, since Turkey is a more conservative country as compared to US. CCOS has varying effects on AGC ($\beta_{TR} = .329$; $p < .001$ and $\beta_{US} = -.207$; $p < .001$). This effect is positive in Turkey, whereas it is negative in US. For Turkish consumers consuming global products are similar to consuming foreign and other local products. However, US consumers do not treat consuming global products, as they are same with consuming foreign and other local products. On the other hand, while EID has positive ($\beta_{TR} = .251$; $p < .001$) and REL has negative ($\beta_{US} = -.234$; $p < .001$) effects on AGC in Turkey, it is non-significant in US. Turkish consumers' global consumption is affected by their ethnic and religious commitments, though US consumers are not affected. In terms of the consequences of AGC, there is not much difference between Turkey and US.

In the country-level IMS, countries are treated as single and homogenous markets. However, in fact, countries are not fully homogenous. For instance, our findings revealed that ethnic and religious commitment have no effects on AGC; however, in reality, this situation might not be like this, since consumers have quite divergent ethnicities and religions, therefore, their commitment to their ethnicities and religions

might differ. Therefore, even there is a small segment of consumers, there must exist at least a small segment where ethnic and religious commitment have effects on AGC both in Turkey and in US. When countries are treated as they are heterogeneous, which is now a more realistic situation, this time we need to analyze these markets at the consumer-level and segment each country within itself. Within-country consumer-level segmentation analysis provided us similar, hence detailed results as compared to country-level segmentation analysis. Based on the three segments resulted in the analyses, local, hybrid, and global, OGCC has a more powerful effect on AGC for the global segment, as expected ($\beta_{TR} = .325$; $p < .05$ and $\beta_{US} = .582$; $p < .01$). Again, this effect is larger for the US sample, since US is a more global country than Turkey, this finding is quite realistic. It is also reasonable that OGCC has a significant and powerful effect on AGC only for the global segment, since OGCC is truly related with GCC. On the other hand, CLCC has a negative effect on AGC for Turkish local and global segments ($\beta_{LOCAL} = -.401$; $p < .05$ and $\beta_{GLOBAL} = -.910$; $p < .05$), whereas in US, this effect is significant only for the global segment ($\beta_{GLOBAL} = .448$; $p < .10$) and it is unexpectedly positive. Therefore, CLCC has a positive effect on AGC for this segment. For Turkish locals and globals, their motivation to conserve and maintain their local cultures refrain them from consuming global products. This is even larger for Turkish globals than Turkish locals are. In other words, this means that Turkish global consumers' motivation to conserve their local consumer cultures constrain their global consumption more than Turkish locals do. In fact, this is quite understandable, since local consumers' global consumption is low; thus, their CLCC has a little decreasing effect on their AGC. However, while global consumers' global consumption is higher than locals are, then, once they possess CLCC motivations, their global consumption decrease more than Turkish locals do. To put things in another way, the negative effect of CLCC on AGC is larger for global segment than local segment in Turkey. Since global Turkish consumers possess a strong attitude to consume global products, CLCC is powerfully affecting AGC in the negative direction. In addition to the above-mentioned topics, we did not expect any difference between segments and also between country-level segmentation and within-country consumer-level segmentation based on the OGCC and CLCC segmentation. In short, it could be concluded that OGCC and CLCC have more stable and durable effects on AGC as compared to other constructs in the model. This finding confirms the importance and contribution of constructs

developed in this study. The effects of OGCC and CLCC on AGC do not differ between segments based on either country-level or within-country consumer-level. Likewise, there is no difference in the signs and directions of the relationships between Turkey and US. Therefore, the robust nature of OGCC and CLCC provide a magnificent way to measure and examine global consumer behavior in detail by segmenting markets internationally.

Similar with the country-level segmentation analysis, consumer-level segmentation analysis also leads us opposite effects of CCOS on AGC for Turkey and the US. The effects of CCOS on AGC are positive for Turkish segments, whereas it is negative for US segments. Additionally, these effects are larger for both Turkish and US local segments ($\beta_{TR} = .342$; $p < .01$ and $\beta_{US} = -.625$; $p < .01$) as compared to Turkish and US hybrids and global segments. Contrarily to the reverse effect of CCOS, this finding, the larger effect of CCOS on AGC for the local segment as compared to hybrid and global segments, is presented for each country. This is also fitting with the concept of CCOS, where it is defined as consumers' authenticity seeking, and diversity appreciation and tolerance for other local and foreign products. As reported in the hypotheses part in the former chapter, the role of CCOS on AGC in Turkey and US has a quite different nature. Therefore, we could conclude that CCOS could be a better segmentation base for within-country consumer-level segmentation and it could be used to examine some other concepts such as AGC. However, in terms of international comparisons or in other words, for IMS and global segmentation, CCOS has some insufficiencies as compared to OGCC and CLCC. While OGCC and CLCC provide consistent, compatible, and stable market segments within-countries, CCOS could not achieve this objective. Therefore, for IMS, OGCC and CLCC are superior to CCOS, which is a well-known and widely used construct in the literature.

Within-country consumer-level segmentation analysis provides another benefit that at least for one US segment the effects of EID and REL on AGC is supported, whereas at the country-level analysis, the related hypotheses are not supported. The effects of EID on AGC are positive for both Turkish and US segments, which is contradictory to our hypothesis. Both for Turkish and US global segments, EID has a significant and positive effect on AGC ($\beta_{TR} = .744$; $p < .05$ and $\beta_{US} = .281$; $p < .10$). Based on the magnitude of these effects, we could conclude that Turkish consumers' ethnic identification has a more powerful effect on AGC than the US global segment.

For the global segments in Turkey and US, consumers' ethnic commitment and identification with their identification has a positive effect on their global consumption. Therefore, we could state that EID has a consistent effect in both countries and it does not limit consumers' global consumption. A global consumer in Turkey and US might be highly committed to her ethnicity and consuming global products at the same time. Since we did not measure the type of ethnicity, we are not able to conclude which ethnicity has a positive or negative effect on AGC. Thus, we conclude that not a specific type of ethnicity, but rather ethnic commitment is significantly backing consumers' global consumption. Besides, in the country-level analysis, EID has a significant effect on AGC in Turkey, whereas there is not a significant effect in US. Within-country consumer-level segmentation analysis leads us to that EID still has significant effects on AGC for Turkish local and global segments. However and more importantly, at least for one segment of the US market, global segments, EID has a significant effect on AGC. As briefly summarized in the literature part, there is a relation between ethnic identification and global consumption; however, country-level analysis in US was not able to confirm this. On the other hand, within-country consumer-level analysis could achieve this objective. Therefore, we could conclude that within-country consumer-level segmentation analysis provides more realistic and harmonious-to-literature results as compared to country-level segmentation.

Similar to the effects of EID, the effects of REL on AGC could be supported by consumer-level market segments in the US. However, this relationship is positive as opposed to our hypothesis, for the US global segment the effect of REL on AGC is positive ($\beta_{\text{GLOBAL}} = .395$; $p < .05$), whereas this effect is negative for Turkish local and hybrid segments ($\beta_{\text{LOCAL}} = -.446$; $p < .01$ and $\beta_{\text{HYBRID}} = -.459$; $p < .01$). As seen Turkish local and hybrid consumers' religiosity negatively affect their global consumption; however, US global consumers' religiosity affect their global consumption behavior positively. As hypothesized, for Turkish local and hybrid segments, consumers' commitment to their religions and their degree of religiosity negatively affects their global consumption. Religiosity functions like a conserving factor to GCC in Turkey. However, for the Turkish global segment, religiosity has no effect on AGC. For the US global segment, consumers' commitment to their religions and degree of religiosity positively affects their global consumption. Degree of religiosity and

global consumption is positively correlated for US global consumers. For them, global consumption is like a religious ritual. Parallel to the effects of EID on AGC, REL has no effect on AGC in US according to country-level segmentation; whereas it has a significant effect on AGC in within-country consumer-level segmentation, at least for the global segment. This important contribution of IMS enhances us to examine AGC in detail. Otherwise, country-level segmentation analysis shallowly states that there is no effect of REL on AGC in US. In addition to these, since we did not measure the type of religion, we could not conclude whether the difference between Turkey and US is based on religion difference or truly the degree of religiosity. Turkey's major religion is Islam, whereas this is Christianity in US. However, we could not conclude any difference in terms of type of religion. Nevertheless, we could stress the impact of consumers' religiosity on AGC to some extent in both countries.

Furthermore, we could determine similar results for within-country consumer-level segmentation as well as country-level segmentation, in terms of the consequences of AGC. These effects are similar across consumer segments in each country. Both the effects of AGC on GBA and the effects of GBA on IPGB do not differ between consumer segments. Therefore, the consequences part of AGC provides stable and consistent results.

Parallel to the objectives of the dissertation, we further segmented Turkish and US markets based on consumers' OGCC and CLCC. Since, AGC is solely consumption related and an attitudinal construct, we further understand and examine the markets based on the motivational, cultural, and identity-based nature of these constructs by segmenting markets based on OGCC and CLCC. For instance, there are three segments based on AGC those are locally oriented consumers, hybrid consumers, and globally oriented consumers. However, OGCC based segmentation provides us four segments, those are fully global consumers, "global affinities", consumers interested in only global consumption but not global identification or else, "global consumption enthusiasts", a similar segment for global lifestyle, "global lifestyle adopters", and globally passive consumers, "global dulls". As could be seen from segmentation results, OGCC provides a more detailed segmentation. By segmenting consumer markets based on OGCC, we could determine that some consumers are only interested in either global consumption or global lifestyles, but not interested in

global identification and self-identification with GCC. OGCC based segmentation results of each country confirm each other, since there are similar segments in both countries. Only global lifestyle adopters segment does not exist in US. Instead, there is global inspirits segment in US that is different from Turkish counterparts. Global inspirits segment in US is interested in global consumption and self-identification with GCC.

As stated in the results chapter, AGC based segmentation and OGCC based segmentation results confirm each other. The patterns of each segmentation results highly overlap in both countries. Since OGCC is related with GCC, we could also express that 6.6% of Turkish consumers are hard-core globals, since based on both AGC and OGCC, they are in the global segment. This percentage in US is 13.8%. Only this result truly confirms the higher globalness of US than Turkey. Hard-core globals could be described as the consumers, whose consumption preferences are global, globally identify herself, interested in global consumption, interested in global lifestyles, and self-identify herself with GCC. Therefore, we could conclude that the newly developed OGCC construct could provide a sufficient and successful segmentation base. Moreover, in terms of the nature of AGC and OGCC, OGCC is superior to AGC in terms of segmentation, since it could encompass more details of GCC.

As compared to OGCC based segmentation, CLCC based segmentation provides almost the same results for both countries. Similar to the OGCC based segments, CLCC also provides four segments those are more detailed as compared to AGC based segmentation results. For instance, there is truly local consumers who are named as local affinities, local prones who are light local affinities, these two segments resemble to each other; however, their degree of localness differ between them. Local lifestyle adopters are only interested in conserving and maintaining local lifestyles and identifying their selves in relation to LCC. Local dulls are the least locally oriented consumers in both countries. The results of CLCC segments patterns mostly overlap with AGC based segment patterns. There is a quite congruence between CLCC and AGC based segmentation results. However, since CLCC is more complicated construct, and it could provide more detailed segmentation results, in terms of segmentation, CLCC is more preferable to AGC. Additionally, the comparison of AGC and CLCC based segmentation analysis enables us to express

that 34.9% of Turkish market and 12.1% of US market consist of hard-core locals. In the opposite of hard-core globals, hard-core locals are truly locals, they prefer local consumption, interested in local lifestyles, locally identify herself, and relate her self-identity with LCC. As could be seen, CLCC based segmentation confirms that Turkey is a more local country as compared to US. This is another reason that CLCC is superior to AGC, in terms of segmentation.

Since our main purpose is to analyze the research model at the global level, this time we joined two country samples and analyzed it as a single and global sample. While doing so, since Study III sample is composed of only students, in order to ensure sample equivalency, we selected students from Study II sample. Again, first, we run a multi-group SEM for analyzing the global market, and then segmented global market based on consumers' AGC, OGCC, and CLCC and compared segment patterns. SEM analysis of the global market provided partially different results than country-level and within-country consumer level analysis. First, the effect of OGCC on AGC is positive for the global market ($\beta_{OGCC-AGC} = .570$; $p < .001$) and the effect of CLCC on AGC is negative for the global market ($\beta_{CLCC-AGC} = -.140$; $p < .001$). These results indicate that our newly proposed constructs could serve again better in the global context. Their effects on AGC have not changed in the country-level, within-country consumer-level, and between-countries consumer-level or namely the global market. OGCC and CLCC could provide stable, durable, and consistent results, independent from the research and analysis context. On the other hand, CCOS, EID, and REL have no effects on AGC for the global market ($\beta_{CCOS-AGC} = .041$; $p > .05$; $\beta_{EID-AGC} = .081$; $p > .05$; $\beta_{REL-AGC} = -.077$; $p > .05$). For the student sample of the global market, these constructs are unrelated with AGC and have no effects on AGC. In line with the country-level and within-country consumer-level segmentation, the consequences of AGC also represent similar structure, and this is evident for the global market. These results also stress that our newly developed OGCC and CLCC constructs are superior to understand and examine the global market than CCOS, EID, and REL, since they possess varying effects on AGC, they could not be used to analyze AGC in the global context. We could conclude that OGCC and CLCC perform better than other constructs in the model at the global level consumer segmentation.

Between-countries consumer-level or namely global market segmentation analyses provided similar segments as compared to country-level and within-country consumer-level segmentation analysis. AGC based segmentation resulted in the same local, hybrid, and global segments. OGCC based segmentation resulted in four segments, which are global affinities segment, global consumption enthusiasts, global solos, and global dulls. These segments are similar to former OGCC based segments. Only global solos segment is different from within-country segments, global solos segment is interested in global consumption and identifies their selves with GCC. When we contrast OGCC based segments with AGC based segments, their patterns highly overlap. Simply, we could conclude that 13.1% of the global market consists of truly globals or in other words, hard-core globals.

CLCC based segmentation at the global level provides the same segments with within-country segments. Not only the name of segments, but also the patterns of segments are same for global market segmentation and within-country segmentation. The comparison of CLCC based segmentation with AGC based segmentation leads us to observe similar patterns in both segmentation approach. Moreover, we could conclude that 12.2% of the global market consists of hard-core locals.

Finally, based on the global market results, we could conclude that only OGCC and CLCC have served in the same vein as with the country-level and within-country consumer-level analysis. CCOS, EID, and REL have represented different results. In terms of consequences of AGC, there is no difference between global market results and other types of analysis. However, segmentation results fully confirmed other segmentation results. AGC based segmentations' concordance with OGCC based and CLCC based segmentation has been warranted for the global market analysis as well.

The most vital obstacle for both analyzing the global market and segmenting it is the presence of equivalent scales (both construct and measurement equivalency) at the global level. It is the conclusion of this dissertation that newly proposed scales provide an advanced solution to this problem, and they are extremely valuable for both analyzing cross-cultural consumer behavior and segmenting global market. To conclude briefly,

- OGCC and CLCC, as the newly developed constructs, satisfied all the psychometric tests successfully and ensured their validity and reliability.

- OGCC and CLCC have stable, durable, and consistent effects on AGC for the country-level, within-country consumer-level, and between-countries consumer-level or namely global level segmentation analysis. The analyses indicate that other constructs do not have all of these attributes. Undoubtedly, this is one of the reasons to propose these constructs, OGCC and CLCC have robust natures and their effects on AGC are enduring independently of analysis context.
- AGC could be best explained by OGCC and CLCC, since other constructs provide varying effects in different contexts, OGCC and CLCC are not only robust and but also are identity-based, motivational, and cultural, in nature. Therefore, AGC could be best explained by these newly developed constructs, due to their multi-dimensional nature, our understanding of AGC has enriched.
- Multi-group SEM analysis provide detailed and in depth analysis of the research model after segmenting both country markets and the global market. Analyzing markets after segmentation is more useful than analyzing them wholly, since markets comprehends heterogeneity to some extent in them, segmentation helps to build more homogenous markets, this is especially the case for cross-cultural consumer behavior.
- Within-country and between-countries segmentation results resemble each other, also AGC, OGCC, and CLCC based segmentation results confirms each other, patterns of segments significantly overlap. Therefore, we conclude that OGCC and CLCC provide stable and sufficient bases for international market segmentation. Due to the augmented nature of these constructs, segments based on them are wiser and more effective than AGC based segments.



6. IMPLICATIONS FOR THEORY, PRACTICE, AND RESEARCH

This dissertation has several contributions to the theory, practice, and future research. Based on the conceptual development, analysis, results, conclusions, and limitations of the dissertation, the contributions and implications are described below.

6.1. Theoretical Implications and Contributions to the International Marketing Literature

This dissertation has made several important theoretical contributions to the literature. This dissertation, within its all-inclusive model, syndicates several theories and methodologies together in order to understand consumers' global consumption behavior and thus, contributes to the international marketing literature. Integrating global consumer culture, local consumer culture, global consumption, self-identity based motivation, and international market segmentation along with proposing two new scales enrich and deepened cross-cultural consumer behavior literature. To the best of our knowledge, this is the first and the only study that integrates all these in a single study.

First, this research aims to contribute to the literature on attitudes towards global consumption and international market segmentation. AGC is relatively a new construct in the literature, therefore, only a limited number of antecedents and consequences of attitudes towards global consumption have been identified and empirically tested. As such, the antecedents of AGC have not been studied extensively. OGCC and CLCC are proposed as the antecedents of AGC and for the first time tested in this dissertation. World markets are increasingly globalizing and marketers are forced to deal with diverse ranges of cultures and behavioral patterns

of consumers. Culture, which affects consumption behavior and is very complex, influences consumption choices and contribute to within-country heterogeneity. In a broader sense, this study points out that understanding the role multiple self-identity-based motives in consumers' global consumption behavior is very valuable at this level of globalization where rather than economic perspectives, socio-cultural factors are more important than ever. It is evidenced that OGCC and CLCC have stable and enduring effects on AGC in both countries and global context. However, EID, REL, and CCOS have varied and inconsistent effects on AGC. Thus, the newly developed constructs are better or even superior to other independent variables in the model for explaining AGC. Moreover, OGCC's and CLCC's multi-dimensional natures that consist of self-identity, motivation, and cultural perspective advance the examination of AGC in depth. In addition to these, other GCC related constructs, which are formerly developed, could not explain global consumption successfully and sufficiently, and possess some methodological problems such as unidimensionality, etc. For instance, Carpenter et al. (2012, 2013) indicated that AGCC has both conceptual and methodological shortcomings; therefore, it might not provide the benefits that it is intended to do so. Poon and Zhou (2011) showed that some dimensions of SGCC have nothing to do with global consumption. Accordingly, SGCC could not sufficiently explain global consumption. Contrarily, our newly proposed constructs describe and affect AGC in all contexts such as at the country-level, within-country consumer-level, and global level. As hypothesized, OGCC is a positive and CLCC is a negative antecedent of AGC. The robust nature of these constructs enables us to find strong evidences on their effects on AGC.

Second, it contributes to the cross-cultural consumer behavior research by investigating consumers' varying attitudes and motivations towards attitudes towards global consumption, while introducing dichotomized effects of OGCC and CLCC, as well the constructs themselves. Several studies analyzed new global cultural economy from different perspectives such as global consumption as everyday practice (Arnould and Thompson, 2005), global homogeneity of sub-groups (Kjeldgaard and Askegaard, 2006), hegemony of global brands (Thompson and Arsel, 2004), and so on. However, this study brings self-identity theory and self-identity motivation in line with Schwartz's cultural values and acculturation process together and introduces self-identity concept to global consumption in which self-

identity has effects that are more enduring. Earlier research mostly focused on environmental factors such as economic, political, demographic etc. to understand consumers' varying reactions to global consumption or in other words consuming global brands. Contrarily, this study put forward the importance and usefulness of consumers' psychological characteristics based on their self-identities such as global and local identities. Analysis results also designated that self-identity has a core and central role rather than a peripheral one in consumer behavior, especially in consumers' global consumption behavior. OGCC (CLCC), in contrast, describes an internally oriented drive that leads (prevents) the consumer toward global consumption. Focused nature of OGCC and CLCC on self-identities, make them stronger than other constructs in explaining AGC, which mostly encompass external and environmental elements. However, in cross-cultural consumer behavior, it is simply not feasible to manage external and environmental factors, therefore, while examining global consumption behavior, it is essential first to understand the role of internal factors such as self-identity.

A better understanding is developed in this dissertation to show consumers' responses to global consumption based on their identities by integrating identity-based factors. This provides us to assess and understand the importance and the functioning of internal factors, rather than external ones. However, up to now, many studies analyze external factors. Internal focus also provides using this model as a valid international market segmentation base for both developed and developing countries. This is essentially important, because in the globalization era and under the effects of global consumer culture, analyzing different countries in the world with a single model and accordingly segmenting them is strongly required.

Furthermore, lack of studies and scales in the literature on global consumer culture and global consumption limits our understandings about global consumers, which are newly emerging and becoming vital segment for global companies. Therefore, there is a need for more suitable and comprehensive scales in order to understand global consumers' attitudes and behaviors. This dissertation makes notable contribution to the international marketing literature by developing and validating multi-dimensional and second-order scales of OGCC and CLCC. Measurements of these constructs help us develop a more precise measurement of the phenomena under study. These new scales provide strategic pathways for multinational companies in the global

marketplace. Moreover, introducing self-identity-based motivation along with the consumer culture theory to the global consumption and GCC research stream indeed strengthen and add value to this research stream.

OGCC and CLCC constructs could also serve as perfect bases for segmentation of markets. The extant literature on segmentation suggests that traditional segmentation bases are not long enough to segment and manage markets; this is especially valid for international markets where countries or cultures are treated as segmentation bases. Subsequently, no country or culture is homogeneous any more. Additionally, consumers' demographic and socio-economic characteristics also could not suggest an accurate base for international market segmentation. Many segmentation bases used up to now also stay to be static and could not react well under dynamic nature of global markets. Likewise, consumers around the globe share more commonalities rather than show differences. However, segmentation bases such as related with consumers' inner-selves provide more accurate and treasured information for segmentation. Therefore, we segmented both country markets and the global market based on OGCC and CLCC. These segmentations provided segments that are more detailed, and they advance our understanding of these markets. We further tested and checked the congruity and validity of these segmentations with AGC based segmentation. Since AGC is formerly developed and a more settled constructs while our constructs are newly developed, these comparisons further validated the performance of our constructs, OGCC and CLCC, in segmenting markets. This is another contribution of this dissertation to the international market segmentation literature. However, as a field of study, international market segmentation is still a complex and under-researched area both theoretically and methodologically.

The introduction of OGCC and CLCC to this literature helps enrich this literature in a number of ways, as they vary from existing conceptualizations. First, they help us better to organize these constructs that are in fact embedded in GCC/LCC in a more integrated and meaningful manner. While the existing constructs operationalize GCC/LCC as either a direct, domain-specific phenomenon, that is, where the purchase of global, local, or hybrid products are involved, or as an indirect experience, that is, view GCC/LCC as either "foreign" or "other". We conceptualize OGCC/CLCC as a domain-free construct, focusing on the global/local consumer culture exclusively, leaving out the foreign and hybrid alternatives. Moreover, the

psychological bases of the current constructs in this research stream are attitudinal, trait, or state of mind- (mindset) based, when in fact inner motives are the most fundamental drivers of consumers' choices (Oyserman, 2009). This is because they help define, verify, and accentuate consumers' identities. Following this logic, we conceptualize OGCC (CLCC) as a motivation-based construct that defines the readiness to consume globally (to conserve local culture).

Assessing consumers' attitudes towards global consumption with a cultural perspective and segmenting markets based on this model is especially important under the fact that the rise of emerging markets. Because while these countries increase their power, they also increase their national identities, then, introduce new brands to the global market and the launch of these brands directly face the interplay of globalization and localization (Strizhakova, Coulter, and Price, 2012) or in other words, global citizenship, national pride, conservatism, etc.

The transformation of emerging markets employs in both global integration and nationalistic tones; thus, while they are increasingly globalizing their consumers' cultural identities are also strengthened. The examination of these kinds of transformations of emerging markets with alternating combinations of global and local identities will attract more researchers to study this topic, especially, when emerging countries are able to introduce new brands to the global market (Strizhakova, Coulter, and Price, 2012). In addition to these, OGCC and CLCC scales are first developed in an emerging market, Turkey and then tested in a developed country, US. This is also a reverse approach as opposed to the main stream in the literature.

6.2. Managerial Implications

This dissertation also has several implications for marketing managers. First, by understanding and examining consumers' attitudes towards global and local consumer culture, companies will be able to anticipate patterns of consumer behavior and organize their marketing activities according to this. By focusing on cultural issues in consumer behavior, marketers will be able to get a better understanding about the specific characteristics of their target markets. However, many marketers have failed in this because of generalizing from one culture to all. Understanding how cultural factors influence consumption patterns within and across countries

delivers valuable intuitions that can support designing marketing strategies tailored to cultural differences. In addition, it can help in identifying target market segments both within and across countries. As markets become ever more diverse, resulting in growing market fragmentation and segmentation, developing culture-based strategies can be an important tool in increasingly competitive international markets.

With the emergence of GCC, some companies have begun to apply global consumer culture positioning (GCCP) strategies, whereas, some other companies have applied its opposite local consumer culture positioning (LCCP). GCCP was a response of companies to target global consumer segments, which now exists with their global consumer cultures (Alden, Steenkamp, and Batra, 1999). Usually, youth culture and segment have seen as the classical illustration of global segment in the marketing literature and the evidence for the existence of global consumer segments. The main reason was youth consumers' identical consumption behaviors such as similar clothing, music, and media preferences. However, due to the local spaces influences, young consumers may also re-emphasize global products according to their local and personal identities (Kjeldgaard, 2002). This phenomenon drives us to the challenges of global consumer culture issue. For instance, while companies are positioning their products/brands, they should not focus on any ethnicities and religions. According to results of our analysis, in the global market, ethnic and religious commitment has no effects on global consumption; therefore, global products/brands those are defined ethnically or religiously might limit or even decrease the success of them. In a similar vein, in the global market, consumers' variety seeking, divergence searching, and tolerance has no effect on their global consumption. In other words, global consumption is not preferred to fulfill variety, diversity, and authenticity. Therefore, companies should consider this important fact, while positioning their products/brands. Positioning of global products/brands should be based some identity and image related factors such as self-image, global belonging, etc. rather than common observable attributes such as increasing product variety role, authenticity, etc.

Globalization makes the competition fierce between global and local goods (Tu, Khare, and Zhang, 2012). Since GCCP and LCCP are intensely associated with consumers' identities and their reactions to these positioning strategies; when positioning global brands, companies have to know about consumer's responses to

their products/brands in relation with their either global or local identities to their positioning strategies (Westjohn, Singh, and Magnusson, 2012). In this globalizing market, marketers have to know how to deal with consumers' identities and how to link their products and brands to target consumers' identities (Oyserman, 2009a). Identity-consistent information about consumers provides not only identification of consumers' characteristics, but also enhances the effectiveness of global companies marketing strategies. As asserted by Alden, Steenkamp, and Batra (1999), global companies try to base themselves on global consumer culture and position their brands on it to compete successfully in global markets. Understanding consumers' identities and relating them with global consumer culture will provide valuable insights for global companies more than expected. Due to consumers' identity-consistent behavior, any strategy built for these consumers may result in good consequences for global companies and will enhance their prediction about their target segments, especially based on OGCC. Consumers with high global identification or open to global consumer culture will be segments that are more effective for global companies, especially for the ones that focus on to get the advantage of global consumer culture. Thus, research on self-identity and cultural factors will provide richer and deeper understanding to marketers.

Consumers' self-identities have enduring roles on their global consumption. As hypothesized and confirmed in this dissertation, consumers prefer or do not prefer global products mostly based on their global or local identities. Therefore, global products/brands should be related to the GCC rather than LCC. Around 40% of the reasons to consume global products lie within consumers' identities. Therefore, global companies should focus on relating global products with consumers' global identities or simply develop products those are easily identified as global.

Another reason to focus on self-identities is that since identities are more enduring, so their effects on global consumption, Companies building their products based on or in relation with global identities would be able to increase their consumers' lifetime values. Increasing consumer lifetime values based on global identities would also be more enduring and successful way to appeal consumers in the global market. Moreover, since the effects of AGC on GBA and its effects on IPGB are well settled in the literature and confirmed in this dissertation, managing and manipulating identities would affect AGC and later increase consumers intentions to purchase

global products. OGCC (CLCC) → AGC → IPGB link provides us this essential and crucial information. Companies abilities to manage consumers' identities or to market consumers' self-identities congruent global products would eventually improve their market performance and increase sales. Opportunely, these effects will be more enduring based on the identity's long-term nature. Therefore, strategies based on this link will enhance global companies in the long run.

In the quick globalization of markets, global and local products/brands are competing with each other; even global products/brands become stronger in the last few decades; local products/brands still have the power to compete against global counter ones (Alden, Steenkamp, and Batra, 1999; Tu, Khare and Zhang, 2012). The recent research question and mostly debated topic in the last decades is whether consumer cultures are homogenizing globally, or their degree of heterogeneity is increasing (Thompson and Arsel, 2004; Kjeldgaard and Ostberg, 2007). Understanding the relationships between new and existing culture and consumption related constructs would provide us valuable and strategic insights and understand consumers' preferences for products in a globalized market environment. For instance, it is obvious that if companies are interested in developing local brands, they have to develop cultural brand strategies to emphasize their local brands' cultural roots. Our global level segmentation analysis revealed that around 31% of the global market consists of global consumers based on their consumption preferences. However, OGCC based segmentation analysis reveals that to this or that reason around 85% of the global market might consume global products. Since preferring global consumption is not only identity related, according to our OGCC based segmentation results, around 27% of the global market consume global markets based on their global identities, their interest in global consumption and global lifestyles. In a similar vein, around 27% of the global market is only interested in global consumption, but do not identify them globally and 29% of the global market are interested in global consumption and want to participate in GCC. In addition to these, the comparison of AGC and OGCC based segmentation signals us that around 13% of the global market consists of hard-core globals. We could state that 13% of the global market prefers global products in any case. However, the remaining parts should easily prefer or slip to other alternatives. There are several reasons for this diversity/alteration such as lack of products global identification level, consumers'

motivation to participate in GCC, or consumers' global identification motives. In short, we reveal that global companies should target around 85% of the global market and in this, market almost 13% of them are hard-core globals.; therefore, they will consume global products in any case. The remaining part, which is around 72% of the global market, is the real portion for global companies to gain and attract, and global companies should be competing for this segment.

OGCC and CLCC are self-identity based constructs; therefore, they provide identity-related, motivational, and cultural information to companies. Since it is harder to measure and manage consumers' identities, it is first vital to examine and explain these internal ones rather than external ones. That is why these newly developed constructs are proposed as internally focused constructs. Global companies could be easily measuring, directing, and managing external ones such as marketing campaigns, the language used to promote global products, a strategy for advertising, selecting and executing marketing communications, etc. However, in terms of consumers' identities, it is not only hard to measure and manage, but also difficult to build. Linked with the long-term effects of self-identities, their constructions and formations also require longer time periods. It is much easier to create and manage external and environmental factors, strategies, and elements; however, crafting and fashioning consumers' self-identities are not as easy as external ones. Moreover, the success of all these external factors directly depends on the adequacy and congruency of these external factors to the internal ones, consumers' self-identities. Therefore, understanding, learning, and manipulating consumers' self-identities improve the performance of global companies.

With the increasing role of globalization, international market segmentation is a critical success factor for firms, which aim for international market expansion. International market segmentation helps global companies to serve heterogeneous populations of the world by targeting similar consumers in different countries rather than targeting different consumers in the same country in an effective and efficient way (Steenkamp and ter Hofstede, 2002). Additionally, segmenting consumers based on this model and analyzing each segment's behavior is more valuable than understanding them in general. For example, while EID and REL has no significant effects on AGC for country-level analysis; within-country consumer-level segmentation provides us to observe that these factors also have significant effects

for some segments. For the segment of US globals, both EID and REL has a positive effect on AGC; in other words, consumers' ethnic and religious commitment enhance their global consumption. These consumers might perceive global consumption ethnic and religious activity. Since we know that, US globals are the most female-inclusive, most educated, outward oriented, and visited many countries for several times; their religiosity or ethnic identification has not negative effects on their global consumption. That is to say, US global could consume global products at the same time they might have intense degree of religiosity and identify themselves with their ethnicities. On the other hand, in Turkey, we have seen that EID has positive effects and REL has negative effects on AGC; these are not valid for all the Turkish segments. For instance, EID has the strongest effect on AGC for Turkish globals. This means that Turkish globals are similar to US globals in terms of their ethnic identification's role on AGC. They could ethnically identify themselves while consuming global products at the same time. However, REL has no effect on AGC for Turkish globals. Turkish globals' degree of religiosity has no effect in their global consumption. Since Turkish globals are the youngest and most educated segment of Turkish market, they might consume global products without any religious chauvinism. Therefore, we could conclude that a company targeting Turkish globals, around 21% of Turkish market, should not have any religious signals; however, if this global company aims to target all the Turkish market, then it has to signal religious attachments as well as some local cultural values. The best example for this is Coca-Cola in Turkey. Coca-Cola advertise itself as the general and common drink in Muslims' most religious month, Ramadan, in Turkey while Turkish consumers are drinking Coke in their one of the most religious meal, Iftar (A breaking fast meal eaten as a dinner, one of the symbols of Ramadan).

This dissertation delivers important and essential information about whether to position products/brands globally or locally to attract consumers in a successful manner. This is not only essential for new products in new markets but also essential for existing products in new or existing markets. Understanding consumers' identities have either local or global essence will enhance positioning in particular and marketing strategies in general. Positioning local (global) products or services while highlighting their local (global) origins will attract locally (globally) identified consumers more and resulted in the rejection of global (local) alternatives. OGCC

has positive effects on AGC in both Turkey and US; however, the effect in US is stronger than Turkey. Since US is a more global country, companies operating in US could stress their products' globalness. However, for the companies operating in Turkey, stressing globalness is not enough solely. These companies must not stress their non-localness in Turkey; since CLCC has a stronger negative effect on AGC as compared to US one. Therefore, we conclude that globalness in US and non-localness in Turkey are the key facilitators of global consumption, and thus, sales in these countries. Besides, a global product's positioning in US and Turkey should not be exactly the same. A global company in US should fully emphasize its globalness; however, this is not sufficient in Turkey. This kind of a company in Turkey should also touch some localness, instead of being purely global. These strategies are not only valid for the countries as a whole, but also valid for the within-country segments. For instance, stressing globalness will attract both US hybrids and globals to consume global products; these segments consist of 67% of US market. On the other hand, stressing globalness would only appeal to Turkish globals those consist around 21% of Turkish market. However, a clue on LCC or touching local culture would enhance a global product's performance for both Turkish locals and Turkish globals; these segments consist of around 70% of Turkish market. As seen, stressing localness rather than globalness would enhance a global products' performance in Turkey.

In addition to these, newly proposed scales, OGCC and CLCC help marketing managers to position successfully and communicate their global goods. Before positioning global brands in an appropriate context, first, global companies have to know how consumers are ready or how they do feel about consuming global product, whether they are open to consume global brands or in general terms global consumer culture related products. This is even more important in the well-known dichotomy of standardization and adaptation or as newly stated global or local positioning continuum. The decision of global companies whether to enter a new market with their global brands as they are or to what degree to adapt their products will be certainly based on consumers' identification of themselves with global consumer culture or how truly they feel themselves global. Before deciding on such an issue, first they have to learn about and understand the consumers' openness to global consumer culture and their percentage in the market. By this way, global companies

will be able to execute more effective marketing strategies in general and positioning strategies in particular.

Consequently, in order to manage, position, and market global goods efficiently, it is important to understand consumers' identities, preferences, and attitudes. By understanding and examining consumers' motivations and tendencies for globalization in general, global consumption in particular, companies will be able to anticipate patterns of consumer behavior and plan their marketing activities accordingly. Measuring consumers' tendencies for global or local consumer culture, thus their openness or conservativeness, respectively, help international marketers to understand potential entry barriers and to segment and position their global products/brands appropriately. This study also has good insights for market segmentation strategies. Formerly, due to multiculturalism, international marketers had to deal with segmentation and adaptation issues; however, this is valid for domestic marketers as well. On the one side, globalization increases homogeneity among consumers in the world; on the other side, it, ironically, increases differences among consumers within countries. Cleveland, Papadopoulos, and Laroche (2011) concluded that for the foreseeable future glocalization is the best approach. In this approach, consumers need to be analyzed by several inter- and intra-market variables. This is an essential manner, because even globalization's effects are pervasive, different cultures and consumers are influenced in dissimilar ways based on individual, spatial, and situation related factors. Segmentation decisions on consumers' global or local identities will make it easier to understand their attitudes and preferences and these segments will be more enduring and stable than other segmentation bases, because consumers' identities are the supreme underlying factor in their consumption preferences. This study shed light on the predictability of each segments' behavior by discovering consumers' global or local identities.

In addition to the above-mentioned role of self-identity, international market segmentation analysis reveals additional information on consumers' global consumption behavior. For instance, according to AGC based segmentation, around 21% prefer global products, around 31% prefer hybrid products, and around 48% prefer local products in Turkey. However, OGCC based segmentation provides additional information such as, according to OGCC based segmentation, 22% of

Turkish consumers (global affinities) both prefer global products and identify themselves globally. Besides, 27% of Turkish consumers (global consumption enthusiasts) do not identify themselves globally, but consume global products. Therefore, according to OGCC based segmentation, 47% of Turkish consumers might consume global products in relation to their global self-identities or not; whereas AGC based segmentation could not provide this information. Moreover, OGCC based segmentation also put forward that 21% of Turkish consumers (global lifestyle adopters) are interested in global lifestyles; therefore, global products those are indicating an element or taste of global lifestyle might be consumed by this segment in Turkey. For the US market, 33% is assigned to global, 34% to hybrid, and 33% to local segment according to AGC based segmentation. However, OGCC based segmentation stress similar finding as we had in Turkey. 27% of US consumers (global affinities) both identify themselves as global and consume global products; whereas 29% of US consumers (global consumption enthusiasts) consumer global products without global identification. Therefore, we could conclude that global consumption is not totally related to the global self-identity. There might be other reasons as well such as prestige, convenience, quality, etc. However, OGCC based segmentation provides us valuable information market structure and segment patterns in Turkey and US.

Parallel to the segmentation results of OGCC, CLCC based segmentation and its comparison with AGC based segmentation reveals treasured insights. For instance, while AGC based segmentation express that 48% of Turkish market prefers local consumption; CLCC based segmentation point out that 71% of Turkish consumers (local affinities and local prones) prefer local consumption; additionally, 9% of Turkish consumers prefer local consumption even though they do not identify themselves locally. For US consumers, these percentages are 69% and 17%. As could be seen, in both countries, the majority of consumers are interested in local culture, local consumption, local lifestyles, etc. Therefore, global companies should consider this and build their marketing strategies based on this fact.

Another implication for managers is how to build or market brands from emerging countries in the global markets. Brands from emerging markets will not be perceived as purely global, some cultural elements will always be included (Guzman and Paswan, 2009). Thus, going global experience of these brands most probably will be

different from the experiences of existing global brands. Therefore, managers should take both global and local consumer culture perspectives in line with consumers' self-identities into consideration. Ger and Belk (1996) concluded that, at least in developing countries, consumers are neither fully adopting global culture nor simply resisting to it. Therefore, they concluded that the creolization is the most likely alternative to global consumer culture for developing countries.

In short, we suggest global companies to position their global brands as a mixture of global consumer culture and local consumer culture, in general terms. Therefore, as emphasized in the literature part, glocalization is the best strategy in the global markets to compete and gain success. Global companies should emphasize their globalness and their integrity to global consumer culture in both countries, but especially in US. Similarly, they should also touch the tastes of local consumer culture in both countries, but especially in Turkey. Furthermore, global companies should also touch to the flavors of ethnicities and religions for the segments mentioned above.

6.3. Limitations of the Dissertation and Future Research Directions

As every study, this dissertation also has some limitations, which put forward some guidelines for future research. First, two studies were conducted in a single country, Turkey, which was selected due to its increasing openness to global environments and one study was conducted in the US, which was selected as the most globalized country in the world; however, sample size was not a limitation issue for hypotheses testing. There was enough number of attendees in all studies. However, in order to test hypotheses for the segments created, additional data should be valuable. Thus, further research on IMS should consider collection of extra data to run model tests in each segment. Hypotheses tests should be checked by multi-group SEM in each segment. Additionally, even the sample countries provide a good base for scale development for OGCC/CLCC more countries should be investigated. Only two countries are examined, Turkey and US. Further examination is required for other countries as well. In order to attain external validity, future studies have to be carried out in other countries.

Use of student sample in Study I and III limits the generalizability of the study; however, young consumers are more open to global consumer culture and they are a

good segment for scale development about global consumer culture. Moreover, they tend to be more homogenous and appropriate for theoretical scale development. For scale development, use of student samples is acceptable, but there is a need to be careful while generalizing results. The bias toward students and young consumers was modified in Study II, which provided more accurate and reliable results. Thus, Study II removed the barriers of generalizability in terms of Turkish context; however, this is not the case for the US. Besides, US sample was collected in a state university in Michigan. Since, mostly, only the students from Michigan register to this state university; therefore, results of Study III should not be generalized to US. Mainly, it indicates clues and evidences for State of Michigan, not US itself.

Further evidence for the construct validity of OGCC and CLCC should be examined by relating it with similar constructs and investigating relationships in an appropriate nomological network such as the constructs described in the literature part, AGCC; SGCC; AGP/ALP, etc. This will enable us to assess predictive validity of OGCC and CLCC. If similar results will be obtained in these studies, more confidence should be established for newly developed scales. While this self-identity motivation based constructs of OGCC/CLCC provide important insights about consumers' psychological profiles, there is also need for investigating its relation with the consumption and measuring it in a different consumption context. Future research should investigate the relationship between OGCC/CLCC and a different consumption behavior. Finally, researchers of this field should more deeply examine the interplay between OGCC/CLCC and ultimate purchase behaviors by incorporating other GCC/LCC related constructs, such as ethnic identity, migration, and religiosity into that interplay; and by studying its differential effects when hedonic vs. utilitarian products are considered. Moreover, the effects of related constructs on AGC should also be tested and contrasted with the effects of OGCC/CLCC. This will enable us to comprehend the effectiveness of these newly developed constructs.

OGCC and CLCC scales are developed as not brand-, product-, and domain-specific. In line with the one of the aims of this dissertation, they are developed to be a general segmentation base and they performed well in this. However, the role and function of both scales should be further examined in specific domains, with

particular products and/or brands. Further research should also focus on this and provide evidence for the strength of these constructs in several contexts.

Moreover, this study utilized existing scale items to develop OGCC/CLCC scales. However, in order to revise or validate the proposed scales, qualitative studies of the initial stage of item generation phase should be used in future studies. Item generation phase of scale development in this study was not supported by a qualitative study. Items/factors were recruited from existing scales. Even the parsimonious and encompassing nature of existing scales, which are based on and developed by extant relevant literature, future studies could also conduct qualitative research in order to check the possibility of existence of other items, which could not be included in the proposed scales, and then validate them. However, again, this is a little possibility, because existing scales comprehend all the relevant literature.

The utilitarian convenience of global products (Steenkamp and de Jong, 2010) may appeal local consumers as well as global ones. Therefore, consumers may not purely prefer global products consistent with their identities; there might be other influences like the one here. Thus, further research should also investigate that whether global/local products are preferred for their convenience and easiness to reach or else. Consumers' reactions to global brands and global consumption may depend on product categories, consumption domains, and consumer segments. Therefore, this issue also needs to be analyzed further.

Based on our work, we suggest following directions for future research. Researchers should investigate OGCC/CLCC's functioning in diverse contexts, such as in the developed, emerging, and developing environments. As Batra et al. (2000) showed, OGCC/CLCC might have a more powerful influence on purchase choice in the developing and the emerging markets than the developed economies. Scholars should also segment global markets by using the constructs and the research model as the segmentation base with the help of Bayesian SEM, which could both segment market and test hypothesis at the same time. In a similar vein, we measured and examined the existence of method bias by post-methods such as Harman's single factor test, common latent factor, etc. However, future research should build and multi-trait multi-method matrix to control for method bias. This is a more efficient way and it could strengthen to improve measurements and might prevent method bias before it occurs.

In addition to these, we were not able to explain the differences in EID and REL between Turkey and the US in detail. Since we did not intend and aim to measure consumers' religion and ethnicity, further research should also integrate this information in data analysis. This could help them to explain the potential difference in terms of the effects of EID and REL on AGC. Measuring only the commitment of consumers' to their ethnicities or religions did not perform good enough to explain global consumption; however, adding the measurement of types of ethnicities and religions would also provide valuable evidence to analyze and examine global consumption.

Future research is still needed in order to understand the nature of CCOS. Even though, we had used the latest conceptualization and measurement scale of this construct; we were still not able to sustain its stability. CCOS has a negative effect in one country and a positive effect in the other one; more importantly, it does not have any effects on global consumption in the global context. As a construct, CCOS should be re-conceptualized and this re-conceptualization should be done with extra care while considering global consumer culture, globalization, the global context, and especially the other constructs in this research stream. Moreover, based on this new conceptualization of CCOS, a new scale for it should be studied urgently. Furthermore, even we did not aim to examine the effects of CCOS on REL or vice versa, this relationship should also be analyzed by future research. This will also provide strategic insights to marketers and contribute to the literature.

An important gap that was missing in this stream was a synthesis of these studies on a bird's-eye-view landscape to summarize what we already know and what we need to know in the future. A review study on this research stream should also contribute to this field.



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APPENDICES

APPENDIX A – Study I Survey for Scale Development (in Turkish)

APPENDIX B – Study II Survey (in Turkish)

APPENDIX C – Study III Survey (in English)

APPENDIX A

STUDY I SURVEY FOR SCALE DEVELOPMENT (IN TURKISH)

Ankete katılımınız için sonsuz teşekkürler! Ankette yer alan ifadeler sizin tutumunuz, düşünceleriniz ve ilgilerinizi ölçmeyi amaçlamaktadır. Sizden her bir ifadeyi dikkatlice okuduktan sonra 1’den 7’ye bir puan vermenizi rica ediyoruz. Burada “1: Kesinlikle Katılmıyorum ... 7: Kesinlikle Katılıyorum” ifadelerine karşılık geliyor.

Soruları cevaplarken yeterince hızlı davranabilmeniz adına tüm sorularda 1’den 7’ye cevaplama seçeneği sunulmuştur, böylelikle soruları seri bir biçimde cevaplayabilmeniz amaçlanmıştır. Soruların doğru veya yanlış cevabı bulunmamaktadır. Düşünce ve görüşlerinize saygı duyuyor ve sizden, aklınıza ilk gelen ve size en yakın bulduğunuz seçeneği işaretlemenizi rica ediyoruz. Her bir soruyu diğerlerinden ayrı düşünmenizi ve cevaplarken de diğer sorulardan ayrı olarak cevaplandırmanızı rica ediyoruz.

Ankette yer alan “Küresel tüketim eğilimi”, örneğin kahve içmek istediğinizde Kahve Dünyası’nda bir Türk kahvesi içmek yerine Starbucks’ta bir Mocha içmeyi tercih etmeniz veya yemek yemek istediğinizde bir lokantaya gidip lahmacun/pide yemek yerine McDonalds’a gidip hamburger yemeyi tercih etmeniz anlamına gelmektedir.

Ramazan NACAR

1: Kesinlikle katılmıyorum.....7: Kesinlikle katılıyorum

Aşağıdaki ifadelere katılma düzeyinizi size en uygun seçeneği seçerek işaretleyiniz.

Lütfen her bir soruyu diğerlerinden ayrı düşünerek cevaplayınız.

1. Kendimi küresel bir köyde yaşıyor gibi hissediyorum.*	1	2	3	4	5	6	7
2. Tüm dünyadaki insanları, dokunabileceğim kadar yakın hissediyorum.	1	2	3	4	5	6	7
3. Kendimi, dünyanın diğer bölgelerinde yaşayan insanlarla kapı komşusu gibi hissediyorum.	1	2	3	4	5	6	7
4. Dünyadaki tüm insanları, ailemden biri gibi kendimle ilişkili hissediyorum.	1	2	3	4	5	6	7
5. Dünyadaki tüm insanların, birbirlerinden farklı olmadığını, aksine benzer olduğunu düşünüyorum.*	1	2	3	4	5	6	7
6. Küresel tüketim eğiliminde olmak, “Dünya Vatandaşı” olma duygumu arttırmaktadır.	1	2	3	4	5	6	7
7. Küresel tüketim eğiliminde olmak, kendimi küresel eğilimin bir parçası gibi hissettirmektedir.	1	2	3	4	5	6	7
8. Küresel tüketim eğiliminde olmak, kendimi çağdaş yaşam tarzına yaklaştırmaktadır.	1	2	3	4	5	6	7
9. Dünya genelinde benim yaşımda olan insanların, temelde aynı olduklarını düşünüyorum.	1	2	3	4	5	6	7
10. Yaşam tarzımın, diğer ülkelerde yaşayan ve benimle aynı yaşta olan insanlarla, hemen hemen aynı olduğunu düşünüyorum.	1	2	3	4	5	6	7
11. Yaşam tarzımın, diğer ülkelerde yaşayan ve benim sosyal grubumdaki insanlarla, hemen hemen aynı olduğunu düşünüyorum.	1	2	3	4	5	6	7
12. Amerika/Avrupa’da yaşayan insanlar gibi yaşamayı tercih ederim.*	1	2	3	4	5	6	7
13. Yurtdışında gezerken, daha önceden aşına olduğum Amerikan/Avrupa ürünleri görmek beni mutlu ediyor.*	1	2	3	4	5	6	7
14. Giyim tarzım, yabancı veya küresel firmaların reklamlarından etkilenmektedir.	1	2	3	4	5	6	7
15. Yabancı veya küresel markaların reklamları, giysi tercihlerim üzerinde güçlü bir etkiye sahiptir.	1	2	3	4	5	6	7
16. Diğer ülkelerde yaşayan, benim yaşımdaki insanların, nasıl giyindiklerine dikkat ediyorum.*	1	2	3	4	5	6	7
17. Küresel bir tüketici olmak için, yaşam tarzımı, giyim tarzımı vb. şekillendirmeye çalışıyorum.*	1	2	3	4	5	6	7
18. Diğer ülkelerdeki moda, dekor ve diğer eğilimlerle ilgili dergiler okumayı severim.*	1	2	3	4	5	6	7
19. Kendi ülkemdeki geleneksel kıyafetleri giymek yerine, diğer ülkelerde de popüler olan kıyafetleri giymeyi tercih ederim.*	1	2	3	4	5	6	7
20. Yerel olarak düşünülmeyen ürünleri satın almak için, aktif çaba harcarım.*	1	2	3	4	5	6	7
21. Uluslararası tanınmış markalarla kendimi özdeşleştiriyorum.	1	2	3	4	5	6	7

Aşağıdaki ifadelere katılma düzeyinizi size en uygun seçeneği seçerek işaretleyiniz.

Lütfen her bir soruyu diğerlerinden ayrı düşünerek cevaplayınız.

22. “Türk olmak” hayatımda önemli bir yere sahiptir.	1	2	3	4	5	6	7
23. Türk olmanın, bir ayrıcalık olduğunu düşünüyorum.	1	2	3	4	5	6	7
24. Kaderimin, Türkiye’nin kaderiyle yakından ilişkili olduğuna inanıyorum.*	1	2	3	4	5	6	7
25. Geleceğimi, Türkiye’de yaşayan insanların geleceğine sıkıca bağlı görüyorum.*	1	2	3	4	5	6	7
26. Kaderimin ve geleceğimin, Türk halkının kaderi ve geleceği ile sıkıca bağlı olduğunu düşünüyorum.*	1	2	3	4	5	6	7
27. Bir Türk olarak en önemli görevlerimden biri, Türkiye’ye olan bağlılığımdır.*	1	2	3	4	5	6	7
28. Bir yabancıyla karşılaştığımda, beni Türk olmayan biri olarak tanımlaması halinde, bu hatayı düzeltir ve ona Türk olduğumu söylerim.*	1	2	3	4	5	6	7
29. Dünyaya yeniden gelecek olsam, yine bir Türk olarak doğmak isterdim.*	1	2	3	4	5	6	7
30. Kendi kültürümün tüm özelliklerine sıkı sıkı bağlıyım.	1	2	3	4	5	6	7
31. Kendi kültürümle tanınmaktan gurur duyuyorum.	1	2	3	4	5	6	7
32. Hayatım üzerinde en olumlu etkiye kendi kültürüm sahiptir.	1	2	3	4	5	6	7
33. Kendimi en çok kendi kültürümde rahat hissediyorum.	1	2	3	4	5	6	7
34. Kendi kültürümün, zengin ve değerli olduğunu düşünüyorum.	1	2	3	4	5	6	7
35. Kendimi, kültürümün bir parçası gibi hissediyorum.	1	2	3	4	5	6	7
36. Kendimi, kültürümün bir üyesi olarak görüyorum.	1	2	3	4	5	6	7
37. Kendi kültürümü sürdürmeyi çok önemli görüyorum.	1	2	3	4	5	6	7
38. Çocukların, kendi kültürlerinin değerlerini öğrenmesinin, çok önemli olduğunu düşünüyorum.*	1	2	3	4	5	6	7
39. Kendi kültürüme yakın olmak, benim için çok önemlidir.	1	2	3	4	5	6	7
40. Yaşadığım toplumdaki çocukların, kendi kültürümüzle ilgili bilgileri anne ve babalarından öğrenmesi gerektiğine inanıyorum.*	1	2	3	4	5	6	7
41. Her ne kadar diğer kültürlerden bazı unsurları alsam da, kendi kültürümü korumak benim için önemlidir.*	1	2	3	4	5	6	7
42. Başka bir yerde yaşayacak olsam da, kendi kültürümü korumak isterdim.*	1	2	3	4	5	6	7
43. Kendi kültürümdeki bayramları/özel günleri her zaman kutlarım.	1	2	3	4	5	6	7
44. Doğum günlerini ve düğünleri, kendi kültürümün geleneklerine uygun olarak kutlarım.	1	2	3	4	5	6	7
45. Kendi kültürümdeki yemekleri pişirmeyi severim.*	1	2	3	4	5	6	7
46. Kendi kültürümde yer alan yemekleri yemeyi severim.*	1	2	3	4	5	6	7

47. Kendi kültürümde yer alan müzikleri dinlemeyi severim.*	1	2	3	4	5	6	7
48. Kendi kültürümde var olan bayramlarda ve etkinliklerinde yer almak benim için çok önemlidir.	1	2	3	4	5	6	7

49 .Yaş

50. Cinsiyet

☐ Kadın

☐ Erkek

51. Ailenizin Aylık Geliri

[] 1.000 TL'den az

[] 1.001 – 2.000 TL arası

[] 2.001 - 3.000 TL arası

[] 3.001 - 4.000 TL arası

[] 4.001 - 5.000 TL arası

[] 5.001 - 6.000 TL arası

[] 6.001 - 7.000 TL arası

[] 7.001 - 8.000 TL arası

[] 8.001 - 9.000 TL arası

[] 9.001 – 10.000 TL arası

[] 10.001 TL ve üzeri

☺ ANKETE KATILDIĞINIZ İÇİN ÇOK TEŞEKKÜR EDERİZ

* Dropped items



APPENDIX B

STUDY II SURVEY (IN TURKISH)

Aşağıda yer alan ifadelere ne derece katıldığınızı 1'den 7'ye bir puan vererek belirtmenizi rica ediyoruz. Burada **1: Kesinlikle Katılmıyorum, 7:Kesinlikle Katılıyorum** anlamına karşılık gelmektedir.

Soruların doğru veya yanlış cevabı bulunmamaktadır. Sizden, aklınıza ilk gelen ve size en yakın bulduğunuz cevabı seçmenizi rica ediyoruz. Her bir soruyu diğerlerinden ayrı düşünmenizi ve cevaplarken de diğer sorulardan ayrı olarak cevaplandırmanızı rica ediyoruz.

Ramazan NACAR

1: Kesinlikle katılmıyorum.....7:Kesinlikle katılıyorum

1. Dünyanın küçük bir yer olduğunu düşünüyorum.*	1	2	3	4	5	6	7
2. Dünyadaki tüm insanları, kendime yakın hissediyorum.	1	2	3	4	5	6	7
3. Dünyadaki tüm insanları, kendimle ilişkili hissediyorum.	1	2	3	4	5	6	7
4. Kendimi, dünyanın diğer bölgelerinde yaşayan insanlarla, bir aradaymış gibi hissediyorum.	1	2	3	4	5	6	7
5. Dünyadaki tüm insanların, birbirleriyle benzer olduğunu düşünüyorum.*	1	2	3	4	5	6	7
6. Dünya genelinde bilinen ürünleri tüketmek/kullanmak, “Dünya Vatandaşı” olma duygumu arttırmaktadır.	1	2	3	4	5	6	7
7. Dünya genelinde bilinen ürünleri tüketmek/kullanmak, beni dünyanın bir parçası gibi hissettirmektedir.	1	2	3	4	5	6	7
8. Dünya genelinde bilinen ürünleri tüketmek/kullanmak, beni modern yaşam tarzına yaklaştırmaktadır.	1	2	3	4	5	6	7
9. Diğer ülkelerde yaşayan insanlar gibi yaşamayı tercih ederim.	1	2	3	4	5	6	7
10. Dünya genelinde benim yaşımda olan insanların, genel olarak aynı olduklarını düşünüyorum.	1	2	3	4	5	6	7
11. Yaşam tarzımın, diğer ülkelerde yaşayan ve benimle aynı yaşta olan insanlarla, hemen hemen aynı olduğunu düşünüyorum.	1	2	3	4	5	6	7
12. Yaşam tarzımın, diğer ülkelerde yaşayan ve benim sosyal grubumdaki insanlarla, hemen hemen aynı olduğunu düşünüyorum.*	1	2	3	4	5	6	7
13. Yurtdışına gittiğimde, daha önceden aşına olduğum yabancı ürünleri görmek beni mutlu eder.*	1	2	3	4	5	6	7
14. Giyim tarzım, dünya genelinde faaliyet gösteren firmaların reklamlarından etkilenmektedir.	1	2	3	4	5	6	7
15. Diğer ülkelerde yaşayan, benim yaşımdaki insanların, nasıl giyindiklerine dikkat ediyorum.*	1	2	3	4	5	6	7

16. Küresel bir tüketici olmak için, yaşam tarzımı, giyim tarzımı vb. şekillendirmeye çalışıyorum.*	1	2	3	4	5	6	7
17. Diğer ülkelerdeki moda, dekor vb. konularla ilgili bir şeyler okumayı severim.*	1	2	3	4	5	6	7
18. Kendi ülkemdeki geleneksel kıyafetleri giymek yerine, diğer ülkelerde herkes tarafından giyilen kıyafetleri giymeyi tercih ederim.*	1	2	3	4	5	6	7
19. Yerli olmayan ürünleri satın almak için, aktif çaba harcarım.*	1	2	3	4	5	6	7
20. Dünya genelinde tanınmış markalarla kendimi özdeşleştiriyorum.	1	2	3	4	5	6	7
21. Dünya genelinde tanınmış markaların reklamları, giysi tercihlerim üzerinde güçlü bir etkiye sahiptir.	1	2	3	4	5	6	7

22. “Bu ülkede doğmuş olmak” hayatımda önemli bir yere sahiptir.	1	2	3	4	5	6	7
23. Kaderimin, ülkem kaderiyle yakından ilişkili olduğuna inanıyorum.*	1	2	3	4	5	6	7
24. Bu ülkede doğmuş olmanın, bir ayrıcalık olduğunu düşünüyorum.	1	2	3	4	5	6	7
25. Geleceğimi, ülkemdeki insanların geleceğine sıkıca bağlı görüyorum.*	1	2	3	4	5	6	7
26. Dünyaya yeniden gelecek olsam, yine bu ülkede doğmak isterdim.	1	2	3	4	5	6	7
27. Bu ülkede doğmuş biri olarak en önemli görevlerimden biri, ülkeme olan bağlılışımdır.	1	2	3	4	5	6	7
28. Bir yabancıyla karşılaştığımda, doğduğum ülkeyi farklı bir ülke zannetmesi halinde, bu hatayı düzeltir ve ona doğduğum ülkenin neresi olduğunu söylerim.	1	2	3	4	5	6	7
29. Kendimi, kültürümün bir üyesi olarak görüyorum.	1	2	3	4	5	6	7
30. Kendi kültürümün tüm özelliklerine sıkı sıkı bağlıyım.	1	2	3	4	5	6	7
31. Kendi kültürümle tanınmaktan gurur duyuyorum.	1	2	3	4	5	6	7
32. Kendi kültürüm hayatım üzerinde olumlu etkiye sahiptir.	1	2	3	4	5	6	7
33. Kendimi en çok kendi kültürümde rahat hissediyorum.	1	2	3	4	5	6	7
34. Kendi kültürümün, zengin ve değerli olduğunu düşünüyorum.	1	2	3	4	5	6	7
35. Kendimi, kültürümün bir parçası gibi hissediyorum.	1	2	3	4	5	6	7
36. Kendi kültürümü sürdürmeyi çok önemli görüyorum.	1	2	3	4	5	6	7
37. Çocukların, kendi kültürlerinin değerlerini öğrenmesinin, çok önemli olduğunu düşünüyorum.*	1	2	3	4	5	6	7
38. Kendi kültürüme yakın olmak, benim için çok önemlidir.	1	2	3	4	5	6	7
39. Yaşadığım toplumdaki çocukların, kendi kültürümüzle ilgili bilgileri anne ve babalarından öğrenmesi gerektiğine inanıyorum.*	1	2	3	4	5	6	7
40. Her ne kadar diğer kültürlerden bazı unsurları alsam da, kendi kültürümü korumak benim için önemlidir.*	1	2	3	4	5	6	7

41. Başka bir yerde yaşayacak olsam, kendi kültürümü korumak isterim.*	1	2	3	4	5	6	7
42. Kendi kültürümdeki bayramları/özel günleri her zaman kutlarım.	1	2	3	4	5	6	7
43. Doğum günlerini ve düğünleri, kendi kültürümün geleneklerine uygun olarak kutlarım.	1	2	3	4	5	6	7
44. Kendi kültürümdeki yemekleri pişirmeyi severim.*	1	2	3	4	5	6	7
45. Kendi kültürümde yer alan yemekleri yemeyi severim.*	1	2	3	4	5	6	7
46. Kendi kültürümde yer alan müzikleri dinlemeyi severim.*	1	2	3	4	5	6	7
47. Kendi kültürümde var olan bayramlarda ve etkinliklerinde yer almak benim için çok önemlidir.	1	2	3	4	5	6	7

48. Kendi kökenim, benim için çok anlamlıdır.	1	2	3	4	5	6	7
49. Kendi kökenime karşı güçlü bir aidiyet duygum var.	1	2	3	4	5	6	7
50. Kendi kökenime karşı güçlü bir bağ hissederim.	1	2	3	4	5	6	7
51. Seyahat ederken, yerli kültür ve gelenekleri tanımaya özellikle gayret ederim.*	1	2	3	4	5	6	7
52. Dünyanın başka yerlerinde tüketilen şeyleri denemekten hoşlanırım.	1	2	3	4	5	6	7
53. Farklı ülkelerden insanlarla tanışmaktan hoşlanırım.	1	2	3	4	5	6	7
54. Birçok farklı ülkeden gelen ürünlere ulaşabilmek benim için değerlidir.	1	2	3	4	5	6	7
55. Farklı kültürlerden insanlarla iletişim kurmayı severim.	1	2	3	4	5	6	7
56. Diğer ülkelere karşı oldukça ilgiliyimdir.	1	2	3	4	5	6	7
57. Yerli pazarda yabancı ürünlerin bulunması değerli bir çeşitlilik sağlamaktadır.	1	2	3	4	5	6	7
58. Hep aynı yerli ürünleri almak zamanla sıkıcı olmaktadır.	1	2	3	4	5	6	7
59. Farklı ülkelerden gelen çeşitli ürünlere ulaşabiliyor olmaktan mutluyum.	1	2	3	4	5	6	7
60. Farklı ülkelerin filmlerini izlemeyi severim.	1	2	3	4	5	6	7
61. Farklı ülkelerin müziklerini dinlemeyi severim.	1	2	3	4	5	6	7
62. Farklı ülkelerin kendine özgü yemeklerini denemekten hoşlanırım.	1	2	3	4	5	6	7
63. Kendimi, günlük hayatta dinini yaşayan biri olarak tanımlarım.	1	2	3	4	5	6	7
64. İncam, kişiliğimin önemli bir parçasıdır.	1	2	3	4	5	6	7
65. İncamı hayatımın anlamı ve amacı olarak görüyorum.	1	2	3	4	5	6	7
66. Hayatımdaki bütün amaçlarımda dini inançlarım yatar.	1	2	3	4	5	6	7
67. Hayatın anlamı hakkındaki birçok soruya cevap verdiği için, din, benim için özellikle önemlidir.	1	2	3	4	5	6	7
68. Dini incam benim için son derece önemlidir.	1	2	3	4	5	6	7
69. Zamanımın bir kısmını dini düşünce ve ibadetle geçirmek benim için önemlidir.	1	2	3	4	5	6	7
70. Dini inançlarım, hayatımdaki birçok kararımı etkiler.	1	2	3	4	5	6	7
71. İbadetimi her zaman olması gereken zamanda yaparım.	1	2	3	4	5	6	7
72. İncamı bir huzur kaynağı olarak görürüm.	1	2	3	4	5	6	7

Aşağıda yer alan her bir ifade için size uygun tercihi belirtiniz.

73. Dünya genelinde bilinen markaların kalitesiz olduğunu düşünüyorum.	1	2	3	4	5	6	7	kaliteli olduğunu düşünüyorum.
74. Dünya genelinde bilinen markalar hakkında genel olarak olumsuz düşünüyorum.	1	2	3	4	5	6	7	olumlu düşünüyorum.
75. Dünya genelinde bilinen markalardan hoşlanmıyorum.	1	2	3	4	5	6	7	hoşlanıyorum.
76. Dünya genelinde bilinen markaları kesinlikle satın almam.	1	2	3	4	5	6	7	kesinlikle satın alırım.

Aşağıdaki her bir tüketim alanı için size uygun olan tercihi belirtiniz.

77. Yaşam tarzımda yerel kültür özellikleri baskındır.	1	2	3	4	5	6	7	yabancı kültür özellikleri baskındır.
78. Gıda alışverişlerimde/alışkanlığımda yerli ürün ve markalar ağırlıklı olarak yer tutar	1	2	3	4	5	6	7	yabancı ürün ve markalar ağırlıklı olarak yer tutar
79. Eğlence anlayışımda (film, müzik, konser, vb.) yerli ürün ve markalar ağırlıklı olarak yer tutar	1	2	3	4	5	6	7	yabancı ürün ve markalar ağırlıklı olarak yer tutar
80. Giyim alışverişlerimde/tercihlerimde yerli ürün ve markalar ağırlıklı olarak yer tutar	1	2	3	4	5	6	7	yabancı ürün ve markalar ağırlıklı olarak yer tutar

81. Anketin yapıldığı il ☐ İstanbul ☐ Ankara ☐ İzmir

82. Cinsiyet ☐ Kadın ☐ Erkek

83. Yaş

84. Ailenizin Aylık Toplam Geliri

[] 3.000 TL'den az	[] 3.001 – 5.000 TL arası
[] 5.001 - 7.000 TL arası	[] 7.001 - 9.000 TL arası
[] 9.001 - 11.000 TL arası	[] 11.001 - 13.000 TL arası
[] 13.001 - 15.000 TL arası	[] 15.001 - 17.000 TL arası
[] 17.001 - 19.000 TL arası	[] 19.001 – 21.000 TL arası
[] 21.001 TL ve üzeri	

85. Ailenizdeki kişi sayısı

86. Medeni durumunuz ☐ Evli ☐ Bekar ☐ Diğer

87. Eğitim durumu

- ☐ Okuma-yazma bilmiyor (herhangi bir okuldan mezun değil)
☐ Okuma-yazma biliyor (herhangi bir okuldan mezun değil)
☐ İlköğretim ☐ Lise
☐ Ön lisans (MYO) ☐ Üniversite (Lisans)
☐ Lisansüstü (Yüksek lisans-doktora)

88. Meslek durumu

Kamu veya Özel Sektörde

- ☐ Üst düzey yönetici ☐ Orta düzey yönetici ☐ Memur-Büro elemanı
☐ Serbest meslek sahibi (Dr., avukat, Dişçi, Mimar, vb.)
☐ Büyük ölçekli işletme sahibi (25 kişiden fazla çalıştıran)
☐ Orta ölçekli işletme sahibi (10-24 kişi çalıştıran)
☐ Küçük ölçekli işletme sahibi (10 kişiden az çalıştıran)
☐ Büyük esnaf ☐ Emekli
☐ Ev hanımı ☐ İşsiz
☐ Öğrenci ☐ Diğer.....

89. Kaç yıldır çalışıyorsunuz (iş deneyimi)**90. Daha önce yurtdışında bulundunuz mu? ☐ Evet ☐ Hayır****91. Bir önceki soruya cevap evet ise, daha önce yurtdışına kaç kez çıktınız?**

- ☐ 1 kez
☐ 2-4 kez
☐ 5-7 kez
☐ 8-10 kez
☐ 11 ve daha fazla

92. Bugüne kadar kaç farklı ülke gezdiniz/gördünüz?

- ☐ 1 ülke
☐ 2-4 ülke
☐ 5-7 ülke
☐ 8-10 ülke
☐ 11 ve daha fazla ülke

☺ ANKETE KATILDIĞINIZ İÇİN ÇOK TEŞEKKÜR EDERİZ

* Dropped items



APPENDIX C

STUDY III SURVEY (IN ENGLISH)

RESEARCH INFORMATION SHEET

Title of Study: Market Segmentation Based on Culture and Consumption Related Factors

Principal Investigator (PI):

Ramazan NACAR, Visiting Scholar

School of Business Administration

Department of Marketing

313-352-7607 | rnacar@yalova.edu.tr

Introduction:

This study attempts to collect information about how markets are segmented according to culture and consumption related factors.

Purpose:

You are being asked to be in a research study on market segmentation. This study is being conducted at Wayne State University. The estimated number of study participants to be enrolled at Wayne State University is about 500. Please read this form and e-mail any questions you may have to “rnacar@yalova.edu.tr” before agreeing to be in the study.

Study Procedures:

If you take part in the study, you will be asked to complete an online survey which will take a total of 10-15 minutes or less. After collecting around 500 fully replied surveys, the principal investigator (PI) will stop data collection and get your results from online survey database. Only the PI will have access to your individual data and your data will not be released in any individually identifiable form.

In order to make this study valid, some information is being withheld from you now, though this information about our aims and hypothesis will be made evident to you if you request them by e-mail.

The time duration for the study is at most 15 minutes, depending on your pace to read and answer questions.

Benefits:

There are no direct benefits for participants. However, it is hoped that through your participation, researchers will learn more about the importance of various factors for market segmentation.

Risks:

There are no risks at this time to participation in this study.

Costs:

There will be no costs to you for your participation in this research study.

Compensation:

There is no compensation for this research study. As a Visiting Scholar, I need your highly appreciated help.

Confidentiality:

All information collected about you during this study will be kept without any identifiers. All data obtained from participants will be kept confidential and will only be reported in an aggregate format (by reporting only combined results and never reporting individual ones).

Voluntary Participation/Withdrawal:

Taking part in this study is completely voluntary. You are free to participate in this study; however, due to analysis procedure in consideration, all questions need to be answered once you agreed on to participate in the study. Though, you are free to withdraw at any time of the study. Your decision will not change any present or future relationships with Wayne State University or its affiliates.

Questions:

If you have any questions about this study now or in the future, you may contact to me, Ramazan NACAR, Visiting Scholar at the following phone number (313) 352 7607 or by e-mail, rnacar@yalova.edu.tr. If you have questions or concerns about your rights as a research participant, the Chair of the Human Investigation Committee can be contacted at (313) 577 1628. If you are unable to contact me, or if

you want to talk to someone other than me, you may also call (313) 577 1628 to ask any questions or voice concerns or complaints.

Participation:

Participation is voluntary, you may withdraw any time you want. If you want to complete this study, please try to answer all questions.

I have read, understood, and printed a copy of, the above consent form and desire of my own free will to participate in this study.

☐ **Yes (1)**

☐ **No (2)**





Thank you very much for your cooperation! The statements 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.

1: Strongly disagree.....7: Strongly agree

Ramazan NACAR

Yalova University

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.

1. I feel like I'm living in a global village*	1	2	3	4	5	6	7
2. I feel that what I do could touch someone all around the world	1	2	3	4	5	6	7
3. I feel like I am "next-door neighbors" with people living in other parts of the world	1	2	3	4	5	6	7
4. I feel like I'm related to everyone in the world, as if they were my family	1	2	3	4	5	6	7
5. I feel that people around the world are more similar than dissimilar*	1	2	3	4	5	6	7
6. Consuming global brands makes one have the sense of global belonging	1	2	3	4	5	6	7
7. Consuming global brands one feel to be part of the global trend	1	2	3	4	5	6	7
8. Consuming global brands one feel closer to contemporary lifestyle	1	2	3	4	5	6	7
9. I think people my age are basically the same around the world	1	2	3	4	5	6	7
10. I think that my lifestyle is almost the same as that of people of my age-group in other countries	1	2	3	4	5	6	7
11. I think my lifestyle is almost the same as that of people of my social class in other countries	1	2	3	4	5	6	7

12. I would rather live like people do in the other Western countries*	1	2	3	4	5	6	7
13. When traveling abroad, I appreciate being able to find Western products and restaurants*	1	2	3	4	5	6	7
14. The way that I dress is influenced by the advertising activities of foreign or global companies	1	2	3	4	5	6	7
15. Advertising by foreign or global brands has a strong influence on my clothing choices	1	2	3	4	5	6	7
16. I pay attention to the fashions worn by people in my age-group that live in other countries*	1	2	3	4	5	6	7
17. I try to pattern my lifestyle, way of dressing, etc. to be a global consumer*	1	2	3	4	5	6	7
18. I like reading magazines about the fashion, decor, and trends in other countries*	1	2	3	4	5	6	7
19. I prefer to wear clothing that I think is popular in many countries around the world rather than clothing traditionally worn in my own country*	1	2	3	4	5	6	7
20. I actively seek to buy products that are not only thought of as 'local'*	1	2	3	4	5	6	7
21. I identify with famous international brands	1	2	3	4	5	6	7
22. Being an American plays an important part in my life	1	2	3	4	5	6	7
23. My destiny is closely connected to the destiny of the United States*	1	2	3	4	5	6	7
24. Nowadays, I consider being an American a special privilege*	1	2	3	4	5	6	7
25. I see my future closely tied to the future of humankind in the United States*	1	2	3	4	5	6	7
26. One of my most important duties as an American is loyalty to the United States	1	2	3	4	5	6	7
27. If a stranger were to meet me and mistake me for a non-American, I would correct their mistake, and tell them that I am an American	1	2	3	4	5	6	7
28. If I were to be born all over again, I would wish to be born an American	1	2	3	4	5	6	7
29. I am very attached to all aspects of my own culture	1	2	3	4	5	6	7
30. I feel very proud to identify with my own culture	1	2	3	4	5	6	7
31. My own culture has the most positive impact on my life	1	2	3	4	5	6	7
32. I feel most comfortable in my own culture	1	2	3	4	5	6	7
33. I consider my own culture rich and precious	1	2	3	4	5	6	7
34. I feel very much a part of my own culture	1	2	3	4	5	6	7
35. I consider myself to be a member of my own culture	1	2	3	4	5	6	7
36. I consider it very important to maintain my own culture	1	2	3	4	5	6	7

37. I believe that it is very important for children to learn the values of my own culture*	1	2	3	4	5	6	7
38. It is very important for me to remain close to my own culture	1	2	3	4	5	6	7
39. Children of my own culture should learn about home culture history from their parents*	1	2	3	4	5	6	7
40. 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*	1	2	3	4	5	6	7
41. If I was to live elsewhere, I would still want to retain my own culture*	1	2	3	4	5	6	7
42. I always celebrate my own culture holidays	1	2	3	4	5	6	7
43. I like to celebrate birthdays and weddings in the my own culture tradition	1	2	3	4	5	6	7
44. I like to cook my own culture dishes / meals*	1	2	3	4	5	6	7
45. I like to eat my own culture foods*	1	2	3	4	5	6	7
46. I like to listen to my own culture music*	1	2	3	4	5	6	7
47. Participating in my own culture holidays and events is very important to me	1	2	3	4	5	6	7

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.

48. I have a strong sense of belonging to my own ethnic group	1	2	3	4	5	6	7
49. I feel a strong attachment to my own ethnic culture	1	2	3	4	5	6	7
50. I understand pretty well what my ethnic group membership means to me	1	2	3	4	5	6	7
51. When traveling, I make a conscious effort to get in touch with the local culture and traditions	1	2	3	4	5	6	7
52. I like having the opportunity to meet people from many different countries	1	2	3	4	5	6	7
53. I like to have contact with people from different cultures	1	2	3	4	5	6	7
54. I have got a real interest in other countries	1	2	3	4	5	6	7
55. Having access to products coming from many different countries is valuable to me	1	2	3	4	5	6	7
56. The availability of foreign products in the domestic market provides valuable diversity	1	2	3	4	5	6	7
57. I enjoy being offered a wide range of products coming from various countries	1	2	3	4	5	6	7
58. Always buying the same local products becomes boring over time	1	2	3	4	5	6	7

59. I like watching movies from different countries*	1	2	3	4	5	6	7
60. I like listening to music of other countries	1	2	3	4	5	6	7
61. I like trying original dishes from other countries	1	2	3	4	5	6	7
62. I like trying out things that are consumed elsewhere in the world	1	2	3	4	5	6	7
63. I consider myself active in my faith (I spend some time in religious places such as church, mosque, temple, etc.)	1	2	3	4	5	6	7
64. My faith is an important part of who I am as a person	1	2	3	4	5	6	7
65. I look to my faith as providing meaning and purpose in my life	1	2	3	4	5	6	7
66. My religious beliefs lie between my whole purpose in life	1	2	3	4	5	6	7
67. Religion is especially important to me because it answers many questions about the meaning of life	1	2	3	4	5	6	7
68. My religious faith is extremely important to me	1	2	3	4	5	6	7
69. It is important for me to spend periods of time in private religious thought and prayer	1	2	3	4	5	6	7
70. My religious beliefs influence many of my decisions and dealings in life	1	2	3	4	5	6	7
71. I pray every time I'm supposed to	1	2	3	4	5	6	7
72. I look to my faith as a source of comfort	1	2	3	4	5	6	7

For the following questions, please circle a number from 1 to 7, to indicate your level of choice that counts. You should look at each statement as separate from the rest and answer each of them independently from the others.

73. I think global brands are							Good
Bad	1	2	3	4	5	6	7
74. I have a opinion of global brands							Positive
Negative	1	2	3	4	5	6	7
75. I global brands							Like
Dislike	1	2	3	4	5	6	7
76. I will purchase global brands							Likely
Unlikely	1	2	3	4	5	6	7

Please circle a number from 1 to 7, to indicate your level of choice that counts.

77. My lifestyle is Local Dominant 1	2	3	4	5	6	Global Dominant 7
78. My food shopping is Local Dominant 1	2	3	4	5	6	Global Dominant 7
79. My entertainment style (film, music, concert, etc.) is Local Dominant 1	2	3	4	5	6	Global Dominant 7
80. My clothing shopping is Local Dominant 1	2	3	4	5	6	Global Dominant 7

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.

81. I trust newspapers	1	2	3	4	5	6	7
82. I have great confidence in newspapers	1	2	3	4	5	6	7
83. Newspapers have high integrity	1	2	3	4	5	6	7
84. I can depend on newspapers to do the right thing	1	2	3	4	5	6	7
85. Newspapers can be relied upon	1	2	3	4	5	6	7

86. Please indicate your age.

Your age _____

87. Please indicate your gender.

☐ Female ☐ Male

88. Please Indicate your marital status.

☐ Single ☐ Married ☐ Widowed ☐ Divorced

89. Including yourself, how many persons are in your household?

☐ One ☐ Two ☐ Three ☐ Four ☐ Five or more

90. What is your highest level of education?

☐ Some high school ☐ High school graduate ☐ Some college
☐ College graduate ☐ Undergraduate ☐ Graduate

91. Please indicate your HOUSEHOLD income.

☐ Less than \$15.000	☐ Between \$15.001 – \$25.000
☐ Between \$25.001 - \$35.000	☐ Between \$35.001 - \$45.000
☐ Between \$45.001 - \$55.000	☐ Between \$55.001 - \$65.000
☐ Between \$65.001 - \$75.000	☐ Between \$75.001 - \$85.000
☐ Between \$85.001 - \$95.000	☐ Between \$95.001 – \$105.000
☐ More than \$105.001	

92. Which of the following best describes the area you live in?

- ☐ Urban ☐ Suburban ☐ Rural

93. Have you ever been abroad?

- ☐ Yes ☐ No

If No Is Selected, Then Skip to End of Survey

94. How many times have you been abroad?

- ☐ 1 time ☐ 2-4 times ☐ 5-7 times ☐ 8-10 times
- ☐ More than 11 times

95. How many countries you have been in?

- ☐ 1 country ☐ 2-4 countries ☐ 5-7 countries
- ☐ 8-10 countries ☐ More than 11 countries

* Dropped items

CURRICULUM VITAE

Name Surname: Ramazan NACAR

Date and Place of Birth:

E-Mail:

EDUCATION:

B.Sc.: 2008, İstanbul Technical University, Faculty of Management, Department of Management Engineering

PROFESSIONAL EXPERIENCE AND REWARDS:

2010-... Research Assistant, Yalova University

PUBLICATIONS, PRESENTATIONS AND PATENTS ON THE THESIS:

Nacar, R., 2013. Scale Development: An Example. *İstanbul Bilgi University*, May, 22 2013. İstanbul, Turkey.

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Nacar, R., Polat, V., Geçti, F. ve Çiçek, M., 2012. Dinamik fiyatlandırmada algılanan fiyat adaletinin marka itibarına etkisi: İDO örneği, 17. *Ulusal Pazarlama Kongresi*, October, 18-21 2012, Balıkesir University, Burhaniye, Turkey.

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